

Theravāda Collection on Monastic Law

A translation of the Pali Vinaya Piṭaka into English

by

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Translation Description

This is the first complete translation of the Vinaya Piṭaka in English. The aim has been to produce a translation that is easy to read, clear, and accurate, and also modern in vocabulary and style.

Translation Process

Translated from the Pali. Primary source was the Mahāsaṅgīti edition, with occasional reference of other Pali editions, especially the Chaṭṭha Saṅgāyana edition and the Pali Text Society edition. I cross-checked with I.B. Horner's English translation, "The Book of the Discipline", as well Bhikkhu Ñāṇatusita's "A Translation and Analysis of the Pātimokkha" and Ajahn Ṭhānissaro's "Buddhist Monastic Code".

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Bhikkhu Pārājika: Monks' Expulsion

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing expulsion

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Paṭhamapārājikasikkhāpa da: 1. The first training rule on expulsion

Homage to the Buddha, the Perfected One, the fully
Awakened One

At Verañjā: the origin of Monastic Law

At one time the Buddha was staying at Verañjā at the foot of Naḷeru's Nimba tree with a large Sangha of five hundred monks. A brahmin in Verañjā was told:

“Sir, the ascetic Gotama, the Sakyan, who has gone forth from the Sakyan clan, is staying at Verañjā at the foot of Naleru's Nimba tree with a large sangha of five hundred monks. That good Gotama has a fine reputation: ‘He is a Buddha, perfected and fully awakened, complete in insight and conduct, happy, knower of the world, supreme leader of trainable people, teacher of gods and humans, awakened, a Buddha. With his own insight he has seen this world with its gods, its lords of death, and its supreme beings, this society with its monastics and brahmins, its gods and humans, and he makes it known to others. He has a Teaching that's good in the beginning, good in the middle, and good in the end. It has a true goal and is well articulated. He sets out a perfectly complete and pure spiritual life.’ It's good to see such perfected ones.”

That brahmin then went to the Buddha, exchanged pleasantries with him, sat down, and said,

“I've heard, good Gotama, that you don't bow down to old brahmins, stand up for them, or offer them a seat. I've now seen that this is indeed the case. This isn't right.”

“Brahmin, in the world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, I don't see anyone I should

bow down to, rise up for, or offer a seat. If I did, their head would explode.”

“Good Gotama lacks taste.”

“There’s a way you could rightly say that I lack taste. For I’ve abandoned the taste for forms, sounds, smells, flavors, and touches. I’ve cut it off at the root, made it like a palm stump, eradicated it, and made it incapable of reappearing in the future. But that’s not what you had in mind.”

“Good Gotama has no enjoyment.”

“There’s a way you could rightly say that I have no enjoyment. For I’ve abandoned the enjoyment of forms, sounds, smells, flavors, and touches. I’ve cut it off at the root, made it like a palm stump, eradicated it, and made it incapable of reappearing in the future. But that’s not what you had in mind.”

“Good Gotama teaches inaction.”

“There’s a way you could rightly say that I teach inaction. For I teach the non-doing of misconduct by body, speech, and mind. I teach the non-doing of the various kinds of bad, unwholesome actions. But that’s not what you had in mind.”

“Good Gotama is an annihilationist.”

“There’s a way you could rightly say that I’m an annihilationist. For I teach the annihilation of sensual desire, ill will, and confusion. I teach the annihilation of the various kinds of bad, unwholesome qualities. But that’s not what you had in mind.”

“Good Gotama is disgusting.”

“There’s a way you could rightly say that I’m disgusting. For I am disgusted by misconduct by body, speech, and mind. I am disgusted by the various kinds of bad, unwholesome qualities. But that’s not what you had in mind.”

“Good Gotama is an exterminator.”

“There’s a way you could rightly say that I’m an exterminator. For I teach the extermination of sensual desire, ill will, and confusion. I teach the extermination of the various kinds of bad, unwholesome qualities. But that’s not what you had in mind.”

“Good Gotama is austere.”

“There’s a way you could rightly say that I’m austere. For I say that bad, unwholesome qualities—misconduct by body, speech, and mind—are to be disciplined. One who has abandoned them, cut them off at the root, made them like a palm stump, eradicated them, and made them incapable of reappearing in the future—such a one I call austere. Now I’ve abandoned the bad, unwholesome qualities that are to be disciplined. I’ve cut them off at the root, made them like a palm stump, eradicated them, and made them incapable of reappearing in the future. But that’s not what you had in mind.

“Good Gotama is an abortionist.”

“There’s a way you could rightly say that I’m an abortionist. For one who has abandoned any future conception in a womb, any rebirth in a future life, who has cut it off at the root, made it like a palm stump, eradicated it, and made it incapable of reappearing in the future—such a one I call an abortionist. Now I’ve abandoned any future conception in a womb, any rebirth in a future life. I’ve cut it off at the root, made it like a palm stump, eradicated it, and made it

incapable of reappearing in the future. But that's not what you had in mind.

Suppose, brahmin, there was a hen with eight, ten, or twelve eggs, which she had properly covered, warmed, and incubated. The first chick that hatches safely—after piercing through the eggshell with its claw or its beak—is it to be called the eldest or the youngest?”

“It's to be called the eldest, for it's the eldest among them.”

“Just so, in this deluded society, enveloped like an egg, I alone in the world have cracked the shell of delusion and reached the supreme full awakening. I, brahmin, am the world's eldest and best.

I was firmly energetic and had clarity of mindfulness; my body was tranquil and my mind stilled and unified. Fully secluded from the five senses, secluded from unwholesome mental qualities, I entered and remained in the first absorption, which has movement of the mind, as well as the joy and bliss of seclusion. Through the stilling of the movement of the mind, I entered and remained in the second absorption, which has internal confidence and unification of mind, as well as the joy and bliss of stillness. Through the fading away of joy, I remained even-minded, mindful, and fully aware, experiencing bliss directly, and I entered and remained in the third absorption of which the noble ones declare: ‘You are even-minded, mindful, and abide in bliss.’ Through the abandoning of bliss and pain and the earlier ending of joy and aversion, I entered and remained in the fourth absorption, which has neither pain nor bliss, but consists of purity of mindfulness and even-mindedness.

Then, with my mind stilled, purified, cleansed, flawless, free from defilements, supple, wieldy, steady, and unshakable, I directed it to the knowledge that consists of recollecting past lives. I recollected many past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births; many eons of world dissolution, many eons of world evolution, and many eons of both dissolution and evolution. And I knew: 'There I had such name, such family, such appearance, such food, such experience of pleasure and pain, and such a lifespan. Passing away from there, I was reborn elsewhere, and there I had such name, such family, such appearance, such food, such experience of pleasure and pain, and such a lifespan. Passing away from there, I was reborn here.' In this way I recollected many past lives with their characteristics and particulars. This was the first true insight, which I attained in the first part of the night. Delusion was dispelled and true insight arose, darkness was dispelled and light arose, as happens to one who is heedful, energetic, and diligent. This, brahmin, was my first breaking out, like a chick from an eggshell.

Then, with my mind stilled, purified, cleansed, flawless, free from defilements, supple, wieldy, steady, and unshakable, I directed it to the knowledge of the passing away and arising of beings. With superhuman and purified clairvoyance, I saw beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and I understood how beings pass on according to their actions: 'These beings who engaged in misconduct by body, speech, and mind, who abused the noble ones, who had wrong views and acted accordingly, at the breaking up of the body after death, have been reborn in a lower realm, a bad destination, a world of misery, hell. But these beings who engaged in good conduct of body,

speech, and mind, who did not abuse the noble ones, who held right view and acted accordingly, at the breaking up of the body after death, have been reborn in a good destination, a heaven world.’ In this way, with superhuman and purified clairvoyance, I saw beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and I understood how beings pass on according to their actions. This was the second true insight, which I attained in the middle part of the night. Delusion was dispelled and true insight arose, darkness was dispelled and light arose, as happens to one who is heedful, energetic, and diligent. This, brahmin, was my second breaking out, like a chick from an eggshell.

Then, with my mind stilled, purified, cleansed, flawless, free from defilements, supple, wieldy, steady, and unshakable, I directed it to the knowledge of the ending of the corruptions. I knew according to reality: ‘This is suffering;’ ‘This is the origin of suffering;’ ‘This is the end of suffering;’ ‘This is the path leading to the end of suffering.’ I knew according to reality: ‘These are the corruptions;’ ‘This is the origin of the corruptions;’ ‘This is the end of the corruptions;’ ‘This is the path leading to the end of the corruptions.’ When I knew and saw this, my mind was freed from the corruption of sensual desire, from the corruption of desire to exist, from the corruption of views, and from the corruption of delusion. When it was freed, I knew it was freed. I understood that birth had come to an end, the spiritual life had been fulfilled, the job had been done, there was no further state of existence. This was the third true insight, which I attained in the last part of the night. Delusion was dispelled and true insight arose, darkness was dispelled and light arose, as happens to one who is heedful, energetic, and diligent. This, brahmin, was my third breaking out, like a chick from an eggshell.”

That brahmin then said to the Buddha,

“Good Gotama is the eldest! Good Gotama is the best! Wonderful, good Gotama, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the dark so that one with eyes might see what’s there— just so have you made the Teaching clear in many ways. Good Gotama, I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life. And please consent to spend the rainy-season residence at Verañjā together with the Sangha of monks.” The Buddha consented by keeping silent, and the brahmin understood. He then got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

At that time Verañjā was short of food and afflicted with hunger, with crops affected by whiteheads and turned to straw. It was not easy to get by on almsfood. Just then some horse dealers from Uttarāpatha had entered the rainy-season residence at Verañjā with five hundred horses. In the horse pen they prepared portion upon portion of steamed grain for the monks.

Then, after robing up in the morning, the monks took their bowls and robes and entered Verañjā for alms. Not getting anything, they went to the horse pen. They then brought back many portions of steamed grain to the monastery, where they pounded and ate them. Venerable Ānanda crushed a portion on a stone, took it to the Buddha, and the Buddha ate it.

And the Buddha heard the sound of the mortar. When Buddhas know what is going on, sometimes they ask and

sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

And so he said to Ānanda, “Ānanda, what’s this sound of a mortar?” Ānanda told him what was happening.

“Well done, Ānanda. You’re all superior people who have conquered the problems of famine. Later generations will despise even meat and rice.”

Then Venerable Mahāmoggallāna went to the Buddha, bowed, sat down, and said,

“At present, Venerable Sir, Verañjā is short of food and afflicted with hunger, with crops affected by whiteheads and turned to straw. It’s not easy to get by on almsfood. But the undersurface of this great earth abounds with food, tasting just like pure honey. Would it be good, Sir, if I inverted the earth so that the monks may enjoy the nutrition in those sprouts?”

“But what will you do, Moggallāna, with the creatures that live there?”

“I’ll transform one hand to be like the great earth and make those creatures go there. I’ll then invert the earth with the other hand.”

“Let it be, Moggallāna, don’t invert the earth. Those creatures might lose their minds.”

“In that case, Sir, would it be good if the whole Sangha of monks could go to Uttarakuru for alms?”

“Let it be, Moggallāna, don’t pursue this.”

Soon afterwards, while reflecting in private, Venerable Sāriputta thought, “Which Buddhas had a long-lasting spiritual life, and which not?”

In the evening, after coming out of seclusion, Sāriputta went to the Buddha, bowed, sat down, and said, “Just now, Sir, while I was reflecting in private, I was wondering which Buddhas had a long-lasting spiritual life, and which not?”

“Sāriputta, the spiritual life established by the Buddhas Vipassī, Sikhī, and Vessabhū didn’t last long. But the spiritual life established by the Buddhas Kakusandha, Konāgamana, and Kassapa did.”

“And why did the spiritual life established by the former three Buddhas not last long?”

“They made no effort to give detailed teachings to their disciples. They gave few discourses in prose or in mixed prose and verse; few expositions, verses, heartfelt exclamations, quotations, birth stories, amazing accounts, and analyses. Nor did they lay down training rules or recite a monastic code. After the disappearance of those Buddhas and the disciples awakened under them, those who were the last disciples—of various names, families, and castes, who had gone forth from various households—allowed that spiritual life to disappear rapidly. It’s like flowers on a wooden plank. If they’re not held together with a string, they’re scattered about, whirled about, and destroyed by the wind. Why? Because they’re not held together with a string. Just so, after the disappearance of those Buddhas and the disciples awakened under them, those who were

the last disciples allowed that spiritual life to disappear rapidly.

Instead they were untiring at instructing their disciples by reading their minds. At one time, Sāriputta, the Buddha Vessabhū, the Perfected and the fully Awakened One, was staying in a certain frightening forest grove. He instructed a sangha of a thousand monks by reading their minds, saying, 'Think like this, not like that; pay attention like this, not like that; abandon this and attain that.' When they had been instructed by Buddha Vessabhū, their minds were freed from the corruptions through letting go. But if anyone with sensual desire entered that frightening forest grove, they usually had goosebumps all over. This is why the spiritual life established by those Buddhas did not last long."

"Why then did the spiritual life established by the latter three Buddhas last long?"

"The Buddhas Kakusandha, Konāgamana, and Kassapa were untiring in giving detailed teachings to their disciples. They gave many discourses in prose and in mixed prose and verse; many expositions, verses, heartfelt exclamations, quotations, birth stories, amazing accounts, and analyses. And they laid down training rules and recited a monastic code. After the disappearance of those Buddhas and the disciples awakened under them, those who were the last disciples—of various names, families, and castes, who had gone forth from various households—made that spiritual life last for a long time. It's like flowers on a wooden plank. If they're held together with a string, they're not scattered about, whirled about, or destroyed by the wind. Why? Because they are held together with a string. Just so, after the disappearance of those Buddhas and the disciples awakened under them, those who were the last disciples

made that spiritual life last for a long time. This is why the spiritual life established by those Buddhas lasted long.”

Sāriputta then got up from his seat, put his upper robe over one shoulder, raised his joined palms, and said, “This is the time, Venerable Sir, for laying down training rules and reciting a monastic code, so that this spiritual life may last for a long time.”

“Hold on, Sāriputta. The Buddha knows the appropriate time for this. The Teacher doesn’t lay down training rules or recite a monastic code until the causes of corruption appear in the Sangha.

And they don’t appear until the Sangha has attained long standing, great size, an abundance of the best material support, or great learning. When the causes of corruption appear for any of these reasons, then the Teacher lays down training rules for his disciples and recites a monastic code in order to counteract these causes.

Sāriputta, the Sangha of monks is free from cancer and danger, stainless, pure, and established in the essence. Even the least developed of these five hundred monks is a stream-enterer. They will not be reborn in the lower world, but are fixed in destiny and bound for awakening.”

Then the Buddha said to Ānanda, “Ānanda, it’s the custom for Buddhas not to go wandering the country without taking leave of those who invited them to spend the rainy-season residence. Let’s go to the brahmin of Verañjā and take leave.”

“Yes, Sir.”

The Buddha robed up, took his bowl and robe and, with Ānanda as his attendant, went to that brahmin's house where he sat down on the prepared seat. The brahmin approached the Buddha, bowed, and sat down.

And the Buddha said, "Brahmin, we've completed the rains residence according to your invitation, and now we take leave of you. We wish to depart to wander the country."

"It's true, good Gotama, that you've completed the rains residence according to my invitation, but I haven't given anything. That's not good. It's not because I didn't want to, but because household life is so busy. Would you and the Sangha of monks please accept a meal from me tomorrow?"

The Buddha consented by keeping silent. Then, after instructing, inspiring, and gladdening that brahmin with a teaching, the Buddha got up from his seat and left.

The following morning the brahmin prepared various kinds of fine food in his own house and then had the Buddha informed that the meal was ready.

The Buddha robed up, took his bowl and robe and, together with the Sangha of monks, he went to that brahmin's house, where he sat down on the prepared seat. And that brahmin personally served and satisfied the Sangha of monks headed by the Buddha with various kinds of fine food. When the Buddha had finished his meal, the brahmin gave him a set of three robes and to each monk two pieces of cloth. The Buddha instructed, inspired, and gladdened him with a teaching, and then got up from his seat and left.

After remaining in Verañjā for as long as he liked, the Buddha traveled to Payāgapatiṭṭhāna via Soreyya, Saṅkassa, and Kaṇṇakujja. There he crossed the river Ganges and continued on to Benares. After remaining at

Benares for as long as he liked, he set out wandering toward Vesālī. When he eventually arrived, he stayed in the hall with the peaked roof in the Great Wood.

The section for recitation on Verañjā is finished.

1. The first training rule on expulsion

First sub-story: the section for recitation on Sudinna

At that time Sudinna, the son of a wealthy merchant, lived in a village called Kalanda not far from Vesālī. On one occasion Sudinna went to Vesālī on some business together with a number of friends. Just then the Buddha was seated giving a teaching, surrounded by a large gathering of people. When Sudinna saw this, he thought, “Why don’t I listen to the Teaching?” He then approached that gathering and sat down.

As he was sitting there, he thought, “The way I understand the Buddha’s Teaching, it’s not easy for one who lives at home to lead the spiritual life perfectly complete and pure as a polished conch shell. Why don’t I cut off my hair and beard, put on the ocher robes, and go forth into homelessness?”

When those people had been instructed, inspired, and gladdened by the Buddha, they got up from their seats, bowed down, circumambulated him with their right side toward him, and left.

Sudinna then approached the Buddha, bowed, sat down, and told him what he had thought, adding,

“Venerable Sir, please give me the going forth.”

“But, Sudinna, do you have your parents’ permission?”

“No.”

“Buddhas don’t give the going forth to anyone who hasn’t gotten their parents’ permission.”

“I’ll do whatever is necessary, Sir, to get my parents’ permission.”

After finishing his business in Vesālī, Sudinna returned to Kalanda. He then went to his parents and said, “Mom and dad, the way I understand the Buddha’s Teaching, it’s not easy for one who lives at home to lead the spiritual life perfectly complete and pure. I want to cut off my hair and beard, put on the ocher robes, and go forth into homelessness. Please give me permission to go forth.”

“But, Sudinna, you’re our only child, and we love you dearly. You live in comfort and we care for you. You don’t have any suffering. Even if you died we wouldn’t want to lose you. So how can we allow you to go forth into homelessness while you’re still living?”

Sudinna asked his parents a second and a third time, but got the same reply.

He then lay down on the bare ground and said, “I’ll either die right here or go forth!” And he did not eat at the next seven meals.

His parents repeated what they had said, adding, “Get up, Sudinna, eat, drink, and enjoy yourself! Enjoy the pleasures of the world and do acts of merit. We won’t allow you to go forth.” But Sudinna did not respond.

His parents said the same thing a second and a third time, but Sudinna remained silent.

Then Sudinna’s friends went to him and repeated three times what his parents had said. When Sudinna still did not

respond,

Sudinna's friends went to his parents and said, "Sudinna says he'll either die right there on the bare ground or go forth. If you don't allow him to go forth, he'll die there. But if you allow him to go forth, you'll see him again afterwards. And if he doesn't enjoy the going forth, what alternative will he have but to come back here? So please allow him to go forth."

"Alright, then."

And Sudinna's friends said to him, "Get up, Sudinna, your parents have given you permission to go forth."

When Sudinna heard this, he was excited and joyful, stroking his limbs with his hands as he got up. After spending a few days to regain his strength, he went to the Buddha, bowed, sat down, and said, "Venerable Sir, I've gotten my parents' permission to go forth. Please give me the going forth."

He then received the going forth and the full ordination in the presence of the Buddha. Not long afterwards he practiced these kinds of ascetic practices: he stayed in the wilderness, ate only almsfood, was a rag-robe wearer, and went on continuous almsround. And he lived supported by a certain Vajjian village.

Soon afterwards, the Vajjians were short of food and afflicted with hunger, with crops affected by whiteheads and turned to straw. It was not easy to get by on almsfood. Sudinna considered this and thought, "I have many wealthy relatives in Vesālī. Why don't I get them to support me? My relatives will be able to make offerings and merit, the monks will get material support, and I'll have no trouble getting almsfood."

He then put his dwelling in order, took his bowl and robe, and set out for Vesālī. When he eventually arrived, he stayed in the hall with the peaked roof in the Great Wood. His relatives heard that he had arrived in Vesālī, and they presented him with an offering of sixty servings of food. Sudinna gave the sixty servings to the monks. He then took his bowl and robe and went to the village of Kalanda for alms. As he was going on continuous almsround, he came to his own father's house.

Just then a female slave of Sudinna's relatives was about to throw away the previous evening's porridge. Sudinna said to her, "If that's to be thrown away, sister, put it here in my almsbowl."

As she was putting the porridge into his bowl, she recognized his hands, feet, and voice. She then went to his mother and said, "Please be aware, madam, that master Sudinna is back."

"Gosh, if you're telling the truth, you're a free woman!"

As Sudinna was eating the previous evening's porridge at the base of a certain wall, his father was coming home from work. When he saw him sitting there, he went up to him and said, "But, Sudinna, isn't there ... What! You're eating old porridge! Why don't you go to your own house?"

"We went to your house, householder. That's where we received this porridge."

Sudinna's father took him by the arm and said, "Come, let's go home."

Sudinna went to his father's house and sat down on the prepared seat. His father said to him, "Please eat, Sudinna."

“There’s no need. I’m done for today.”

“Then come back for the meal tomorrow.”

Sudinna consented by keeping silent, and he got up from his seat and left.

The next morning Sudinna’s mother had the ground smeared with fresh cow-dung, She then piled up two heaps, one with money and one with gold. The heaps were so large that a man standing on one side could not see a man standing on the other. She hid the heaps behind screens, prepared a seat between them, and surrounded it all with a curtain. And she said to Sudinna’s ex-wife, “Now please adorn yourself in the way our son Sudinna found you especially attractive.”

“Yes, madam.”

Then, after robing up, Venerable Sudinna took his bowl and robe and went to his father’s house, where he sat down on the prepared seat. His father went up to him, uncovered the heaps, and said, “This dowry, dear Sudinna, is the fortune from your mother. It’s yours. Another is the fortune from your father and another the fortune from your ancestors. Please return to the lower life, enjoy wealth, and make merit.”

“I can’t, father. I’m enjoying the spiritual life.”

Sudinna’s father repeated his request and Sudinna replied as before. When Sudinna’s father repeated his request a third time, Sudinna said, “If you wouldn’t get offended, I could tell you what to do.”

“Let’s hear it.”

“Well then, make some large hempen sacks, put all the money and gold inside, take it all away in carts, and dump it in the middle of the Ganges. And why? Because that way you will avoid the danger, fear, and terror that it will otherwise cause you, as well as the trouble with protecting it.”

His father became upset, thinking, “How can our son Sudinna say such things?”

He then said to Sudinna’s ex-wife, “Well then, since you were so dear to him, perhaps our son Sudinna will listen to you?”

Sudinna’s ex-wife took hold of his feet and said, “What are these nymphs like, sir, for which you practice the spiritual life?”

“Sister, I don’t practice the spiritual life for the sake of nymphs.”

His ex-wife thought, “Sudinna is now calling me ‘sister’,” and she fainted right there.

Sudinna said to his father, “If there’s food to be given, householder, give it, but don’t annoy me.”

“Eat, Sudinna,” he said. And Sudinna’s mother and father personally served and satisfied him with various kinds of fine food.

When Sudinna had finished his meal, his mother said to him: “Sudinna dear, our family is rich. Please return to the lower life, enjoy wealth, and make merit.”

“Mother, I can’t. I’m enjoying the spiritual life.”

His mother repeated her request a second time, but got the same reply. She then said, “Our family is wealthy, Sudinna. Please give us an offspring, so that the Licchavīs don’t take over our heirless property.”

“Yes, mother, I can do that.”

“But where are you staying?”

“In the Great Wood.” And he got up from his seat and left.

Sudinna’s mother then said to his ex-wife, “Well then, as soon as you reach your fertile period, please tell me.”

“Yes, madam.” Not long afterwards Sudinna’s ex-wife reached her fertile period, and she reported it to Sudinna’s mother.

“Now, please adorn yourself in the way that our son Sudinna found you especially attractive.”

“Yes.”

Then Sudinna’s mother, together with his ex-wife, went to Sudinna in the Great Wood, and she said to him: “Our family, dear Sudinna, is rich. Please return to the lower life, enjoy wealth, and make merit.”

“Mother, I can’t. I’m enjoying the spiritual life.”

His mother repeated her request a second time, but got the same reply. She then said this: “Well then, please give us an offspring. We don’t want the Licchavīs to take over our heirless property.”

“Alright, mother.” He then took his ex-wife by the arm, disappeared into the Great Wood and—there being no

training rule and he seeing no danger—had sexual intercourse with her three times. As a result she conceived.

And the earth gods cried out: “Sirs, the Sangha of monks has been free from cancer and danger. But Sudinna of Kalanda has produced a cancer and endangered it.”

Hearing the earth gods, the gods of the four great kings cried out ... the gods of the Thirty-three ... the Yāma gods ... the contented gods ... the gods who delight in creation ... the gods who control the creation of others ... the gods of the realm of the supreme beings cried out: “Sirs, the Sangha of monks has free from cancer and danger. But Sudinna of Kalanda has produced a cancer and endangered it.” Thus in that moment, in that instance, the news spread as far as the world of the supreme beings.

In the meantime, the pregnancy of Sudinna’s ex-wife developed, and she eventually gave birth to a son. Sudinna’s friends called him Offspring, while calling Sudinna’s ex-wife Offspring’s mother, and Venerable Sudinna Offspring’s father. After some time, they both went forth into homelessness and realized perfection.

But Sudinna was anxious and remorseful, thinking, “This is truly bad for me, that after going forth on such a well-proclaimed spiritual path, I wasn’t able to practice the perfectly complete and pure spiritual life to the end.” And because of his anxiety and remorse, he became thin, haggard, and pale, with veins protruding all over his body. He became sad, sluggish, miserable, and depressed, weighed down by remorse.

The monks who were Sudinna’s friends said to him: “In the past, Sudinna, you had a good color, a bright face, clear

skin, and sharp senses. But look at you now. Could it be that you are dissatisfied with the spiritual life?”

“I am not dissatisfied with the spiritual life, but I’ve done something bad. I’ve had sexual intercourse with my ex-wife. I’m anxious and remorseful because I wasn’t able to practice the perfectly complete and pure spiritual life to the end.”

“No wonder you’re anxious, Sudinna, no wonder you have remorse. Hasn’t the Buddha given many teachings for the sake of dispassion, not for the sake of lust; for the sake of freedom from bondage, not for the sake of bondage; for the sake of non-grasping, not for the sake of grasping? When the Buddha has taught in this way, how could you choose lust, bondage, and grasping? Hasn’t the Buddha given many teachings for the fading away of lust, for the clearing away of intoxication, for the removal of thirst, for the uprooting of attachment, for the cutting off of the round of rebirth, for the stopping of craving, for fading away, for ending, for extinguishment? Hasn’t the Buddha in many ways taught the abandoning of sensual pleasures, the full understanding of the perception of sensual pleasures, the removal of thirst for sensual pleasures, the elimination of thoughts of sensual pleasures, the stilling of the fever of sensual pleasures? This will affect people’s confidence and cause some to lose it.”

After rebuking Sudinna in many ways, they told the Buddha. The Buddha then had the Sangha of monks gathered and questioned Sudinna: “Is it true, Sudinna, that you had sexual intercourse with your ex-wife?”

“It’s true, Sir.”

The Buddha rebuked him, “Foolish man, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable,

it's not to be done. How could you go forth on such a well-proclaimed spiritual path and not be able to practice the perfectly complete and pure spiritual life to the end? Haven't I given many teachings for the sake of dispassion, not for the sake of lust; for the sake of freedom from bondage, not for the sake of bondage; for the sake of non-grasping, not for the sake of grasping? When I have taught in this way, how could you choose lust, bondage, and grasping? Haven't I given many teachings for the fading away of lust, for the clearing away of intoxication, for the removal of thirst, for the uprooting of attachment, for the cutting off of the round of rebirth, for the stopping of craving, for fading away, for ending, for extinguishment? Haven't I in many ways taught the abandoning of sensual pleasures, the full understanding of the perceptions of sensual pleasure, the removal of thirst for sensual pleasure, the elimination of thoughts of sensual pleasure, the stilling of the fevers of sensual pleasure? It would be better, foolish man, for your penis to enter the mouth of a highly venomous snake than to enter a woman. It would be better for your penis to enter the mouth of a black snake than to enter a woman. It would be better for your penis to enter a blazing charcoal pit than to enter a woman. Why is that? For although it might cause death or death-like suffering, it would not cause you to be reborn in a bad destination. But *this* might. Foolish man, you have practiced what is contrary to the true Teaching, the common practice, the low practice, the coarse practice, that which ends with a wash, that which is done in private, that which is done wherever there are couples. You are the forerunner, the first performer of many unwholesome things. This will affect people's confidence, and cause some to lose it."

Then the Buddha spoke in many ways in dispraise of being difficult to support and maintain, in dispraise of great desires, discontent, socializing, and laziness; but he spoke in

many ways in praise of being easy to support and maintain, of fewness of wishes, contentment, self-effacement, ascetic practices, serenity, reduction in things, and being energetic. After giving a teaching on what is right and proper, he addressed the monks:

“Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of good monks, for the restraint of corruptions relating to the present life, for the restraint of corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. And, monks, this training rule should be recited like this:

First preliminary ruling

‘If a monk has sexual intercourse, he is expelled and excluded from the community.’”

In this way the Buddha laid down this training rule for the monks.

The section for recitation on Sudinna is finished.

Second sub-story: the account of the female monkey

Sometime later, in the Great Wood near Vesālī, a certain monk befriended a female monkey by giving her food. He then had sexual intercourse with her. Soon afterwards, after robing up in the morning, he took his bowl and robe and entered Vesālī for alms.

Just then a number of monks who were walking about the dwellings came to the one belonging to this monk. The female monkey saw those monks coming. She went up to them, shook her buttocks in front of them, wagged her tail, presented her backside, and made a gesture. The monks thought, "This monk must be having sexual intercourse with this monkey," and they hid to one side. Then, when that monk had finished his almsround in Vesālī and had returned with his almsfood, he ate one part himself and gave the rest to that female monkey. After eating the food, the monkey presented her buttocks to the monk, and he had sexual intercourse with her.

The other monks said to him, "Hasn't a training rule been laid down by the Buddha? Why then do you have sexual intercourse with a monkey?"

"It's true that a training rule has been laid down by the Buddha, but it concerns women, not animals."

"But that's just the same. It's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you go forth on such a well-proclaimed spiritual path and not be able to practice the perfectly complete and pure spiritual life to the end? Hasn't the Buddha given many teachings for the sake of dispassion ... the stilling of the fevers of sensual pleasure? This will affect people's confidence, and cause some to lose it."

After rebuking that monk in many ways, they told the Buddha.

The Buddha then had the Sangha of monks gathered and questioned that monk: "Is it true, monk, that you did this?"

"It's true, Sir."

The Buddha rebuked him, “Foolish man, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you go forth on such a well-proclaimed spiritual path and not be able to practice the perfectly complete and pure spiritual life to the end? Haven’t I given many teachings for the sake of dispassion ... for the stilling of the fevers of sensual desire? It would be better, foolish man, for your penis to enter the mouth of a highly venomous snake than to enter a woman. It would be better for your penis to enter the mouth of a black snake than to enter a woman. It would be better for your penis to enter a blazing charcoal pit than to enter a woman. Why is that? For although it might cause death or death-like suffering, it would not cause you to be reborn in a bad destination. But *this* might. Foolish man, you’ve practiced what is contrary to the true Teaching, the common practice, the low practice, the coarse practice, that which ends with a wash, that which is done in private, that which is done wherever there are couples. This will affect people’s confidence ...” ...

“And so, monks, this training rule should be recited like this:

Second preliminary ruling

‘If a monk has sexual intercourse, even with a female animal, he is expelled and excluded from the community.’”

In this way the Buddha laid down this training rule for the monks.

The account of the female monkey is finished.

Third sub-story: the section for recitation on covering

Soon afterwards there were a number of Vajjian monks from Vesālī who ate, slept, and bathed as much as they liked. Then, not reflecting properly and without first renouncing the training and revealing their weakness, they had sexual intercourse. After some time they were affected by loss of relatives, loss of property, and loss of health. They then went to Venerable Ānanda and said,

“Venerable Ānanda, we don’t blame the Buddha, the Teaching, or the Sangha; we only have ourselves to blame. We were unfortunate and had little merit— after going forth on such a well-proclaimed spiritual path, we were unable to practice the perfectly complete and pure spiritual life to the end. If we were now to get the going forth and the full ordination in the presence of the Buddha, we would have clarity about wholesome qualities and be devoted day in and day out to developing the aids to awakening. Venerable Ānanda, please inform the Buddha.”

Saying, “Yes,” he went to the Buddha and told him.

“It’s impossible, Ānanda, that the Buddha should abolish a training rule that entails expulsion because of the Vajjians.”

The Buddha then gave a teaching and addressed the monks:

“Monks, if someone, without first renouncing the training and revealing their weakness, has sexual intercourse, they may not receive the full ordination once again. But, monks, if someone has sexual intercourse after first renouncing the training and revealing their weakness, they may receive the full ordination once again.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk, after taking on the monks' training and way of life, without first renouncing the training and revealing his weakness, has sexual intercourse, even with a female animal, he is expelled and excluded from the community.'"

Definitions

A:

whoever, of such a kind, of such activity, of such caste, of such name, of such family, of such conduct, of such behavior, of such association, who is senior, who is junior, or who is of middle standing—this is called “a”.

Monk:

he is a monk because he lives on alms; a monk because he has gone over to living on alms; a monk because he wears a patchwork cloth; a monk by convention; a monk on account of his claim; a “come, monk” monk; a monk given the full ordination through the taking of the three refuges; a good monk; a monk of substance; a trainee monk; a fully trained monk; a monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand. The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements, which is irreversible and fit to stand—this sort of monk is meant in this case.

Training:

the three trainings: the training in the higher morality, the training in the higher mind, the training in the higher wisdom. The training in the higher morality is the training meant in this case.

Way of life:

whatever training rule has been laid down by the Buddha—this is called “way of life”. One trains in this; therefore it is called “after taking on the way of life”.

Without first renouncing the training and revealing his weakness:

“There is, monks, a revealing of weakness without the training being renounced; and there is a revealing of weakness together with the training being renounced.

And how is there a revealing of weakness without the training being renounced? It may be that a monk is dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder, longing to be a lay follower, longing to be a monastery worker, longing to be a novice, longing to be a monastic of another religion, longing to be a lay follower of another religion, longing to be a non-ascetic, longing to be a non-monastic, and he says and declares: ‘Why don’t I renounce the Buddha?’ In this way, monks, there’s a revealing of weakness without the training being renounced.

Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder ... longing to be a non-monastic, he says and declares: ‘Why don’t I renounce the Teaching? ... the Sangha? ... the practice? ... the training? ... the Monastic Code? ... the recitation? ... my preceptor? ... my teacher? ... my student? ... my pupil? ... my co-student? ... my co-pupil? ... he says and declares: ‘Why don’t I renounce my fellow monastics?’ ... ‘Why don’t I become a householder?’ ... ‘Why don’t I become a lay follower?’ ... ‘Why don’t I become a monastery worker?’ ... ‘Why don’t I become a novice?’ ... ‘Why don’t I become a monastic of another religion?’ ... ‘Why don’t I become a lay follower of another religion?’ ... ‘Why don’t I become a non-ascetic?’ ... ‘Why don’t I become a non-monastic?’ In this way too, monks, there’s a revealing of weakness without the training being renounced.

Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder ... longing to be a non-monastic, he says and declares: 'What if I renounced the Buddha?' ... he says and declares: 'What if I were a non-monastic?' ... he says and declares: 'Perhaps I should renounce the Buddha?' ... he says and declares: 'Perhaps I should be a non-monastic?' ... he says and declares: 'Well then, I should renounce the Buddha.' ... he says and declares: 'Well then, I should be a non-monastic.' ... he says and declares: 'I think I should renounce the Buddha.' ... he says and declares: 'I think I should be a non-monastic.' In this way too, monks, there's a revealing of weakness without the training being renounced.

Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder ... longing to be a non-monastic, he says and declares: 'I remember my mother.' ... 'I remember my father.' ... 'I remember my brother.' ... 'I remember my sister.' ... 'I remember my son.' ... 'I remember my daughter.' ... 'I remember my wife.' ... 'I remember my relations.' ... 'I remember my friends.' ... 'I remember my village.' ... 'I remember my town.' ... 'I remember my fields.' ... 'I remember my land.' ... 'I remember my money.' ... 'I remember my gold.' ... 'I remember my profession.' ... he says and declares: 'I remember my former laughter, chatter, and play.' In this way too, monks, there's a revealing of weakness without the training being renounced.

Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder ... longing to be a non-monastic, he says and declares: 'I have a mother who should be supported by me. ... I have a father ... I have a

brother ... I have a sister ... I have a son ... I have a daughter ... I have a wife ... I have relations ... he says and declares: 'I have friends who should be supported by me.' In this way too, monks, there's a revealing of weakness without the training being renounced.

Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder ... longing to be a non-monastic, he says and declares: 'I have a mother; she'll support me.' ... 'I have a father; he'll support me.' ... 'I have a brother; he'll support me.' ... 'I have a sister; she'll support me.' ... 'I have a son; he'll support me.' ... 'I have a daughter; she'll support me.' ... 'I have a wife; she'll support me.' ... 'I have relations; they'll support me.' ... 'I have friends; they'll support me.' ... 'I have a village; I'll live by means of it.' ... 'I have a town; I'll live by means of it.' ... 'I have fields; I'll live by means of them.' ... 'I have land; I'll live by means of it.' ... 'I have money; I'll live by means of it.' ... 'I have gold; I'll live by means of it.' ... he says and declares: 'I have a profession; I'll live by means of it.' In this way too, monks, there's a revealing of weakness without the training being renounced.

Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder ... longing to be a non-monastic, he says and declares: 'This is difficult to do.' ... 'This isn't easy to do.' ... 'This is difficult.' ... 'This isn't easy.' ... 'I can't endure.' ... 'I'm unable.' ... 'I don't enjoy myself.' ... 'I take no delight.' In this way too, monks, there's a revealing of weakness without the training being renounced.

And how is there a revealing of weakness together with the training being renounced? It may be that a monk is dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder ... longing to be a non-monastic, and he says and declares: 'I renounce the Buddha.' In this way, monks, there's a revealing of weakness together with the training being renounced.

Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder ... longing to be a non-monastic, he says and declares: 'I renounce the Teaching.' ... 'I renounce the Sangha.' ... 'I renounce the practice.' ... 'I renounce the training.' ... 'I renounce the Monastic Code.' ... 'I renounce the recitation.' ... 'I renounce my preceptor.' ... 'I renounce my teacher.' ... 'I renounce my student.' ... 'I renounce my pupil.' ... 'I renounce my co-student.' ... 'I renounce my co-pupil.' ... 'I renounce my fellow monastics.' ... 'Consider me a householder.' ... 'Consider me a lay follower.' ... 'Consider me a monastery worker.' ... 'Consider me a novice monk.' ... 'Consider me a monastic of another religion.' ... 'Consider me a lay follower of another religion.' ... 'Consider me a non-ascetic.' ... 'Consider me a non-monastic.' In this way too, monks, there's a revealing of weakness together with the training being renounced.

Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder ... longing to be a non-monastic, he says and declares: 'I'm done with the Buddha.' ... 'I'm done with my fellow monastics.' In this way too, monks, there's a revealing of weakness together with the training being renounced.

Or again ... he says and declares: 'No more of the Buddha for me.' ... 'No more of my fellow monastics for me.' In this way too, monks ...

he says and declares: 'The Buddha is of no use to me.' ... 'My fellow monastics are of no use to me.' In this way too, monks ...

he says and declares: 'I'm well freed from the Buddha.' ... 'I'm well freed from my fellow monastics.' In this way too, monks, there's a revealing of weakness together with the training being renounced.

Or whatever other synonyms there are for the Buddha, for the Teaching, for the Sangha, for the practice, for the training, for the Monastic Code, for the recitation, for a preceptor, for a teacher, for a student, for a pupil, for a co-student, for a co-pupil, for a fellow monastic, for a householder, for a lay follower, for a monastery worker, for a novice monk, for a monastic of another religion, for a lay follower of another religion, for a non-ascetic, or for a non-monastic— he speaks and declares by way of these indications, by way of these marks, by way of these signs. In this way, monks, there's a revealing of weakness together with the training being renounced.

And how is the training not renounced? If you renounce the training by way of these indications, by way of these marks, by way of these signs, but you're insane, then the training isn't renounced. If you renounce the training to one who's insane, the training isn't renounced. If you renounce the training when you're deranged, the training isn't renounced. If you renounce the training to one who's deranged, the training isn't renounced. If you renounce the training when you're overwhelmed by pain, the training isn't renounced. If you renounce the training to one who's overwhelmed by

pain, the training isn't renounced. If you renounce the training to a god, the training isn't renounced. If you renounce the training to an animal, the training isn't renounced. If an Indo-Aryan renounces the training to a non-Indo-Aryan who doesn't understand, the training isn't renounced. If a non-Indo-Aryan renounces the training to an Indo-Aryan who doesn't understand, the training isn't renounced. If an Indo-Aryan renounces the training to an Indo-Aryan who doesn't understand, the training isn't renounced. If a non-Indo-Aryan renounces the training to a non-Indo-Aryan who doesn't understand, the training isn't renounced. If you renounce the training as a joke, the training isn't renounced. If you renounce the training because of speaking too fast, the training isn't renounced. If you announce what you don't wish to announce, the training isn't renounced. If you don't announce what you wish to announce, the training isn't renounced. If you announce to one who doesn't understand, the training isn't renounced. If you don't announce to one who understands, the training isn't renounced. Or if you don't make a full announcement, the training isn't renounced. In this way, monks, the training isn't renounced."

Sexual intercourse:

what is contrary to the true Teaching, the common practice, the low practice, the coarse practice, that which ends with a wash, that which is done in private, that which is done wherever there are couples—this is called "sexual intercourse".

Has:

whoever makes an organ enter an organ, a genital enter a genital, even to the depth of a sesame seed—this is called "has".

Even with a female animal:

even having had sexual intercourse with a female animal, he is not an ascetic, not a Sakyān monastic, let

alone with a woman—therefore it is called “even with a female animal”.

He is expelled:

just as a man with his head cut off is unable to continue living by reconnecting it to the body, so too is a monk who has had sexual intercourse not an ascetic, not a Sakyan monastic. Therefore it is said, “he is expelled.”

Excluded from the community:

Community: joint legal procedures, a joint recitation, the same training—this is called “community”. He does not take part in this—therefore it is called “excluded from the community”.

Permutations

Permutations part 1

Summary

There are three kinds of females: a human female, a female spirit, a female animal. There are three kinds of hermaphrodites: a human hermaphrodite, a hermaphrodite spirit, a hermaphrodite animal. There are three kinds of *paṇḍakas*: a human *paṇḍaka*, a *paṇḍaka* spirit, a *paṇḍaka* animal. There are three kinds of males: a human male, a male spirit, a male animal.

Exposition part 1

He commits an offense entailing expulsion if he has sexual intercourse with a human female through three orifices: the anus, the vagina, or the mouth. ... with a female spirit ... He commits an offense entailing expulsion if he has sexual intercourse with a female animal through three orifices: the anus, the vagina, or the mouth. ... with a human hermaphrodite ... with a hermaphrodite spirit ... He commits an offense entailing expulsion if he has sexual intercourse with a hermaphrodite animal through three orifices: the anus, the vagina, or the mouth. He commits an offense entailing expulsion if he has sexual intercourse with a human *paṇḍaka* through two orifices: the anus or the mouth. ... with a *paṇḍaka* spirit ... with a *paṇḍaka* animal ... with a human male ... with a male spirit ... He commits an offense entailing expulsion if he has sexual intercourse with a male animal through two orifices: the anus or the mouth.

Exposition part 2

Voluntary sexual intercourse

If a monk has the intention of sexual relations and he makes his penis enter the anus of a human female ... the vagina of a human female ... the mouth of a human female, he commits an offense entailing expulsion. If a monk has the intention of sexual relations and he makes his penis enter the anus of a female spirit ... the anus of a female animal ... the anus of a human hermaphrodite ... the anus of a hermaphrodite spirit ... the anus of a hermaphrodite animal ... the vagina of a hermaphrodite animal ... the mouth of a hermaphrodite animal, he commits an offense entailing expulsion. If a monk has the intention of sexual relations and he makes his penis enter the anus of a human *paṇḍaka* ... the anus of a *paṇḍaka* spirit ... the anus of a *paṇḍaka* animal ... the anus of a human male ... the anus of a male spirit ... the anus of a male animal ... the mouth of a male animal, he commits an offense entailing expulsion.

Forced sexual intercourse: bringing the partner to the monk

Enemy monks bring a human female to a monk and make her sit down so that his penis enters her anus. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. Enemy monks bring a human female to a monk and make her sit down so that his penis enters her anus. If he does not agree to the entry, but he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. Enemy monks bring a human female to a monk and make her sit down so that his penis enters her anus. If he does not agree to the entry, nor to having entered, but he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. Enemy monks bring a human female to a monk

and make her sit down so that his penis enters her anus. If he does not agree to the entry, nor to having entered, nor to the remaining, but he agrees to the taking out, he commits an offense entailing expulsion. Enemy monks bring a human female to a monk and make her sit down so that his penis enters her anus. If he does not agree to the entry, nor to having entered, nor to the remaining, nor to the taking out, there is no offense.

Enemy monks bring a human female to a monk and make her sit down so that his penis enters her vagina ... her mouth. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. ... If he does not agree to the entry, nor to having entered, nor to the remaining, nor to the taking out, there is no offense.

Enemy monks bring a human female who is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring one who is dead and mostly decomposed to a monk and make her sit down so that his penis enters her anus ... her vagina ... her mouth. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits a serious offense. ... If he does not agree ... there is no offense.

Enemy monks bring a female spirit ... a female animal ... a human hermaphrodite ... a hermaphrodite spirit ... a hermaphrodite animal to a monk and make it sit down so that his penis enters its anus ... its vagina ... its mouth. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out,

he commits an offense entailing expulsion. ... If he does not agree ... there is no offense.

Enemy monks bring a hermaphrodite animal that is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus ... its vagina ... its mouth. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits a serious offense. ... If he does not agree ... there is no offense.

Enemy monks bring a human *paṇḍaka* ... a *paṇḍaka* spirit ... a *paṇḍaka* animal to a monk and make it sit down so that his penis enters its anus ... its mouth. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. ... If he does not agree ... there is no offense.

Enemy monks bring a *paṇḍaka* animal that is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus ... its mouth. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits a serious offense. ... If he does not agree ... there is no offense.

Enemy monks bring a human male ... a male spirit ... a male animal to a monk and make it sit down so that his penis enters its anus ... its mouth. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. ... If he does not agree ... there is no offense.

Enemy monks bring a male animal that is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus ... its mouth. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits a serious offense ... If he does not agree ... there is no offense.

Forced sexual intercourse with cover: bringing the partner to the monk

Enemy monks bring a human female to a monk and make her sit down so that his penis enters her anus ... her vagina ... her mouth, the female covered and the monk uncovered; the female uncovered and the monk covered; the female covered and the monk covered; the female uncovered and the monk uncovered. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. ... If he does not agree ... there is no offense.

Enemy monks bring a human female who is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring one who

is dead and mostly decomposed to a monk and make her sit down so that his penis enters her anus ... her vagina ... her mouth, the female covered and the monk uncovered; the female uncovered and the monk covered; the female covered and the monk covered; the female uncovered and the monk uncovered. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits a serious offense. ... If he does not agree ... there is no offense.

Enemy monks bring a female spirit ... a female animal ... a human hermaphrodite ... a hermaphrodite spirit ... a hermaphrodite animal to a monk and make it sit down so that his penis enters its anus ... its vagina ... its mouth, the animal covered and the monk uncovered; the animal uncovered and the monk covered; the animal covered and the monk covered; the animal uncovered and the monk uncovered. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. ... If he does not agree ... there is no offense.

Enemy monks bring a hermaphrodite animal that is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus ... its vagina ... its mouth, the animal covered and the monk uncovered; the animal uncovered and the monk covered; the animal covered and the monk covered; the animal uncovered and the monk uncovered. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits a serious offense. ... If he does not agree ... there is no offense.

Enemy monks bring a human *paṇḍaka* ... a *paṇḍaka* spirit ... a *paṇḍaka* animal ... a human male ... a male spirit ... a male animal to a monk and make it sit down so that his penis enters its anus ... its mouth, the animal covered and the monk uncovered; the animal uncovered and the monk covered; the animal covered and the monk covered; the animal uncovered and the monk uncovered. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. ... If he does not agree ... there is no offense.

Enemy monks bring a male animal that is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus ... its mouth, the animal covered and the monk uncovered; the animal uncovered and the monk covered; the animal covered and the monk covered; the animal uncovered and the monk uncovered. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits a serious offense. ... If he does not agree ... there is no offense.

Forced sexual intercourse: bringing the monk to the partner

Enemy monks bring a monk to a human female and make him sit down so that his penis enters her anus ... her vagina ... her mouth. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. ... If he does not agree ... there is no offense.

Enemy monks bring a monk to a human female who is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring a monk to one who is dead and mostly decomposed and make him sit down so that his penis enters her anus ... her vagina ... her mouth. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits a serious offense. ... If he does not agree ... there is no offense.

Enemy monks bring a monk to a female spirit ... a female animal ... a human hermaphrodite ... a hermaphrodite spirit ... a hermaphrodite animal ... a human *paṇḍaka* ... a *paṇḍaka* spirit ... a *paṇḍaka* animal ... a human male ... a male spirit ... a male animal and make him sit down so that his penis enters its anus ... its mouth. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. ... If he does not agree ... there is no offense.

Enemy monks bring a monk to a male animal that is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring a monk to one that is dead and mostly decomposed and make him sit down so that his penis enters its anus ... its mouth. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits a serious offense ... If he does not agree ... there is no offense.

Forced sexual intercourse with cover: bringing the monk to the partner

Enemy monks bring a monk to a human female and make him sit down so that his penis enters her anus ... her vagina ... her mouth, the monk covered and the female uncovered; the monk uncovered and the female covered; the monk covered and the female covered; the monk uncovered and the female uncovered. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. ... If he does not agree ... there is no offense.

Enemy monks bring a monk to a human female who is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring a monk to a human female who is dead and mostly decomposed and make him sit down so that his penis enters her anus ... her vagina ... her mouth, the monk covered and the female uncovered; the monk uncovered and the female covered; the monk covered and the female covered; the monk uncovered and the female uncovered. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits a serious offense. ... If he does not agree ... there is no offense.

Enemy monks bring a monk to a female spirit ... a female animal ... a human hermaphrodite ... a hermaphrodite spirit ... a hermaphrodite animal ... a human *paṇḍaka* ... a *paṇḍaka* spirit ... a *paṇḍaka* animal ... a human male ... a male spirit ... a male animal and make him sit down so that his penis enters its anus ... its mouth, the monk covered and the animal uncovered; the monk uncovered and the animal covered; the monk covered and the animal covered; the monk uncovered and the animal uncovered. If he agrees to

the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits an offense entailing expulsion. ... If he does not agree ... there is no offense.

Enemy monks bring a monk to a male animal that is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring a monk to one that is dead and mostly decomposed and make him sit down so that his penis enters its anus ... its mouth, the monk covered and the animal uncovered; the monk uncovered and the animal covered; the monk covered and the animal covered; the monk uncovered and the animal uncovered. If he agrees to the entry, and he agrees to having entered, and he agrees to the remaining, and he agrees to the taking out, he commits a serious offense. ... If he does not agree ... there is no offense.

As “enemy monks” has been explained in detail, so should the following categories be explained:

Enemy kings ... enemy bandits ... enemy scoundrels ... “lotus-scent” enemies. The section in brief is finished.

Permutations part 2

If he makes a private part enter a private part, there is an offense entailing expulsion. If he makes the mouth enter a private part, there is an offense entailing expulsion. If he makes a private part enter the mouth, there is an offense entailing expulsion. If he makes the mouth enter the mouth, there is a serious offense.

A monk rapes a sleeping monk: if he wakes up and consents, both should be expelled; if he wakes up but does

not consent, the rapist should be expelled. A monk rapes a sleeping novice: if he wakes up and consents, both should be expelled; if he wakes up but does not consent, the rapist should be expelled. A novice rapes a sleeping monk: if he wakes up and consents, both should be expelled; if he wakes up but does not consent, the rapist should be expelled. A novice rapes a sleeping novice: if he wakes up and consents, both should be expelled; if he wakes up but does not consent, the rapist should be expelled.

Non-offenses

There is no offense: if he does not know; if he does not consent; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

The section for recitation on covering is finished.

Summary verses of case studies

“The female monkey, and the Vajjians, Householder, and a naked one, monastics of other religions; The girl, and Uppalavaṇṇā, Two others with characteristics.

Mother, daughter, and sister, And wife, supple, with long; Two on wounds, and a picture, And a wooden doll.

Five with Sundara, Five about charnel grounds, bones; A female dragon, and a female spirit, and a female ghost, A *paṇḍaka*, impaired, should touch.

The sleeping Perfected One in Bhaddiya, Four others in Sāvattihī; Three in Vesālī, garlands, The one from Bharukaccha in his dream.

Supabbā, Saddhā, a nun, A trainee nun, and a novice nun; A sex worker, a *paṇḍaka*, a female householder, Each other, gone forth in old age, a deer.”

Case studies

At one time a monk had sexual intercourse with a female monkey. He became anxious, thinking, “The Buddha has laid down a training rule. Could it be that I’ve committed an

offense entailing expulsion?” He told the Buddha. “You’ve committed an offense entailing expulsion.”

At one time a number of Vajjian monks from Vesālī had sexual intercourse without first renouncing the training and revealing their weakness. They became anxious, thinking, “The Buddha has laid down a training rule. Could it be that we’ve committed an offense entailing expulsion?” They told the Buddha. “You’ve committed an offense entailing expulsion.”

At one time a monk had sexual intercourse while dressed like a householder, thinking he would avoid an offense. He became anxious, thinking, “The Buddha has laid down a training rule. Could it be that I’ve committed an offense entailing expulsion?” He told the Buddha. “You’ve committed an offense entailing expulsion.”

At one time a monk had sexual intercourse while naked, thinking he would avoid an offense. He became anxious ... “You’ve committed an offense entailing expulsion.”

At one time a monk had sexual intercourse while dressed in a grass sarong ... while dressed in a bark sarong ... while dressed in a sarong made of bits of wood ... while dressed in a sarong made of human hair ... while dressed in a sarong made of horse-hair ... while dressed in a sarong of owls’ wing ... while dressed in a sarong of antelope hide, thinking he would avoid an offense. He became anxious ... “You’ve committed an offense entailing expulsion.”

At one time a monk who was an alms-collector saw a little girl lying on a bench. Being lustful, he inserted his thumb into her vagina. She died. He became anxious ... “There’s no offense entailing expulsion, but there’s an offense entailing suspension.”

At one time a young brahmin had fallen in love with the nun Uppalavaṇṇā. When Uppalavaṇṇā had gone to the village for alms, he entered her hut and hid himself. After her meal, when she had returned from almsround, Uppalavaṇṇā washed her feet, entered her hut, and sat down on the bed. Then that young brahmin grabbed hold of her and raped her. She told the nuns what had happened. The nuns told the monks, who in turn told the Buddha. “There’s no offense for one who doesn’t consent.”

At one time female characteristics appeared on a monk. They told the Buddha.

“Monks, I allow that discipleship, that ordination, those years as a monk, to be transferred to the nuns. The monks’ offenses that are in common with the nuns are to be cleared with the nuns. For the monks’ offenses that are not in common with the nuns, there’s no offense.”

At one time male characteristics appeared on a nun. They told the Buddha.

“Monks, I allow that discipleship, that ordination, those years as a nun, to be transferred to the monks. The nuns’ offenses that are in common with the monks are to be cleared with the monks. For the nuns’ offenses that are not in common with the monks, there’s no offense.”

At one time a monk had sexual intercourse with his mother ... had sexual intercourse with his daughter ... had sexual intercourse with his sister, thinking he would avoid an offense. ... He became anxious ... "You've committed an offense entailing expulsion."

At one time a monk had sexual intercourse with his ex-wife. He became anxious ... "You've committed an offense entailing expulsion."

At one time there was a monk with a supple back who was plagued by lust. He inserted his penis into his own mouth. He became anxious ... "You've committed an offense entailing expulsion."

At one time there was a monk with a long penis who was plagued by lust. He inserted his penis into his own anus. He became anxious ... "You've committed an offense entailing expulsion."

At one time a monk saw a dead body with a wound next to the genitals. Thinking he would avoid an offense, he inserted his penis into the genitals and exited through the wound. He became anxious ... "You've committed an offense entailing expulsion."

At one time a monk saw a dead body with a wound next to the genitals. Thinking he would avoid an offense, he inserted his penis into the wound and exited through the

genitals. He became anxious ... “You’ve committed an offense entailing expulsion.”

At one time a lustful monk touched the genitals in a picture with his penis. He became anxious ... “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.”

At one time a lustful monk touched the genitals of a wooden doll with his penis. He became anxious ... “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.”

At one time a monk called Sundara who had gone forth in Rājagaha was walking along a street. A woman said to him, “Please wait, Sir, I’ll pay respect to you.” As she was paying respect, she held up his sarong and inserted his penis into her mouth. He became anxious ... “Monk, did you consent?”

“I didn’t consent, Sir.”

“There’s no offense for one who doesn’t consent.”

At one time a woman saw a monk and said, “Sir, come and have sexual intercourse.”

“It’s not allowable.”

“I’ll make the effort, not you. In this way there won’t be any offense for you.” The monk acted accordingly. He became anxious ... “You’ve committed an offense entailing expulsion.”

At one time a woman saw a monk and said, "Sir, come and have sexual intercourse."

"It's not allowable."

"You make the effort, not I. In this way there won't be any offense for you." The monk acted accordingly. He became anxious ... "You've committed an offense entailing expulsion."

At one time a woman saw a monk and said, "Sir, come and have sexual intercourse."

"It's not allowable."

"Rub inside but discharge outside. ... Rub outside but discharge inside. In this way there won't be any offense for you." The monk acted accordingly. He became anxious ... "You've committed an offense entailing expulsion."

At one time a monk went to a charnel ground where he saw an undecomposed corpse. He had sexual intercourse with it. He became anxious ... "You've committed an offense entailing expulsion."

At one time a monk went to a charnel ground where he saw a mostly undecomposed corpse. He had sexual intercourse with it. He became anxious ... "You've committed an offense entailing expulsion."

At one time a monk went to a charnel ground where he saw a mostly decomposed corpse. He had sexual intercourse

with it. He became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

At one time a monk went to a charnel ground where he saw a decapitated head. He inserted his penis into the open mouth, making contact as he entered. He became anxious ... “You’ve committed an offense entailing expulsion.”

At one time a monk went to a charnel ground where he saw a decapitated head. He inserted his penis into the open mouth, without making contact as he entered. He became anxious ... “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.”

At one time a monk was in love with a certain woman. When she died, the body was dumped on a charnel ground. After some time only scattered bones remained. The monk went to the charnel ground, collected the bones, and brought his penis into the genital area. He became anxious ... “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.”

At one time a monk had sexual intercourse with a female dragon ... had sexual intercourse with a female spirit ... had sexual intercourse with a female ghost ... had sexual intercourse with a *paṇḍaka*. He became anxious ... “You’ve committed an offense entailing expulsion.”

At one time there was a monk with impaired faculties. Thinking he would avoid an offense because he felt neither pleasure nor pain, he had sexual intercourse. ... They told

the Buddha. “Whether that fool felt anything or didn’t, there’s an offense entailing expulsion.”

At one time a monk who intended to have sexual intercourse with a woman felt remorse at the mere touch. He became anxious ... “There’s no offense entailing expulsion, but there’s an offense entailing suspension.”

At one time a monk was lying down in the Jātiyā Grove at Bhaddiya, having gone there for the day’s meditation. He had an erection because of wind. A certain woman saw him and sat down on his penis. Having taken her pleasure, she left. Seeing the moisture, the monks told the Buddha. “Monks, an erection occurs for five reasons: because of sensual desire, feces, urine, or wind, or because of being stung by caterpillars. It’s impossible that that monk had an erection because of sensual desire. That monk is a perfected one. There’s no offense for that monk.”

At one time a monk was lying down in the Dark Wood at Sāvattihī, having gone there for the day’s meditation. A woman cowherd saw him and sat down on his penis. The monk consented to the entry, to having entered, to the remaining, and to the taking out. He became anxious ... “You’ve committed an offense entailing expulsion.”

At one time a monk was lying down in the Dark Wood at Sāvattihī, having gone there for the day’s meditation. A woman goatherd saw him ... A woman gathering fire-wood saw him ... A woman gathering cow-dung saw him and sat down on his penis. The monk consented to the entry, to having entered, to the remaining, and to the taking out. He

became anxious ... “You’ve committed an offense entailing expulsion.”

At one time a monk was lying down in the Great Wood at Vesālī, having gone there for the day’s meditation. A woman saw him and sat down on his penis. Having taken her pleasure, she stood laughing nearby. The monk woke up and said, “Did you do this?”

“Yes.”

He became anxious ...

“Did you consent?”

“I didn’t even know, Sir.”

“There’s no offense for one who doesn’t know.”

At one time a monk went to the Great Wood at Vesālī for the day’s meditation. He lay down, resting his head against a tree. A woman saw him and sat down on his penis. The monk got up quickly. He became anxious ... “Did you consent?”

“I didn’t consent, Sir.”

“There’s no offense for one who doesn’t consent.”

At one time a monk went to the Great Wood at Vesālī for the day’s meditation. He lay down, resting his head against a tree. A woman saw him and sat down on his penis. The monk kicked her off. He became anxious ... “Did you consent?”

“I didn’t consent, Sir.”

“There’s no offense for one who doesn’t consent.”

At one time a monk went to the hall with the peaked roof in the Great Wood near Vesālī for the day’s meditation. He opened the door, lay down, and had an erection because of wind. Just then a number of women came to the monastery to look at the dwellings, bringing scents and garlands. They saw that monk and sat down on his penis. Having taken their pleasure, they said, “What a bull of a man.” They then put up their scents and garlands and left. The monks saw the moisture and told the Buddha.

“Monks, an erection occurs for five reasons: because of sensual desire, feces, urine, or wind, or because of being stung by caterpillars. It’s impossible that that monk had an erection because of sensual desire. That monk is a perfected one. There’s no offense for that monk.

But, monks, you should close the door when you are in seclusion during the day.”

At one time a monk from Bharukaccha dreamed that he had sexual intercourse with his ex-wife. He thought he was no longer a monastic and that he would have to disrobe. While on his way to Bharukaccha, he saw Venerable Upāli and told him what had happened. Venerable Upāli said, “There’s no offense when it occurs while dreaming.”

At one time in Rājagaha there was a female lay follower called Supabbā who had misplaced faith. She had the view that a woman who gives sexual intercourse gives the

highest gift. She saw a monk and said, “Sir, come and have sexual intercourse.”

“It’s not allowable.”

“Then rub between the thighs. In this way there won’t be any offense for you. ... Then rub against the navel. ... Then rub against the stomach. ... Then rub in the armpit. ... Then rub against the throat. ... Then rub against the ear-hole. ... Then rub against a coil of hair. ... Then rub between the fingers. ... Then I’ll make you discharge with my hand. In this way there won’t be any offense for you.” The monk acted accordingly. He became anxious ... “There’s no offense entailing expulsion, but there’s an offense entailing suspension.”

At one time in Sāvattthī there was a female lay follower called Saddhā who had misplaced faith. She had the view that a woman who gives sexual intercourse gives the highest gift. She saw a monk and said, “Sir, come and have sexual intercourse.”

“It’s not allowable.”

“Then rub between the thighs. ... Then I’ll make you discharge with my hand. In this way there won’t be any offense for you.” The monk acted accordingly. He became anxious ... “There’s no offense entailing expulsion, but there’s an offense entailing suspension.”

At one time in Vesālī some Licchavī youths grabbed a monk and made him commit misconduct with a nun. ... made him commit misconduct with a trainee nun. ... made him commit misconduct with a novice nun. Both agreed: both should be expelled. Neither agreed: there is no offense for either.

At one time in Vesālī some Licchavī youths grabbed a monk and made him commit misconduct with a sex worker. ... made him commit misconduct with a *paṇḍaka*. ... made him commit misconduct with a female householder. The monk agreed: he should be expelled. The monk did not agree: there is no offense.

At one time in Vesālī some Licchavī youths grabbed two monks and made them commit misconduct with each other. Both agreed: both should be expelled. Neither agreed: there is no offense for either.

At one time a monk who had gone forth in old age went to see his ex-wife. Saying, “Come and disrobe,” she grabbed him. Stepping backward, the monk fell on his back. She pulled up his robe and sat down on his penis. He became anxious ... “Did you consent, monk?”

“I didn’t consent, Sir.”

“There’s no offense for one who doesn’t consent.”

At one time a certain monk was staying in the wilderness. A young deer came to his place of urination, drank the urine, and took hold of his penis with its mouth. The monk consented. He became anxious ... “You’ve committed an offense entailing expulsion.”

The first offense entailing expulsion is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing expulsion

2

**Dutiyapārājikasikkhāpada:
2. The second training rule
on expulsion**

Origin story

First sub-story

At one time the Buddha was staying at Rājagaha on the Vulture Peak. At that time a number of monks who were friends had made grass huts on the slope of Mount Isigili and had entered the rainy-season residence there. Among them was Venerable Dhaniya the potter. When the three months were over and they had completed the rainy-season residence, the monks demolished their grass huts, put away the grass and sticks, and left to wander the country. But Venerable Dhaniya spent the winter and the summer right there.

Then, on one occasion, while Dhaniya was in the village to collect almsfood, some women gathering grass and firewood demolished his grass hut and took away the grass and sticks. A second time Dhaniya collected grass and sticks and made a grass hut, and again the hut was demolished in the same way. The same thing happened a third time.

Dhaniya thought, “Three times this has happened. But I’m well-trained and experienced in my own craft of pottery. Why don’t I knead mud myself and make a hut entirely of clay?”

And he did just that. He then collected grass, sticks, and cow-dung, and he baked his hut. It was a pretty and attractive little hut, red in color like a scarlet rain-mite. And when struck, it sounded just like a bell.

Soon afterwards the Buddha was descending from the Vulture Peak with a number of monks when he saw that hut. He said to the monks, “What’s this pretty and attractive

thing that's red in color like a scarlet rain-mite?" The monks told the Buddha, who then rebuked Dhaniya:

"It's not suitable for that foolish man, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could he make a hut entirely of clay? Doesn't he have any consideration, compassion, and mercy for living beings? Go, monks, and demolish this hut, so that future generations don't follow his example.

And, monks, you should not make a hut entirely of clay. If you do, you commit an offense of wrong conduct."

Saying, "Yes, Venerable Sir," they went to demolish it.

And Dhaniya said to them, "Why are you demolishing my hut?"

"The Buddha has asked us to."

"Demolish it then, if the Lord of the Truth has said so."

Dhaniya thought, "Three times, while I was in the village to collect almsfood, women gathering grass and firewood demolished my hut and took away the grass and sticks. And now my hut made entirely of clay has been demolished at the Buddha's request. Now, the caretaker of the woodyard is a friend of mine. Why don't I ask him for timber and make a hut out of that?"

Dhaniya then went to the caretaker of the woodyard and told him what had happened, adding, "Please give me some timber, I want to make a wooden hut."

"There's no timber, Sir, that I could give you. This timber is held by the King. It's meant for repairs of the town and put

aside in case of an emergency. You can only have it if the King gives it away.”

“Actually, it’s been given by the King.”

The caretaker of the woodyard thought, “These Sakyan monastics have integrity. They are celibate and their conduct is good, and they are truthful, moral, and have a good character. Even the King has faith in them. These venerables wouldn’t say something is given if it wasn’t.” And he said to Dhaniya, “You may take it, Sir.” Dhaniya then had that timber cut into pieces, took it away by means of carts, and made a wooden hut.

Soon afterwards the brahmin Vassakāra, the chief minister of Magadha, was inspecting the public works in Rājagaha when he went to the caretaker of the woodyard and said, “What’s going on? Where’s the timber held by the King that’s meant for repairs of the town and put aside in case of an emergency?”

“The King has given it to Venerable Dhaniya.”

Vassakāra was upset and thought, “How could the King give away this timber to Dhaniya the potter?”

He then went to King Seniya Bimbisāra of Magadha and said, “Is it true, sir, that you have given away to Dhaniya the potter the timber that was held for repairs of the town and put aside in case of an emergency?”

“Who said that?”

“The caretaker of the woodyard.”

“Well then, brahmin, summon the caretaker of the woodyard.” And Vassakāra had the caretaker of the

woodyard bound and taken by force.

Dhaniya saw this and said to him, “Why is this happening to you?”

“Because of the timber, Sir.”

“Go then, and I’ll come too.”

“Please come before I’m done for.”

Dhaniya then went to King Bimbisāra’s house and sat down on the prepared seat. The King approached Dhaniya, bowed, sat down, and said, “Is it true, Venerable, that I have given to you the timber held for repairs of the town and put aside in case of an emergency”

“Yes, great king.”

“We kings are very busy— we may give and not remember. Please remind me.”

“Do you remember, great king, when you were first anointed, speaking these words: ‘I give the grass, sticks, and water for the monastics and brahmins to enjoy’?”

“I remember. There are monastics and brahmins who have a sense of conscience, who are afraid of wrongdoing and fond of the training. They are afraid of wrongdoing even in regard to small matters. When I spoke, I was referring to these, and it concerned what’s ownerless in the wilderness. Yet you imagine that you can take timber not given to you by means of this pretext? Even so, I cannot beat, imprison, or banish a monastic or brahmin living in my own kingdom. Go, you’re free because of your status, but don’t do such a thing again.”

But people complained and criticized him: “These Sakyan monastics are shameless and immoral liars. They claim to have integrity, to be celibate and of good conduct, to be truthful, moral, and good. But they don’t have the good character of a monastic or a brahmin. They’ve lost the plot! They even deceive the King—what then other people?”

The monks heard the complaints of those people. The monks of few desires, who had a sense of conscience, and who were contented, afraid of wrongdoing, and fond of the training, complained and criticized Venerable Dhaniya, “How could he take the King’s timber without it being given to him?”

After rebuking Dhaniya in many ways, they told the Buddha. The Buddha then had the Sangha of monks gathered and questioned Venerable Dhaniya: “Is it true, Dhaniya, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him, “Foolish man, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you do this? This will affect people’s confidence and cause some to lose it.”

Just then a former judge who had gone forth with the monks was sitting near the Buddha. The Buddha said to him, “For what value of stealing does King Bimbisāra beat, imprison, or banish a thief?”

“For a *pāda* coin, Sir, for the worth of a *pāda*, or for more than a *pāda*.” At that time in Rājagaha a *pāda* coin was worth five *māsaka* coins.

After rebuking Venerable Dhaniya in many ways, the Buddha spoke in dispraise of being difficult to support ...

“And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk, intending to steal, takes what has not been given to him— the sort of stealing for which kings, having caught a thief, would beat, imprison, or banish him, saying, “You’re a bandit, you’re a fool, you’ve gone astray, you’re a thief”— he too is expelled and excluded from the community.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

At one time the monks from the group of six went to the dyers, stole their collection of cloth, brought it back to the monastery, and shared it out. The other monks said to them, “You have great merit, seeing that you’ve gotten so much robe-cloth.”

“How is it that we have merit? Just now we went to the dyers and stole their cloth.”

“But hasn’t the Buddha laid down a training rule? Why then do you steal the dyers’ cloth?”

“It’s true that the Buddha has laid down a training rule, but it concerns inhabited areas, not the wilderness.”

“But that’s just the same. It’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you steal the dyers’ cloth? This will affect people’s confidence, and cause some to lose it.”

After rebuking those monks in many ways, they told the Buddha.

The Buddha had the Sangha of monks gathered and questioned those monks: “Is it true, monks, that you did this?”

“It’s true, Sir.”

The Buddha rebuked them, “It’s not suitable, foolish men, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you do this? This will affect people’s confidence, and cause some to lose it.” Then, after rebuking the monks from the group of six in many ways, the Buddha spoke in dispraise of being difficult to support ... but he spoke in praise of ... being energetic. Having given a teaching on what is right and proper, he addressed the monks ... “And so, monks, this training rule should be recited like this:

Final ruling

'If a monk, intending to steal, takes from an inhabited area or from the wilderness what has not been given to him— the sort of stealing for which kings, having caught a thief, would beat, imprison, or banish him, saying, "You're a bandit, you're a fool, you've gone astray, you're a thief"— he too is expelled and excluded from the community.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

An inhabited area:

an inhabited area of one hut, an inhabited area of two huts, an inhabited area of three huts, an inhabited area of four huts, an inhabited area with people, an inhabited area without people, an enclosed inhabited area, an unenclosed inhabited area, a disorganized inhabited area, and even a caravan settled for more than four months is called “an inhabited area”.

The access to an inhabited area:

of an enclosed inhabited area: the stone-throw of a man of average height standing at the threshold of the gateway to the inhabited area; of an unenclosed inhabited area: the stone-throw of a man of average height standing at the access to a house.

The wilderness:

apart from inhabited areas and the access to inhabited areas, the remainder is called “the wilderness”.

What has not been given:

what has not been given, what has not been let go of, what has not been relinquished; what is guarded, what is protected, what is regarded as “mine”, what belongs to someone else. This is called “what has not been given”.

Intending to steal:

the thought of theft, the thought of stealing.

Takes:

takes, carries off, steals, interrupts the movement of, moves from its base, does not keep an appointment.

The sort:

a *pāda* coin, the worth of a *pāda*, or more than a *pāda*.

Kings:

kings of the earth, kings of a region, rulers of islands, rulers of border areas, judges, government officials, or whoever metes out physical punishment—these are called “kings”.

A thief:

whoever, intending to steal, takes anything that has not been given, having a value of five *māsaka* coins or more—he is called “a thief”.

Would beat:

would beat with the hand, the foot, a whip, a cane, a cudgel, or by mutilation.

Would imprison:

would imprison by constricting with a rope, by constricting with shackles, by constricting with chains, by constricting to a house, by constricting to a city, by constricting to a village, by constricting to a town, or by guarding.

Would banish:

would banish from a village, from a town, from a city, from a country, or from a district.

You’re a bandit, you’re a fool, you’ve gone astray, you’re a thief:

this is a rebuke.

He too:

this is said with reference to the preceding offense entailing expulsion.

Is expelled:

just as a fallen, withered leaf is incapable of becoming green again, so too is a monk who, intending to steal,

takes an ungiven *pāda* coin, the worth of a *pāda*, or more than a *pāda* not an ascetic, not a Sakyan monastic. Therefore it is said, “he is expelled.”

Excluded from the community:

Community: joint legal procedures, a joint recitation, the same training—this is called “community”. He does not take part in this—therefore it is called “excluded from the community”.

Permutations

Permutations part 1

Summary

Being underground, being on the ground, being in the air, being above ground, being in water, being in a boat, being in a vehicle, carried as a load, being in a park, being in a monastic dwelling, being in a field, being on a site, being in an inhabited area, being in the wilderness, water, tooth cleaner, forest tree, that which is carried, that which is deposited, customs station, a living being, footless, two-footed, four-footed, many-footed, a spy, a keeper of entrusted property, mutually agreed stealing, acting by appointment, making a sign.

Exposition

Being underground:

the goods have been placed underground, buried, concealed. If, intending to steal, he thinks, "I'll steal the underground goods," and he seeks for a companion, seeks for a spade or a basket, or goes there, he commits an offense of wrong conduct. If he breaks a twig or a creeper growing there, he commits an offense of wrong conduct. If he digs the soil or heaps it up or removes it, he commits an offense of wrong conduct. If he touches the container, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

If, intending to steal, he puts his own vessel into the container and touches something worth five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he makes it enter his own vessel or takes it with his fist, there is an offense entailing expulsion.

If, intending to steal, he touches goods made of string—an ornamental hanging string, a necklace, an ornamental girdle, a wrap garment, or a turban—he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he grasps it at the top and pulls it, he commits a serious offense. If he rubs it while lifting it, he commits a serious offense. If he removes the goods even as much as a hair's breadth over the rim of the container, he commits an offense entailing expulsion.

If, intending to steal, he drinks—in a single action—ghee, oil, honey, or syrup having a value of five *māsaka* coins or more, he commits an offense entailing expulsion. If he destroys it, throws it away, burns it, or renders it useless, he commits an offense of wrong conduct.

Being on the ground:

the goods have been placed on the ground. If, intending to steal, he thinks, "I'll steal the goods on the ground," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

Being in the air:

the goods are in the air— a peacock, a partridge, or a quail; or a wrap garment or a turban; or money or gold that falls after being cut loose. If, intending to steal, he

thinks, “I’ll steal the goods in the air,” and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he cuts off their course of movement, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

Being above ground:

the goods are above ground— on a bed, on a bench, on a bamboo robe rack, on a clothesline, on a wall peg, in a tree, or even just on a bowl rest. If, intending to steal, he thinks, “I’ll steal the goods that are above ground,” and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

Being in the water:

the goods have been placed in water. If, intending to steal, he thinks, “I’ll steal the goods in the water,” and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he either dives into the water or floats on the surface, he commits an offense of wrong conduct. If he touches the goods, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

If, intending to steal, he touches either a blue, red, or white lotus growing there, or a lotus root, or a fish, or a turtle having a value of five *māsakas* or more, he commits an offense of wrong conduct. If he makes them stir, he commits

a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

A boat:

that by means of which one crosses.

Being in a boat:

the goods have been placed in a boat. If, intending to steal, he thinks, "I'll steal the goods in the boat," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

If, intending to steal, he thinks, "I'll steal the boat," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches it, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he loosens the moorings, he commits an offense of wrong conduct. If, after loosening the moorings, he touches it, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he makes it move upstream or downstream or across the water, even as much as a hair's breadth, he commits an offense entailing expulsion.

A vehicle:

a wagon, a carriage, a cart, a chariot.

Being in a vehicle:

the goods have been placed in a vehicle. If, intending to steal, he thinks, "I'll steal the goods in the vehicle," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he

makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

If, intending to steal, he thinks, "I'll steal the vehicle," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches it, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

A load:

a load carried on the head, a load carried on the shoulder, a load carried on the hip, one hanging down. If, intending to steal, he touches the load on the head, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he lowers it to the shoulder, he commits an offense entailing expulsion. If, intending to steal, he touches the load on the shoulder, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he lowers it to the hip, he commits an offense entailing expulsion. If, intending to steal, he touches the load on the hip, he commits an offense of wrong conduct. If he causes it to stir, he commits a serious offense. If he takes it with the hand, there is an offense entailing expulsion. If, intending to steal a load in the hand, he places it on the ground, he commits an offense entailing expulsion. If, intending to steal, he picks it up from the ground, he commits an offense entailing expulsion.

A park:

a garden, an orchard.

Being in a park:

the goods have been placed in a park in four locations: underground, on the ground, in the air, above the

ground. If, intending to steal, he thinks, “I’ll steal the goods in the park,” and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

If, intending to steal, he touches something growing there—a root, a piece of bark, a leaf, a flower, or a fruit—having a value of five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

If he claims the park, he commits an offense of wrong conduct. If he evokes doubt in the owner as to his ownership, he commits a serious offense. If the owner thinks, “I won’t get it back,” and he gives up the effort of reclaiming it, he commits an offense entailing expulsion. If he resorts to the law and defeats the owner, he commits an offense entailing expulsion. If he resorts to the law but is defeated, he commits a serious offense.

Being in a monastic dwelling:

the goods have been placed in a monastic dwelling in four locations: underground, on the ground, in the air, above the ground. If, intending to steal, he thinks, “I’ll steal the goods in the monastic dwelling,” and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

If he claims the monastic dwelling, he commits an offense of wrong conduct. If he evokes doubt in the owner as to his ownership, he commits a serious offense. If the owner thinks, “I won’t get it back,” and he gives up the effort of reclaiming it, he commits an offense entailing expulsion. If he resorts to the law and defeats the owner, he commits an offense entailing expulsion. If he resorts to the law but is defeated, he commits a serious offense.

A field:

where grain or vegetables grow.

Being in a field:

the goods have been placed in a field in four locations: underground, on the ground, in the air, above the ground. If, intending to steal, he thinks, “I’ll steal the goods in the field,” and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

If, intending to steal, he touches grain or vegetables that grow there, having a value of five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

If he claims the field, he commits an offense of wrong conduct. If he evokes doubt in the owner as to his ownership, he commits a serious offense. If the owner thinks, “I won’t get it back,” and he gives up the effort of reclaiming it, he commits an offense entailing expulsion. If he resorts to the law and defeats the owner, he commits an

offense entailing expulsion. If he resorts to the law but is defeated, he commits a serious offense.

If he moves a post, a rope, a fence, or a boundary, he commits an offense of wrong conduct. When one action of the moving remains, he commits a serious offense. When the last action of the moving is completed, he commits an offense entailing expulsion.

A site:

the site of a park or a monastery, the site of a monastic dwelling.

Being on a site:

the goods have been placed on a site in four locations: underground, on the ground, in the air, above the ground. If, intending to steal, he thinks, "I'll steal the goods on the site," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

If he claims the site, he commits an offense of wrong conduct. If he evokes doubt in the owner as to his ownership, he commits a serious offense. If the owner thinks, "I won't get it back," and he gives up the effort of reclaiming it, he commits an offense entailing expulsion. If he resorts to the law and defeats the owner, he commits an offense entailing expulsion. If he resorts to the law but is defeated, he commits a serious offense.

If he moves a post, a rope, a fence, or a boundary, he commits an offense of wrong conduct. When one action of the moving remains, he commits a serious offense. When

the last action of the moving is completed, he commits an offense entailing expulsion.

Being in an inhabited area:

the goods have been placed in an inhabited area in four locations: underground, on the ground, in the air, above the ground. If, intending to steal, he thinks, "I'll steal the goods in the inhabited area," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

The wilderness:

any wilderness which is owned by people.

Being in the wilderness:

the goods have been placed in the wilderness in four locations: underground, on the ground, in the air, above the ground. If, intending to steal, he thinks, "I'll steal the goods in the wilderness," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

If, intending to steal, he touches something that belongs there—a twig, a creeper, or grass—having a value of five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

Water:

in a vessel, in a pond, or in a reservoir. If, intending to steal, he touches it, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

If, intending to steal, he puts his own vessel into the container holding the water, and he touches water having a value of five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he puts it into his own vessel, he commits an offense entailing expulsion.

If he breaks the embankment, he commits an offense of wrong conduct. If, after breaking the embankment, he allows water to escape that has a value of five *māsaka* coins or more, he commits an offense entailing expulsion. If he allows water to escape that has a value of more than one *māsaka* but less than five *māsakas*, he commits a serious offense. If he allows water to escape that has a value of one *māsaka* or less, he commits an offense of wrong conduct.

Tooth cleaner:

either ready for use or not. If, intending to steal, he touches what has a value of five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

Forest tree:

whatever useful tree is owned by people. If, intending to steal, he fells it, then for each blow he commits an offense of wrong conduct. When one blow remains before the tree is felled, he commits a serious offense. When the last blow is completed, he commits an offense entailing expulsion.

Goods being carried:

the goods of another are being carried. If, intending to steal, he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

If he thinks, "Together with the carrier I'll carry off the goods," and he makes the carrier move one foot, he commits a serious offense. If he makes him move the second foot, he commits an offense entailing expulsion.

If he thinks, "I'll take the fallen goods," and he makes them fall, he commits an offense of wrong conduct. If, intending to steal, he touches fallen goods having a value of five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

Deposit:

goods deposited with a monk. If the monk is told, "Give me my goods," and he says, "I'm not getting them," he commits an offense of wrong conduct. If he evokes doubt in the mind of the owner as to whether he will get them back, he commits a serious offense. If the owner thinks, "He won't give them to me," and he gives up the effort of getting them back, he commits an offense entailing expulsion. If he resorts to the law and defeats the owner, he commits an offense entailing expulsion. If he resorts to the law but is defeated, he commits a serious offense.

Customs station:

it is established by a king in a mountain-pass, at a ford in a river, or at the gateway of a village so that tax can

be collected from any person passing through. If, intending to steal and having entered the customs station, he touches goods that have a tax value to the king of five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he goes beyond the customs station with one foot, he commits a serious offense. If he goes beyond the customs station with the second foot, he commits an offense entailing expulsion.

If, standing within the customs station, he makes the goods fall outside the customs station, he commits an offense entailing expulsion.

If he avoids the customs station altogether, he commits an offense of wrong conduct.

Creature:

a human being is what is meant. If, intending to steal, he touches the person, he commits an offense of wrong conduct. If he makes the person stir, he commits a serious offense. If he moves the person from their base, he commits an offense entailing expulsion.

If he thinks, “I’ll take the person away on foot,” and he makes them move the first foot, he commits a serious offense. If he makes them move the second foot, he commits an offense entailing expulsion.

Footless:

snakes and fish. If, intending to steal, he touches what has a value of five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes it stir, he

commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

Two-footed:

humans and birds. If, intending to steal, he touches it, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

If he thinks, "I'll take it away on foot," and he makes it move the first foot, he commits a serious offense. If he makes it move the second foot, he commits an offense entailing expulsion.

Four-footed:

elephants, horses, camels, cattle, asses, domesticated animals. If, intending to steal, he touches it, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

If he thinks, "I'll take it away on foot," and he makes it move the first foot, he commits a serious offense. If he makes it move the second foot, he commits a serious offense. If he makes it move the third foot, he commits a serious offense. If he makes it move the fourth foot, he commits an offense entailing expulsion.

Many-footed:

scorpions, centipedes, caterpillars. If, intending to steal, he touches what has a value of five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

If he thinks, “I’ll take it away on foot,” and he makes it move, he commits a serious offense for each leg that moves. When the last leg moves, he commits an offense entailing expulsion.

A spy:

having spied out goods. If he describes them, saying, “Steal such-and-such goods,” he commits an offense of wrong conduct. If he steals those goods, there is an offense entailing expulsion for both.

A protector of goods:

a monk who guards goods that have been brought to him. If, intending to steal, he touches what has a value of five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

Mutually agreed stealing:

a number have agreed together. If only one steals the goods, there is an offense entailing expulsion for all of them.

Acting by appointment:

one makes an appointment for before the meal or for after the meal, for the night or for the day. If he says, “Steal those goods according to this appointment,” he commits an offense of wrong conduct. If the other steals those goods according to that appointment, there is an offense entailing expulsion for both. If he steals those goods before or after the time of the appointment, there is no offense for the instigator, but an offense entailing expulsion for the thief.

Making a sign:

he makes a sign. If he says, “When I wink, at that sign steal the goods,” or, “When I raise an eyebrow, at that sign steal the goods,” or, “When I nod, at that sign steal

the goods,” he commits an offense of wrong conduct. If, at that sign, the other steals the goods, there is an offense entailing expulsion for both. If he steals the goods before or after the sign, there is no offense for the instigator, but an offense entailing expulsion for the thief.

Permutations part 2

If a monk tells a monk, “Steal such-and-such goods,” he commits an offense of wrong conduct. If the other monk steals them, thinking they are the ones he was told to steal, there is an offense entailing expulsion for both.

If a monk tells a monk, “Steal such-and-such goods,” he commits an offense of wrong conduct. If the other monk steals other goods, thinking they are the ones he was told to steal, there is no offense for the instigator, but there is an offense entailing expulsion for the thief.

If a monk tells a monk, “Steal such-and-such goods,” he commits an offense of wrong conduct. If the other monk steals them, thinking they are other than what he was told to steal, there is an offense entailing expulsion for both.

If a monk tells a monk, “Steal such-and-such goods,” he commits an offense of wrong conduct. If the other monk steals other goods, thinking they are other than what he was told to steal, there is no offense for the instigator, but there is an offense entailing expulsion for the thief.

If a monk tells a monk, “Tell so-and-so to tell so-and-so to steal such-and-such goods,” he commits an offense of wrong conduct. In telling the next person, there is an offense of wrong conduct. If the potential thief agrees, there

is a serious offense for the instigator. If he steals those goods, there is an offense entailing expulsion for all of them.

If a monk tells a monk, "Tell so-and-so to tell so-and-so to steal such-and-such goods," he commits an offense of wrong conduct. If the other monk tells someone else than the one he was told to tell, he commits an offense of wrong conduct. If the potential thief agrees, there is an offense of wrong conduct. If he steals those goods, there is no offense for the instigator, but there is an offense entailing expulsion for the messenger and for the thief.

If a monk tells a second monk, "Steal such-and-such goods," he commits an offense of wrong conduct. He goes, but returns, saying, "I'm not able to steal those goods." If the first monk tells him again, "When you're able, then steal those goods," he commits an offense of wrong conduct. If the second monk steals the goods, there is an offense entailing expulsion for both.

If a monk tells a second monk, "Steal such-and-such goods," he commits an offense of wrong conduct. He then he regrets it, but does not say, "Don't steal them." If the second monk then steals those goods, there is an offense entailing expulsion for both.

If a monk tells a second monk, "Steal such-and-such goods," he commits an offense of wrong conduct. He then regrets it and says, "Don't steal them." If the second monk replies, "I've been told by you to do so," and he then steals those goods, there is no offense for the instigator, but an offense entailing expulsion for the thief.

If a monk tells a second monk, "Steal such-and-such goods," he commits an offense of wrong conduct. He then regrets it

and says, “Don’t steal them.” If the second monk replies, “Fine,” and desists, there is no offense for either.

Permutations part 3

For one who steals there is an offense entailing expulsion when five factors are fulfilled: it is the possession of another; he perceives it as such; it is a valuable possession worth five *māsaka* coins or more; he has the intention to steal it; if he touches it, he commits an offense of wrong conduct; if he makes it stir, he commits a serious offense; if he moves it from its base, he commits an offense entailing expulsion.

For one who steals there is a serious offense when five factors are fulfilled: it is the possession of another; he perceives it as such; it is an ordinary possession worth more than one *māsaka* coin, but less than five; he has the intention to steal it; if he touches it, he commits an offense of wrong conduct; if he makes it stir, he commits an offense of wrong conduct; if he moves it from its base, he commits a serious offense.

For one who steals there is an offense of wrong conduct when five factors are fulfilled: it is the possession of another; he perceives it as such; it is an ordinary possession worth one *māsaka* coin or less; he has the intention to steal it; if he touches it, he commits an offense of wrong conduct; if he makes it stir, he commits an offense of wrong conduct; if he moves it from its base, he commits an offense of wrong conduct.

For one who steals there is an offense entailing expulsion when six factors are fulfilled: he does not perceive it as his own; he does not take it on trust; he does not borrow it; it is

a valuable possession worth five *māsaka* coins or more; he has the intention to steal it; if he touches it, he commits an offense of wrong conduct; if he makes it stir, he commits a serious offense; if he moves it from its base, he commits an offense entailing expulsion.

For one who steals there is a serious offense when six factors are fulfilled: he does not perceive it as his own; he does not take it on trust; he does not borrow it; it is an ordinary possession worth more than one *māsaka* coin, but less than five; he has the intention to steal it; if he touches it, he commits an offense of wrong conduct; if he makes it stir, he commits an offense of wrong conduct; if he moves it from its base, he commits a serious offense.

For one who steals there is an offense of wrong conduct when six factors are fulfilled: he does not perceive it as his own; he does not take it on trust; he does not borrow it; it is an ordinary possession worth one *māsaka* coin or less; he has the intention to steal it; if he touches it, he commits an offense of wrong conduct; if he makes it stir, he commits an offense of wrong conduct; if he moves it from its base, he commits an offense of wrong conduct.

For one who steals there is an offense of wrong conduct when five factors are fulfilled: it is not the possession of another; but he perceives it as the possession of another; it is a valuable possession worth five *māsaka* coins or more; he has the intention to steal it; if he touches it, he commits an offense of wrong conduct; if he makes it stir, he commits an offense of wrong conduct; if he moves it from its base, he commits an offense of wrong conduct.

For one who steals there is an offense of wrong conduct when five factors are fulfilled: it is not the possession of

another; but he perceives it as the possession of another; it is an ordinary possession worth more than one *māsaka* coin, but less than five; he has the intention to steal it; if he touches it, he commits an offense of wrong conduct; if he makes it stir, he commits an offense of wrong conduct; if he moves it from its base, he commits an offense of wrong conduct.

For one who steals there is an offense of wrong conduct when five factors are fulfilled: it is not the possession of another; but he perceives it as the possession of another; it is an ordinary possession worth one *māsaka* coin or less; he has the intention to steal it; if he touches it, he commits an offense of wrong conduct; if he makes it stir, he commits an offense of wrong conduct; if he moves it from its base, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he perceives it as his own; if he takes it on trust; if he borrows it; if it is the possession of a ghost; if it is the possession of an animal; if he perceives it as discarded; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

The first section for recitation on stealing is finished.

Summary verses of case studies

“Five are told with dyers, And four with bedspreads; Five with darkness, And five with a carrier.

Five are told with ways of speaking, Another two with wind; Fresh, drawing lots, With the sauna it is ten.

Five are told with animal kills, And five on without proper reason; Boiled rice during a shortage of food, and meat, Pastries, cookies, cakes.

Six on requisites, and bag, Mattress, bamboo, on not coming out; And taking fresh food on trust, Another two on perceiving as one's own.

Seven on ‘We didn't steal,’ And seven where they did steal; Seven where they stole from the Sangha, Another two with flowers.

And three on taking messages, Three on taking gems past; And pigs, deer, fish, And he set a vehicle in motion.

Two on a piece, two on wood, Discarded, two on water; Step by step, by arrangement, Another did not amount to it.

Four handfuls at Sāvattthī, Two on kills, two about grass;
Seven where they divided the belongings of the Sangha,
And seven on non-owners.

Wood, water, clay, two on grass, Seven on stealing the
Sangha's bedding; And one should not take away what has
an owner, One may borrow what has an owner.

Campā, and in Rājagaha, And Ajjuka at Vesālī; And Benares,
Kosambī, And Sāgalā with Dalhika.”

Case studies

On one occasion the monks from the group of six went to the dyers and stole their collection of cloth. They became anxious, thinking, “The Buddha has laid down a training rule. Could it be that we've committed an offense entailing expulsion?” They told the Buddha. “Monks, you have committed an offense entailing expulsion.”

On one occasion a monk went to the dyers, saw a valuable cloth, and had the intention to steal it. He became anxious ... “The Buddha has laid down a training rule. Could it be that I've committed an offense entailing expulsion?” He told the Buddha. “There's no offense for the arising of a thought.”

On one occasion a monk went to the dyers, saw a valuable cloth, and touched it, intending to steal it. He became anxious ... “There's no offense entailing expulsion, but there's an offense of wrong conduct.”

On one occasion a monk went to the dyers, saw a valuable cloth, and made it stir, intending to steal it. He became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion a monk went to the dyers, saw a valuable cloth, and moved it from its base, intending to steal it. He became anxious ... “You have committed an offense entailing expulsion.”

On one occasion an alms-collecting monk saw a valuable bedspread and had the intention to steal it. ... “There’s no offense for the arising of a thought.” ... and touched it, intending to steal it. ... “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.” ... and made it stir, intending to steal it. ... “There’s no offense entailing expulsion, but there’s a serious offense.” ... and moved it from its base, intending to steal it. ... “You have committed an offense entailing expulsion.”

On one occasion a monk saw some goods during the day. He took note of them with the thought, “I’ll steal them at night.” And he stole them, thinking they were the ones he had seen. ... But he stole other goods, thinking they were the ones he had seen. ... And he stole them, thinking they were other than the ones he had seen. ... But he stole other goods, thinking they were other than the ones he had seen. He became anxious ... “You have committed an offense entailing expulsion.”

On one occasion a monk saw some goods during the day. He took note of them with the thought, “I’ll steal them at night.” But he stole his own goods, thinking they were the

ones he had seen. He became anxious ... “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.”

On one occasion a monk who was carrying the goods of another on his head touched the load, intending to steal it. ... “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.” ... made it stir, intending to steal it. ... “There’s no offense entailing expulsion, but there’s a serious offense.” ... lowered it onto his shoulder, intending to steal it. ... “You have committed an offense entailing expulsion.” ...

touched the load on the shoulder, intending to steal it. ... “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.” ... made it stir, intending to steal it. ... “There’s no offense entailing expulsion, but there’s a serious offense.” ... lowered it onto his hip, intending to steal it. ... “You have committed an offense entailing expulsion.” ...

touched the load on the hip, intending to steal it. ... “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.” ... made it stir, intending to steal it. ... “There’s no offense entailing expulsion, but there’s a serious offense.” ... took hold of it with his hand, intending to steal it. ... “You have committed an offense entailing expulsion.” ...

placed the load in his hand on the ground, intending to steal it. ... “You have committed an offense entailing expulsion.” ... picked it up from the ground, intending to steal it. ... “You have committed an offense entailing expulsion.”

On one occasion a monk spread out his robe outside and entered his dwelling. A second monk, thinking, "Let me look after it," put it away. The first monk came out of his dwelling and asked the monks, "Who's stolen my robe?" The second monk said, "I've 'stolen' it." The first monk took hold of him and said, "You're not a monastic anymore!" The second monk became anxious ... He told the Buddha. "What were you thinking?"

"Sir, it was just a way of speaking."

"If it was just a way of speaking, there's no offense."

On one occasion a monk placed his robe on a bench ... placed his sitting mat on a bench ... put his almsbowl under a bench and entered his dwelling. A second monk, thinking, "Let me look after it," put it away. The first monk came out and asked the monks, "Who's stolen my bowl?" The second monk said, "I've 'stolen' it." The first monk took hold of him and said, "You're not a monastic anymore!" The second monk became anxious ... "If it was just a way of speaking, there's no offense."

On one occasion a nun spread out her robe on a fence and entered her dwelling. A second nun, thinking, "Let me look after it," put it away. The first nun came out and asked the nuns, "Venerables, who's stolen my robe?" The second nun said, "I've 'stolen' it." The first nun took hold of her and said, "You're not a monastic anymore!" The second nun became anxious ... She told the nuns, who in turn told the monks, who in turn told the Buddha. ... "If it was just a way of speaking, there's no offense."

On one occasion a monk saw a wrap garment blown up by a whirlwind. He took hold of it, thinking, "I'll give it to the owners." But the owners accused him, saying, "You're not a monastic anymore!" He became anxious ... "What were you thinking, monk?"

"I didn't intend to steal it, Sir."

"There's no offense for one who doesn't intend to steal."

On one occasion a monk took hold of a turban that had been blown up by a whirlwind, intending to steal it before the owners found out. The owners accused him, saying, "You're not a monastic anymore!" He became anxious ... "You have committed an offense entailing expulsion."

On one occasion a monk went to a charnel ground and took the rags from a fresh corpse. The ghost was still dwelling in that body, and it said to the monk, "Sir, don't take my wrap." The monk took no notice and left. Then the corpse got up and followed behind that monk. The monk entered his dwelling and closed the door, and the corpse collapsed right there. He became anxious ... "There's no offense entailing expulsion."

But a monk shouldn't take rags from a fresh corpse. If he does, he commits an offense of wrong conduct."

On one occasion robe-cloth belonging to the Sangha was being distributed. A monk disregarded the draw and took the robe-cloth, intending to steal it. He became anxious ... "You have committed an offense entailing expulsion."

On one occasion when Venerable Ānanda was in a sauna, he thought the sarong of another monk was his own and put it on. The other monk said, “Ānanda, why did you put on my sarong?”

“I thought it was my own.”

They told the Buddha. “There’s no offense for one who perceives it as his own.”

On one occasion a number of monks were descending from the Vulture Peak when they saw the remains of a lion’s kill. They had it cooked and ate it. They became anxious ... “There’s no offense when it’s the remains of a lion’s kill.”

On one occasion a number of monks were descending from the Vulture Peak when they saw the remains of a tiger’s kill ... saw the remains of a panther’s kill ... saw the remains of a hyena’s kill ... saw the remains of a wolf’s kill. They had it cooked and ate it. They became anxious ... “There’s no offense when it’s the possession of an animal.”

On one occasion, when rice belonging to the Sangha was being distributed, a monk said without grounds, “Please give me a portion for one more,” and he took it away. He became anxious ... “There’s no offense entailing expulsion, but there’s an offense entailing confession for lying in full awareness.”

On one occasion, when fresh food belonging to the Sangha was being distributed ... when pastries belonging to the Sangha were being distributed ... when sugarcane belonging to the Sangha was being distributed ... when gaub fruits

belonging to the Sangha were being distributed, a monk said without grounds, "Please give me a portion for one more," and he took it away. He became anxious ... "There's no offense entailing expulsion, but there's an offense entailing confession for lying in full awareness."

On one occasion during a shortage of food, a monk entered a rice kitchen and took a bowlful of boiled rice, intending to steal it. He became anxious ... "You have committed an offense entailing expulsion."

On one occasion during a shortage of food, a monk entered a slaughterhouse and took a bowlful of meat, intending to steal it. He became anxious ... "You have committed an offense entailing expulsion."

On one occasion during a shortage of food, a monk entered a bakery and took a bowlful of pastries, intending to steal it. ... took a bowlful of cookies, intending to steal it. ... took a bowlful of cakes, intending to steal it. He became anxious ... "You have committed an offense entailing expulsion."

On one occasion a certain monk saw a requisite during the day. He took note of it with the thought, "I'll steal it at night." He then stole it, thinking it was what he had seen ... He then stole something else, thinking it was what he had seen ... He then stole it, thinking it was something else than what he had seen ... He then stole something else, thinking it was something else than what he had seen. He became anxious ... "You have committed an offense entailing expulsion."

On one occasion a certain monk saw a requisite during the day. He took note of it with the thought, "I'll steal it at night." But he stole his own requisite, thinking it was what he had seen. He became anxious ... "There's no offense entailing expulsion, but there's an offense of wrong conduct."

On one occasion a monk saw a bag on a bench. He thought, "If I take it from there I shall be expelled," and so he took it by moving the bench. He became anxious ... "You have committed an offense entailing expulsion."

On one occasion a monk took a mattress from the Sangha, intending to steal it. He became anxious ... "You have committed an offense entailing expulsion."

On one occasion a monk took a robe from a bamboo robe rack, intending to steal it. He became anxious ... "You have committed an offense entailing expulsion."

On one occasion a monk stole a robe in a dwelling. He thought, "If I come out from here, I shall be expelled," and he remained in that dwelling. They told the Buddha. "Whether that foolish man comes out or not, he has committed an offense entailing expulsion."

At one time there were two monks who were friends. One of them went into the village for almsfood. When fresh food belonging to the Sangha was being distributed, the second monk took his friend's portion. Taking it on trust, he ate it. When he found out about this, the first monk accused him,

saying, "You're not a monastic anymore!" He became anxious ...

"What were you thinking, monk?"

"I took it on trust, Sir."

"There's no offense for one who takes on trust."

On one occasion a number of monks were making robes. When fresh food belonging to the Sangha was being distributed, they took their shares and put them aside. A certain monk ate another monk's portion, thinking it was his own. When the other monk found out about this, he accused him, saying, "You're not a monastic anymore!" He became anxious ...

"What were you thinking, monk?"

"I thought it was my own, Sir."

"There's no offense for one who perceives it as his own."

On one occasion a number of monks were making robes. When fresh food belonging to the Sangha was being distributed, they brought a certain monk's share in another monk's almsbowl and put it aside. The monk who was the owner of the bowl ate the food, thinking it was his own. When he found out about this, the owner of the food accused him ... "There's no offense for one who perceives it as his own."

On one occasion mango thieves cut down some mangoes, collected them in a bundle, and left. The owners pursued

them. When they saw the owners, the thieves dropped the bundle and ran away. Some monks perceived those mangoes as discarded, had them offered, and ate them. But the owners accused them, saying, “You’re not monastics anymore!” They became anxious ... They told the Buddha.

“What were you thinking, monks?”

“Sir, we perceived them as discarded.”

“There’s no offense for one who perceives something as discarded.”

On one occasion black plum thieves ... bread-fruit thieves ... jack-fruit thieves ... palm-fruit thieves ... sugarcane thieves ... gaub fruit thieves picked some fruit, collected them in a bundle, and left. The owners pursued them. When they saw the owners, the thieves dropped the bundle and ran away. Some monks perceived those gaub fruit as discarded, had them offered, and ate them. But the owners accused them, saying, “You’re not monastics anymore!” They became anxious ... “There’s no offense for one who perceives something as discarded.”

On one occasion mango thieves cut down some mangoes, collected them in a bundle, and left. The owners pursued them. When they saw the owners, the thieves dropped the bundle and ran away. Some monks ate them, intending to steal them before the owners found them. The owners accused those monks, saying, “You’re not monastics anymore!” They became anxious ... “You have committed an offense entailing expulsion.”

On one occasion black plum thieves ... bread-fruit thieves ... jack-fruit thieves ... palm-fruit thieves ... sugarcane thieves ... gaub fruit thieves picked some fruit, collected them in a bundle, and left. The owners pursued them. When they saw the owners, the thieves dropped the bundle and ran away. Some monks ate them, intending to steal them before the owners found them. The owners accused those monks, saying, "You're not monastics anymore!" They became anxious ... "You have committed an offense entailing expulsion."

On one occasion a monk took a mango from the Sangha, intending to steal it. ... a black plum ... a bread-fruit ... a jack-fruit ... a palm-fruit ... a sugarcane ... a gaub fruit from the Sangha, intending to steal it. He became anxious ... "You have committed an offense entailing expulsion."

On one occasion a monk went to a garden and took a cut flower worth five *māsaka* coins, intending to steal it. He became anxious ... "You have committed an offense entailing expulsion."

On one occasion a monk went to a garden, picked a flower worth five *māsaka* coins, and took it away, intending to steal it. He became anxious ... "You have committed an offense entailing expulsion."

On one occasion a certain monk who was going to the village said to another monk, "I can take a message to the family that supports you." He went there and brought back a wrap garment that he used himself. When the other monk found out about this, he accused him, saying, "You're not a

monastic anymore!” He became anxious ... “There’s no offense entailing expulsion.

But you should not say, ‘I can take a message.’ If you do, you commit an offense of wrong conduct.”

On one occasion a certain monk was going to the village. Another monk said to him, “Please take a message to the family that supports me.” He went there and brought back a pair of wrap garments. He used one himself and gave the other to the other monk. When the other monk found out about this, he accused him, saying, “You’re not a monastic anymore!” He became anxious ... “There’s no offense entailing expulsion.

But you shouldn’t say, ‘Please take a message.’ If you do, you commit an offense of wrong conduct.”

On one occasion a monk who was going to the village said to another monk, “I can take a message to the family that supports you.” He replied, “Please do.” He went there and brought back an *āḷhaka* measure of ghee, a *tulā* measure of sugar, and a *doṇa* measure of husked rice, which he ate himself. When the other monk found out about this, he accused him, saying, “You’re not a monastic anymore!” He became anxious ... “There’s no offense entailing expulsion.

But you should not say, ‘I can take a message;’ nor should you say, ‘Please do.’ If you do, you commit an offense of wrong conduct.”

At one time a man who was traveling with a monk was carrying a valuable gem. When the man saw a customs station, he put the gem into the monk’s bag without his

knowing. When they had gone past the customs station, he retrieved it. The monk was anxious ...

“What were you thinking, monk?”

“I didn’t know, Sir.”

“There’s no offense for one who doesn’t know.”

At one time a man who was traveling with a monk was carrying a valuable gem. When the man saw a customs station, he pretended to be sick, and gave his own bag to the monk. When they had passed the customs station, he said to the monk, “Please give me my bag, Sir, I’m not sick.”

“Then why did you say so?”

The man told the monk. He became anxious ... “What were you thinking, monk?” “I didn’t know, Sir.” “There’s no offense for one who doesn’t know.”

At one time a monk was traveling with a group. A man befriended that monk by giving him food. Seeing a customs station, he gave the monk a valuable gem, saying, “Sir, please take this gem past the customs,” which the monk did. He became anxious ... “You have committed an offense entailing expulsion.”

On one occasion a monk, feeling compassion, released a pig trapped in a snare. He became anxious ... “What were you thinking, monk?”

“I was motivated by compassion, Sir.”

“There’s no offense for one who is motivated by compassion.”

On one occasion a monk released a pig trapped in a snare, intending to steal it before the owners found it. He became anxious ... “You have committed an offense entailing expulsion.”

On one occasion a monk, feeling compassion, released a deer trapped in a snare. ... “There’s no offence for one who is motivated by compassion.” ... released a deer trapped in a snare, intending to steal it before the owners found it. ... “You have committed an offence entailing expulsion.” ... feeling compassion, released fish trapped in a fish-net ... “There’s no offence for one who is motivated by compassion.” ... released fish trapped in a fish-net, intending to steal them before the owners found them. He became anxious ... “You have committed an offense entailing expulsion.”

On one occasion a monk saw some goods in a vehicle. He thought, “If I take them from there, I’ll be expelled.” So he took them by setting the vehicle in motion. He became anxious ... “You have committed an offense entailing expulsion.”

On one occasion a monk seized a piece of meat picked up by a hawk, intending to give it to the owners. But the owners accused him, saying, “You’re not a monastic anymore!” He became anxious ... “There’s no offense for one who doesn’t intend to steal.”

On one occasion a monk seized a piece of meat picked up by a hawk, intending to steal it before the owners found out. The owners accused him, saying, “You’re not a monastic anymore!” He became anxious ... “You have committed an offense entailing expulsion.”

At one time some men made a raft that they put on the river Aciravatī. Because the binding ropes snapped, the sticks were scattered about. Some monks removed them from the water, perceiving them as discarded. The owners accused those monks, saying, “You’re not monastics anymore!” They became anxious ... “There’s no offense for one who perceives something as discarded.”

At one time some men made a raft that they put it on the river Aciravatī. Because the binding ropes snapped, the sticks were scattered about. Some monks removed them from the water, intending to steal them before the owners found them. The owners accused those monks, saying, “You’re not monastics anymore!” They became anxious ... “You have committed an offense entailing expulsion.”

On one occasion a cowherd hung his wrap garment on a tree and went to relieve himself. A monk thought it had been discarded and took it. The cowherd accused him, saying, “You’re not a monastic anymore!” He became anxious ... “There’s no offense for one who perceives something as discarded.”

On one occasion, a wrap garment that had escaped from the hands of a dyer stuck to a monk’s foot as he was crossing a river. The monk took hold of it, thinking, “I’ll give

it to its owners.” But the owners accused him, saying, “You’re not a monastic anymore!” He became anxious ... “There’s no offense for one who doesn’t intend to steal.”

On one occasion, a wrap garment that had escaped from the hands of a dyer stuck to a monk’s foot as he was crossing a river. The monk took hold of it, intending to steal it before the owners found it. The owners accused him, saying, “You’re not a monastic anymore!” He became anxious ... “You have committed an offense entailing expulsion.”

On one occasion a monk saw a pot of ghee and ate it little by little. He became anxious ... “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.”

At one time a number of monks made an arrangement and then left, thinking, “We’ll steal these goods.” One of them stole the goods. The others said, “We’re not expelled. He who stole them is expelled.” They told the Buddha. “You’ve all committed an offense entailing expulsion.”

At one time a number of monks made an arrangement, stole some goods, and shared them out. Each one of them received a share worth less than five *māsaka* coins. They said, “We’re not expelled.” They told the Buddha. “You have committed an offense entailing expulsion.”

On one occasion when Sāvattihī was short of food, a monk took a handful of rice from a shopkeeper, intending to steal

it. He became anxious ... “You have committed an offense entailing expulsion.”

On one occasion when Sāvattthī was short of food, a monk stole a handful of mung beans from a shopkeeper, intending to steal it. ... a handful of black gram ... a handful of sesame from a shopkeeper, intending to steal it. He became anxious ... “You have committed an offense entailing expulsion.”

At one time in the Dark Wood near Sāvattthī, thieves killed a cow, ate some of the flesh, put the remainder aside, and went away. Some monks had it offered and ate it, perceiving it as discarded. The thieves accused those monks, saying, “You’re not monastics anymore!” They became anxious ... “There’s no offense for one who perceives something as discarded.”

At one time in the Dark Wood near Sāvattthī, thieves killed a pig, ate some of the flesh, put the remainder aside, and went away. Some monks had it offered and ate it, perceiving it as discarded. The thieves accused those monks, saying, “You’re not monastics anymore!” They became anxious ... “There’s no offense for one who perceives something as discarded.”

On one occasion a monk went to a meadow and took cut grass worth five *māsaka* coins, intending to steal it. He became anxious ... “You have committed an offense entailing expulsion.”

On one occasion a monk went to a meadow, cut grass worth five *māsaka* coins, and took it away, intending to steal it. He became anxious ... “You have committed an offense entailing expulsion.”

On one occasion some newly arrived monks shared out the mangoes belonging to the Sangha and ate them. The resident monks accused those monks, saying, “You’re not monastics anymore!” They became anxious ... They told the Buddha.

“What were you thinking, monks?”

“We thought they were meant for eating, Sir.”

“There’s no offense for one who thinks it is meant for eating.”

On one occasion some newly arrived monks shared out the black plums belonging to the Sangha ... the bread-fruit belonging to the Sangha ... the jack-fruit belonging to the Sangha ... the palm fruits belonging to the Sangha ... the sugarcane belonging to the Sangha ... the gaub fruit belonging to the Sangha and ate them. The resident monks accused those monks, saying, “You’re not monastics anymore!” They became anxious ... “There’s no offense for one who thinks it is meant for eating.”

On one occasion the keepers of a mango-grove gave a mango to some monks. The monks, thinking, “They have the authority to guard, but not to give away,” were afraid of wrongdoing and did not accept it. They told the Buddha. “There’s no offense if it’s a gift from a guardian.”

On one occasion the keepers of a black plum grove ... the keepers of a bread-fruit grove ... the keepers of a jack-fruit grove ... the keepers of a palm grove ... the keepers of a sugarcane field ... the keepers of a gaub fruit grove gave a gaub fruit to some monks. The monks, thinking, "They have the authority to guard, but not to give away," were afraid of wrongdoing and did not accept it. They told the Buddha. "There's no offense if it's a gift from a guardian."

On one occasion a monk borrowed a piece of wood belonging to the Sangha and used it to support the wall of his own dwelling. The monks accused him, saying, "You're not a monastic anymore!" He became anxious and told the Buddha. "What were you thinking, monk?"

"I was borrowing it, Sir."

"There's no offense for one who is borrowing."

On one occasion a monk took water from the Sangha, intending to steal it. ... took clay from the Sangha, intending to steal it. ... took a pile of grass from the Sangha, intending to steal it. ... He became anxious ... "You have committed an offense entailing expulsion."

On one occasion a monk set fire to a pile of grass belonging to the Sangha, intending to steal. He became anxious ... "There's no offense entailing expulsion, but there's an offense of wrong conduct."

On one occasion a monk took a bed from the Sangha, intending to steal it. ... He became anxious ... "You have committed an offense entailing expulsion."

On one occasion a monk took a bench from the Sangha, intending to steal it ... a mattress from the Sangha ... a pillow from the Sangha ... a door from the Sangha ... a window from the Sangha ... took a rafter from the Sangha, intending to steal it. ... He became anxious ... “You have committed an offense entailing expulsion.”

At one time the monks used elsewhere the furniture belonging to a certain lay follower. That lay follower complained and criticized them, “How can the Venerables use furniture where it doesn’t belong?” They told the Buddha.

“You should not use furniture where it doesn’t belong. If you do, you commit an offense of wrong conduct.”

Soon afterwards, being afraid of wrongdoing, the monks did not take any furniture to the observance-day hall or to meetings, and they sat down on the bare ground. They became dirty, as did their robes. They told the Buddha.

“I allow you to borrow.”

On one occasion at Campā, a nun who was a pupil of the nun Thullanandā went to a family that supported Thullanandā and said, “The Venerable wants to drink the triple pungent rice porridge.” When it was ready, she took it away and ate it herself. When Thullanandā found out about this, she accused her, saying, “You’re not a monastic anymore!” She became anxious ... She then told the nuns, who in turn told the monks, who then told the Buddha.

“There’s no offense entailing expulsion, but there’s an offense entailing confession for lying in full awareness.”

On one occasion in Rājagaha, a nun who was a pupil of the nun Thullanandā went to a family that supported Thullanandā and said, “The Venerable wants a honey-ball.” When it was ready, she took it away and ate it herself. When Thullanandā found out about this, she accused her, saying, “You’re not a monastic anymore!” She became anxious ... “There’s no offense entailing expulsion, but there’s an offense entailing confession for lying in full awareness.”

At that time there was a householder in Vesāli who was a supporter of Venerable Ajjuka and who had two children living with him, a son and a nephew. He said to Ajjuka, “Sir, please assign my property to the one of these two boys who has faith and confidence.”

It turned out that the householder’s nephew had faith and confidence, and so Ajjuka assigned the property to him. He then established a household with that wealth and made a gift.

The householder’s son then said to Venerable Ānanda, “Who is the father’s heir, Venerable Ānanda, the son or the nephew?”

“The son is the father’s heir.”

“Sir, Venerable Ajjuka has assigned our wealth to our housemate.”

“Venerable Ajjuka is not a monastic anymore.”

Ajjuka then said to Ānanda, “Ānanda, please do a proper investigation.”

On that occasion Venerable Upāli was siding with Ajjuka, and he said to Ānanda, “Ānanda, when one is asked by the owner to assign a property to so-and-so and one does as asked, what has one committed?”

“One hasn’t committed anything, Sir, not even an act of wrong conduct.”

“Venerable Ajjuka was asked by the owner to assign his property to so-and-so, which he did. There’s no offense for Venerable Ajjuka.”

At that time a family in Benares that supported Venerable Pilindavaccha was harassed by criminals. Two of their children were kidnapped. Soon afterwards Pilindavaccha brought those children back by his supernormal powers and put them in a stilt house.

When people saw those children, they said, “This is the greatness of Venerable Pilindavaccha’s supernormal powers,” and they gained confidence in him.

But the monks complained and criticized him, “How could Venerable Pilindavaccha bring back children who had been kidnapped by criminals?” They told the Buddha.

“There’s no offense for someone who uses their supernormal powers.”

At that time the two monks Paṇḍaka and Kapila were friends. One was staying in a village and one at Kosambī. Then, while one of them was traveling from that village to

Kosambī, he had to cross a river. As he did so, a lump of fat that had escaped from the hands of a pork-butcher stuck to his foot. He grabbed it, thinking, “I’ll give it to the owners.” But the owners accused him, saying, “You’re not a monastic anymore!”

Just then a woman cowherd who had seen him crossing said, “Come, Sir, have sexual intercourse.” Thinking he was no longer a monastic, he had sexual intercourse with her.

When he arrived at Kosambī, he told the monks, who in turn told the Buddha. “There’s no offense entailing expulsion for stealing, but there’s an offense entailing expulsion for having sexual intercourse.”

At that time a monk at Sāgalā who was a student of Venerable Daḷhika was plagued by lust. He stole a turban from a shopkeeper and said to Daḷhika, “Sir, I’m not a monastic anymore. I’ll disrobe.”

“But what have you done?” He told him. Venerable Daḷhika had the turban brought and valued. It was worth less than five *māsaka* coins. Saying, “There’s no offense entailing expulsion,” he gave a teaching. And that monk was delighted.

The second offense entailing expulsion is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing expulsion

3

**Tatīyapārājikasikkhāpada:
3. The third training rule
on expulsion**

Origin story

First sub-story

At one time the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī. At that time the Buddha spoke to the monks in many ways about unattractiveness—he spoke in praise of unattractiveness, of developing the mind in unattractiveness, and of the attainment of unattractiveness.

The Buddha then addressed the monks: “Monks, I wish to go into solitary retreat for half a month. No one should visit me except the one who brings me almsfood.”

“Yes, Venerable Sir.”

Soon afterwards the monks reflected that the Buddha had praised unattractiveness in many ways, and they devoted themselves to developing the mind in unattractiveness in its many different facets. As a consequence, they became troubled by their own bodies, ashamed of and disgusted with them. Just as a young woman or man—someone fond of adornments, with freshly washed hair—would be ashamed, humiliated, and disgusted if the carcass of a snake, dog, or man was hung around her neck, just so those monks were troubled by their own bodies. They took their own lives, took the lives of one another, and they went to Migalaṇḍika, the monastic lookalike, and said, “Please kill us. You will get our bowl and robes.” And hired for a bowl and robes, Migalaṇḍika killed a number of monks. He then took his blood-stained knife to the river Vaggumudā.

While washing it, he became anxious and remorseful, thinking, “What the heck have I done? I’ve made so much

demerit by killing good monks.”

Then a god from the realm of the Lord of Death, coming across the water, said to Migalaṇḍika, “Well done, superior man, you’re truly fortunate. You’ve made much merit by helping across those who hadn’t yet crossed.”

Migalaṇḍika thought, “So it seems that I’m fortunate, that I’ve made much merit!” He then went from dwelling to dwelling, from yard to yard, and said, “Who hasn’t crossed yet? Who can I help across?” The monks who still had worldly attachments became fearful and terrified, with goosebumps all over. Only those who were free from worldly attachments were unaffected.

Then, on a single day, Migalaṇḍika killed one monk, two monks, three, four, five, ten, twenty, thirty, forty, fifty, even sixty monks.

At the end of that half-month, when the Buddha came out of seclusion, he said to Venerable Ānanda, “Ānanda, why is the Sangha of monks so reduced?”

Ānanda told him what had happened, adding, “Please give another instruction, Venerable Sir, for the Sangha of monks to become established in perfect insight.”

“Well then, Ānanda, bring together in the assembly hall all the monks who live supported by Vesālī.” “Yes.” When he had done so, he went to the Buddha and said, “Sir, the Sangha of monks is gathered. Please do as you think appropriate.”

The Buddha then went to the assembly hall, sat down on the prepared seat, and addressed the monks:

“Monks, when stillness by mindfulness of breathing is developed and cultivated, it is peaceful and sublime, and a satisfying state of bliss. And it removes bad and unwholesome qualities on the spot, whenever they arise. Just as a great, unseasonal storm in the last month of the hot season removes the dust and dirt from the air, just so, when stillness by mindfulness of breathing is developed and cultivated, it is peaceful and sublime, and it removes bad and unwholesome qualities on the spot, whenever they arise.

And how is stillness by mindfulness of breathing developed and cultivated in this way?

A monk sits down in the wilderness, at the foot of a tree, or in an empty hut. He crosses his legs, straightens his body, and sets up mindfulness in front of him. Simply mindful, he breathes in; mindful, he breathes out.

When he breathes in long, he knows it; and when he breathes out long, he knows that. When he breathes in short, he knows it; and when he breathes out short, he knows that. When breathing in, he trains in fully experiencing the breath; when breathing out, he trains in fully experiencing the breath. When breathing in, he trains in calming the activity of the body; when breathing out, he trains in calming the activity of the body.

When breathing in, he trains in experiencing joy; when breathing out, he trains in experiencing joy. When breathing in, he trains in experiencing bliss; when breathing out, he trains in experiencing bliss. When breathing in, he trains in experiencing the activity of the mind; when breathing out, he trains in experiencing the activity of the mind. When breathing in, he trains in calming the activity of the mind;

when breathing out, he trains in calming the activity of the mind.

When breathing in, he trains in experiencing the mind; when breathing out, he trains in experiencing the mind. When breathing in, he trains in gladdening the mind; when breathing out, he trains in gladdening the mind. When breathing in, he trains in stilling the mind; when breathing out, he trains in stilling the mind. When breathing in, he trains in freeing the mind; when breathing out, he trains in freeing the mind.

When breathing in, he trains in contemplating impermanence; when breathing out, he trains in contemplating impermanence. When breathing in, he trains in contemplating fading away; when breathing out, he trains in contemplating fading away. When breathing in, he trains in contemplating ending; when breathing out, he trains in contemplating ending. When breathing in, he trains in contemplating relinquishment; when breathing out, he trains in contemplating relinquishment.

Monks, when stillness by mindfulness of breathing is developed and cultivated like this, it is peaceful and sublime, and a satisfying state of bliss. And it removes bad and unwholesome qualities on the spot, whenever they arise.”

The Buddha then had the Sangha gathered and questioned the monks: “Is it true, monks, that there are monks who have taken their own lives, who have killed one another, and who have said to Migalaṇḍika, ‘Please kill us. You will get our bowl and robes’?”

“It’s true, Sir.”

The Buddha rebuked them, “Monks, it’s not suitable for these monks, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it should not be done. How could those monks do this? This will affect people’s confidence ...” ...
“And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk intentionally kills a human being or seeks an instrument of death for them, he too is expelled and excluded from the community.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

At one time a certain lay follower was sick. He had a beautiful and pleasant wife, who the monks from the group of six had fallen in love with. They said to each other, “If this lay follower recovers, we won’t get her. Come, let’s praise death to him.”

They then went to that lay follower and said, “You’ve done what’s good and wholesome; you’ve made a shelter against fear. You haven’t done anything bad; you haven’t been greedy or immoral. So why carry on with this miserable and difficult life? Death is better for you. When you’ve passed away, you’ll be reborn in a happy place, in heaven. There you’ll be able to enjoy the pleasures of heaven.”

That lay follower thought, “The venerables have spoken the truth, for I’ve done what’s good and avoided what’s bad, and after death I’ll be reborn in a happy place.”

From then on he ate various kinds of detrimental food and drank detrimental drinks, and as a consequence, he became very ill and died.

But his wife complained and criticized those monks, “These Sakyan monastics are shameless and immoral liars. They claim to have integrity, to be celibate and of good conduct, to be truthful, moral, and good. But they don’t have the good character of a monastic or brahmin. They’ve lost the plot! They praised death to my husband, and as a result my husband is dead.”

And other people complained and criticized them in the same way.

The monks heard the criticism of those people. Those monks who had few desires and a sense of conscience, who were contented, afraid of wrongdoing, and fond of the training, complained and criticized those monks, “How could they praise death to that lay follower?”

After rebuking those monks in many ways, they told the Buddha ...

“Is it true, monks, that you did this?”

“It’s true, Sir.”

The Buddha rebuked them, “Foolish men, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it should not be done. How could you do this? This will affect people’s confidence ...” ... “And so, monks, this training rule should be recited like this:

Final ruling

'If a monk intentionally kills a human being or seeks an instrument of death for him or praises death or incites someone to die, saying, "My friend, what's the point of this miserable and difficult life? Death is better for you than life!"— thinking and intending thus, if he praises death in many ways or incites someone to die— he too is expelled and excluded from the community.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Intentionally:

knowing, perceiving, having intended, having decided, he transgresses.

A human being:

from the mind's first appearance in the mother's womb, from the first manifestation of consciousness, until the time of death: in between these—this is called "a human being".

Kills:

Cuts off the life faculty, brings it to an end, interrupts its continuation.

Or seeks an instrument of death for him:

a sword, a dagger, an arrow, a club, a rock, a knife, poison, or a rope.

Or praises death:

he shows the disadvantage in living and speaks in praise of death.

Or incites someone to die:

he says, "Kill yourself with a knife," "Eat poison," "Die by hanging yourself with a rope."

My friend:

this is a form of address.

What's the point of this miserable and difficult life:

Miserable life: the life of the poor is miserable compared to the life of the rich; the life of the impoverished is miserable compared to the life of the wealthy; the life of humans is miserable compared to the life of the gods.

Difficult life:

the life of one whose hands are cut off, whose feet are cut off, whose hands and feet are cut off, whose ears are cut off, whose nose is cut off, whose ears and nose are cut off. Because of this sort of miserableness and this sort of difficult life, one says, "Death is better for you than life!"

Thinking:

mind and thought are equivalent.

Intending:

perceiving death, intending death, aiming at death.

In many ways:

in various manners.

He praises death:

he shows the disadvantage in living and speaks in praise of death, saying, "When you've passed away, you'll be reborn in a happy destination, in heaven. There you'll be able to enjoy the pleasures of heaven."

Or incites someone to die:

he says, "Kill yourself with a knife," "Eat poison," "Die by hanging yourself with a rope," "Jump into a chasm," "Jump into a pit," "Jump off a cliff."

He too:

this is said with reference to the preceding offenses entailing expulsion.

Is expelled:

just as an ordinary stone that has broken in half cannot be put back together again, so too is a monk who has intentionally killed a human being not an ascetic, not a Sakyan monastic. Therefore it is said, "he is expelled."

Excluded from the community:

Community: joint legal procedures, a joint recitation, the same training—this is called “community”. He does not take part in this—therefore it is called “excluded from the community”.

Permutations

Summary

Oneself, having made a determination, by messenger, by a series of messengers, by a messenger who does not follow instructions, by a messenger gone and returned again.

Not in private, but perceiving it as private. In private, but perceiving it as not private. Not in private, and perceiving it as not private. In private, and perceiving it as private.

He praises by means of the body. He praises by means of speech. He praises by means of both the body and speech. He praises by means of a messenger. He praises by means of writing.

A pit, a piece of furniture, placing near, tonic, arranging a sight, arranging a sound, arranging a smell, arranging a taste, arranging a touch, arranging a mental quality, information, instruction, acting by appointment, making a sign.

Exposition

Oneself:

one oneself kills by means of the body or by means of something connected to the body or by means of something released.

Having made a determination:

having made a determination, he tells someone, "Hit thus, strike thus, kill thus."

By messenger:

If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. If the second monk kills that person, thinking it is the one he was told to kill, there is an offense entailing expulsion for both.

If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. If the second monk kills another person, thinking it is the one he was told to kill, there is no offense for the instigator, but there is an offense entailing expulsion for the murderer.

If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. If the second monk kills that person, thinking it is someone other than the one he was told to kill, there is an offense entailing expulsion for both.

If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. If the second monk kills another person, thinking it is someone other than the one he was told to kill, there is no offense for the instigator, but there is an offense entailing expulsion for the murderer.

By a series of messengers:

If a monk tells a second monk, "Tell so-and-so to tell so-and-so to kill so-and-so," he commits an offense of wrong conduct. In telling the next person, there is an offense of wrong conduct. If the potential murderer agrees, there is a serious offense for the instigator. If he kills that person, there is an offense entailing expulsion for all of them.

By a messenger who does not follow instructions:

If a monk tells a second monk, "Tell so-and-so to tell so-and-so to kill so-and-so," he commits an offense of wrong conduct. If the other monk tells another person than the one he was told to tell, he commits an offense

of wrong conduct. If the potential murderer agrees, there is an offense of wrong conduct. If he kills that person, there is no offense for the instigator, but there is an offense entailing expulsion for the messenger and for the murderer.

By a messenger gone and returned again:

If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. He goes, but returns, saying, "I wasn't able to kill them." If the first monk tells him again, "When you're able, then kill them," he commits an offense of wrong conduct. If the second monk kills that person, there is an offense entailing expulsion for both.

If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. He then regrets it, but does not say, "Don't kill them." If the second monk then kills that person, there is an offense entailing expulsion for both.

If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. He then regrets and says, "Don't kill them." If the second monk replies, "I've been told by you to do so," and then kills that person, there is no offense for the instigator, but there is an offense entailing expulsion for the murderer.

If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. He then regrets it and says, "Don't kill them." If the second monk replies, "Fine," and desists, there is no offense for either.

Not in private, but perceiving it as private:

if he says aloud, "I wish so-and-so was killed," he commits an offense of wrong conduct.

In private, but perceiving it as not private:

if he says aloud, "I wish so-and-so was killed," he commits an offense of wrong conduct.

Not in private, and perceiving it as not private:

if he says aloud, "I wish so-and-so was killed," he commits an offense of wrong conduct.

In private, and perceiving it as private:

if he says aloud, "I wish so-and-so was killed," he commits an offense of wrong conduct.

He praises by means of the body:

if a monk makes a gesture with the body, indicating, "Whoever dies thus, receives wealth," or, "Whoever dies thus, becomes famous," or, "Whoever dies thus, goes to heaven," he commits an offense of wrong conduct. If, because of that praise, the target person thinks, "I shall die," and they do something painful, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

He praises by means of speech:

if a monk says, "Whoever dies thus, receives wealth," or, "Whoever dies thus, becomes famous," or, "Whoever dies thus, goes to heaven," he commits an offense of wrong conduct. If, because of that praise, the target person thinks, "I shall die," and they do something painful, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

He praises by means of the body and speech:

if a monk makes a gesture with the body and says, "Whoever dies thus, receives wealth," or, "Whoever dies thus, becomes famous," or, "Whoever dies thus, goes to heaven," he commits an offense of wrong conduct. If, because of that praise, the target person thinks, "I shall die," and they do something painful, the monk commits

a serious offense. If the person dies, the monk commits an offense entailing expulsion.

He praises by means of a messenger:

if a monk gives instructions to a messenger, saying, “Whoever dies thus, receives wealth,” or, “Whoever dies thus, becomes famous,” or, “Whoever dies thus, goes to heaven,” he commits an offense of wrong conduct. If, after hearing the messenger’s instruction, the target person thinks, “I shall die,” and they do something painful, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

He praises by means of writing:

if a monk writes, “Whoever dies thus, receives wealth,” or, “Whoever dies thus, becomes famous,” or, “Whoever dies thus, goes to heaven,” he commits an offense of wrong conduct for each character he writes. If, after seeing the writing, the target person thinks, “I shall die,” and they do something painful, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

A pit:

if a monk digs a pit for a human being, thinking, “Falling into it, they will die,” he commits an offense of wrong conduct. If the target person experiences pain after falling in, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

If a monk digs a non-specific pit, thinking, “Whatever falls into it, will die,” he commits an offense of wrong conduct. If a person falls into it, the monk commits an offense of wrong conduct. If they experience pain after

falling in, the monk commits a serious offense. If they die, the monk commits an offense entailing expulsion. If a spirit, ghost, or animal in human form falls into it, the monk commits an offense of wrong conduct. If it experiences pain after falling in, the monk commits an offense of wrong conduct. If it dies, the monk commits a serious offense. If an animal falls into it, the monk commits an offense of wrong conduct. If it experiences pain after falling in, the monk commits an offense of wrong conduct. If it dies, the monk commits an offense entailing confession.

A piece of furniture:

if a monk places a dagger in a piece of furniture, smears the furniture with poison, or makes it weak, or if he places it near a lake, a pit, or a cliff, thinking, "Falling down, they'll die," he commits an offense of wrong conduct. If the target person experiences pain because of the dagger, the poison, or the fall, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

Placing near:

if a monk places a knife, a dagger, an arrow, a club, a rock, a sword, poison, or a rope near a person, thinking, "Using this, they'll die," he commits an offense of wrong conduct. If the target person thinks, "Using that, I shall die," and he does something painful, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

Tonics:

if a monk gives a person ghee, butter, oil, honey, or syrup, thinking, "After tasting this, they'll die," he commits an offense of wrong conduct. If the target person tastes it and experiences pain, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

Arranging a sight:

if a monk arranges a dreadful and terrifying sight, thinking, "Seeing this and becoming terrified, they'll die," he commits an offense of wrong conduct. If the target person sees it and becomes terrified, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion. If a monk arranges a lovely sight, thinking, "Seeing this and then being unable to get hold of it, they'll wither and die," he commits an offense of wrong conduct. If the target person sees it and then withers because of not getting hold of it, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

Arranging a sound:

if a monk arranges a dreadful and terrifying sound, thinking, "Hearing this and becoming terrified, they'll die," he commits an offense of wrong conduct. If the target person hears it and becomes terrified, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion. If a monk arranges a lovely and heart-stirring sound, thinking, "Hearing this and then being unable to get hold of it, they'll wither and die," he commits an offense of wrong conduct. If the target person hears it and then withers because of not getting hold of it, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

Arranging a smell:

if a monk arranges a disgusting and repulsive smell, thinking, "Smelling this, they'll die from disgust and repulsion," he commits an offense of wrong conduct. If the target person smells it and experiences suffering because of disgust and revulsion, the monk commits a serious offense. If the person dies, the monk commits an

offense entailing expulsion. If a monk arranges a fragrant scent, thinking, "Smelling this and then being unable to get hold of it, they'll wither and die," he commits an offense of wrong conduct. If the target person smells it and then withers because of not getting hold of it, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

Arranging a taste:

if a monk arranges a disgusting and repulsive flavor, thinking, "Tasting this, they'll die from disgust and repulsion," he commits an offense of wrong conduct. If the target person tastes it and experiences suffering because of disgust and repulsion, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion. If a monk arranges a delicious flavor, thinking, "Tasting this and then being unable to get hold of it, they'll wither and die," he commits an offense of wrong conduct. If the target person tastes it and then withers because of not getting hold of it, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

Arranging a touch:

if a monk arranges a painful and harsh physical contact, thinking, "Touched by this, they'll die," he commits an offense of wrong conduct. If the target person makes contact with it and experiences pain, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion. If a monk arranges a pleasant and soft physical contact, thinking, "Touched by this and then being unable to get hold of it, they'll wither and die," he commits an offense of wrong conduct. If the target person is touched by it and then withers because of not getting hold of it, the monk

commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

Arranging a mental quality:

if a monk talks about hell to someone bound for hell, thinking, "Hearing this and becoming terrified, they'll die," he commits an offense of wrong conduct. If the target person hears it and becomes terrified, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion. If a monk talks about heaven to someone of good behavior, thinking, "Hearing this and being keen on it, they'll die," he commits an offense of wrong conduct. If the target person hears it, becomes keen on it, and thinks, "I shall die," and they do something painful, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

Information:

if, being asked, a monk says, "Die like this. Anyone who does receives wealth," or, "Die like this. Anyone who does becomes famous," or, "Die like this. Anyone who does goes to heaven," he commits an offense of wrong conduct. If, because of that information, the target person thinks, "I shall die," and they do something painful, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

Instruction:

if, without being asked, a monk says, "Die like this. Anyone who does receives wealth," or, "Die like this. Anyone who does becomes famous," or, "Die like this. Anyone who does goes to heaven," he commits an offense of wrong conduct. If, because of that instruction, the target person thinks, "I shall die," and they do something painful, the monk commits a serious offense.

If the person dies, the monk commits an offense entailing expulsion.

Acting by appointment:

if a monk makes an appointment for before the meal or for after the meal, for the night or for the day, telling another person, "Kill that person according to this appointment," he commits an offense of wrong conduct. If the other person kills that person according to that appointment, there is an offense entailing expulsion for both. If he kills him before or after the time of the appointment, there is no offense for the instigator, but there is an offense entailing expulsion for the murderer.

Making a sign:

a monk makes a sign. If he says to another person, "When I wink, at that sign kill that person," "When I raise an eyebrow, at that sign kill that person," or, "When I nod, at that sign kill that person," he commits an offense of wrong conduct. If, at that sign, the other person kills that person, there is an offense entailing expulsion for both. If he kills him before or after the sign, there is no offense for the instigator, but there is an offense entailing expulsion for the murderer.

Non-offenses

There is no offense: if it is unintentional; if he does not know; if he is not aiming at death; if he is insane; if he is the first offender.

The first section for recitation on expulsion in relation to human beings is finished.

Summary verses of case studies

“Praising, sitting down, And with pestle, with mortar; Gone forth when old, flowing out, First, experimental poison.

And three with making sites, Another three with bricks; And also machete, and rafter. An elevated platform, coming down, fell down.

Sweating, and nose treatment, massage, By bathing, and by smearing; Making get up, making lie down, Death through food, death through drink.

Child by a lover, and co-wives; mother, child, he killed both, he killed neither; crushing, Heating, barren, fertile.

Tickling, in taking hold of, a spirit, And predatory spirits, sending; Thinking it was them, he gave a blow, In talking about heaven, and about hell.

Three trees at Āḷavī, Three others with forest groves; Don't torture, no I can't, Buttermilk, and salty purgative.”

Case studies

On one occasion a certain monk was sick. Out of compassion, the monks praised death to him. He died. They became anxious and said, "The Buddha has laid down a training rule. Could it be that we've committed an offense entailing expulsion?" They told the Buddha. "You've committed an offense entailing expulsion."

On one occasion an alms-collecting monk sat down on a bench, crushing a boy who was concealed by an old cloth. The boy died. The monk became anxious and thought, "The Buddha has laid down a training rule. Could it be that I've committed an offense entailing expulsion?" He told the Buddha. "There's no offense entailing expulsion."

But you shouldn't sit down on a seat without checking it. If you do, you commit an offense of wrong conduct."

On one occasion a monk was preparing a seat in a dining hall in an inhabited area. When he took hold of a pestle high up, a second pestle fell down, hitting a boy, who died. The monk became anxious ... "What were you thinking?"

"I didn't intend it, Sir."

"There's no offense when it's unintentional."

On one occasion a monk was preparing a seat in a dining hall in an inhabited area. He stepped on the implements belonging to a mortar. They fell and hit a boy, who died. He became anxious ... "There's no offense when it's unintentional."

At one time a father and son had gone forth with the monks. When the time was announced for a certain event, the son said to his father, "Go, Sir, the Sangha is waiting for you," and seizing him by the back, he pushed him. The father fell and died. The son became anxious ... "What were you thinking?"

"I didn't mean to kill him, Sir."

"There's no offense for one who isn't aiming at death."

At one time a father and son had gone forth with the monks. When the time was announced for a certain event, the son said to his father, "Go, Sir, the Sangha is waiting for you," and seizing him by the back, he pushed him, aiming to kill him. The father fell and died. The son became anxious ... "You have committed an offense entailing expulsion."

At one time a father and son had gone forth with the monks. When the time was announced for a certain event, the son said to his father, "Go, Sir, the Sangha is waiting for you," and seizing him by the back, he pushed him, aiming to kill him. The father fell, but did not die. The son became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a monk got meat stuck in his throat while eating. A second monk hit him on the neck. The meat was expelled together with blood, and the monk died. The second monk became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion a monk got meat stuck in his throat while eating. Another monk hit him on the neck, aiming to kill him. The meat was expelled together with blood, and the monk died. The second monk became anxious ... “You have committed an offense entailing expulsion.”

On one occasion a monk got meat stuck in his throat while eating. Another monk hit him on the neck, aiming to kill him. The meat was expelled together with blood, but the monk did not die. He became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion an alms-collecting monk received poisoned almsfood. He brought it back and gave the first portion to other monks. They died. He became anxious ... “What were you thinking, monk?”

“I didn’t know, Sir.”

“There’s no offense for one who doesn’t know.”

On one occasion a monk gave poison to a second monk with the purpose of investigating it. That monk died. The first monk became anxious ... “What were you thinking, monk?”

“My purpose was to investigate it, Sir.”

“There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion the monks of Āḷavī were preparing a site for a dwelling when a monk lifted up a stone to another monk above him. As the second monk did not grasp it

properly, it fell on the head of the monk below, who died. The second monk became anxious ... “There’s no offense when it’s unintentional.”

On one occasion the monks of Āḷavī were preparing a site for a dwelling when a monk lifted up a stone to another monk above him. The second monk dropped the stone on his head, aiming to kill him. He died. ... He did not die. The second monk became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion the monks of Āḷavī were building a wall for a dwelling when a monk lifted up a brick to another monk above him. As the second monk did not grasp it properly, it fell on the head of the monk below, who died. The second monk became anxious ... “There’s no offense when it’s unintentional.”

On one occasion the monks of Āḷavī were building a wall for a dwelling when a monk lifted up a brick to another monk above him. The second monk dropped the brick on his head, aiming to kill him. He died. ... He did not die. The second monk became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion the monks of Āḷavī were doing building work when a monk lifted up a machete to another monk above him. As the second monk did not grasp it properly, it fell on the head of the monk below, who died. The second monk became anxious ... “There’s no offense when it’s unintentional.”

On one occasion the monks of Āḷavī were doing building work when a monk lifted up a machete to another monk above him. The second monk dropped the machete on his head, aiming to kill him. He died. ... He did not die. The second monk became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion the monks of Āḷavī were doing building work when a monk lifted up a rafter to another monk above him. As the second monk did not grasp it properly, it fell on the head of the monk below, who died. The second monk became anxious ... “There’s no offense when it’s unintentional.”

On one occasion the monks of Āḷavī were doing building work when a monk lifted up a rafter to another monk above him. The second monk dropped the rafter on his head, aiming to kill him. He died. ... He did not die. The second monk became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion the monks of Āḷavī were putting together an elevated platform while doing building work. A monk said to a another monk, “Put it together while standing here.” He did, and he fell down and died. The first monk became anxious ... “What were you thinking, monk?”

“I didn’t mean to kill him, Sir.”

“There’s no offense for one who isn’t aiming at death.”

On one occasion the monks of Āḷavī were putting together an elevated platform while doing building work. A monk said

to another monk, "Put it together while standing here," aiming to kill him. He did, and he fell down and died. ... he fell down, but did not die. The first monk became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a monk was coming down after roofing a dwelling. A second monk said to him, "Come down here." He did, and he fell down and died. The second monk became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion a monk was coming down after roofing a dwelling. A second monk said to him, "Come down here," aiming to kill him. He did, and he fell down and died. ... he fell down, but did not die. The first monk became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a monk who was plagued by lust climbed the Vulture Peak, jumped off the cliff, and hit a basket-maker. The basket-maker died, and the monk became anxious ... "There's no offense entailing expulsion."

But, monks, you shouldn't jump off anything. If you do, you commit an offense of wrong conduct."

On one occasion the monks from the group of six climbed the Vulture Peak and threw down a stone for fun. It hit a cowherd, who died. They became anxious ... "There's no offense entailing expulsion."

But, monks, you shouldn't throw down stones for fun. If you do, you commit an offense of wrong conduct."

On one occasion a certain monk was sick. The monks made him sweat by heating him. He died. They became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion a certain monk was sick. The monks made him sweat by heating him, aiming to kill him. He died. ... He did not die. The monks became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a monk had a severe headache. The monks gave him medical treatment through the nose. He died. They became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion a certain monk had a severe headache. The monks gave him medical treatment through the nose, aiming to kill him. He died. ... He did not die. The monks became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a certain monk was sick. The monks massaged him. He died. They became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion a certain monk was sick. The monks massaged him, aiming to kill him. He died. ... He did not die. The monks became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a certain monk was sick. The monks bathed him. He died. They became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion a certain monk was sick. The monks bathed him, aiming to kill him. He died. ... He did not die. The monks became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a certain monk was sick. The monks smeared him with oil. He died. They became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion a certain monk was sick. The monks smeared him with oil, aiming to kill him. He died. ... He did not die. The monks became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a certain monk was sick. The monks made him get up. He died. They became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion a certain monk was sick. The monks made him get up, aiming to kill him. He died. ... He did not die. The monks became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a certain monk was sick. The monks made him lie down. He died. They became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion a certain monk was sick. The monks made him lie down, aiming to kill him. He died. ... He did not die. The monks became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a certain monk was sick. The monks gave him food. He died. They became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion a certain monk was sick. The monks gave him food, aiming to kill him. He died. ... He did not die. The monks became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a certain monk was sick. The monks gave him a drink. He died. They became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion a certain monk was sick. The monks gave him a drink, aiming to kill him. He died. ... He did not die. The monks became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

At one time a woman whose husband was living away from home became pregnant by a lover. She said to a monk who associated with her family, "Venerable, please help me have an abortion." "Alright," he said, and he helped her have an abortion. The child died. The monk became anxious ... "You have committed an offense entailing expulsion."

At one time a certain man had two wives, one barren and one fertile. The barren one said to a monk who associated with her family, "If the other wife gives birth to a son, Venerable, she'll become the head wife. Please make her have an abortion." "Alright," he said, and he did so. The child died, but the mother did not die. The monk became anxious ... "You have committed an offense entailing expulsion."

At one time a certain man had two wives, one barren and one fertile. The barren one said to a monk who associated with her family, "If the other wife gives birth to a son, Venerable, she'll become the head wife. Please make her have an abortion." "Alright," he said, and he did so. The mother died, but the child did not die. The monk became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

At one time a certain man had two wives, one barren and one fertile. The barren one said to a monk who associated with her family, "If the other wife gives birth to a son, Venerable, she'll become the head wife. Please make her have an abortion." "Alright," he said, and he did so. Both died. ... Neither died. The monk became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a woman who was pregnant said to a monk who associated with her family, "Venerable, please help me have an abortion." "Well then, crush it," he said. She crushed it and had an abortion. The monk became anxious ... "You have committed an offense entailing expulsion."

On one occasion a woman who was pregnant said to a monk who associated with her family, "Venerable, please help me have an abortion." "Well then, heat yourself," he said. She heated herself and had an abortion. The monk became anxious ... "You have committed an offense entailing expulsion."

On one occasion a barren woman said to a monk who associated with her family, "Please find some medicine, Venerable, to help me become pregnant." "Alright," he said, and he gave her some medicine. She died. He became anxious ... "There's no offense entailing expulsion, but there's an offense of wrong conduct."

On one occasion a fertile woman said to a monk who associated with her family, "Please find some medicine, Venerable, to help me not become pregnant." "Alright," he said, and he gave her some medicine. She died. He became anxious ... "There's no offense entailing expulsion, but there's an offense of wrong conduct."

On one occasion the monks from the group of six tickled a monk from the group of seventeen to make him laugh. Being unable to catch his breath, he died. They became anxious ... "There's no offense entailing expulsion."

On one occasion the monks from the group of seventeen overpowered a monk from the group of six, intending to do a legal procedure against him. He died. They became anxious ... "There's no offense entailing expulsion."

On one occasion an exorcist monk killed a spirit. He became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion a monk sent a second monk to a dwelling inhabited by predatory spirits. The spirits killed him. The first monk became anxious ... “There’s no offense for one who isn’t aiming at death.”

On one occasion a monk sent a second monk to a dwelling inhabited by predatory spirits, aiming to kill him. The spirits killed him. ... The spirits did not kill him. The first monk became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion a monk sent a second monk to a wilderness inhabited by predatory animals. The predatory animals killed him. The first monk became anxious ... “There’s no offense for one who isn’t aiming at death.”

On one occasion a monk sent a second monk to a wilderness inhabited by predatory animals, aiming to kill him. The predatory animals killed him. ... The predatory animals did not kill him. The first monk became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion a monk sent a second monk to a wilderness inhabited by criminals. The criminals killed him. The first monk became anxious ... “There’s no offense for one who isn’t aiming at death.”

On one occasion a monk sent a second monk to a wilderness inhabited by criminals, aiming to kill him. The criminals killed him. ... The criminals did not kill him. The first monk became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion a monk killed a person, thinking it was them ... killed another person, thinking it was them ... killed a person, thinking they were another ... killed another person, thinking they were another. That monk became anxious ... “You have committed an offense entailing expulsion.”

At one time a monk was possessed by a spirit. Another monk gave him a blow. He died. The other monk became anxious ... “There’s no offense for one who isn’t aiming at death.”

At one time a monk was possessed by a spirit. A second monk gave him a blow, aiming to kill him. He died. ... He did not die. The second monk became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion a monk gave a talk about heaven to a man of good behavior. He became keen on it and died. The monk became anxious ... “There’s no offense for one who isn’t aiming at death.”

On one occasion a monk gave a talk about heaven to a man of good behavior, aiming to kill him. He became keen on it

and died. ... He became keen on it, but did not die. The monk became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a monk gave a talk about hell to a man bound for hell. He became terrified and died. The monk became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion a monk gave a talk about hell to a man bound for hell, aiming to kill him. He became terrified and died. ... He became terrified, but did not die. The monk became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion the monks of Āḷavī felled a tree while doing building work. A monk said to a second monk, "Fell it while standing here." He did. The tree fell on him, and he died. The first monk became anxious ... "There's no offense for one who isn't aiming at death."

On one occasion the monks of Āḷavī felled a tree while doing building work. A monk said to a second monk, "Fell it while standing here," aiming to kill him. He did. The tree fell on him, and he died. ... The tree fell on him, but he did not die. The first monk became anxious ... "There's no offense entailing expulsion, but there's a serious offense."

On one occasion the monks from the group of six set fire to a forest grove. People were burnt and died. The monks

became anxious ... “There’s no offense for one who isn’t aiming at death.”

On one occasion the monks from the group of six set fire to a forest grove, aiming to cause death. People were burnt and died. ... People were burnt, but did not die. The monks became anxious ... “There’s no offense entailing expulsion, but there’s a serious offense.”

On one occasion a monk went to a place of execution and said to the executioner, “Don’t torture him. Kill him with a single blow.” “Alright, Sir,” he said, and he killed him with a single blow. The monk became anxious ... “You have committed an offense entailing expulsion.”

On one occasion a monk went to a place of execution and said to the executioner, “Don’t torture him. Kill him with a single blow.” Saying, “No, I can’t,” he executed him. The monk became anxious ... “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.”

On one occasion a man whose hands and feet had been cut off was at his relatives’ house, surrounded by his relations. A monk said to those people, “Do you want to euthanize him?”

“Yes, Sir.”

“Then give him buttermilk.”

They gave him buttermilk and he died. The monk became anxious ... “You have committed an offense entailing expulsion.”

On one occasion a man whose hands and feet had been cut off was at home, surrounded by his relations. A nun said to those people, “Do you want to euthanize him?”

“Yes, Venerable.”

“Then give him salty purgative.”

They gave him salty purgative and he died. The nun became anxious ... She then told the nuns, who in turn told the monks, who then told the Buddha. “Monks, that nun has committed an offense entailing expulsion.”

The third offense entailing expulsion is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing expulsion

4

**Catutthapārājikasikkhāpa
da: 4. The fourth training
rule on expulsion**

Origin story

First sub-story

At one time when the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī, a number of monks who were friends had entered the rainy-season residence on the banks of the river Vaggumudā. At that time Vajjī was short of food and afflicted with hunger, with crops affected by whiteheads and turned to straw. It was not easy to get by on almsfood.

The monks considered the difficult circumstances, and they thought, “How can we have a comfortable rains, live in peace and harmony, and get almsfood without trouble?”

Some said, “We could work for the householders, and they’ll support us in return.”

Others said, “There’s no need to work for the householders. Let’s instead take messages for them, and they’ll support us in return.”

Still others said, “There’s no need to work or take messages for them. Let’s instead talk up one another’s superhuman qualities to the householders: ‘That monk has the first absorption, that monk the second absorption, that monk the third, that monk the fourth; that monk is a stream-enterer, that monk a once-returner, that a non-returner, that a perfected one; that monk has the three true insights, and that the six direct knowledges.’ Then they’ll support us. In this way we’ll have a comfortable rains, live together in peace and harmony, and get almsfood without trouble. This is the way to go.”

Then those monks did just that. And the people there thought, “We’re so fortunate that such monks have come to us for the rainy-season residence. Such virtuous and good monks have never before entered the rains residence with us.” And they gave such food and drink to those monks that they did not even eat and drink themselves, or give to their parents, to their wives and children, to their slaves, servants, and workers, to their friends and companions, or to their relatives. Soon those monks had a good color, bright faces, clear skin, and sharp senses.

Now it was the custom for monks who had completed the rainy-season residence to go and visit the Buddha. And so, when the three months were over and they had completed the rains residence, those monks put their dwellings in order, took their bowls and robes, and set out for Vesālī. When they eventually arrived, they went to the hall with the peaked roof in the Great Wood. There they approached the Buddha, bowed, and sat down.

At that time the monks who had completed the rains residence in that region were thin, haggard, and pale, with veins protruding all over their bodies. Yet the monks from the banks of the Vaggumudā had a good color, bright faces, clear skin, and sharp senses. Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said to them, “I hope you’re keeping well, monks, I hope you’re getting by.

I hope you had a comfortable and harmonious rains, and got almsfood without trouble?”

“We’re keeping well, Venerable Sir, we’re getting by. We had a comfortable and harmonious rains, and got almsfood without trouble.” When Buddhas know what is going on, sometimes they ask and sometimes not. They know the

right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

And the Buddha said to those monks, “In what way, monks, did you have a comfortable and harmonious rains? And how did you get almsfood without trouble?”

They then told him.

“But did you really have those superhuman qualities?”

“No, Sir.”

The Buddha rebuked them, “It’s not suitable, foolish men, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you for the sake of your stomachs talk up one another’s superhuman qualities to householders? It would be better for your bellies to be cut open with a sharp butcher’s knife than for you to talk up one another’s superhuman qualities to householders. Why is that? For although it might cause death or death-like suffering, it would not cause you to be reborn in a bad destination. But *this* might. This will affect people’s confidence ...” After rebuking them and giving a teaching, he addressed the monks:

“Monks, there are these five notorious gangsters to be found in the world. What five? There are notorious gangsters who think like this: ‘When the heck will I walk about in villages, towns, and royal capitals, with a following of a hundred or a thousand men, killing, destroying, and torturing?’ Then after some time, he does just that. Just so, monks, a bad monk thinks like this: ‘When the heck will I walk about in villages, towns, and royal capitals, with a

following of a hundred or a thousand people, being honored, respected, and revered by both lay people and those gone forth, getting robes, almsfood, dwellings, and medicinal supplies?’ Then after some time, he does just that. This is the first notorious gangster to be found in the world.

Or a bad monk learns the spiritual path proclaimed by the Buddha and takes it as his own. This is the second notorious gangster to be found in the world.

Or a bad monk groundlessly charges someone living a pure spiritual life with a sexual offense. This is the third notorious gangster to be found in the world.

Or a bad monk takes valuable goods and requisites from the Sangha— a monastery, the land of a monastery, a dwelling, the site of a dwelling, a bed, a bench, a mattress, a pillow, a metal pot, a metal jar, a metal bucket, a metal bowl, a machete, a hatchet, an ax, a spade, a chisel, a creeper, bamboo, reed, grass, clay, wooden goods, earthenware goods— and uses them to win over and create a following among householders. This is the fourth notorious gangster to be found in the world.

But in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, this is the most notorious gangster of all: one who claims to have a non-existent superhuman quality. Why is that? Monks, you’ve eaten the country’s almsfood by theft.”

Whoever should declare himself To be other than he truly is,
Has eaten this by theft, Like a cheater who has deceived.

Many ocher-necks of bad qualities, Uncontrolled and wicked
—By their wicked deeds, They are reborn in hell.

It's better to eat an iron ball, As hot as a licking flame, Than for the immoral and uncontrolled To eat the country's alms.

After rebuking the monks from the banks of the Vaggumudā in many ways for being difficult to maintain, difficult to support ... “And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk falsely claims for himself a superhuman quality, a knowledge and vision worthy of the noble ones, saying, “This I know, this I see,” but after some time—whether questioned or not, but having committed the offense and seeking purification—should say: “Not knowing I said that I know, not seeing that I see; what I said was empty and false,” he too is expelled and excluded from the community.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards a number of monks, thinking they had seen and realized what in fact they had not, declared final knowledge because of overestimation. After some time, their minds inclined to sensual desire, ill will, and confusion. They became anxious, thinking, “The Buddha has laid down a training rule, yet we declared final knowledge because of overestimation. Could it be that we've committed an offense entailing expulsion?” They told Venerable Ānanda, who told the Buddha. He said, “This is negligible, Ānanda.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk falsely claims for himself a superhuman quality, a knowledge and vision worthy of the noble ones, saying, "This I know, this I see," but after some time—whether he is questioned or not, but having committed the offense and seeking purification—should say: "Not knowing I said that I know, not seeing that I see; what I said was empty and false," then, except if it is due to overestimation, he too is expelled and excluded from the community.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Falsely:

although a certain wholesome quality is non-existent in himself, not real, not to be found, and he does not see it or know it, he says, “I have this wholesome quality.”

A superhuman quality:

absorption, release, stillness, attainment, knowledge and vision, development of the path, realization of the fruits, abandoning the defilements, a mind without hindrances, delighting in solitude.

For himself:

either he presents those good qualities as in himself, or he presents himself as among those good qualities.

Knowledge:

the three true insights.

Vision:

knowledge and vision are equivalent.

Claims:

announces to a woman or a man, to a lay person or one gone forth.

This I know, this I see:

“I know these qualities,” “I see these qualities,” “These qualities are found in me and I conform to them.”

After some time:

the moment, the second, the instant after he has made the claim.

He is questioned:

he is questioned in regard to what he has claimed:

“What did you attain?” “How did you attain it?” “When did you attain it?” “Where did you attain it?” “Which defilements did you abandon?” “Which qualities did you gain?”

Not:

he is not spoken to by anyone.

Having committed the offense:

having bad desires, overcome by desire, claiming to have a non-existent, unreal superhuman quality, he has committed an offense entailing expulsion.

Seeking purification:

he desires to be a householder, a lay follower, a monastery worker, or a novice monk.

Not knowing I said that I know, not seeing that I see:

“I don’t know these qualities,” “I don’t see these qualities,” “These qualities aren’t found in me and I don’t conform to them.”

What I said was empty and false:

“What I said was empty,” “What I said was false,” “What I said was unreal,” “I said it without knowing.”

Except if it is due to overestimation:

Unless it is due to overestimation.

He too:

this is said with reference to the preceding offenses entailing expulsion.

Is expelled:

just as a palm tree with its crown cut off is incapable of further growth, so too is a monk with bad desires, overcome by desire, who claims to have a non-existent superhuman quality not an ascetic, not a Sakyan monastic. Therefore it is said, “he is expelled.”

Excluded from the community:

Community: joint legal procedures, a joint recitation, the same training—this is called “community”. He does not take part in this—therefore it is called “excluded from the community”.

Permutations

Summary

A superhuman quality: absorption, release, stillness, attainment, knowledge and vision, development of the path, realization of the fruits, abandoning the defilements, a mind without hindrances, delighting in solitude.

Definitions

Absorption:

the first absorption, the second absorption, the third absorption, the fourth absorption.

Release:

emptiness release, signless release, desireless release.

Stillness:

emptiness stillness, signless stillness, desireless stillness.

Attainment:

emptiness attainment, signless attainment, desireless attainment.

Knowledge and vision:

the three true insights.

Development of the path:

the four applications of mindfulness, the four right efforts, the four foundations for supernormal power, the five spiritual faculties, the five spiritual powers, the seven factors of awakening, the noble eightfold path.

Realization of the fruits:

realization of the fruit of stream-entry, realization of the fruit of once-returning, realization of the fruit of non-returning, realization of perfection.

Abandoning the defilements:

the abandoning of sensual desire, the abandoning of ill will, the abandoning of confusion.

A mind without hindrances:

a mind without sensual desire, a mind without ill will, a mind without confusion.

Delighting in solitude:

because of the first absorption, there is delight in solitude; because of the second absorption, there is delight in solitude; because of the third absorption, there is delight in solitude; because of the fourth absorption, there is delight in solitude.

Exposition

First absorption

If he lies in full awareness, saying, “I attained the first absorption,” he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

If he lies in full awareness, saying, “I attained the first absorption,” he commits an offense entailing expulsion when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

If he lies in full awareness, saying, “I attained the first absorption,” he commits an offense entailing expulsion when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true.

If he lies in full awareness, saying, “I attained the first absorption,” he commits an offense entailing expulsion when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

If he lies in full awareness, saying, “I attained the first absorption,” he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

If he lies in full awareness, saying, “I’m attaining the first absorption,” he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

If he lies in full awareness, saying, “I’m attaining the first absorption,” he commits an offense entailing expulsion when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

If he lies in full awareness, saying, “I’m attaining the first absorption,” he commits an offense entailing expulsion when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his

view of what is true; he misrepresents his belief of what is true.

If he lies in full awareness, saying, "I'm attaining the first absorption," he commits an offense entailing expulsion when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

If he lies in full awareness, saying, "I'm attaining the first absorption," he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

If he lies in full awareness, saying, "I've attained the first absorption," he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

If he lies in full awareness, saying, "I've attained the first absorption," he commits an offense entailing expulsion when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

If he lies in full awareness, saying, "I've attained the first absorption," he commits an offense entailing expulsion

when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true.

If he lies in full awareness, saying, "I've attained the first absorption," he commits an offense entailing expulsion when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

If he lies in full awareness, saying, "I've attained the first absorption," he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

If he lies in full awareness, saying, "I obtain the first absorption," he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

If he lies in full awareness, saying, "I obtain the first absorption," he commits an offense entailing expulsion when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

If he lies in full awareness, saying, “I obtain the first absorption,” he commits an offense entailing expulsion when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true.

If he lies in full awareness, saying, “I obtain the first absorption,” he commits an offense entailing expulsion when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

If he lies in full awareness, saying, “I obtain the first absorption,” he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

If he lies in full awareness, saying, “I master the first absorption,” he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

If he lies in full awareness, saying, “I master the first absorption,” he commits an offense entailing expulsion when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying;

after he has lied, he knows he has lied; he misrepresents his view of what is true.

If he lies in full awareness, saying, “I master the first absorption,” he commits an offense entailing expulsion when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true.

If he lies in full awareness, saying, “I master the first absorption,” he commits an offense entailing expulsion when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

If he lies in full awareness, saying, “I master the first absorption,” he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

If he lies in full awareness, saying, “I’ve realized the first absorption,” he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

If he lies in full awareness, saying, “I’ve realized the first absorption,” he commits an offense entailing expulsion when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

If he lies in full awareness, saying, “I’ve realized the first absorption,” he commits an offense entailing expulsion when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true.

If he lies in full awareness, saying, “I’ve realized the first absorption,” he commits an offense entailing expulsion when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

If he lies in full awareness, saying, “I’ve realized the first absorption,” he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

Other individual attainments

As the first absorption has been expanded in detail, so should all be expanded:

If he lies in full awareness, saying, “I attained the second absorption ... I attained the third absorption ... I attained the fourth absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the fourth absorption,” he commits an offense entailing expulsion when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

If he lies in full awareness, saying, “I attained the emptiness release ... I attained the signless release ... I attained the desireless release ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the desireless release,” he commits an offense entailing expulsion when three conditions are fulfilled: ...

If he lies in full awareness, saying, “I attained the emptiness stillness ... I attained the signless stillness ... I attained the desireless stillness ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the desireless stillness,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the emptiness attainment ... I attained the signless attainment ... I attained the desireless attainment ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the desireless attainment,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the three true insights ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the three true insights,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the four applications of mindfulness ... I attained the four right efforts ... I attained the four foundations for supernormal power ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the four foundations for supernormal power,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the five spiritual faculties ... I attained the five spiritual powers ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the five spiritual powers,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the seven factors of awakening ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the seven factors of awakening,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the noble eightfold path ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the noble eightfold path,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the fruit of stream-entry ... I attained the fruit of once-returning ... I

attained the fruit of non-returning ... I attained perfection ... I'm attaining ... I've attained ... "I obtain ... "I master ... I've realized perfection," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "I've given up sensual desire, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "I've given up ill will, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "My mind is free from the hindrance of sensual desire," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "My mind is free from the hindrance of ill will," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "My mind is free from the hindrance of confusion," he commits an offense entailing expulsion when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he

misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The basic series is finished.

Combinations of two attainments

If he lies in full awareness, saying, “I attained the first absorption and the second absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the second absorption,” he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

If he lies in full awareness, saying, “I attained the first absorption and the third absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the third absorption,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the first absorption and the fourth absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the fourth absorption,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the first absorption and the emptiness release ... I attained the first absorption and the signless release ... I attained the first absorption and the desireless release ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the desireless release,” he commits an

offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the first absorption and the emptiness stillness ... I attained the first absorption and the signless stillness ... I attained the first absorption and the desireless stillness ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the desireless stillness,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the first absorption and the emptiness attainment ... I attained the first absorption and the signless attainment ... I attained the first absorption and the desireless attainment ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the desireless attainment,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the first absorption and the three true insights ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the three true insights,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the first absorption and the four applications of mindfulness ... I attained the first absorption and the four right efforts ... I attained the first absorption and the four foundations for supernormal power ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and

the four foundations for supernormal power,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the first absorption and the five spiritual faculties ... I attained the first absorption and the five spiritual powers ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the five spiritual powers,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the first absorption and the seven factors of awakening ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the seven factors of awakening,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the first absorption and the noble eightfold path ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the noble eightfold path,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the first absorption and the fruit of stream-entry ... I attained the first absorption and the fruit of once-returning ... I attained the first absorption and the fruit of non-returning ... I attained the first absorption and perfection ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and perfection,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the first absorption and I’ve given up sensual desire ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and I’ve given up sensual desire ... and I’ve given up ill will ... and I’ve given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the first absorption and my mind is free from the hindrance of sensual desire ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and my mind is free from the hindrance of sensual desire ... and my mind is free from the hindrance of ill will ... and my mind is free from the hindrance of confusion,” he commits an offense entailing expulsion when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The unconnected permutation series is finished.

If he lies in full awareness, saying, “I attained the second absorption and the third absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the second absorption and the third absorption,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the second absorption and the fourth absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the second absorption and the fourth absorption,” he commits an

offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the second absorption and the emptiness release ... and the signless release ... and the desireless release ... and the emptiness stillness ... and the signless stillness ... and the desireless stillness ... and the emptiness attainment ... and the signless attainment ... and the desireless attainment ... and the three true insights ... and the four applications of mindfulness ... and the four right efforts ... and the four foundations for supernormal power ... and the five spiritual faculties ... and the five spiritual powers ... and the seven factors of awakening ... and the noble eightfold path ... and the fruit of stream-entry ... and the fruit of once-returning ... and the fruit of non-returning ... and perfection ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the second absorption and perfection,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the second absorption and I’ve given up sensual desire ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the second absorption and I’ve given up sensual desire ... and I’ve given up ill will ... and I’ve given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside ... and my mind is free from the hindrance of sensual desire ... and my mind is free from the hindrance of ill will ... and my mind is free from the hindrance of confusion,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the second absorption and the first absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the second

absorption and the first absorption,” he commits an offense entailing expulsion when three conditions are fulfilled ... when seven conditions are fulfilled ... he misrepresents his sentiment of what is true.

The linked permutation series is finished.

In this way each section is to be dealt with as in the linked permutation series.

Here it is in brief:

If he lies in full awareness, saying, “I attained the third absorption and the fourth absorption ... the third absorption and perfection ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the third absorption and perfection,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the third absorption and I’ve given up sensual desire ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the third absorption and I’ve given up sensual desire ... and I’ve given up ill will ... and I’ve given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside ... and my mind is free from the hindrance of sensual desire ... and my mind is free from the hindrance of ill will ... and my mind is free from the hindrance of confusion,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “I attained the third absorption and the first absorption ... I attained the third absorption and the second absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the third absorption and the second absorption,” he commits an

offense entailing expulsion when three conditions are fulfilled. ...

If he lies in full awareness, saying, “My mind is free from the hindrance of confusion and I attained the first absorption ... the second absorption ... the third absorption ... the fourth absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... My mind is free from the hindrance of confusion and I’ve realized the fourth absorption,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “My mind is free from the hindrance of confusion and I attained the emptiness release ... and I attained the signless release ... and I attained the desireless release ... I’m attaining ... I’ve attained ... I obtain ... I master ... My mind is free from the hindrance of confusion and I’ve realized the desireless release,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “My mind is free from the hindrance of confusion and I attained the emptiness stillness ... and I attained the signless stillness ... and I attained the desireless stillness ... I’m attaining ... I’ve attained ... I obtain ... I master ... My mind is free from the hindrance of confusion and I’ve realized the desireless stillness,” he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, “My mind is free from the hindrance of confusion and I attained the emptiness attainment ... and I attained the signless attainment ... and I attained the desireless attainment ... I’m attaining ... I’ve

attained ... I obtain ... I master ... My mind is free from the hindrance of confusion and I've realized the desireless attainment," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the three true insights ... I'm attaining ... I've attained ... I obtain ... I master ... My mind is free from the hindrance of confusion and I've realized the three true insights," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the four applications of mindfulness ... and I attained the four right efforts ... and I attained the four foundations for supernormal power ... I'm attaining ... I've attained ... I obtain ... I master ... My mind is free from the hindrance of confusion and I've realized the four foundations for supernormal power," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the five spiritual faculties ... and I attained the five spiritual powers ... I'm attaining ... I've attained ... I obtain ... I master ... My mind is free from the hindrance of confusion and I've realized the five spiritual powers," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the seven factors of awakening ... I'm attaining ... I've attained ... I obtain ... I master ... My mind is free from the hindrance of confusion

and I've realized the seven factors of awakening," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the noble eightfold path ... I'm attaining ... I've attained ... I obtain ... I master ... My mind is free from the hindrance of confusion and I've realized the noble eightfold path," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the fruit of stream-entry ... and I attained the fruit of once-returning ... and I attained the fruit of non-returning ... and I attained perfection ... and I'm attaining ... and I've attained ... and I obtain ... and I master ... My mind is free from the hindrance of confusion and I've realized perfection," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I've given up sensual desire ... and I've given up ill will ... and I've given up confusion, renounced it, let it go of confusion, abandoned it, relinquished it, forsaken it, thrown it aside," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and my mind is free from the hindrance of sensual desire ... and my mind is free from the hindrance of ill will," he commits an offense entailing expulsion when three conditions are fulfilled ... when seven

conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The section based on one item is finished.

Combinations of more than two attainments

The sections based on two items, etc., are to be given in detail in the same way as the section based on one item.

Combination of all attainments

This is the section based on all items:

If he lies in full awareness, saying, “I attained the first absorption and the second absorption and the third absorption and the fourth absorption and the emptiness release and the signless release and the desireless release and the emptiness stillness and the signless stillness and the desireless stillness and the emptiness attainment and the signless attainment and the desireless attainment and the three true insights and the four applications of mindfulness and the four right efforts and the four foundations for supernormal power and the five spiritual faculties and the five spiritual powers and the seven factors of awakening and the noble eightfold path and the fruit of stream-entry and the fruit of once-returning and the fruit of non-returning and perfection ... and I’m attaining ... and I’ve attained ... etc. ... and I’ve given up sensual desire, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and I’ve given up ill will, renounced it, let it go, abandoned it, relinquished it,

forsaken it, thrown it aside; and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside and my mind is free from the hindrance of sensual desire and my mind is free from the hindrance of ill will and my mind is free from the hindrance of confusion," he commits an offense entailing expulsion when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The section based on all items is finished.

The exposition of the section on the basic series is finished.

Meaning to say first absorption, but saying something else

If he lies in full awareness, meaning to say, "I attained the first absorption," while actually saying, "I attained the second absorption," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

If he lies in full awareness, meaning to say, "I attained the first absorption," while actually saying, "I attained the third absorption," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

If he lies in full awareness, meaning to say, “I attained the first absorption,” while actually saying, “I attained the fourth absorption,” then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

If he lies in full awareness, meaning to say, “I attained the first absorption,” while actually saying, “I attained the emptiness release ... the signless release ... the desireless release ... the emptiness stillness ... the signless stillness ... the desireless stillness ... the emptiness attainment ... the signless attainment ... the desireless attainment ... the three true insights ... the four applications of mindfulness ... the four right efforts ... the four foundations for supernormal power ... the five spiritual faculties ... the five spiritual powers ... the seven factors of awakening ... the noble eightfold path ... the fruit of stream-entry ... the fruit of once-returning ... the fruit of non-returning ... perfection ... I’ve given up sensual desire ... I’ve given up ill will ... I’ve given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside ... My mind is free from the hindrance of sensual desire ... My mind is free from the hindrance of ill will ... My mind is free from the hindrance of confusion,” then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The unconnected permutation series based on one item with a speech extension is finished.

Meaning to say second absorption, but saying something else

If he lies in full awareness, meaning to say, "I attained the second absorption," while actually saying, "I attained the third absorption," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

If he lies in full awareness, meaning to say, "I attained the second absorption," while actually saying, "I attained the fourth absorption," ... "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

If he lies in full awareness, meaning to say, "I attained the second absorption," while actually saying, "I attained the first absorption," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled ... when seven conditions are fulfilled ... he misrepresents his sentiment of what is true.

The linked permutation series based on one item with a speech extension is finished.

The basis in brief is finished.

Meaning to say he is free from confusion, but saying something else

If he lies in full awareness, meaning to say, “My mind is free from the hindrance of confusion,” while actually saying, “I attained the first absorption,” then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled. ...

If he lies in full awareness, meaning to say, “My mind is free from the hindrance of confusion,” while actually saying, “My mind is free from the hindrance of ill will,” then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled ... when seven conditions are fulfilled ... he misrepresents his sentiment of what is true.

The section based on one item with a speech extension is finished.

Meaning to say any particular combination of individual attainments, but saying something else

The sections based on two items, etc., are to be given in detail in the same way as the section based on one item.

Meaning to say all the attainments but one, and instead saying the remaining one

This is the section based on all items:

If he lies in full awareness, meaning to say, “I attained the first absorption and the second absorption and the third absorption and the fourth absorption and the emptiness release and the signless release and the desireless release and the emptiness stillness and the signless stillness and the desireless stillness and the emptiness attainment and

the signless attainment and the desireless attainment and the three true insights and the four applications of mindfulness and the four right efforts and the four foundations for supernormal power and the five spiritual faculties and the five spiritual powers and the seven factors of awakening and the noble eightfold path and the fruit of stream-entry and the fruit of once-returning and the fruit of non-returning and perfection ... and I've given up sensual desire ... and I've given up ill will ... and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and my mind is free from the hindrance of sensual desire and my mind is free from the hindrance of ill will," while actually saying, "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled ... when seven conditions are fulfilled.

If he lies in full awareness, meaning to say, "I attained the second absorption and the third absorption and the fourth absorption and the emptiness release and the signless release and the desireless release and the emptiness stillness and the signless stillness and the desireless stillness and the emptiness attainment and the signless attainment and the desireless attainment and the three true insights and the four applications of mindfulness and the four right efforts and the four foundations for supernormal power and the five spiritual faculties and the five spiritual powers and the seven factors of awakening and the noble eightfold path and the fruit of stream-entry and the fruit of once-returning and the fruit of non-returning and perfection ... and I've given up sensual desire ... and I've given up ill will ... and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and my mind is free from the hindrance of sensual desire

and my mind is free from the hindrance of ill will and my mind is free from the hindrance of confusion,” while actually saying, “I attained the first absorption,” then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, there is a serious offense when three conditions are fulfilled.

If he lies in full awareness, meaning to say, “I attained the third absorption and the fourth absorption ... and my mind is free from the hindrance of confusion and I attained the first absorption,” while actually saying, “I attained the second absorption,” then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled. ...

If he lies in full awareness, meaning to say, “My mind is free from the hindrance of confusion and I attained the first absorption and the second absorption and the third absorption and the fourth absorption ... and my mind is free from the hindrance of sensual desire,” while actually saying, “My mind is free from the hindrance of ill will,” then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The section based on all items with a speech extension is finished.

The successive permutation series with a speech extension is finished.

The exposition of the section on “meaning to say” is finished.

Gross hinting: in regard to dwellings

If he lies in full awareness, saying, “The monk who stayed in your dwelling attained the first absorption ... is attaining ... has attained ... obtains ... masters ... has realized the first absorption,” then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

If he lies in full awareness, saying, “The monk who stayed in your dwelling attained the first absorption ... is attaining ... has attained ... obtains ... masters ... has realized the first absorption,” then, if the listener understands, he commits a serious offense when four ... five ... six ... seven conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

If he lies in full awareness, saying, “The monk who stayed in your dwelling attained the second absorption ... the third absorption ... the fourth absorption ... the emptiness release ... the signless release ... the desireless release ... the

emptiness stillness ... the signless stillness ... the desireless stillness ... the emptiness attainment ... the signless attainment ... the desireless attainment ... the three true insights ... the four applications of mindfulness ... the four right efforts ... the four foundations for supernormal power ... the five spiritual faculties ... the five spiritual powers ... the seven factors of awakening ... the noble eightfold path ... the fruit of stream-entry ... the fruit of once-returning ... the fruit of non-returning ... perfection ... is attaining ... has attained ... obtains ... masters ... has realized perfection," then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled.

If he lies in full awareness, saying, "The monk who stayed in your dwelling has given up sensual desire ... has given up ill will ... has given up confusion, renounced it, has let it go, has abandoned it, has relinquished it, has forsaken it, has thrown it aside," then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled.

If he lies in full awareness, saying, "The monk who stayed in your dwelling has a mind free from the hindrance of sensual desire ... a mind free from the hindrance of ill will ... a mind free from the hindrance of confusion," then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents

his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

If he lies in full awareness, saying, “The monk who stayed in your dwelling attained the first absorption in solitude ... the second absorption ... the third absorption ... the fourth absorption ... is attaining ... has attained ... obtains ... masters ... has realized the fourth absorption in solitude,” then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

Gross hinting: in regard to any requisite

The remainder should be given in detail in the same way:

If he lies in full awareness, saying, “The monk who made use of your robe-cloth ... who made use of your almsfood ... who made use of your furniture ... who made use of your medicinal supplies attained the fourth absorption in solitude ... is attaining ... has attained ... obtains ... masters ... has realized the fourth absorption in solitude,” then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled ... when seven conditions are fulfilled ... he misrepresents his sentiment of what is true.

If he lies in full awareness, saying, “The monk who has made use of your dwelling ... who has made use of your robe-cloth ... who has made use of your almsfood ... who has made use of your furniture ... who has made use of your medicinal supplies attained the fourth absorption in solitude ... is attaining ... has attained ... obtains ... masters ... has realized the fourth absorption in solitude,” then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled ... when seven conditions are fulfilled ... he misrepresents his sentiment of what is true.

If he lies in full awareness, saying, “The monk you gave a dwelling to ... you gave robe-cloth to ... you gave almsfood to ... you gave furniture to ... you gave medicinal supplies to, he attained the fourth absorption in solitude ... is attaining ... has attained ... obtains ... masters ... he has realized the fourth absorption in solitude,” then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The successive fifteen are finished.

The exposition of the section on that connected with requisites is finished.

The successive permutation series on superhuman qualities is finished.

Non-offenses

There is no offense: if he overestimates himself; if he does not intend to make a claim; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

Summary verses of case studies

“About overestimation, in the wilderness, Almsfood, preceptor, behavior; Fetters, qualities in private, Dwelling, supported.

Not difficult, and then energy, fear of death, Remorseful friend, rightly; To be reached by energy, to be reached by exertion, Then two on the enduring of feeling.

Five cases of a brahmin, Three on declaring final knowledge; Home, rejected sense pleasures, And delight, set out.

Bone, and lump—both are cattle butchers; A morsel is a poultry butcher, a sheep butcher is flayed; And a pig butcher and sword, a deer hunter and knife, And a torturer and arrow, a horse trainer and needle.

And a slanderer is sewn, A corrupt magistrate had testicles as burden; An adulterer submerged in a pit, An eater of feces was a wicked brahmin.

A flayed woman was an adulteress, An ugly woman was a fortune-teller; A sweating woman poured coals on a co-wife, A beheaded man was an executioner.

A monk, a nun, a trainee nun, A novice monk, then a novice nun—These having gone forth in the training of Kassapa did bad deeds right there.

The Tapodā, battle in Rājagaha, And with the plunging in of elephants; The perfected monk Sobhita recalled five hundred eons.”

Case studies, part 1

At one time a monk declared final knowledge because of overestimation. He became anxious, thinking, “The Buddha has laid down a training rule. Could it be that I’ve committed an offense entailing expulsion?” He told the Buddha. “There’s no offense for overestimates.”

At one time a monk lived in the wilderness because he wanted people to esteem him. People esteemed him. He became anxious ... “There’s no offense entailing expulsion.

But, monks, you should not live in the wilderness because of a wish. If you do, you commit an offense of wrong conduct.”

At one time a monk was walking for almsfood because he wanted people to esteem him. People esteemed him. He became anxious ... “There’s no offense entailing expulsion.

But, monks, you should not walk for almsfood because of a wish. If you do, you commit an offense of wrong conduct.”

At one time a monk said to another monk, “Those who are pupils of our preceptor are all perfected ones.” He became anxious ... “What were you thinking, monk?”

“I wanted to make a claim, Sir.”

“There’s no offense entailing expulsion, but there’s a serious offense.”

At one time a monk said to another monk, "Those who are pupils of our preceptor all have great supernormal power." He became anxious ... "What were you thinking, monk?"

"I wanted to make a claim, Sir."

"There's no offense entailing expulsion, but there's a serious offense."

At one time a monk did walking meditation because he wanted people to esteem him ... stood because he wanted people to esteem him ... sat because he wanted people to esteem him ... lay down because he wanted people to esteem him. People esteemed him. He became anxious ... "There's no offense entailing expulsion."

But, monks, you should not lie down because of a wish. If you do, you commit an offense of wrong conduct."

At one time a monk claimed a superhuman quality to another monk, saying, "I've abandoned the fetters." He became anxious ... "You've committed an offense entailing expulsion."

At one time a monk claimed a superhuman quality in private. A monk who could read minds rebuked him, saying, "No, you haven't got it." He became anxious ... "There's no offense entailing expulsion, but there's an offense of wrong conduct."

At one time a monk claimed a superhuman quality in private. A god rebuked him, saying, "No, Sir, you haven't

got it.” He became anxious ... “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.”

At one time a monk said to a lay follower, “The monk living in your dwelling is a perfected one.” He was the one who lived in that dwelling. He became anxious ... “What were you thinking, monk?”

“I wanted to make a claim, Sir.”

“There’s no offense entailing expulsion, but there’s a serious offense.”

At one time a monk said to a lay follower, “The one you support with with robe-cloth, almsfood, a dwelling, and medicinal supplies, he’s a perfected one.” He was the one who was supported in that way. He became anxious ... “What were you thinking, monk?”

“I wanted to make a claim, Sir.”

“There’s no offense entailing expulsion, but there’s a serious offense.”

At one time a monk was ill. The monks said to him, “Venerable, do you have any superhuman qualities?”

“It’s not difficult to declare final knowledge.”

He became anxious and thought, “Those who are true disciples of the Buddha may say that, but I’m no such disciple. Could it be that I’ve committed an offense entailing expulsion?” He told the Buddha. “What were you thinking, monk?”

“I didn’t intend to make a claim, Sir.”

“There’s no offense for one who doesn’t intend to make a claim.”

At one time a monk was ill. The monks said to him,
“Venerable, do you have any superhuman qualities?”

“Superhuman qualities are attained by those who are energetic.” He became anxious ...

“There’s no offense for one who doesn’t intend to make a claim.”

At one time a monk was ill. The monks said to him, “Don’t be afraid.”

“I’m not afraid of death.” He became anxious ...

“There’s no offense for one who doesn’t intend to make a claim.”

At one time a monk was ill. The monks said to him, “Don’t be afraid.”

“One who’s remorseful might be afraid.” He became anxious ...

“There’s no offense for one who doesn’t intend to make a claim.”

At one time a monk was ill. The monks said to him,
“Venerable, do you have any superhuman qualities?”

“Superhuman qualities are attained by those who apply themselves rightly.” He became anxious ...

“There’s no offense for one who doesn’t intend to make a claim.”

At one time a monk was ill. The monks said to him, “Venerable, do you have any superhuman qualities?”

“Superhuman qualities are attained by those who are energetic.” He became anxious ...

“There’s no offense for one who doesn’t intend to make a claim.”

At one time a monk was ill. The monks said to him, “Venerable, do you have any superhuman qualities?”

“Superhuman qualities are attained by those who exert themselves.” He became anxious ...

“There’s no offense for one who doesn’t intend to make a claim.”

At one time a monk was ill. The monks said to him, “We hope you’re bearing up? We hope you’re comfortable?”

“It’s not possible for just anyone to endure this.” He became anxious ...

“There’s no offense for one who doesn’t intend to make a claim.”

At one time a monk was ill. The monks said to him, “We hope you’re bearing up? We hope you’re comfortable?”

“It’s not possible for an ordinary person to endure this.” He became anxious ...

“What were you thinking, monk?”

“I intended to make a claim, Sir.”

“There’s no offense entailing expulsion, but there’s a serious offense.”

At one time a brahmin invited the monks, saying, “Perfected sirs, please come.”

They became anxious and said, “We’re not perfected ones, and yet this brahmin speaks to us as if we are. What should we do?” They told the Buddha.

“There’s no offense when something is spoken in faith.”

At one time a brahmin invited the monks, saying, “Perfected sirs, please be seated.” ... “Perfected sirs, please eat.” ... “Perfected sirs, please be satisfied.” ... “Perfected sirs, please go.”

They became anxious and said, “We’re not perfected ones, and yet this brahmin speaks to us as if we are. What should we do?” They told the Buddha.

“There’s no offense when something is spoken in faith.”

At one time a monk claimed a superhuman quality to another monk, saying, "I've abandoned the corruptions." He became anxious ... "You've committed an offense entailing expulsion."

At one time a monk claimed a superhuman quality to another monk, saying, "I have these qualities." He became anxious ... "You've committed an offense entailing expulsion."

At one time a monk claimed a superhuman quality to another monk, saying, "I conform to these qualities." He became anxious ... "You've committed an offense entailing expulsion."

At one time the relatives of a certain monk said to him, "Come, Sir, live at home."

"One like me is incapable of living at home." He became anxious ...

"There's no offense for one who doesn't intend to make a claim."

At one time the relatives of a certain monk said to him, "Come, Sir, enjoy worldly pleasures."

"The pleasures of the world have been rejected by me." He became anxious ...

"There's no offense for one who doesn't intend to make a claim."

At one time the relatives of a certain monk said to him,
“Come, Sir, enjoy yourself.”

“I’m enjoying myself with the highest enjoyment.”

He became anxious, thinking, “Those who are true disciple of the Buddha may say that, but I’m no such disciple. Could it be that I’ve committed an offense entailing expulsion?”
He told the Buddha.

“What were you thinking, monk?”

“I didn’t intend to make a claim, Sir.”

“There’s no offense for one who doesn’t intend to make a claim.”

At one time a number of monks entered the rainy-season residence in a certain monastery, making this agreement:
“Whoever sets out from this monastery first, we’ll know him as a perfected one.”

One of them thought, “Let them think I’m a perfected one,” and he set out first from that monastery. He became anxious ...

“You’ve committed an offense entailing expulsion.”

Case studies, part 2

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary, Venerable Lakkhaṇa and Venerable Mahāmoggallāna were staying on the Vulture Peak. One morning Mahāmoggallāna robed up, took his bowl and robe, went to Lakkhaṇa, and said,
“Lakkhaṇa, let’s enter Rājagaha for almsfood.”

“Yes.”

As they descended from the Vulture Peak, Mahāmoggallāna smiled at a certain place. Lakkhaṇa asked him why, and Māhamoggallāna replied,

“This isn’t the right time to ask. Please ask me in the presence of the Buddha.”

Then, after their meal and after returning from almsround, Lakkhaṇa and Mahāmoggallāna went to the Buddha, bowed, and sat down. And Lakkhaṇa said to Mahāmoggallāna,

“Earlier on, as we were descending from the Vulture Peak, you smiled at a certain place. Why was that?”

“As I was coming down from the Vulture Peak, I saw a skeleton flying through the air. Vultures, crows, and hawks were pursuing it, striking it between the ribs, while it uttered cries of distress. And I thought how amazing and astonishing it is that such a being should exist, such a spirit, such a state of existence.”

But the monks complained and criticized him, “He’s claiming a superhuman ability!”

The Buddha then said to them:

“There are disciples who have vision and knowledge, who can know, see, and witness such things. I too, monks, have seen that being, but I didn’t speak about it. If I had, others wouldn’t have believed me, which would have led to their harm and suffering for a long time. That being was a cattle butcher right here in Rājagaha. As a result of his deeds, he was tormented in hell for many hundreds of thousands of years. And now, because of the remaining result of his

actions, he's experiencing such an existence. Moggallāna spoke truthfully. There's no offense for Moggallāna."

"As I was coming down from the Vulture Peak, I saw a lump of flesh flying through the air. Vultures, crows, and hawks were pursuing it, tearing at it and pulling it to pieces, while it uttered cries of distress. ..." ...

"... That being, monks, was a cattle butcher right here in Rājagaha. ..."

"As I was coming down from the Vulture Peak, I saw a morsel of flesh flying through the air. Vultures, crows, and hawks were pursuing it, tearing at it and pulling it to pieces, while it uttered cries of distress. ..." ...

"... That being, monks, was a poultry butcher right here in Rājagaha. ..."

"As I was coming down from the Vulture Peak, I saw a flayed man flying through the air. Vultures, crows, and hawks were pursuing him, tearing at him and pulling him to pieces, while he uttered cries of distress. ..." ...

"... That being, monks, was a mutton butcher right here in Rājagaha. ..."

"As I was coming down from the Vulture Peak, I saw a man with swords for body hairs flying through the air. Again and again he was stabbed by those swords, while uttering cries of distress. ..." ...

“... That being, monks, was a pork butcher right here in Rājagaha. ...”

“As I was coming down from the Vulture Peak, I saw a man with knives for body hairs flying through the air. Again and again he was stabbed by those knives, while uttering cries of distress. ...” ...

“... That being, monks, was a deer hunter right here in Rājagaha. ...”

“As I was coming down from the Vulture Peak, I saw a man with arrows for body hairs flying through the air. Again and again he was pierced by those arrows, while uttering cries of distress. ...” ...

“... That being, monks, was a torturer right here in Rājagaha. ...”

“As I was coming down from the Vulture Peak, I saw a man with needles for body hairs flying through the air. Again and again he was pierced by those needles, while uttering cries of distress. ...” ...

“... That being, monks, was a horse trainer right here in Rājagaha. ...”

“As I was coming down from the Vulture Peak, I saw a man with needles for body hairs flying through the air. Those needles entered his head and came out through his mouth, entered his mouth and came out through his breast, entered his breast and came out through his stomach, entered his stomach and came out through his thighs, entered his

thighs and came out through his calves, entered his calves and came out through his feet, as he uttered cries of distress. ...” ...

“... That being, monks, was a slanderer right here in Rājagaha. ...”

“As I was coming down from the Vulture Peak, I saw a man flying through the air with testicles like pots. When he moved, he lifted his testicles onto his shoulders; when he sat down, he sat on top of his testicles. Vultures, crows, and hawks were pursuing him, tearing at him and pulling him to pieces, while he uttered cries of distress. ...” ...

“... That being, monks, was a corrupt magistrate right here in Rājagaha. ...”

“As I was coming down from the Vulture Peak, I saw a man submerged in a cesspit ...”

“... That being, monks, was an adulterer right here in Rājagaha. ...”

“As I was coming down from the Vulture Peak, I saw a man submerged in a cesspit, eating feces with both hands ...”

“... That being, monks, was a wicked brahmin right here in Rājagaha. At the time of Kassapa, the fully Awakened One, he had invited the Sangha of monks to a meal. He filled a trough with feces, had them informed that the meal was ready, and said, ‘Sirs, eat as much as you like and take the leftovers with you.’ ...”

“As I was coming down from the Vulture Peak, I saw a flayed woman flying through the air. Vultures, crows, and hawks were pursuing her, tearing at her and pulling her to pieces, while she uttered cries of distress. ...” ...

“... That woman, monks, was an adulteress right here in Rājagaha. ...”

“As I was coming down from the Vulture Peak, I saw a foul-smelling and ugly woman flying through the air. Vultures, crows, and hawks were pursuing her, tearing at her and pulling her to pieces, while she uttered cries of distress. ...” ...

“... That woman, monks, was a fortune-teller right here in Rājagaha. ...”

“As I was coming down from the Vulture Peak, I saw a woman flying through the air, roasting, sweltering, and sooty. Vultures, crows, and hawks were pursuing her, tearing at her and pulling her to pieces, while she uttered cries of distress. ...” ...

“... That woman, monks, was the chief queen of the King of Kāliṅga. Overcome by jealousy, she poured a pan of burning coals over a rival. ...”

“As I was coming down from the Vulture Peak, I saw the headless trunk of a body flying through the air, with eyes and mouth on its chest. Vultures, crows, and hawks were pursuing it, tearing at it and pulling it to pieces, while it uttered cries of distress. ...” ...

“... That being, monks, was an executioner called Hārika right here in Rājagaha. ...”

“As I was coming down from the Vulture Peak, I saw a monk flying through the air. His outer robe was ablaze and burning, as were his bowl, belt, and body. He uttered cries of distress. ...” ...

“... During the time of the Buddha Kassapa’s dispensation, he was a bad monk.” ...

“As I was coming down from the Vulture Peak, I saw a nun ... I saw a trainee nun ... I saw a novice monk ... I saw a novice nun flying through the air. Her outer robe was ablaze and burning, as were her bowl, belt, and body. She uttered cries of distress. And I thought how amazing and astonishing it is that such a being should exist, such a spirit, such a state of existence.”

But the monks complained and criticized him, “He’s claiming a superhuman ability!”

The Buddha then said to them:

“There are disciples who possess vision and knowledge, who can see, know, and witness such things. I too, monks, have seen that novice nun, but I didn’t speak about it. If I had, others wouldn’t have believed me, which would have led to their harm and suffering for a long time. During the time of Buddha Kassapa’s dispensation, she was a bad novice nun. As a result of her deeds, she was tormented in hell for many hundreds of thousands of years. And now, because of the remaining result of her actions, she’s experiencing such an existence. Moggallāna spoke truthfully. There’s no offense for Moggallāna.”

Venerable Mahāmoggallāna said to the monks, “This stream, the Tapodā, flows from a lake with clear water—cool, sweet, and pure—with smooth and pleasant banks, with an abundance of fish and turtles, and with blooming lotuses the size of wheels.”

The monks complained and criticized him, “How can Venerable Mahāmoggallāna talk like this when the Tapodā is actually hot? He’s claiming a superhuman ability!” And they told the Buddha.

“Monks, the Tapodā does flow from a lake with clear water—cool, sweet, and pure—with smooth and pleasant banks, with an abundance of fish and turtles, and with blooming lotuses the size of wheels. But the Tapodā runs between two great hells. That’s why it’s hot. Moggallāna spoke truthfully. There’s no offense for Moggallāna.”

At one time King Seniya Bimbisāra of Magadha was defeated in battle by the Licchavīs. The King then rallied his army and beat the Licchavīs. People were delighted and the word spread that the Licchavīs had been defeated by the king.

But Venerable Mahāmoggallāna said to the monks, “The King was defeated by the Licchavīs.”

The monks complained and criticized him, “How can Venerable Moggallāna talk like this when people are delighted and the word is spreading that the Licchavīs have been defeated by the King? He’s claiming a superhuman ability!” They told the Buddha.

“Monks, first the King was defeated by the Licchavīs, but then he rallied his army and beat them. Moggallāna spoke

truthfully. There's no offense for Moggallāna."

Venerable Mahāmoggallāna said to the monks, "After attaining an unshakable stillness on the banks of the river Sappinikā, I heard the sound of elephants plunging in and emerging from the water, and trumpeting too."

The monks complained and criticized him, "How can Venerable Mahāmoggallāna talk like this? He's claiming a superhuman ability!" They told the Buddha.

"Monks, there is such a stillness, but it's not wholly purified. Moggallāna spoke truthfully. There's no offense for Moggallāna."

Venerable Sobhita said to the monks, "I can recall five hundred eons."

The monks complained and criticized him, "How can Venerable Sobhita talk like this? He's claiming a superhuman ability!" They told the Buddha.

"Monks, Sobhita has this ability, and that was just one birth. Sobhita spoke truthfully. There's no offense for Sobhita."

The fourth offense entailing expulsion is finished.

"Venerables, the four rules on expulsion have been recited. If a monk commits any one of them, he is no longer part of the community of monks. As before, so after: he's expelled and excluded from the community. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus."

The offenses entailing expulsion are finished.

This is the summary:

“Sexual intercourse, and stealing, Person, super—The four offenses entailing expulsion, Definitive grounds for cutting off.”

The chapter on offenses entailing expulsion is finished.

Bhikkhu Saṅghādisesa: Monks' Suspension

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing suspension

1

Sukkavissatṭhisikkhāpada: 1. The training rule on emission of semen

Venerables, these thirteen rules on suspension come up for recitation.

Origin story

First sub-story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Seyyasaka was dissatisfied with the spiritual life. He became thin, haggard, and pale, with veins protruding all over his body. Venerable Udāyī saw him in this condition and said to him, "Seyyasaka, you're not looking well. You're not dissatisfied with the spiritual life, are you?"

"I am."

"Well then, eat , sleep, and bathe as much as you like. And whenever you become discontent and lust overwhelms you, just masturbate with your hand." "But is that allowable?"

"Yes, I do it too."

Then Seyyasaka ate, slept, and bathed as much as he liked, and whenever he became discontent and lust overwhelmed him, he masturbated with his hand. After some time Seyyasaka had a good color, a bright face, clear skin, and sharp senses. The monks who were his friends said to him, "Seyyasaka, you used to be thin, haggard, and pale, with veins protruding all over your body. But now you have a good color, a bright face, clear skin, and sharp senses. Have you been taking medicine?"

"No. I just eat, sleep, and bathe as much as I like, and whenever I become discontent and lust overwhelms me, I masturbate with my hand." "Do you eat the food given in faith with the same hand you use to masturbate?"

“Yes.”

The monks of few desires complained and criticized him, “How can Venerable Seyyasaka masturbate with his hand?”

They rebuked Seyyasaka in many ways and then told the Buddha. The Buddha then had the Sangha gathered and questioned Seyyasaka: “Is it true, Seyyasaka, that you do this?”

“Yes, Sir.”

The Buddha rebuked him, “Foolish man, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can you do this? Haven’t I given many teachings for the sake of dispassion, not for the sake of passion; for freedom from bondage, not for the sake of bondage; for the sake of non-grasping, not for the sake of grasping? When I’ve taught like this, how can you choose passion, bondage, and grasping? Haven’t I given many teachings for the fading away of lust, for the clearing away of intoxication, for the removal of thirst, for the uprooting of attachment, for the cutting off of the round of rebirth, for the stopping of craving, for fading away, for ending, for extinguishment? Haven’t I given many teachings for the abandoning of sensual pleasures, for the full understanding of the perceptions of sensual pleasure, for the removal of thirst for sensual pleasure, for the elimination of thoughts of sensual pleasure, for the stilling of the fevers of sensual pleasure? Foolish man, this will affect people’s confidence, and cause some to lose it.” Then, after rebuking Seyyasaka in many ways, the Buddha spoke in dispraise of being difficult to support ... “And, monks, this training rule should be recited like this:

Preliminary ruling

'Intentional emission of semen is an offense entailing suspension.'"

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards some monks ate fine foods, fell asleep absentminded and heedless, and emitted semen while dreaming. They became anxious, thinking, "The Buddha has laid down a training rule that intentional emission of semen is an offense entailing suspension. We had an emission while dreaming, which is not without intention. Could it be that we've committed an offense entailing suspension?" They told the Buddha. "It's true, monks, that a dream is not without intention, but it's negligible. And so, monks, this training rule should be recited like this:

Final ruling

'Intentional emission of semen, except while dreaming, is an offense entailing suspension.'"

Definitions

Intentional:

knowing, perceiving, having intended, having decided, he transgresses.

Semen:

there are ten kinds of semen: blue, yellow, red, white, the color of buttermilk, the color of water, the color of oil, the color of milk, the color of curd, the color of ghee.

Emission:

making it move from its base—this is what is meant by “emission”.

Except while dreaming:

apart from that which occurs while dreaming.

An offense entailing suspension:

only the Sangha gives probation for that offense, sends back to the beginning, gives the trial period, and rehabilitates—not several monks, not an individual.

Therefore it is called “an offense entailing suspension”.

This is the name and designation of this class of offense.

Therefore, too, it is called “an offense entailing suspension”.

Permutations

Permutations part 1

Summary

He emits by means of his own body. He emits by means of something external. He emits both by means of his own body and by means of something external. He emits shaking the pelvis in the air.

He emits because of stiffness due to sensual desire. He emits because of stiffness due to feces. He emits because of stiffness due to urine. He emits because of stiffness due to intestinal gas. He emits because of stiffness due to being stung by caterpillars.

He emits for the sake of health. He emits for the sake of pleasure. He emits for the sake of medicine. He emits for the sake of a gift. He emits for the sake of merit. He emits for the sake of sacrifice. He emits for the sake of heaven. He emits for the sake of seed. He emits for the sake of investigating. He emits for the sake of fun.

He emits blue. He emits yellow. He emits red. He emits white. He emits the color of buttermilk. He emits the color of water. He emits the color of oil. He emits the color of milk. He emits the color of curd. He emits the color of ghee.

Definitions

By means of his own body:

by means of his own organic body.

By means of something external:

by means of something organic or inorganic, externally.
Both by means of his own body and by means of something external:

by means of both.

Shaking the pelvis in the air:

for one making an effort in the air, the penis becomes erect.

Because of stiffness due to sensual desire:

for one oppressed by sensual desire, the penis becomes erect.

Because of stiffness due to feces:

for one oppressed by feces, the penis becomes erect.

Because of stiffness due to urine:

for one oppressed by urine, the penis becomes erect.

Because of stiffness due to intestinal gas:

for one oppressed by intestinal gas, the penis becomes erect.

Because of stiffness due to being bitten by caterpillars:

for one bitten by caterpillars, the penis becomes erect.

For the sake of health:

thinking, "I'll be healthy."

For the sake of pleasure:

thinking, "I'll produce a pleasant feeling."

For the sake of medicine:

thinking, "There will be medicine."

For the sake of a gift:

thinking, "I'll give a gift."

For the sake of merit:

thinking, "There will be merit."

For the sake of sacrifice:

thinking, "I'll offer a sacrifice."

For the sake of heaven:

thinking, "I'll go to heaven."

For the sake of seed:

thinking, "There will be seed."

For the sake of investigating:

thinking, “Will it be blue?”, “Will it be yellow?”, “Will it be red?”, “Will it be white?”, “Will it be the color of buttermilk?”, “Will it be the color of water?”, “Will it be the color of oil?”, “Will it be the color of milk?”, “Will it be the color of curd?”, “Will it be the color of ghee?”

For the sake of fun:
desiring to play.

Exposition part 1

If, by means of his own body, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, by means of something external, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, both by means of his own body and by means of something external, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, shaking the pelvis in the air, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, when there is stiffness due to sensual desire, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, when there is stiffness due to feces, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, when there is stiffness due to urine, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, when there is stiffness due to intestinal gas, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, when there is stiffness due to being bitten by caterpillars, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

Exposition part 2

A single purpose

If, for the sake of health, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of pleasure ... If, for the sake of medicine ...
If, for the sake of a gift ... If, for the sake of merit ... If, for the sake of sacrifice ... If, for the sake of heaven ... If, for the sake of seed ... If, for the sake of investigating ... If, for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

One kind of semen

If he intends blue, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends yellow ... If he intends red ... If he intends white ...
... If he intends the color of buttermilk ... If he intends the color of water ...
If he intends the color of oil ... If he intends the color of milk ...
If he intends the color of curd ... If he

intends the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The basic series is finished.

Two purposes

If, for the sake of health and for the sake of pleasure, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of health and for the sake of medicine ... If, for the sake of health and for the sake of a gift ... If, for the sake of health and for the sake of merit ... If, for the sake of health and for the sake of sacrifice ... If, for the sake of health and for the sake of heaven ... If, for the sake of health and for the sake of seed ... If, for the sake of health and for the sake of investigating ... If, for the sake of health and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

The unconnected permutation series based on one item is finished.

If, for the sake of pleasure and for the sake of medicine, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of pleasure and for the sake of a gift ... If, for the sake of pleasure and for the sake of merit ... If, for the sake of pleasure and for the sake of sacrifice ... If, for the sake of pleasure and for the sake of heaven ... If, for the sake of pleasure and for the sake of seed ... If, for the sake of pleasure and for the sake of investigating ... If, for the sake of pleasure and for the sake of fun, he intends and

makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of pleasure and for the sake of health, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of medicine and for the sake of a gift ... If, for the sake of medicine and for the sake of merit ... If, for the sake of medicine and for the sake of sacrifice ... If, for the sake of medicine and for the sake of heaven ... If, for the sake of medicine and for the sake of seed ... If, for the sake of medicine and for the sake of investigating ... If, for the sake of medicine and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of medicine and for the sake of health ... If, for the sake of medicine and for the sake of pleasure, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of a gift and for the sake of merit ... If, for the sake of a gift and for the sake of sacrifice ... If, for the sake of a gift and for the sake of heaven ... If, for the sake of a gift and for the sake of seed ... If, for the sake of a gift and for the sake of investigating ... If, for the sake of a gift and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of a gift and for the sake of health ... If, for the sake of a gift and for the sake of pleasure ... If, for the sake of a gift and for the sake of medicine, he intends and

makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of merit and for the sake of sacrifice ... If, for the sake of merit and for the sake of heaven ... If, for the sake of merit and for the sake of seed ... If, for the sake of merit and for the sake of investigating ... If, for the sake of merit and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of merit and for the sake of health ... If, for the sake of merit and for the sake of pleasure ... If, for the sake of merit and for the sake of medicine ... If, for the sake of merit and for the sake of a gift, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of sacrifice and for the sake of heaven ... If, for the sake of sacrifice and for the sake of seed ... If, for the sake of sacrifice and for the sake of investigating ... If, for the sake of sacrifice and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of sacrifice and for the sake of health ... If, for the sake of sacrifice and for the sake of pleasure ... If, for the sake of sacrifice and for the sake of medicine ... If, for the sake of sacrifice and for the sake of a gift ... If, for the sake of sacrifice and for the sake of merit, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of heaven and for the sake of seed ... If, for the sake of heaven and for the sake of investigating ... If, for the sake of heaven and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of heaven and for the sake of health ... If, for the sake of heaven and for the sake of pleasure ... If, for the sake of heaven and for the sake of medicine ... If, for the sake of heaven and for the sake of a gift ... If, for the sake of heaven and for the sake of merit ... If, for the sake of heaven and for the sake of sacrifice, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of seed and for the sake of investigating ... If, for the sake of seed and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of seed and for the sake of health ... If, for the sake of seed and for the sake of pleasure ... If, for the sake of seed and for the sake of medicine ... If, for the sake of seed and for the sake of a gift ... If, for the sake of seed and for the sake of merit ... If, for the sake of seed and for the sake of sacrifice ... If, for the sake of seed and for the sake of heaven, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of investigating and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, for the sake of investigating and for the sake of health ...
If, for the sake of investigating and for the sake of pleasure ...
... If, for the sake of investigating and for the sake of
medicine ... If, for the sake of investigating and for the sake
of a gift ... If, for the sake of investigating and for the sake
of merit ... If, for the sake of investigating and for the sake
of sacrifice ... If, for the sake of investigating and for the
sake of heaven ... If, for the sake of investigating and for the
sake of seed, he intends and makes an effort, and semen is
emitted, he commits an offense entailing suspension.

If, for the sake of fun and for the sake of health ... If, for the
sake of fun and for the sake of pleasure ... If, for the sake of
fun and for the sake of medicine ... If, for the sake of fun
and for the sake of a gift ... If, for the sake of fun and for the
sake of merit ... If, for the sake of fun and for the sake of
sacrifice ... If, for the sake of fun and for the sake of heaven
... If, for the sake of fun and for the sake of seed ... If, for the
sake of fun and for the sake of investigating, he intends and
makes an effort, and semen is emitted, he commits an
offense entailing suspension.

The linked permutation series based on one item is finished.

Three purposes

If, for the sake of health and for the sake of pleasure and for
the sake of medicine, he intends and makes an effort, and
semen is emitted, he commits an offense entailing
suspension. ... If, for the sake of health and for the sake of
pleasure and for the sake of fun, he intends and makes an
effort, and semen is emitted, he commits an offense
entailing suspension.

The unconnected permutation series based on two items is finished.

If, for the sake of pleasure and for the sake of medicine and for the sake of a gift, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension. ... If, for the sake of pleasure and for the sake of medicine and for the sake of fun ... If, for the sake of pleasure and for the sake of medicine and for the sake of health, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

The linked permutation series based on two items in brief is finished.

If, for the sake of investigating and for the sake of fun and for the sake of a health, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension. ... If, for the sake of investigating and for the sake of fun and for the sake of seed, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

The section based on two items is finished.

Four to nine purposes

Three items, four items, five items, six items, seven items, eight items, and nine items are to be expanded in the same way.

Ten purposes

This is the section based on all items:

If, for the sake of health and for the sake of pleasure and for the sake of medicine and for the sake of a gift and for the

sake of merit and for the sake of sacrifice and for the sake of heaven and for the sake of seed and for the sake of investigating and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

The section based on all items is finished.

Two kinds of semen

If he intends blue and yellow, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends blue and red ... If he intends blue and white ... If he intends blue and the color of buttermilk ... If he intends blue and the color of water ... If he intends blue and the color of oil ... If he intends blue and the color of milk ... If he intends blue and the color of curd ... If he intends blue and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The unconnected permutation series based on one item is finished.

If he intends yellow and red, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends yellow and white ... If he intends yellow and the color of buttermilk ... If he intends yellow and the color of water ... If he intends yellow and the color of oil ... If he intends yellow and the color of milk ... If he intends yellow and the color of curd ... If he intends yellow and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends yellow and blue, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The linked permutation series based on one item is finished.

If he intends red and white, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends red and the color of buttermilk ... If he intends red and the color of water ... If he intends red and the color of oil ... If he intends red and the color of milk ... If he intends red and the color of curd ... If he intends red and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends red and blue ... If he intends red and yellow, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends white and the color of buttermilk ... If he intends white and the color of water ... If he intends white and the color of oil ... If he intends white and the color of milk ... If he intends white and the color of curd ... If he intends white and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends white and blue ... If he intends white and yellow ... If he intends white and red, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends the color of buttermilk and the color of water ... If he intends the color of buttermilk and the color of oil ... If he intends the color of buttermilk and the color of milk ... If he intends the color of buttermilk and the color of curd ... If he intends the color of buttermilk and the color of ghee,

makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends the color of buttermilk and blue ... If he intends the color of buttermilk and yellow ... If he intends the color of buttermilk and red ... If he intends the color of buttermilk and white, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends the color of water and the color of oil ... If he intends the color of water and the color of milk ... If he intends the color of water and the color of curd ... If he intends the color of water and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends the color of water and blue ... If he intends the color of water and yellow ... If he intends the color of water and red ... If he intends the color of water and white ... If he intends the color of water and the color of buttermilk, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends the color of oil and the color of milk ... If he intends the color of oil and the color of curd ... If he intends the color of oil and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends the color of oil and blue ... If he intends the color of oil and yellow ... If he intends the color of oil and red ... If he intends the color of oil and white ... If he intends the color of oil and the color of buttermilk ... If he intends the color of oil and the color of water, makes an effort, and

semen is emitted, he commits an offense entailing suspension.

If he intends the color of milk and the color of curd ... If he intends the color of milk and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends the color of milk and blue ... If he intends the color of milk and yellow ... If he intends the color of milk and red ... If he intends the color of milk and white ... If he intends the color of milk and the color of buttermilk ... If he intends the color of milk and the color of water ... If he intends the color of milk and the color of oil, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends the color of curd and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends the color of curd and blue ... If he intends the color of curd and yellow ... If he intends the color of curd and red ... If he intends the color of curd and white ... If he intends the color of curd and the color of buttermilk ... If he intends the color of curd and the color of water ... If he intends the color of curd and the color of oil ... If he intends the color of curd and the color of milk, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends the color of ghee and blue, makes an effort, and semen is emitted, he commits an offense entailing

suspension.

If he intends the color of ghee and yellow ... If he intends the color of ghee and red ... If he intends the color of ghee and white ... If he intends the color of ghee and the color of buttermilk ... If he intends the color of ghee and the color of water ... If he intends the color of ghee and the color of oil ... If he intends the color of ghee and the color of milk ... If he intends the color of ghee and the color of curd, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The linked permutation series based on one item is finished.

Three kinds of semen

If he intends blue and yellow and red, makes an effort, and semen is emitted, he commits an offense entailing suspension. ... If he intends blue and yellow and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The unconnected permutation series based on two items is finished.

If he intends yellow and red and white, makes an effort, and semen is emitted, he commits an offense entailing suspension. ... If he intends yellow and red and the color of ghee ... If he intends yellow and red and blue, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The linked permutation series based on two items in brief is finished.

If he intends the color of curd and the color of ghee and blue, makes an effort, and semen is emitted, he commits an

offense entailing suspension. ... If he intends the color of curd and the color of ghee and the color of milk, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The section based on two items is finished.

Four to nine kinds of semen

The sections based on three items, four items, five items, six items, seven items, eight items, and nine items are to be expanded in the same way.

Ten kinds of semen

This is the section based on all items:

If he intends blue and yellow and red and white and the color of buttermilk and the color of water and the color of oil and the color of milk and the color of curd and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The section based on all items is finished.

Purposes combined with kinds of semen

If he intends for the sake of health and blue, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends for the sake of health and for the sake of pleasure and blue and yellow, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends for the sake of health and for the sake of pleasure and for the sake of medicine and blue and yellow

and red, makes an effort, and semen is emitted, he commits an offense entailing suspension.

(In this way both aspects are to be expanded.)

If he intends for the sake of health and for the sake of pleasure and for the sake of medicine and for the sake of a gift and for the sake of merit and for the sake of sacrifice and for the sake of heaven and for the sake of seed and for the sake of investigating and for the sake of fun and blue and yellow and red and white and the color of buttermilk and the color of water and the color of oil and the color of milk and the color of curd and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The mixed permutation series is finished.

Intending one kind of semen, emitting another kind

If he intends, "I'll emit blue," makes an effort, and yellow is emitted, he commits an offense entailing suspension.

If he intends, "I'll emit blue," makes an effort, and red is emitted ... white ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd ... the color of ghee is emitted, he commits an offense entailing suspension.

The unconnected permutation series is finished.

If he intends, "I'll emit yellow," makes an effort, and red is emitted, he commits an offense entailing suspension.

If he intends, "I'll emit yellow," makes an effort, and white is emitted ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd ... the

color of ghee ... blue is emitted, he commits an offense entailing suspension.

The basis of the linked permutation series in brief is finished.

... If he intends, "I'll emit the color of ghee," makes an effort, and blue is emitted, he commits an offense entailing suspension.

If he intends, "I'll emit the color of ghee," makes an effort, and yellow is emitted ... red ... white ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd is emitted, he commits an offense entailing suspension.

The core permutation series is finished.

If he intends, "I'll emit yellow," makes an effort, and blue is emitted, he commits an offense entailing suspension.

If he intends, "I'll emit red ... white ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd ... the color of ghee," makes an effort, and blue is emitted, he commits an offense entailing suspension.

The first round of the additional permutation series is finished.

If he intends, "I'll emit red," makes an effort, and yellow is emitted, he commits an offense entailing suspension.

If he intends, "I'll emit white ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd ... the color of ghee ... blue," makes an effort, and yellow is emitted, he commits an offense entailing suspension.

The second round of the additional permutation series is finished.

If he intends, "I'll emit white," makes an effort, and red is emitted, he commits an offense entailing suspension.

If he intends, "I'll emit the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd ... the color of ghee ... blue ... yellow," makes an effort, and red is emitted, he commits an offense entailing suspension.

The third round of the additional permutation series is finished.

If he intends, "I'll emit the color of buttermilk," makes an effort, and white is emitted, he commits an offense entailing suspension.

If he intends, "I'll emit the color of water ... the color of oil ... the color of milk ... the color of curd ... the color of ghee ... blue ... yellow ... red," makes an effort, and white is emitted, he commits an offense entailing suspension.

The fourth round of the additional permutation series is finished.

If he intends, "I'll emit the color of water," makes an effort, and the color of buttermilk is emitted, he commits an offense entailing suspension.

If he intends, "I'll emit the color of oil ... the color of milk ... the color of curd ... the color of ghee ... blue ... yellow ... red ... white," makes an effort, and the color of buttermilk is emitted, he commits an offense entailing suspension.

The fifth round of the additional permutation series is finished.

If he intends, "I'll emit the color of oil," makes an effort, and the color of water is emitted, he commits an offense entailing suspension.

If he intends, "I'll emit the color of milk ... the color of curd ... the color of ghee ... blue ... yellow ... red ... white ... the color of buttermilk," makes an effort, and the color of water is emitted, he commits an offense entailing suspension.

The sixth round of the additional permutation series is finished.

If he intends, "I'll emit the color of milk," makes an effort, and the color of oil is emitted, he commits an offense entailing suspension.

If he intends, "I'll emit the color of curd ... the color of ghee ... blue ... yellow ... red ... white ... the color of buttermilk ... the color of water," makes an effort, and the color of oil is emitted, he commits an offense entailing suspension.

The seventh round of the additional permutation series is finished.

If he intends, "I'll emit the color of curd," makes an effort, and the color of milk is emitted, he commits an offense entailing suspension.

If he intends, "I'll emit the color of ghee ... blue ... yellow ... red ... white ... the color of buttermilk ... the color of water ... the color of oil," makes an effort, and the color of milk is emitted, he commits an offense entailing suspension.

The eighth round of the additional permutation series is finished.

If he intends, “I’ll emit the color of ghee,” makes an effort, and the color of curd is emitted, he commits an offense entailing suspension.

If he intends, “I’ll emit blue ... yellow ... red ... white ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk,” makes an effort, and the color of curd is emitted, he commits an offense entailing suspension.

The ninth round of the additional permutation series is finished.

If he intends, “I’ll emit blue,” makes an effort, and the color of ghee is emitted, he commits an offense entailing suspension.

If he intends, “I’ll emit yellow ... red ... white ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd,” makes an effort, and the color of ghee is emitted, he commits an offense entailing suspension.

The tenth round of the additional permutation series is finished.

The additional permutation series is finished.

Permutations part 2

If he intends, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends, makes an effort, but semen is not emitted, he commits a serious offense.

If he intends, but does not make an effort, yet semen is emitted, there is no offense.

If he intends, but does not make an effort, nor is semen emitted, there is no offense.

If he does not intend, but makes an effort, and semen is emitted, there is no offense.

If he does not intend, but makes an effort, yet semen is not emitted, there is no offense.

If he does not intend, nor makes an effort, yet semen is emitted, there is no offense.

If he does not intend, nor makes an effort, nor is semen emitted, there is no offense.

Non-offenses

There is no offense: if it is while dreaming; if he is not aiming at emission; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

Summary verses of case studies

“Dream, feces, urine, Thought, and with warm water;
Medicine, scratching, path, Foreskin, sauna, massage.

Novice, and asleep, Thigh, pressed with the fist; In the air,
rigid, staring, Keyhole, rubbed with wood.

Current, mud, running, Mud play, lotus; Sand, mud, pouring,
Bed, and with the thumb.”

Case studies

On one occasion a monk had an emission of semen while dreaming. He became anxious, thinking, “The Buddha has laid down a training rule. Could it be that I’ve committed an offense entailing suspension?” He told the Buddha, who said, “There’s no offense when it occurs while dreaming.”

On one occasion a monk was defecating, and semen was emitted. He became anxious ... “What were you thinking, monk?”

“I wasn’t aiming at emission, Sir.”

“There’s no offense if one isn’t aiming at emission.”

On one occasion a monk was urinating, and semen was emitted. He became anxious ... “There’s no offense if one isn’t aiming at emission.”

On one occasion a monk was thinking a sensual thought, and semen was emitted. He became anxious ... “There’s no offense for one thinking a sensual thought.”

On one occasion a monk was bathing in warm water, and semen was emitted. He became anxious ... “What were you thinking, monk?”

“I wasn’t aiming at emission, Sir.”

“There’s no offense if one isn’t aiming at emission.”

On one occasion a monk bathed in warm water aiming at emission, and semen was emitted. He became anxious ... “You’ve committed an offense entailing suspension.”

On one occasion a monk bathed in warm water aiming at emission, but semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a monk had a sore on his penis. While he was applying medicine, semen was emitted. He became anxious ... “There’s no offense if one isn’t aiming at emission.”

At one time a monk had a sore on his penis. He applied medicine aiming at emission, and semen was emitted. ...

semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

On one occasion a monk scratched his scrotum, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

On one occasion a monk scratched his scrotum aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

On one occasion a monk was walking along a path, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

On one occasion a monk walked along a path aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

On one occasion a monk took hold of his foreskin, urinated, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

On one occasion a monk, aiming at emission, took hold of his foreskin, urinated, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

On one occasion a monk was having his belly heated in the sauna, and semen was emitted. He became anxious ...
“There’s no offense if one isn’t aiming at emission.”

On one occasion a monk, aiming at emission, had his belly heated in the sauna, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk massaged his preceptor’s back in the sauna, and semen was emitted. He became anxious ...
“There’s no offense if one isn’t aiming at emission.”

On one occasion a monk, aiming at emission, massaged his preceptor’s back in the sauna, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk was having his thigh massaged, and semen was emitted. He became anxious ... “There’s no offense if one isn’t aiming at emission.”

On one occasion a monk, aiming at emission, had his thigh massaged, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk, aiming at emission, said to a novice, “Take hold of my penis.” The novice took hold of his penis, and the monk emitted semen. He became anxious ...
“There’s an offense entailing suspension.”

On one occasion a monk took hold of the penis of a sleeping novice, and the monk emitted semen. He became anxious ... “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

On one occasion a monk pressed his penis between his thighs aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk pressed his penis with his fist aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk shook his pelvis in the air aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk made his body rigid, and semen was emitted. He became anxious ... “There’s no offense if one isn’t aiming at emission.”

On one occasion a monk made his body rigid aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a lustful monk stared at a woman's genitals, and semen was emitted. He became anxious ... "There's no offense entailing suspension. But you should not stare at a woman's genitals motivated by lust. If you do, you commit an offense of wrong conduct."

On one occasion a monk inserted his penis into a keyhole aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

On one occasion a monk rubbed his penis with a piece of wood aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

On one occasion a monk bathed against the current, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

On one occasion a monk bathed against the current aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

On one occasion a monk was playing in mud, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

On one occasion a monk played in mud aiming at emission, and semen was emitted. ... semen was not emitted. He

became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk ran in water, and semen was emitted. He became anxious ... “There’s no offense if one isn’t aiming at emission.”

On one occasion a monk ran in water aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk was playing by sliding in the mud, and semen was emitted. He became anxious ... “There’s no offense if one isn’t aiming at emission.”

On one occasion a monk, aiming at emission, was playing by sliding in the mud, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk was running in a lotus grove, and semen was emitted. He became anxious ... “There’s no offense if one isn’t aiming at emission.”

On one occasion a monk ran in a lotus grove aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk inserted his penis into sand aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk inserted his penis into mud aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk poured water on his penis, and semen was emitted. He became anxious ... “There’s no offense if one isn’t aiming at emission.”

On one occasion a monk poured water on his penis aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk rubbed his penis against his bed aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

On one occasion a monk rubbed his penis with his thumb aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious, thinking, “The Buddha has laid down a training rule. Could it be that I’ve committed an offense entailing suspension?” He told the Buddha, who said, “There’s no offense entailing suspension, but there’s a serious offense.”

The training rule on emission of semen, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing suspension

2

**Kāyasaṃsaggasikkhāpada
: 2. The training rule on
physical contact**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was staying in the wilderness. He had a beautiful dwelling with a room in the middle and corridors on all sides. The bed and bench were nicely made up, and the water for drinking and the water for washing were ready for use. The yards were well swept. Many people came to see Udāyī's dwelling,

among them a certain brahmin and his wife. They approached Udāyī and said, "Venerable, we would like to see your dwelling."

"Well then, brahmin, please do."

Udāyī took the key, unlocked the upper bolt, opened the door, and entered the dwelling. The brahmin entered after him and then the brahmin lady. Opening some windows and closing others, Udāyī walked around the inner room and came up behind the brahmin lady, touching her all over. Then the brahmin thanked Udāyī and left.

And he expressed his delight, "These Sakyan monastics who live in the wilderness are superb. Venerable Udāyī is superb!"

But the brahmin lady said, "What's superb about him? He touched me all over just like you do."

The brahmin then complained and criticized him, "These Sakyan monastics are shameless and immoral liars. They claim to have integrity, to be celibate and of good conduct, to be truthful, moral, and good. But they don't have the

good character of a monastic or a brahmin. They've lost the plot! How could the ascetic Udāyī touch my wife all over? It's not possible to go to a monastery or a monk's dwelling with a wife from a respectable family, or with a daughter, a girl, a daughter-in-law, or a female slave from a respectable family. If you do, the Sakyan monastics might molest them."

The monks heard the criticism of that brahmin. The monks of few desires complained and criticized Udāyī, "How could Venerable Udāyī make physical contact with a woman?"

They told the Buddha. He then had the Sangha gathered and questioned Udāyī:

"Is it true, Udāyī, that you did this?"

"It's true, Sir."

The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you do this? Haven't I given many teachings for the sake of dispassion, not for the sake of passion ... the stilling of the fevers of sensual pleasure? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk, overcome by lust and with a distorted mind, makes physical contact with a woman—holding her hand or hair, or touching any part of her body—he commits an offense entailing suspension.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Overcome by lust:

having lust, longing for, in love with.

Distorted:

A lustful mind is distorted. An angry mind is distorted. A confused mind is distorted. But in this case “distorted” refers to the lustful mind.

A woman:

a human female, not a female spirit, not a female ghost, not a female animal; even a girl born on that very day, let alone an older one.

With:

together.

Makes physical contact:

misconduct is what is meant.

Hand:

from the elbow to the tip of the nails.

Hair:

just the hair; or the hair with strings in it, with a garland, with gold coins, with gold, with pearls, or with gems.

Any part of her body:

anything apart from the hand and the hair is called “any part of her body”.

Summary

Physical contact, touching, stroking downwards, stroking upwards, pulling down, lifting up, pulling, pushing, squeezing, pressing, taking hold of, contacting.

Sub-definitions

Physical contact:

mere physical contact.

Touching:

touching here and there.

Stroking downwards:

lowering down.

Stroking upwards:

raising up.

Pulling down:

bending down.

Lifting up:

raising up.

Pulling:

drawing to.

Pushing:

sending away.

Squeezing:

taking hold of a bodily part and then pressing.

Pressing:

pressing with something.

Take hold of:

mere taking hold of.

Contacting:

mere contact.

He commits an offense entailing suspension:

... Therefore, too, it is called "an offense entailing suspension".

Permutations

Permutations part 1

Making direct contact with a single person or animal: body to body

It is a woman, he perceives her as a woman, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her, strokes her downwards, strokes her upwards, pulls her down, lifts her up, pulls her, pushes her, squeezes her, presses her, takes hold of her, contacts her, he commits an offense entailing suspension.

It is a woman, but he is unsure of it, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her ... takes hold of her, contacts her, he commits a serious offense.

It is a woman, but he perceives her as a *paṇḍaka*, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her ... takes hold of her, contacts her, he commits a serious offense.

It is a woman, but he perceives her as a man, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her ... takes hold of her, contacts her, he commits a serious offense.

It is a woman, but he perceives her as an animal, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her ... takes hold of her, contacts her, he commits a serious offense.

It is a *paṇḍaka*, he perceives him as a *paṇḍaka*, and he has lust. If the monk makes physical contact with the *paṇḍaka*, body to body, if he touches him ... takes hold of him, contacts him, he commits a serious offense.

It is a *paṇḍaka*, but he is unsure of it, and he has lust. If the monk makes physical contact with the *paṇḍaka*, body to body, if he touches him ... takes hold of him, contacts him, he commits an offense of wrong conduct.

It is a *paṇḍaka*, but he perceives him as a man, and he has lust. If the monk makes physical contact with the *paṇḍaka*, body to body, if he touches him ... takes hold of him, contacts him, he commits an offense of wrong conduct.

It is a *paṇḍaka*, but he perceives him as an animal, and he has lust. If the monk makes physical contact with the *paṇḍaka*, body to body, if he touches him ... takes hold of him, contacts him, he commits an offense of wrong conduct.

It is a *paṇḍaka*, but he perceives him as a woman, and he has lust. If the monk makes physical contact with the *paṇḍaka*, body to body, if he touches him ... takes hold of him, contacts him, he commits an offense of wrong conduct.

It is a man, he perceives him as a man, and he has lust. If the monk makes physical contact with the man, body to body, if he touches him ... takes hold of him, contacts him, he commits an offense of wrong conduct.

It is a man, but he is unsure of it ... It is a man, but he perceives him as an animal ... It is a man, but he perceives him as a woman ... It is a man, but he perceives him as a *paṇḍaka*, and he has lust. If the monk makes physical contact with the man, body to body, if he touches him ...

takes hold of him, contacts him, he commits an offense of wrong conduct.

It is an animal, he perceives it as an animal, and he has lust. If the monk makes physical contact with the animal, body to body, if he touches it ... takes hold of it, contacts it, he commits an offense of wrong conduct.

It is an animal, but he is unsure of it ... It is an animal, but he perceives it as a woman ... It is an animal, but he perceives it as a *paṇḍaka* ... It is an animal, but he perceives it as a man, and he has lust. If the monk makes physical contact with the animal, body to body, if he touches it ... takes hold of it, contacts it, he commits an offense of wrong conduct.

The section based on one item is finished.

Making direct contact with two beings of the same kind: body to body

It is two women, he perceives both as women, and he has lust. If the monk makes physical contact with the two women, body to body, if he touches them ... takes hold of them, contacts them, he commits two offenses entailing suspension.

It is two women, but he is unsure about both, and he has lust. If the monk makes physical contact with the two women, body to body, if he touches them ... takes hold of them, contacts them, he commits two serious offenses.

It is two women, but he perceives both as *paṇḍakas* ... but he perceives both as men ... but he perceives both as animals, and he has lust. If the monk makes physical contact with the two women, body to body, if he touches

them ... takes hold of them, contacts them, he commits two serious offenses.

It is two *paṇḍakas*, he perceives both as *paṇḍakas*, and he has lust. If the monk makes physical contact with the two *paṇḍakas*, body to body, if he touches them ... takes hold of them, contacts them, he commits two serious offenses.

It is two *paṇḍakas*, but he is unsure about both ... but he perceives both as men ... but he perceives both as animals ... but he perceives both as women, and he has lust. If the monk makes physical contact with the two *paṇḍakas*, body to body, if he touches them ... takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is two men, he perceives both as men, and he has lust. If the monk makes physical contact with the two men, body to body, if he touches them ... takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is two men, but he is unsure about both ... but he perceives both as animals ... but he perceives both as women ... but he perceives both as *paṇḍakas*, and he has lust. If the monk makes physical contact with the two men, body to body, if he touches them ... takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is two animals, he perceives both as animals, and he has lust. If the monk makes physical contact with the two animals, body to body, if he touches them ... takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is two animals, but he is unsure about both ... but he perceives both as women ... but he perceives both as *paṇḍakas* ... but he perceives both as men, and he has lust. If the monk makes physical contact with the two animals, body to body, if he touches them ... takes hold of them, contacts them, he commits two offenses of wrong conduct.

Making direct contact with two beings of different kinds: body to body

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits one offense entailing suspension and one offense of wrong conduct.

It is a woman and a *paṇḍaka*, but he is unsure about both, and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a woman and a *paṇḍaka*, but he perceives both as *paṇḍakas*, and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits two serious offenses.

It is a woman and a *paṇḍaka*, but he perceives both as men, and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a woman and a *paṇḍaka*, but he perceives both as animals, and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes

hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a woman and a man, but he perceives both as women and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits one offense entailing suspension and one offense of wrong conduct.

It is a woman and a man, but he is unsure about both ... but he perceives both as *paṇḍakas* ... but he perceives both as men ... but he perceives both as animals, and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a woman and an animal, but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits one offense entailing suspension and one offense of wrong conduct.

It is a woman and an animal, but he is unsure about both ... but he perceives both as *paṇḍakas* ... but he perceives both as men ... but he perceives both as animals, and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a *paṇḍaka* and a man, but he perceives both as *paṇḍakas*, and he has lust. If the monk makes physical

contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a *paṇḍaka* and a man, but he is unsure about both ... but he perceives both as men ... but he perceives both as animals ... but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is a *paṇḍaka* and an animal, but he perceives both as *paṇḍakas*, and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a *paṇḍaka* and an animal, but he is unsure about both ... but he perceives both as men ... but he perceives both as animals ... but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is a man and an animal, but he perceives both as men, and he has lust. If the monk makes physical contact with both, body to body, if he touches them ... takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is a man and an animal, but he is unsure about both ... but he perceives both as animals ... but he perceives both as women ... but he perceives both as *paṇḍakas*, and he has lust. If the monk makes physical contact with both, body to

body, if he touches them ... takes hold of them, contacts them, he commits two offenses of wrong conduct.

The section based on two items is finished.

Making indirect contact: body to what is connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the monk, with his own body, makes physical contact with something connected to her body, if he touches it ... takes hold of it, contacts it, he commits a serious offense. ...

It is two women, he perceives both as women, and he has lust. If the monk, with his own body, makes physical contact with something connected to the body of both, if he touches it ... takes hold of it, contacts it, he commits two serious offenses. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk, with his own body, makes physical contact with something connected to the body of both, if he touches it ... takes hold of it, contacts it, he commits one serious offense and one offense of wrong conduct. ...

It is a woman, he perceives her as a woman, and he has lust. If the monk, with something connected to his own body, makes physical contact with her body, if he touches it ... takes hold of it, contacts it, he commits a serious offense. ...

It is two women, he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with the body of both, if he

touches them ... takes hold of them, contacts them, he commits two serious offenses. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with the body of both, if he touches them ... takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct. ...

Making indirect contact: what is connected to the body to what is connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the monk, with something connected to his own body, makes physical contact with something connected to her body, if he touches it ... takes hold of it, contacts it, he commits an offense of wrong conduct. ...

It is two women, he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with something connected to the body of both, if he touches those things ... takes hold of them, contacts them, he commits two offenses of wrong conduct. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with something connected to the body of both, if he touches those things ... takes hold of them, contacts them, he commits two offenses of wrong conduct. ...

Making indirect contact: contact by releasing

It is a woman, he perceives her as a woman, and he has lust. If the monk, with something released by him, makes

physical contact with her body, he commits an offense of wrong conduct. ...

It is two women, he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with the body of both, he commits two offenses of wrong conduct. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with the body of both, he commits two offenses of wrong conduct. ...

It is a woman, he perceives her as a woman, and he has lust. If the monk, with something released by him, makes physical contact with something connected to her body, he commits an offense of wrong conduct. ...

It is two women, he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something connected to the body of both, he commits two offenses of wrong conduct. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something connected to the body of both, he commits two offenses of wrong conduct. ...

It is a woman, he perceives her as a woman, and he has lust. If the monk, with something released by him, makes physical contact with something released by her, he commits an offense of wrong conduct. ...

It is two women, he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something released by both, he commits two offenses of wrong conduct. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something released by both, he commits two offenses of wrong conduct. ...

The successive series on a monk is finished.

Others making direct contact with a monk: body to body

It is a woman, he perceives her as a woman, and he has lust. If the woman makes physical contact with the monk, body to body, if she touches him, strokes him downwards, strokes him upwards, pulls him down, lifts him up, pulls him, pushes him, squeezes him, presses him, takes hold of him, contacts him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense entailing suspension. ...

It is two women, he perceives both as women, and he has lust. If the women make physical contact with the monk, body to body, if they touch him, stroke him downwards, stroke him upwards, pull him down, lift him up, pull him, push him, squeeze him, press him, take hold of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses entailing suspension. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If they both make physical contact with the monk, body to body, if they touch him ... take hold

of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits one offense entailing suspension and one offense of wrong conduct. ...

Others making indirect contact with a monk: body to what is connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the woman, with her own body, makes physical contact with something connected to his body, if she touches it ... takes hold of it, contacts it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits a serious offense. ...

It is two women, he perceives both as women, and he has lust. If the women, with their own bodies, make physical contact with something connected to his body, if they touch it ... take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two serious offenses. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If they both, with their own bodies, make physical contact with something connected to his body, if they touch it ... take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits one serious offense and one offense of wrong conduct. ...

It is a woman, he perceives her as a woman, and he has lust. If the woman, with something connected to her own body, makes physical contact with his body, if she touches him ... takes hold of him, contacts him, and he, aiming at

connection, makes an effort with the body and experiences contact, he commits a serious offense. ...

It is two women, he perceives both as women, and he has lust. If the women, with something connected to their own bodies, make physical contact with his body, if they touch him ... take hold of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two serious offenses. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If they both, with something connected to their own bodies, make physical contact with his body, if they touch him ... take hold of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits one serious offense and one offense of wrong conduct. ...

Others making indirect contact with a monk: what is connected to the body to what is connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the woman, with something connected to her own body, makes physical contact with something connected to his body, if she touches it ... takes hold of it, contacts it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense of wrong conduct. ...

It is two women, he perceives both as women, and he has lust. If the women, with something connected to their own bodies, make physical contact with something connected to his body, if they touch it ... take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If they both, with something connected to their own bodies, make physical contact with something connected to his body, if they touch it ... take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. ...

Others making indirect contact with a monk: contact by releasing

It is a woman, he perceives her as a woman, and he has lust. If the woman, with something released by her, makes physical contact with his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense of wrong conduct. ...

It is two women, he perceives both as women, and he has lust. If the women, with something released by both, make physical contact with his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If they both, with something released by both, make physical contact with his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. ...

It is a woman, he perceives her as a woman, and he has lust. If the woman, with something released by her, makes physical contact with something connected to his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense of wrong conduct. ...

It is two women, he perceives both as women, and he has lust. If the women, with something released by both, make physical contact with something connected to his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If they both, with something released by both, make physical contact with something connected to his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. ...

It is a woman, he perceives her as a woman, and he has lust. If the woman, with something released by her, makes physical contact with something released by him, and he, aiming at connection, makes an effort with the body, but does not experience contact, he commits an offense of wrong conduct. ...

It is two women, he perceives both as women, and he has lust. If the women, with something released by both, make physical contact with something released by him, and he, aiming at connection, makes an effort with the body, but does not experience contact, he commits two offenses of wrong conduct. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If they both, with something released by both, make physical contact with something released by him, and he, aiming at connection, makes an effort with the body, but does not experience contact, he commits two offenses of wrong conduct. ...

Permutations part 2

If, aiming at connection, he makes an effort with the body and experiences contact, he commits an offense entailing suspension.

If, aiming at connection, he makes an effort with the body, but does not experience contact, he commits an offense of wrong conduct.

If, aiming at connection, he makes no effort with the body, but experiences contact, there is no offense.

If, aiming at connection, he makes no effort with the body and does not experience contact, there is no offense.

If, aiming to free himself, he makes an effort with the body and experiences contact, there is no offense.

If, aiming to free himself, he makes an effort with the body, but does not experience contact, there is no offense.

If, aiming to free himself, he makes no effort with the body, but experiences contact, there is no offense.

If, aiming to free himself, he makes no effort with the body and does not experience contact, there is no offense.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he does not consent; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

Summary verses of case studies

“Mother, daughter, and sister, Wife, and female spirit,
paṇḍaka; Asleep, dead, female animal, And with a wooden
doll.

About oppression, bridge, road, Tree, and boat, and rope; A
staff, pushed with a bowl, When paying respect, made an
effort but did not touch.”

Case studies

At one time a monk touched his mother out of affection. He became anxious, thinking, “The Buddha has laid down a training rule. Could it be that I’ve committed an offense entailing suspension?” He told the Buddha, who said, “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a monk touched his daughter out of affection ... his sister out of affection. He became anxious ... “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a monk made physical contact with his ex-wife. He became anxious ... “You’ve committed an offense

entailing suspension.”

At one time a monk made physical contact with a female spirit. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a monk made physical contact with a *paṇḍaka*. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a monk made physical contact with a sleeping woman. He became anxious ... “You’ve committed an offense entailing suspension.”

At one time a monk made physical contact with a dead woman. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a monk made physical contact with a female animal. ... “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a monk made physical contact with a wooden doll. ... “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a number of women harassed a monk by leading him about arm in arm. He became anxious ... “Did you consent, monk?”

“No, Sir.”

“There’s no offense if one doesn’t consent.”

At one time a lustful monk shook the bridge that a woman was standing on. He became anxious ... “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a monk saw a woman coming in the opposite direction, and being lustful, he struck her with his shoulder. He became anxious ... “You’ve committed an offense entailing suspension.”

At one time a lustful monk shook the tree that a woman had climbed. He became anxious ... “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a lustful monk shook the boat that a woman had boarded. He became anxious ... “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a lustful monk pulled the rope that a woman was holding. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a lustful monk pulled the staff that a woman was holding. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a lustful monk pushed a woman with his almsbowl. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a lustful monk raised his foot as a woman was paying respect to him. He became anxious ... “You’ve committed an offense entailing suspension.”

At one time a monk, thinking, “I’ll take hold of a woman,” exerted himself, but did not make contact. He became anxious ... “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

The training rule on physical contact, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing suspension

3

Duṭṭhullavācāsikkhāpada:

3. The training rule on

indecent speech

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was staying in a beautiful dwelling in the wilderness. On one occasion a number of women came to the monastery to see the dwellings. They approached Udāyī and said, "Venerable, we would like to see your dwelling."

Then, after showing them his dwelling, he praised and disparaged their private parts; he requested and implored, asked and enquired, described, instructed, and abused their private parts. The shameless and indecent women flirted with Udāyī; they called out to him, laughed with him, and teased him. But after leaving, those of them who had a sense of shame complained to the monks, "Venerables, this isn't suitable or appropriate. We wouldn't want to hear such speech from our own husbands, let alone from Venerable Udāyī."

The monks of few desires complained and criticized him, "How could Venerable Udāyī speak indecently to women?"

They rebuked Udāyī in many ways and told the Buddha. The Buddha had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you spoke like this?"

"It's true, Sir."

The Buddha rebuked him, "It's not suitable, foolish man, it's not proper, it's not worthy of a monastic, it's not allowable, it should not be done. How could you speak like this? Haven't I given many teachings for the sake of dispassion, not for the sake of passion ... the stilling of the fevers of

sensual pleasure? This will affect people's confidence ..." ...
"And, monks, this training rule should be recited like this:

Final ruling

'If a monk, overcome by lust and with a distorted mind, speaks indecent words to a woman, as a young man might to a young woman and referring to sexual intercourse, he commits an offense entailing suspension.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Overcome by lust:

having lust, longing for, in love with.

Distorted:

A lustful mind is distorted; an angry mind is distorted; a confused mind is distorted. But in this case “distorted” refers to the lustful mind.

A woman:

a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning bad speech and good speech, what is decent and what is indecent.

Indecent words:

speech connected with the anus, the vagina, or sexual intercourse.

Speaks:

misconduct is what is meant.

As a young man might to a young woman:

a male youth to a female youth, a boy to a girl, a male who indulges in worldly pleasures to a female who indulges in worldly pleasures.

Referring to sexual intercourse:

connected with the sexual act.

He commits an offense entailing suspension:

... Therefore, too, it is called “an offense entailing suspension”.

Permutations

Summary

Referring to the two private orifices, he praises, disparages, requests, implores, asks, enquires, describes, instructs, abuses.

Sub-definitions

Praises:

extols, praises, commends the two private orifices.

Disparages:

despises, reviles, censures the two private orifices.

Requests:

saying, "Give to me; you should give to me."

Implores:

saying, "When will you please your mother?" "When will you please your father?" "When will you please the gods?" "When will there be a good opportunity, a good time, a good moment?" "When will I have sexual intercourse with you?"

Asks:

saying, "How do you give to your husband?" "How do you give to your lover?"

Enquires:

saying, "So you give to your husband like this, and to your lover like this?"

Describes:

when asked, he says, "Give like this. If you do, you'll be dear and pleasing to your husband."

Instructs:

without being asked, he says, "Give like this. If you do, you'll be dear and pleasing to your husband."

Abuses:

saying, “You lack genitals;” “You have incomplete genitals;” “You don’t menstruate;” “You menstruate continuously;” “You always wear a menstruation pad;” “You’re incontinent;” “You have genital prolapse;” “You lack sexual organs;” “You’re manlike;” “You have fistula;” “You’re a hermaphrodite.”

Exposition

Referring to the private parts of a single person or animal

It is a woman, he perceives her as a woman, and he has lust. If the monk, referring to the anus or the vagina of the woman, praises, disparages, requests, implores, asks, enquires, describes, instructs, or abuses, he commits an offense entailing suspension. ... (To be expanded as in [Saṅghādisesa 2](#), with appropriate substitutions.) ...

Referring to the private parts of two beings of the same kind

It is two women, he perceives them both as women, and he has lust. If the monk, referring to the anus or the vagina of both women, praises, disparages ... or abuses, he commits two offenses entailing suspension. ... (To be expanded as in [Saṅghādisesa 2](#), with appropriate substitutions.) ...

Referring to the private parts of two beings of different kinds

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk, referring to the anus or the vagina of both of them, praises, disparages ... or abuses, he commits one offense entailing suspension and one offense of wrong conduct. ... (To be expanded as in [Saṅghādisesa 2](#), with appropriate substitutions.) ...

Referring to other parts of the body: below the collar bone and above the knees

It is a woman, he perceives her as a woman, and he has lust. If the monk, referring to any part of the woman below the collar bone but above the knees, apart from the anus or the vagina, praises, disparages ... or abuses, he commits a serious offense. ...

It is two women, he perceives them both as women, and he has lust. If the monk, referring to any part of both women below the collar bone but above the knees, apart from the anus or the vagina, praises, disparages ... or abuses, he commits two serious offenses. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk, referring to any part of both of them below the collar bone but above the knees, apart from the anus or the vagina, praises, disparages ... or abuses, he commits one serious offense and one offense of wrong conduct. ...

Referring to other parts of the body: above the collar bone or below the knees

It is a woman, he perceives her as a woman, and he has lust. If the monk, referring to any part of the woman above the collar bone or below the knees, praises, disparages ... or abuses, he commits an offense of wrong conduct. ...

It is two women, he perceives them both as women, and he has lust. If the monk, referring to any part of both women above the collar bone or below the knees, praises, disparages ... or abuses, he commits two offenses of wrong conduct. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk, referring to any part of both of them above the collar bone or below the knees, praises, disparages ... or abuses, he commits two offenses of wrong conduct. ...

Referring to anything connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the monk, referring to anything connected to the woman's body, praises, disparages ... or abuses, he commits an offense of wrong conduct. ...

It is two women, he perceives them both as women, and he has lust. If the monk, referring to anything connected to the body of both women, praises, disparages ... or abuses, he commits two offenses of wrong conduct. ...

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk, referring to anything connected to the body of both of them, praises, disparages ... or abuses, he commits two offenses of wrong conduct. ...

Non-offenses

There is no offense: if he is aiming at something beneficial; if he is aiming at giving a teaching; if he is aiming at giving an instruction; if he is insane; if he is the first offender.

Summary verses of case studies

“Red, coarse, thick, Rough, long, sown; I hope the path has an end, Faith, with a gift, with work.”

Case studies

At one time a certain woman was wearing a newly dyed woolen cloak. A lustful monk said to her, “Sister, is that red thing yours?” She did not understand and said, “Yes, Venerable, it’s a newly dyed woolen cloak.” He became anxious and thought, “The Buddha has laid down a training rule. Could it be that I’ve committed an offense entailing suspension?” He told the Buddha, who said, “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a certain woman was wearing a coarse woolen cloak. A lustful monk said to her, “Sister, is that rough hair yours?” She did not understand and said, “Yes, Venerable, it’s a coarse woolen cloak.” He became anxious ... “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a certain woman was wearing a newly woven woolen cloak. A lustful monk said to her, “Sister, is that thick hair yours?” She did not understand and said, “Yes,

Venerable, it's a newly woven woolen cloak." He became anxious ... "There's no offense entailing suspension, but there's an offense of wrong conduct."

At one time a certain woman was wearing a coarse woolen cloak. A lustful monk said to her, "Sister, is that coarse hair yours?" She did not understand and said, "Yes, Venerable, it's a coarse woolen cloak." He became anxious ... "There's no offense entailing suspension, but there's an offense of wrong conduct."

At one time a certain woman was wearing a fleecy upper robe. A lustful monk said to her, "Sister, is that long hair yours?" She did not understand and said, "Yes, Venerable, it's a fleecy upper robe." He became anxious ... "There's no offense entailing suspension, but there's an offense of wrong conduct."

At one time a certain woman was returning after having had a field sown. A lustful monk said to her, "Have you sown, Sister?" She did not understand and said, "Yes, Venerable, but the furrow isn't yet closed yet." He became anxious ... "There's no offense entailing suspension, but there's an offense of wrong conduct."

At one time a lustful monk saw a female wanderer coming in the opposite direction. He said to her, "Sister, I hope the path has an end?" She did not understand and said, "Yes, just keep going." He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

At one time a lustful monk said to a woman, “You have faith, Sister, yet you don’t give us what you give your husband.”

“What’s that, Venerable?”

“Sexual intercourse.” He became anxious ... “There’s an offense entailing suspension.”

At one time a lustful monk said to a woman, “You have faith, Sister, yet you don’t give us the highest gift.”

“What’s that, Venerable?”

“Sexual intercourse.” He became anxious ... “There’s an offense entailing suspension.”

At one time a certain woman was doing some work. A lustful monk said to her, “Stand, Sister, I’ll work.” ... “Sit, Sister, I’ll work.” ... “Lie down, Sister, I’ll work.” She did not understand. He became anxious ... “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

The training rule on indecent speech, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing suspension

4

**Attakāmapāricariyasikkhā
pada: 4. The training rule
on satisfying one's own
desires**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was associating with and visiting a number of families in Sāvattthī. One morning Udāyī robed up, took his bowl and robe, and went to the house of a beautiful widow, where he sat down on the prepared seat. She then approached Udāyī, bowed, and sat down. And Udāyī instructed, inspired, and gladdened her with a teaching. She then said, "Venerable, please tell me what you need. I can give robe-cloth, almsfood, a dwelling, and medicinal supplies."

"It's not hard for us to get those requisites. Give instead what's hard for us to get."

"What's that, Venerable?"

"Sexual intercourse."

"Is it wanted now?"

"Yes."

Saying, "Come," she entered her bedroom, took off her wrap, and lay back on the bed. Udāyī went up to her and spat out, "Who would touch this stinking wretch!" and he left.

That woman then complained and criticized him, "These Sakyan monastics are shameless and immoral liars. They claim to have integrity, to be celibate and of good conduct, to be truthful, moral, and good. But they don't have the good character of a monastic or brahmin. They've lost the plot! How could the ascetic Udāyī ask for sexual intercourse

from me, but then spit out, ‘Who would touch this stinking wretch!’ and leave? What’s bad about me? How am I stinking? How am I inferior to anyone?”

Other women, too, criticized him in the same way,

The monks heard the criticism of those women, and the monks of few desires complained and criticized him, “How could Venerable Udāyī praise the satisfaction of his own desires to a woman?”

Those monks rebuked Udāyī in many ways and then told the Buddha. The Buddha had the Sangha gathered and questioned Udāyī: “Is it true, Udāyī, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him, “It’s not suitable, foolish man, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you do such a thing? Haven’t I given many teachings for the sake of dispassion, not for the sake of passion ... the stilling of the fevers of sensual pleasure? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk, overcome by lust and with a distorted mind, encourages a woman to satisfy his own desires, saying, "Sister, she provides the highest service who in this way satisfies one like me, who is virtuous, celibate, and of good character," and if it is a reference to sexual intercourse, he commits an offense entailing suspension.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Overcome by lust:

having lust, longing for, in love with.

Distorted:

A lustful mind is distorted; an angry mind is distorted; a confused mind is distorted. But in this case “distorted” refers to the lustful mind.

A woman:

a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning bad speech and good speech, what is decent and what is indecent.

A woman:

near a woman, close to a woman.

His own desires:

his own sensual desires, for the sake of himself, aiming at himself, satisfying himself.

The highest:

this is the highest, this is the best, this is the foremost, this is the utmost, this is the most excellent.

She:

a female aristocrat, a female brahmin, a female merchant, or a female worker.

One like me:

a male aristocrat, a male brahmin, a male merchant, or a male worker.

Who is virtuous:

one who refrains from killing living beings, who refrains from stealing, who refrains from lying.

Celibate:

one who refrains from sexual intercourse.

Of good character:

he is one of good character because of that virtue and because of being celibate.

In this way:

with sexual intercourse.

Satisfies:

gives pleasure to.

If it is a reference to sexual intercourse:

if it is connected with the sexual act.

He commits an offense entailing suspension:

... Therefore, too, it is called "an offense entailing suspension".

Permutations

Encouraging sexual intercourse to a single person or animal

It is a woman, he perceives her as a woman, and he has lust. If the monk encourages the woman to satisfy his own desires, he commits an offense entailing suspension.

It is a woman, but he is unsure of it ... It is a woman, but he perceives her as a *paṇḍaka* ... It is a woman, but he perceives her as a man ... It is a woman, but he perceives her as an animal, and he has lust. If the monk encourages the woman to satisfy his own desires, he commits a serious offense.

It is a *paṇḍaka*, he perceives him as a *paṇḍaka*, and he has lust. If the monk encourages the *paṇḍaka* to satisfy his own desires, he commits a serious offense.

It is a *paṇḍaka*, but he is unsure of it ... It is a *paṇḍaka*, but he perceives him as a man ... It is a *paṇḍaka*, but he perceives him as an animal ... It is a *paṇḍaka*, but he perceives him as a woman, and he has lust. If the monk encourages the *paṇḍaka* to satisfy his own desires, he commits an offense of wrong conduct.

It is a man (To be expanded as above with appropriate adjustments.) ... It is an animal, he perceives it as an animal ... It is an animal, but he is unsure of it ... It is an animal, but he perceives it as a woman ... It is an animal, but he perceives it as a *paṇḍaka* ... It is an animal, but he perceives it as a man, and he has lust. If the monk encourages the

animal to satisfy his own desires, he commits an offense of wrong conduct.

Encouraging sexual intercourse to two beings of the same kind

It is two women, he perceives them both as women, and he has lust. If the monk encourages both women to satisfy his own desires, he commits two offenses entailing suspension. (To be expanded as in [Saṅghādisesa 2](#) with appropriate substitution.)

Encouraging sexual intercourse to two beings of different kinds

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk encourages both of them to satisfy his own desires, he commits one offense entailing suspension and one offense of wrong conduct. (To be expanded as in [Saṅghādisesa 2](#) with appropriate substitution.)

Non-offenses

There is no offense: if he says, "Support us with robe-cloth, almsfood, dwellings, and medicinal supplies;" if he is insane; if he is the first offender.

Summary verses of case studies

"How a barren woman, may she have a child, And dear to, may I be fortunate; What may I give, how may I support, How may I get a good rebirth."

Case studies

On one occasion a barren woman said to a monk who associated with her family, "Sir, how can I get pregnant?"

"Well, Sister, give the highest gift."

"What's that?"

"Sexual intercourse." He became anxious ... "You've committed an offense entailing suspension."

On one occasion a fertile woman said to a monk who associated with by her family, "Sir, how can I get a child?"

"Well, Sister, give the highest gift."

"What's that?"

"Sexual intercourse." He became anxious ... "You've committed an offense entailing suspension."

On one occasion a woman said to a monk who associated with her family, "Sir, how can I get my husband to love me?"

"Well, Sister, give the highest gift."

"What's that?"

"Sexual intercourse." He became anxious ... "You've committed an offense entailing suspension."

On one occasion a woman said to a monk who associated with her family, "Sir, how can I become more fortunate?"

"Well, Sister, give the highest gift."

"What's that?"

"Sexual intercourse." He became anxious ... "You've committed an offense entailing suspension."

On one occasion a woman said to a monk who associated with her family, "Sir, what may I give you?"

"The highest gift, Sister."

"What's that?"

"Sexual intercourse." He became anxious ... "You've committed an offense entailing suspension."

On one occasion a woman said to a monk who associated with her family, "Sir, how may I support you?"

"With the highest gift, Sister."

“What’s that?”

“Sexual intercourse.” He became anxious ... “You’ve committed an offense entailing suspension.”

On one occasion a woman said to a monk who associated with her family, “Sir, how can I get a good rebirth?”

“Well, Sister, give the highest gift.”

“What’s that?”

“Sexual intercourse.” He became anxious ... “You’ve committed an offense entailing suspension.”

The training rule on satisfying one’s own desires, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing suspension

5 Sañcarittasikkhāpada: 5. The training rule on matchmaking

Origin story

First sub-story

At one time when the Buddha was staying at Sāvathī in Anāthapiṇḍika's Monastery, Venerable Udāyī was associating with and visiting a number of families in Sāvathī.

When Udāyī saw a young man without a wife or a young woman without a husband, he would praise the young woman to the parents of the young man, "The young woman of such-and such a family is beautiful, intelligent, skilled, and diligent. She's suitable for your son." They would reply, "They don't know who we are, Venerable. If you could persuade them to give the girl, we would take her for our son."

And he praised the young man to the parents of the young woman, "The young man of such-and-such a family is handsome, intelligent, skilled, and diligent. He's suitable for your daughter." They would reply, "They don't know who we are, Venerable, and we would be ashamed to speak to them for the sake of the girl. But if you could persuade them to ask us, we would give our girl to the young man." In this way he arranged for the taking of a bride, for the giving of a bride, and for marriage.

At that time there was a former courtesan who had a beautiful daughter. On one occasion some lay followers of the Ājīvaka religion came from another village and said to that courtesan, "Madam, please give your girl to our boy."

"I don't know who you are, Sirs, and I won't give my only daughter to be taken to another village."

People asked those Ājīvaka lay followers why they had come. They replied, “We came to ask that courtesan to give her daughter to our son, but she refused.”

“But why did you ask the courtesan? You should speak to Venerable Udāyī. He’ll persuade her.”

They then went to Udāyī and said, “Venerable, we’ve asked that courtesan here to give her daughter to our son, but she refused. Would you please persuade her to give her daughter?”

Udāyī agreed. Soon afterwards he went to that courtesan and said, “Why didn’t you give them your daughter?”

“I don’t know who they are, Sir, and I won’t give my only daughter to be taken to another village.”

“Please give her to them. I know them.”

“If you know them, I’ll give her away.”

She then gave her daughter to those Ājīvaka followers, and they took her away. For a month they treated her like a daughter-in-law, but then like a slave.

The girl sent a message to her mother, saying, “Mom, I’m unhappy and miserable. For a month they treated me like a daughter-in-law, but then like a slave. Come, mom, and take me home.”

Soon afterwards the courtesan went to those Ājīvakas and said, “Please don’t treat my girl like a slave; treat her properly!”

They replied, “We deal with the monastic, not with you. Go away! We don’t want to know you.” Being dismissed, she

returned to Sāvattthī.

A second time the girl sent the same message to her mother. That courtesan then went to Udāyī and said, “Venerable, my girl is unhappy and miserable. They treated her like a daughter-in-law for a month, but then like a slave. Please tell them to treat her properly.”

Udāyī went to the Ājīvakas and said, “Please don’t treat this girl like a slave; treat her properly.”

They replied, “We deal with the courtesan, not with you. A monastic shouldn’t get involved. You should behave like a proper monastic. So go away! We don’t want to know you.” Being dismissed, he returned to Sāvattthī.

A third time that girl sent the same message to her mother, and a second time the courtesan went to Udāyī and told him the same thing.

He replied, “When I first went, they just dismissed me. Go yourself; I’m not going.”

Then that courtesan complained and criticized him, “May Venerable Udāyī be miserable and unhappy, just as my girl is miserable and unhappy because of her nasty mother-in-law, father-in-law, and husband.”

The girl, too, complained and criticized him in the same way,

as did other women who were unhappy with their mothers-in-law, fathers-in-law, and husbands.

But those women who were happy with their in-laws wished him well, saying, “May Venerable Udāyī be happy and well,

just as we are happy and well because of our good mothers-in-law, fathers-in-law, and husbands.”

The monks heard that some women were criticizing him whereas others were wishing him well. And the monks of few desires complained and criticized him, “How could Venerable Udāyī act as a matchmaker?”

They told the Buddha. The Buddha had the Sangha gathered and questioned Udāyī: “Is it true, Udāyī, that you do this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk acts as a matchmaker, conveying a man’s intention to a woman or a woman’s intention to a man, for marriage or for an affair, he commits an offense entailing suspension.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards a number of scoundrels who were enjoying themselves in a park sent a messenger to a sex worker, saying, “Please come, let’s enjoy ourselves in the park.”

She replied, “Sirs, I don’t know who you are. I’m wealthy. I don’t want to go outside the city.”

The messenger returned the message. A certain man then said to those men, “Why did you ask the sex worker? You should speak to Venerable Udāyī. He’ll persuade her.”

But a certain Buddhist lay follower said, “No way. That’s not allowable for the Sakyan monastics. He won’t do it.” And they made a bet on whether he would.

Those scoundrels then went to Udāyī and said, “Venerable, while we were enjoying ourselves in the park, we sent a message to such-and-such a sex worker, asking her to come, but she refused. Would you please persuade her?”

Udāyī agreed. He then went to that sex worker and said, “Why don’t you go to those men?”

She told him why.

“Please go. I know them.”

“If you know them, Sir, I’ll go.” And those men took her to the park.

Then that lay follower complained and criticized him, “How could Venerable Udāyī act as a matchmaker for a brief affair?”

The monks heard it, and the monks of few desires complained and criticized him, “How could Venerable Udāyī act as a matchmaker for a brief affair?”

They rebuked Udāyī in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned Udāyī: “Is it true, Udāyī, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how could you do this? This will affect people’s confidence ...” ... “And so, monks, this training rule should be recited like this:

Final ruling

'If a monk acts as a matchmaker, conveying a man's intention to a woman or a woman's intention to a man, for marriage or for an affair, even if just a brief one, he commits an offense entailing suspension.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Acts as a matchmaker, conveying:

sent by a woman he goes to a man, or sent by a man he goes to a woman.

A man's intention to a woman:

he informs a woman of a man's intention.

A woman's intention to a man:

he informs a man of a woman's intention.

For marriage:

"You should be his wife."

For an affair:

"You should be his mistress."

Even if just a brief one:

"You will have a short relationship."

He commits an offense entailing suspension:

... Therefore, too, it is called "an offense entailing suspension".

Permutations

Permutations part 1

Summary

There are ten kinds of women: the one protected by her mother, the one protected by her father, the one protected by her parents, the one protected by her brother, the one protected by her sister, the one protected by her relatives, the one protected by her family, the one protected by her religion, the one otherwise protected, the one protected by the threat of punishment.

There are ten kinds of wives: the bought wife, the wife by choice, the wife through property, the wife through clothes, the wife through the bowl-of-water ritual, the wife through removing the head pad, the slave wife, the servant wife, the captured wife, the momentary wife.

Definitions

The one protected by her mother:

her mother protects, guards, wields authority, controls.

The one protected by her father:

her father protects, guards, wields authority, controls.

The one protected by her parents:

her parents protect, guard, wield authority, control.

The one protected by her brother:

her brother protects, guards, wields authority, controls.

The one protected by her sister:

her sister protects, guards, wields authority, controls.

The one protected by her relatives:

her relatives protect, guard, wield authority, control.

- The one protected by her family:
her family protects, guards, wields authority, controls.
- The one protected by her religion:
her fellow believers protect, guard, wield authority,
control.
- The one otherwise protected:
even in the womb someone takes possession of her,
thinking, "She is mine," and so too for one engaged to
be married.
- The one protected by the threat of punishment:
those who punish will punish anyone going to her with a
fixed punishment.
- The bought wife:
after buying her with money, they live together.
- The wife by choice:
being dear to each other, they live together.
- The wife through property:
after giving property, they live together.
- The wife through clothes:
after giving clothes, they live together.
- The wife through the bowl-of-water ritual:
after touching a bowl of water, they live together.
- The wife through removing the head pad:
after removing the head pad, they live together.
- The slave wife:
she is a slave and a wife.
- The servant wife:
she is a servant and a wife.
- The captured wife:
one brought back as a captive is what is meant.
- The momentary wife:
a wife for one occasion is what is meant.

Exposition

Acting as a matchmaker for a man and a single bought wife

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and say, ‘Please be the bought wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, “Sir, go to so-and-so protected by her father and say ... so-and-so protected by her parents and say ... so-and-so protected by her brother and say ... so-and-so protected by her sister and say ... so-and-so protected by her relatives and say ... so-and-so protected by her family and say ... so-and-so protected by her religion and say ... so-and-so otherwise protected and say ... so-and-so protected by the threat of punishment and say, ‘Please be the bought wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

Acting as a matchmaker for a man and two bought wives

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and so-and-so protected by her father and say, ‘Please be the bought wives of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and so-and-so protected by her parents ... so-and-so protected by her mother and so-and-so protected by her brother ... so-and-so protected by her mother and so-and-so protected by her sister ... so-and-so protected by her mother and so-and-so protected by her relatives ... so-and-so protected by her mother and so-and-so protected by her family ... so-and-so protected by her mother and so-and-so

protected by her religion ... so-and-so protected by her mother and so-and-so otherwise protected ... so-and-so protected by her mother and so-and-so protected by the threat of punishment and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

A man sends a monk, saying, "Sir, go to so-and-so protected by her father and so-and-so protected by her parents and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, "Sir, go to so-and-so protected by her father and so-and-so protected by her brother ... so-and-so protected by her father and so-and-so protected by her sister ... so-and-so protected by her father and so-and-so protected by her relatives ... so-and-so protected by her father and so-and-so protected by her family ... so-and-so protected by her father and so-and-so protected by her religion ... so-and-so protected by her father and so-and-so otherwise protected ... so-and-so protected by her father and so-and-so protected by the threat of punishment and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, "Sir, go to so-and-so protected by her father and so-and-so protected by her mother and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

... A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and so-and-so protected by her mother and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and so-and-so protected by her father ... so-and-so protected by the threat of punishment and so-and-so protected by her parents ... so-and-so protected by the threat of punishment and so-and-so protected by her brother ... so-and-so protected by the threat of punishment and so-and-so protected by her sister ... so-and-so protected by the threat of punishment and so-and-so protected by her relatives ... so-and-so protected by the threat of punishment and so-and-so protected by her family ... so-and-so protected by the threat of punishment and so-and-so protected by her religion ... so-and-so otherwise protected and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

Acting as a matchmaker for a man and three to nine bought wives

The sections based on two items, three items, up to nine items, are to be done in the same way.

Acting as a matchmaker for a man and ten bought wives

This is the section based on ten items:

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and so-and-so protected by her father and so-and-so protected by her parents and so-and-so protected by her brother and so-and-so protected by her sister and so-and-so protected by her relatives and so-and-so protected by her family and so-and-so protected by her religion and so-and-so otherwise protected and so-and-so protected by the threat of punishment and say, ‘Please be the bought wives of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on bought wives is finished.

Acting as a matchmaker for a man and other kinds of wives

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and say, ‘Please be the wife by choice of so-and-so ... the wife through property of so-and-so ... the wife through clothes of so-and-so ... the wife through the bowl-of-water ritual of so-and-so ... the wife through removing the head pad of so-and-so ... the slave wife of so-and-so ... the servant wife of so-and-so ... the captured wife of so-and-so ... the momentary wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

Acting as a matchmaker for a man and a single momentary wife

A man sends a monk, saying, “Sir, go to so-and-so protected by her father and say ... so-and-so protected by her parents ... so-and-so protected by her brother ... so-and-so protected by her sister ... so-and-so protected by her relatives ... so-and-so protected by her family ... so-and-so

protected by her religion ... so-and-so otherwise protected ... so-and-so protected by the threat of punishment and say, 'Please be the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

Acting as a matchmaker for a man and two momentary wives

A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her parents ... so-and-so protected by her mother and so-and-so protected by the threat of punishment and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

A man sends a monk, saying, "Sir, go to so-and-so protected by her father and so-and-so protected by her parents and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, "Sir, go to so-and-so protected by her father and so-and-so protected by her brother ... so-and-so protected by her father and so-and-so protected by the threat of punishment and say, 'Please be the

momentary wives of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, “Sir, go to so-and-so protected by her father and so-and-so protected by her mother and say, ‘Please be the momentary wives of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

A man sends a monk, saying, “Sir, go to so-and-so protected by the threat of punishment and so-and-so protected by her mother and say, ‘Please be the momentary wives of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, “Sir, go to so-and-so protected by the threat of punishment and so-and-so protected by her father ... so-and-so protected by the threat of punishment and so-and-so otherwise protected and say, ‘Please be the momentary wives of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

Acting as a matchmaker for a man and three to nine momentary wives

The sections based on two items, etc., are to be done in the same way.

Acting as a matchmaker for a man and ten momentary wives

This is the section based on ten items:

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and so-and-so protected by her father and so-and-so protected by her parents and so-and-so protected by her brother and so-and-so protected by her sister and so-and-so protected by her relatives and so-and-so protected by her family and so-and-so protected by her religion and so-and-so otherwise protected and so-and-so protected by the threat of punishment and say, ‘Please be the momentary wives of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on momentary wives is finished.

Acting as a matchmaker for a man and one protected by her mother: a single motive

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and say, ‘Please be the bought wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and say, ‘Please be the wife by choice of so-and-so ... the wife through property of so-and-so ... the wife through clothes of so-and-so ... the wife through the bowl-of-water ritual of so-and-so ... the wife through removing the head pad of so-and-so ... the slave wife of so-and-so ... the servant wife of so-and-so ... the captured wife of so-and-so ... the momentary wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

**Acting as a matchmaker for a man and one protected by her mother:
combinations of two motives**

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and say, ‘Please be the bought wife and the wife by choice of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and say, ‘Please be the bought wife and the wife through property of so-and-so ... the bought wife and the wife through clothes of so-and-so ... the bought wife and the wife through the bowl-of-water ritual of so-and-so ... the bought wife and the wife through removing the head pad of so-and-so ... the bought wife and the slave wife of so-and-so ... the bought wife and the servant wife of so-and-so ... the bought wife and the captured wife of so-and-so ... the bought wife and the momentary wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and say, ‘Please be the wife by choice and the wife through property of so-and-so ... the wife by choice and the momentary wife of so-and-so ... the wife by choice and the bought wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and say, ‘Please be the momentary wife so

and the bought wife of so-and-so ... the momentary wife and the wife by choice of so-and-so ... the momentary wife and the captured wife of so-and-so.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

Acting as a matchmaker for a man and one protected by her mother: combinations of three to nine motives

The sections based on two items, etc., are to be done in the same way.

Acting as a matchmaker for a man and one protected by her mother: ten motives

This is the section based on ten items:

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and say, ‘Please be the bought wife and the wife by choice and the wife through property and the wife through clothes and the wife through the bowl-of-water ritual and the wife through removing the head pad and the slave wife and the servant wife and the captured wife and the momentary wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on the one guarded by her mother is finished.

Acting as a matchmaker for a man and one protected in various ways: a single motive

A man sends a monk, saying, “Sir, go to so-and-so protected by her father ... so-and-so protected by her parents ... so-

and-so protected by her brother ... so-and-so protected by her sister ... so-and-so protected by her relatives ... so-and-so protected by her family ... so-and-so protected by her religion ... so-and-so otherwise protected ... so-and-so protected by the threat of punishment and say, 'Please be the bought wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

Acting as a matchmaker for a man and one protected by the threat of punishment: a single motive

A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and say, 'Please be the wife by choice of so-and-so ... the wife through property of so-and-so ... the wife through clothes of so-and-so ... the wife through the bowl-of-water ritual of so-and-so ... the wife through removing the head pad of so-and-so ... the slave wife of so-and-so ... the servant wife of so-and-so ... the captured wife of so-and-so ... the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

Acting as a matchmaker for a man and one protected by the threat of punishment: combinations of two motives

A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and say, 'Please be the bought wife and the wife by choice of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and say, 'Please be the bought wife and the wife through property of so-and-so ... the

bought wife and the momentary wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

A man sends a monk, saying, “Sir, go to so-and-so protected by the threat of punishment and say, ‘Please be the wife by choice and the wife through property of so-and-so ... the wife by choice and the momentary wife of so-and-so ... the wife by choice and the bought wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

A man sends a monk, saying, “Sir, go to so-and-so protected by the threat of punishment and say, ‘Please be the momentary wife and the bought wife of so-and-so ... the momentary wife and the wife by choice of so-and-so ... the momentary wife and the captured wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

Acting as a matchmaker for a man and one protected by the threat of punishment: combinations of three to nine motives

The sections based on two items, three items, up to nine items, are to be done in the same way.

Acting as a matchmaker for a man and one protected by the threat of punishment: ten motives

This is the section based on ten items:

A man sends a monk, saying, “Sir, go to so-and-so protected by the threat of punishment and say, ‘Please be the bought wife and the wife by choice and the wife through property and the wife through clothes and the wife through the bowl-of-water ritual and the wife through removing the head pad and the slave wife and the servant wife and the captured wife and the momentary wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series for the one protected by the threat of punishment is finished.

Incremental increase in both wives and motives

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and say, ‘Please be the bought wife of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and so-and-so protected by her father and say, ‘Please be the bought wives and the wives by choice of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and so-and-so protected by her father and so-and-so protected by her parents and say, ‘Please be the bought wives and the wives by choice and the wives through property of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

In this way the increase of both items is to be done.

A man sends a monk, saying, “Sir, go to so-and-so protected by her mother and so-and-so protected by her father and so-and-so protected by her parents and so-and-so protected by her brother and so-and-so protected by her sister and so-and-so protected by her relatives and so-and-so protected by her family and so-and-so protected by her religion and so-and-so otherwise protected and so-and-so protected by the threat of punishment and say, ‘Please be the bought wives and the wives by choice and the wives through property and the wives through clothes and the wives through the bowl-of-water ritual and the wives through removing the head pad and the slave wives and the servant wives and the captured wives and the momentary wives of so-and-so.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The increase of both items is finished.

Relationships arranged for a man

A man’s mother sends a monk ... A man’s father sends a monk ... A man’s parents send a monk ... A man’s brother sends a monk ... A man’s sister sends a monk ... A man’s relatives send a monk ... A man’s family sends a monk ... A man’s fellow believers send a monk ...

To be expanded as for the successive series on a man.

The increase of both items is to be expanded as before.

Relationships arranged by the mother: a single motive

The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your bought wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your wife by choice.'" ... your wife through property.'" ... your wife through clothes.'" ... your wife through the bowl-of-water ritual.'" ... your wife through removing the head pad.'" ... your slave wife.'" ... your servant wife.'" ... your captured wife.'" ... your momentary wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

Relationships arranged by the mother: combinations of two motives

The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your bought wife and your wife by choice.'" ... your bought wife and your wife through property.'" ... your bought wife and your momentary wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your wife by choice and your wife through property.'" ... your wife by choice and your momentary wife.'" ... your wife by choice and your bought wife.'" If he

accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your momentary wife and your bought wife.'" ... your momentary wife and your wife by choice.'" ... your momentary wife and your captured wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

Relationships arranged by the mother: combinations of three to nine motives

The sections based on two items, three items, up to nine items, are to be done in the same way.

Relationships arranged by the mother: ten motives

This is the section based on ten items:

The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your bought wife and your wife by choice and your wife through property and your wife through clothes and your wife through the bowl-of-water ritual and your wife through removing the head pad and your slave wife and your servant wife and your captured wife and your momentary wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on the mother is finished.

Relationships arranged by various people: a single motive

The father of one protected by her father sends a monk ...
The parents of one protected by her parents send a monk ...
The brother of one protected by her brother sends a monk ...
... The sister of one protected by her sister sends a monk ...
The relatives of one protected by her relatives send a monk ...
... The family of one protected by her family sends a monk ...
... The fellow believers of one protected by her religion send a monk ...
The master of one otherwise protected sends a monk ...
The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your bought wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

Relationships arranged by the one who punishes: a single motive

The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your wife by choice.'" ... your wife through property.'" ... your wife through clothes.'" ... your wife through the bowl-of-water ritual.'" ... your wife through removing the head pad.'" ... your slave wife.'" ... your servant wife.'" ... your captured wife.'" ... your momentary wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

Relationships arranged by the one who punishes: two motives

The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, “Sir, go to so-and-so and say, ‘I have a wife for you who can be your bought wife and your wife by choice.’” ... your bought wife and your wife through property.” ... your bought wife and your momentary wife.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, “Sir, go to so-and-so and say, ‘I have a wife for you who can be your wife by choice and your wife through property.’” ... your wife by choice and your momentary wife.” ... your wife by choice and your bought wife.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, “Sir, go to so-and-so and say, ‘I have a wife for you who can be your momentary wife and your bought wife.’” ... who can be your momentary wife and your wife by choice.” ... who can be your momentary wife and your captured wife.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

Relationships arranged by the one who punishes: three to nine motives

The sections based on two items, three items, up to nine items, are to be done in the same way.

Relationships arranged by the one who punishes: ten motives

This is the section based on ten items:

The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, “Sir, go to so-and-so and say, ‘I have a wife for you who can be your bought wife and your wife by choice and your wife through property and your wife through clothes and your wife through the bowl-of-water ritual and your wife through removing the head pad and your slave wife and your servant wife and your captured wife and your momentary wife.’” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on the one who punishes is finished.

The one protected by her mother taking the initiative: a single motive

The one protected by her mother sends a monk, saying, “Sir, go to so-and-so and say that I’ll be his bought wife.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The one protected by her mother sends a monk, saying, “Sir, go to so-and-so and say that I’ll be his wife by choice.” ... his wife through property.” ... his wife through clothes.” ... his wife through the bowl-of-water ritual.” ... his wife through removing the head pad.” ... his slave wife.” ... his servant wife.” ... his captured wife.” ... his momentary wife.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

The one protected by her mother taking the initiative: two motives

The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his bought wife and his wife by choice." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his bought wife and his wife through property." ... his bought wife and his wife through clothes." ... his bought wife and his momentary wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his wife by choice and his wife through property." ... his wife by choice and his momentary wife." ... his wife by choice and his bought wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his momentary wife and his bought wife." ... his momentary wife and his wife by choice." ... his momentary wife and his captured wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

The one protected by her mother taking the initiative: three to nine motives

The sections based on two items, etc., are to be done in the same way.

The one protected by her mother taking the initiative: ten motives

This is the section based on ten items:

The one protected by her mother sends a monk, saying, “Sir, go to so-and-so and say that I’ll be his bought wife and his wife by choice and his wife through property and his wife through clothes and his wife through the bowl-of-water ritual and his wife through removing the headpad and his slave wife and his servant wife and his captured wife and his momentary wife.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The further permutation series on the one guarded by her mother is finished.

The ones protected by various people taking the initiative: a single motive

The one protected by her father sends a monk ... The one protected by her parents send a monk ... The one protected by her brother sends a monk ... The one protected by her sister sends a monk ... The one protected by her relatives sends a monk ... The one protected by her family sends a monk ... The one protected by her religion sends a monk ... The one otherwise protected sends a monk ... The one protected by the threat of punishment sends a monk, saying, “Sir, go to so-and-so and say that I’ll be his bought wife.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The one protected by the threat of punishment taking the initiative: a single motive

The one protected by the threat of punishment sends a monk, saying, “Sir, go to so-and-so and say that I’ll be his wife by choice.” ... his wife through property.” ... his wife through clothes.” ... his wife through the bowl-of-water ritual.” ... his wife through removing the head pad.” ... his slave wife.” ... his servant wife.” ... his captured wife.” ... his momentary wife.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

The one protected by the threat of punishment taking the initiative: two motives

The one protected by the threat of punishment sends a monk, saying, “Sir, go to so-and-so and say that I’ll be his bought wife and his wife by choice.” ... his bought wife and his momentary wife.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

The one protected by the threat of punishment sends a monk, saying, “Sir, go to so-and-so and say that I’ll be his wife by choice and his wife through property.” ... his wife by choice and his momentary wife.” ... his wife by choice and his bought wife.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

The one protected by the threat of punishment sends a monk, saying, “Sir, go to so-and-so and say that I’ll be his momentary wife and his bought wife.” ... his momentary wife and his wife by choice.” ... his momentary wife and his captured wife.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

The one protected by the threat of punishment taking the initiative: three to nine motives

The sections based on two items, etc., are to be done in the same way.

The one protected by the threat of punishment taking the initiative: ten motives

This is the section based on ten items:

The one protected by the threat of punishment sends a monk, saying, “Sir, go to so-and-so and say that I’ll be his bought wife and his wife by choice and his wife through property and his wife through clothes and his wife through the bowl-of-water ritual and his wife through removing the head pad and his slave wife and his servant wife and his captured wife and his momentary wife.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The further permutation series on the one protected by the threat of punishment is finished.

The whole successive permutation series is finished.

Permutations part 2

If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension. If he accepts the mission, and finds out the response, but does not report back, he commits a serious offense. If he accepts the mission, but does not find out the response, yet reports back, he commits a serious offense. If he accepts the mission, but neither finds out the response, nor reports back, he commits an offense of wrong conduct. If he does not accept the mission, yet finds out the response and reports back, he commits a serious offense. If he does not accept the mission, yet finds out the response, but does not report back, he commits an offense of wrong conduct. If he neither accepts the mission, nor finds out the response, yet reports back, he commits an offense of wrong conduct. If he does not accept the mission, nor finds out the response, nor reports back, there is no offense.

A man tells a number of monks, “Venerables, find out about such-and-such a woman.” If they all accept the mission, all find out the response, and all report back, they all commit an offense entailing suspension.

A man tells a number of monks, “Venerables, find out about such-and-such a woman.” If they all accept the mission, all find out the response, but only one reports back, they all commit an offense entailing suspension.

A man tells a number of monks, “Venerables, find out about such-and-such a woman.” If they all accept the mission, but only one finds out the response, yet all report back, they all commit an offense entailing suspension.

A man tells a number of monks, “Venerables, find out about such-and-such a woman.” If they all accept the mission, but only one finds out the response, and only one reports back, they all commit an offense entailing suspension.

A man tells a monk, “Sir, find out about such-and-such a woman.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man tells a monk, “Sir, find out about such-and-such a woman.” If he accepts the mission, finds out the response, but gets a pupil to report back, he commits an offense entailing suspension.

A man tells a monk, “Sir, find out about such-and-such a woman.” If he accepts the mission, but gets a pupil to find out the response, and then reports back himself, he commits an offense entailing suspension.

A man tells a monk, “Sir, find out about such-and-such a woman.” If he accepts the mission, but gets a pupil to find out the response, and the pupil then reports back on his own initiative, they both commit a serious offense.

Permutations part 3

If he fulfills the agreement when he goes, but not when he returns, he commits a serious offense.

If he does not fulfil the agreement when he goes, but he does when he returns, he commits a serious offense.

If he fulfills the agreement both when he goes and when he returns, he commits an offense entailing suspension.

If he neither fulfills the agreement when he goes nor when he returns, there is no offense.

Non-offenses

There is no offense: if he goes because of business for the Sangha, for a shrine, or for one who is sick; if he is insane; if he is the first offender.

Summary verses of case studies

“Asleep, and dead, gone out, Not a woman, a woman who lacks sexual organs; He reconciled them after quarreling, And he was a matchmaker for *paṇḍakas*.”

Case studies

At one time a man told a monk, “Sir, please find out about such-and-such a woman.” When the monk got there, he asked some people, “Where’s so-and-so?”

“She’s asleep, Venerable.”

He became anxious, thinking, “The Buddha has laid down a training rule. Could it be that I’ve committed an offense entailing suspension?” He told the Buddha, who said, “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a man told a monk, “Sir, please find out about such-and-such a woman.” When the monk got there, he asked some people, “Where’s so-and-so?”

“She’s dead, Venerable.” ... “She’s gone out, Venerable.” ... “That’s not a woman, Venerable.” ... “That’s a woman who lacks sexual organs, Venerable.”

He became anxious ... “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a certain woman quarreled with her husband and went to her mother’s house. A monk who associated with that family reconciled them. He became anxious ... “Were they divorced, monk?”

“No, Sir.”

“There’s no offense if they’re not divorced.”

At one time a monk acted as a matchmaker for *paṇḍakas*. He became anxious ... “There’s no offense entailing suspension, but there’s a serious offense.”

The training rule on matchmaking, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing suspension

6 Kuṭikārasikkhāpada: 6. The training rule on building huts

Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the monks of Āḷavī were building huts by means of begging. The huts were intended for themselves, did not have a sponsoring owner, and were inappropriately large. And since they were never finished, the monks kept on begging and asking, “Please give a man, a servant, an ox, a cart, a machete, a hatchet, an ax, a spade, a chisel; give creepers, bamboo, reeds, grass, clay.” People felt oppressed by all the begging and asking, so much so that when they saw a monk they became alarmed and fearful. They turned away, took a different path, ran off, and closed their doors. They even ran away when they saw cows, thinking they were monks.

Just then Venerable Mahākassapa, after completing the rainy-season residence at Rājagaha, set out for Āḷavī. When he eventually arrived, he stayed at the Aggāḷava Shrine. One morning Venerable Mahākassapa robed up, took his bowl and robe, and entered Āḷavī for alms. When people saw him, they became alarmed and fearful. They turned away, took a different path, ran off, and closed their doors. After finishing his almsround and eating his meal, Venerable Mahākassapa returned and said to the monks:

“There used to be plenty of almsfood in Āḷavī, and it was easy to get by on alms. But now there’s a shortage, and it’s hard to get by. Why is that?” The monks told Venerable Mahākassapa what had happened.

Soon afterwards the Buddha too set out wandering toward Āḷavī after staying at Rājagaha for as long as he liked. When he eventually arrived, he too stayed at the Aggāḷava Shrine.

Venerable Mahākassapa then went to see the Buddha, bowed, sat down, and told him what had happened.

The Buddha had the Sangha gathered and questioned the monks of Āḷavī: “Is it true, monks, that this is happening?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how can you act like this? This will affect people’s confidence ...” After rebuking them, he gave a teaching and addressed the monks:

Jātaka

“Once upon a time, monks, two sages who were brothers lived near the river Ganges. On one occasion the dragon king Maṇikaṅṭha emerged from the Ganges and went up to the younger sage. He encircled him with seven coils and spread his large hood over his head. Then, because of his fear of that dragon, the younger sage became thin, haggard, and pale, with veins protruding all over his body. The older sage saw him like this and asked him what was the matter. The younger sage told him. The elder sage said, ‘So, do you want that dragon to stay away?’

‘Yes.’

‘Well then, did you see anything belonging to that dragon?’

‘I saw an ornamental gem on his neck.’

‘In that case, ask the dragon for that gem.’

Soon the dragon king again emerged from the Ganges and went up to the younger sage. And the sage said to him, ‘Sir, give me the gem. I want the gem.’ The dragon thought, ‘The

monk is asking for the gem; he wants the gem,' and he left in a hurry.

Once more the dragon king emerged from the Ganges and approached the younger sage. The sage saw him coming and said to him, 'Sir, give me the gem. I want the gem.' When the dragon heard him, he turned around right there.

Yet again the dragon king emerged from the Ganges. The younger sage saw him emerging and said to him, 'Sir, give me the gem. I want the gem.' The dragon king then spoke these verses to the sage:

'My food and drink are abundant and sublime, And they appear because of this gem. I won't give it to you—you ask too much—Nor will I return to your hermitage.

Like a youth holding a sword polished on a rock, You frighten me, asking for this gem. I won't give it to you—you ask too much—Nor will I return to your hermitage.'

And the dragon king Maṇikaṅṭha thought, 'The monk is asking for the gem; he wants the gem,' and he left and never returned.

Because he did not get to see that beautiful dragon, the young sage became even thinner, more haggard and pale, his veins protruding even more. The older sage saw him like this and asked what was the matter. He replied, 'It's because I no longer get to see that beautiful dragon.' The older sage then spoke to him in verse:

'One shouldn't beg from those one wishes to be dear to; One is detested for asking for too much. When the brahmin asked the dragon for his gem, It left and was never to be seen again.'

One will be disliked even by animals, monks, for begging and asking, let alone by human beings.”

Story

“At one time, monks, a certain monk lived in a forest grove on the slopes of the Himalayas. Not far from that grove was a large, low-lying marsh. A great flock of birds fed in the marsh during the day and entered the grove to roost at night. The monk was disturbed by the noise of the flocking birds, and so he came to see me. He bowed, sat down, and I said to him, ‘I hope you’re keeping well, monk, I hope you’re getting by. I hope you’re not tired from traveling. And where have you come from?’

‘I’m keeping well, Sir, I’m getting by. I’m not tired from traveling.’ He then explained where he had come from, adding, ‘That’s where I’ve come from, Sir. I left because I was disturbed by the noise of that flock of birds.’

‘Do you want that flock of birds to stay away?’

‘Yes, Sir.’

‘Well then, go back to that forest grove. In the first part of the night, call out three times and say, “Listen to me, good birds. I want a feather from anyone roosting in this forest grove. Each one of you must give me a feather.” And in the middle and last part of the night do the same thing.’

The monk returned to that forest grove and did as instructed. That flock of birds thought, ‘The monk is asking for a feather; he wants a feather,’ and they left that grove and never returned. One will be disliked even by animals, monks, for begging and asking, let alone by human beings.

“The father of Raṭṭhapāla, monks, once spoke to his son with this verse:

‘All these people, Raṭṭhāpāla, Who come to me and beg—I don’t even know them. So why don’t *you* beg from me?’

‘The beggar is disliked, And so is one who doesn’t give when asked. That’s why I do not beg from you; Please don’t hate me for this.’

If the gentleman Raṭṭhapāla could say this to his own father, how much more can one person to another.

It’s hard, monks, for householders to acquire and protect their possessions. And still, foolish men, you kept on begging and asking for all sorts of things. This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

‘When a monk, by means of begging, builds a hut without a sponsoring owner and intended for himself, it is to be no more than twelve standard handspans long and seven wide inside. He must have monks approve a site where no harm will be done and which has space on all sides. If a monk, by means of begging, builds a hut on a site where harm will be done and which lacks space on all sides, or he does not have monks approve the site, or he exceeds the right size, he commits an offense entailing suspension.’”

Definitions

By means of begging:

having himself begged for a man, a servant, an ox, a cart, a machete, a hatchet, an ax, a spade, a chisel; creepers, bamboo, reed, grass, clay.

A hut:

plastered inside or plastered outside or plastered both inside and outside.

Builds:

building it himself or having it built.

Without a sponsoring owner:

there is no other owner, either a woman or a man, either a lay person or one gone forth.

Intended for himself:

for his own use.

It is to be no more than twelve standard handspans long:
measured outside.

And seven wide inside:

measured inside.

He must have monks approve a site:

The monk who wants to build a hut should clear a site. He should then approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

“Venerables, I want to build a hut by means of begging, without a sponsoring owner and intended for myself. I request the Sangha to inspect the site for that hut.”

He should make his request a second and a third time. If the whole Sangha is able to inspect the site, they should all go. If the whole Sangha is not able to inspect the site,

then those monks there who are competent and capable—who know where harm will be done and where no harm will be done, who know what is meant by space on all sides and a lack of space on all sides—should be asked and then appointed.

“And, monks, they should be appointed like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen Monk so-and-so wants to build a hut by means of begging, without a sponsoring owner and intended for himself. He is requesting the Sangha to inspect the site for that hut. If it seems appropriate to the Sangha, the Sangha should appoint monk so-and-so and monk so-and-so to inspect the site for the hut of monk so-and-so. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monk so-and-so wants to build a hut by means of begging, without a sponsoring owner and intended for himself. He is requesting the Sangha to inspect the site for that hut. The Sangha appoints monk so-and-so and monk so-and-so to inspect the site for the hut of monk so-and-so. Any monk who approves of appointing monk so-and-so and monk so-and-so to inspect the site for the hut of monk so-and-so should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so and monk so-and-so to inspect the site for the hut of monk so-and-so. The Sangha approves and is therefore silent. I will remember it thus.’

The appointed monks should go and inspect the site for the hut to find out if any harm will be done and if it has space on all sides. If harm will be done or it lacks space on all sides, they should say, 'Don't build here.' If no harm will be done and it has space on all sides, they should inform the Sangha: 'No harm will be done and it has space on all sides.' The monk who wants to build the hut should then approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'Venerables, I wish to build a hut by means of begging, without a sponsoring owner and intended for myself. I request the Sangha to approve the site for the hut.'

He should make his request a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. Monk so-and-so wants to build a hut by means of begging, without a sponsoring owner and intended for himself. He is requesting the Sangha to approve the site for that hut. If it seems appropriate to the Sangha, the Sangha should approve the site for the hut of monk-so-and-so. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monk so-and-so wants to build a hut by means of begging, without a sponsoring owner and intended for himself. He is requesting the Sangha to approve the site for that hut. The Sangha approves the site for the hut of monk so-and-so. Any monk who approves of approving the site for the hut of monk-so-and-so should remain silent. Any monk who doesn't approve should speak up.

The Sangha has approved the site for the hut of monk so-and-so . The Sangha approves and is therefore silent. I will remember it thus.’”

Where harm will be done:

it is the abode of ants, termites, rats, snakes, scorpions, centipedes, elephants, horses, lions, tigers, leopards, bears, or hyenas, or any other animal; or it is bordering on a field of grain, a field of vegetables, a place of slaughter, a place of execution, a charnel ground, a park, a royal property, an elephant stable, a horse stable, a prison, a bar, a slaughterhouse, a street, a crossroads, a public meeting hall, or a cul-de-sac— this is called “where harm will be done”.

Which lacks space on all sides:

it is not possible to go around it with a yoked cart, or to go all the way around it with a ladder—this is called “which lacks space on all sides”.

Where no harm will be done:

it is not the abode of ants, termites, rats, snakes, scorpions, centipedes ... it is not bordering on ... a cul-de-sac—this is called “where no harm will be done”.

Which has space on all sides:

it is possible to go around it with a yoked cart, or to go all the way around it with a ladder—this is called “which has space on all sides”.

By means of begging:

having himself begged for a man, a servant ... clay.

A hut:

plastered inside or plastered outside or plastered both inside and outside.

Builds:

building it himself or having it built.

Or he does not have monks approve the site, or he exceeds the right size:

if the site for the hut has not been approved through a legal procedure consisting of one motion and three announcements, or if he builds a hut or has one built that exceeds the allowable length or breadth even by the width of a hair, then for the effort there is an act of wrong conduct. When one piece is left to complete the hut, he commits a serious offense. When the last piece is finished, he commits an offense entailing suspension.

He commits an offense entailing suspension:

... Therefore, too, it is called “an offense entailing suspension”.

Permutations

Permutations part 1

Building oneself

If a monk builds a hut whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. If a monk builds a hut whose site has not been approved, where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a hut whose site has not been approved, where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a hut whose site has not been approved, where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

If a monk builds a hut whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. If a monk builds a hut whose site has been approved, where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. If a monk builds a hut whose site has been approved, where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. If a monk builds a hut whose site has been approved, where no harm will be done, and which has space on all sides, there is no offense.

If a monk builds a hut which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. If a monk builds a hut which exceeds the right size, where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a hut which exceeds the right size, where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a hut which exceeds the right size, where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

If a monk builds a hut which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. If a monk builds a hut which is the right size, where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. If a monk builds a hut which is the right size, where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. If a monk builds a hut which is the right size, where no harm will be done, and which has space on all sides, there is no offense.

If a monk builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits two offenses entailing suspension and two offenses of wrong conduct. If a monk builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, but which has space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct. If a monk builds a hut whose site has not been approved, which exceeds the right size, where no harm will be done, but

which lacks space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct. If a monk builds a hut whose site has not been approved, which exceeds the right size, where no harm will be done, and which has space on all sides, he commits two offenses entailing suspension.

If a monk builds a hut whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. If a monk builds a hut whose site has been approved, which is the right size, where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. If a monk builds a hut whose site has been approved, which is the right size, where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. If a monk builds a hut whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides, there is no offense.

Appointing someone else to build

A monk appoints someone to build him a hut. If they build one whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

A monk appoints someone to build him a hut. If they build one whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

A monk appoints someone to build him a hut. If they build one which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

A monk appoints someone to build him a hut. If they build one which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

A monk appoints someone to build him a hut. If they build one whose site has not been approved, which exceeds the

right size, where harm will be done, and which lacks space on all sides, he commits two offenses entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits two offenses entailing suspension.

A monk appoints someone to build him a hut. If they build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

Departing without informing of the proper building procedure

A monk appoints someone to build him a hut and then departs, but he does not tell them to build one whose site has been approved, where no harm will be done, and which has space on all sides. If they build one whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no

harm will be done, and which has space on all sides, he commits one offense entailing suspension.

A monk appoints someone to build him a hut and then departs, but he does not tell them to build one whose site has been approved, where no harm will be done, and which has space on all sides. If they build one whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

A monk appoints someone to build him a hut and then departs, but he does not tell them to build one which is the right size, where no harm will be done, and which has space on all sides. If they build one which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

A monk appoints someone to build him a hut and then departs, but he does not tell them to build one which is the right size, where no harm will be done, and which has space on all sides. If they build one which is the right size, where

harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

A monk appoints someone to build him a hut and then departs, but he does not tell them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides. If they build one whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits two offenses entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits two offenses entailing suspension.

A monk appoints someone to build him a hut and then departs, but he does not tell them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides. If they build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one

offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

Departing and then hearing about wrong building procedure

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has not been approved, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has not been approved, where harm will be done, but which has space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved and where no harm will be done. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has not been approved, where no harm will be done, but which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved and which has space on all

sides. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has not been approved, where no harm will be done, and which has space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has been approved, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done and which has space on all sides. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has been approved, where harm will be done, but which has space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has been approved, where no harm will be done, but which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one which has space on all sides. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, where no harm will be done, and which has space on all sides, and they do build one whose site has been approved, where no harm will be done, and which has space on all sides. There is no offense.

A monk appoints someone to build him a hut and then departs. He tells them to build one which is the right size, where no harm will be done, and which has space on all sides, but they build one which exceeds the right size, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one which is the right size, where no harm will be done, and which has space on all sides. ... telling them to build one which is the right size and where no harm will be done. ... telling them to build one which is the right size and which has space on all sides. ... telling them to build one which is the right size. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut and then departs. He tells them to build one which is the right size, where no harm will be done, and which has space on all

sides, but they build one which is the right size, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done and which has space on all sides. ... telling them to build one where no harm will be done. ... telling them to build one which has space on all sides. ... There is no offense.

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides, but they build one whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides. ... telling them to build one whose site has been approved, which is the right size, and where no harm will be done. ... telling them to build one whose site has been approved, which is the right size, and which has space on all sides. ... telling them to build one whose site has been approved and which is the right size. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides, but they build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done and which has space on all sides. ... telling them to

build one where no harm will be done. ... telling them to build one which has space on all sides. ... There is no offense.

Offenses for appointed builders

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, where no harm will be done, and which has space on all sides. If they build one whose site has not been approved, where harm will be done, and which lacks space on all sides, the builders commit three offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit two offenses of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where no harm will be done, and which has space on all sides, the builders commit one offense of wrong conduct.

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, where no harm will be done, and which has space on all sides. If they build one whose site has been approved, where harm will be done, and which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

A monk appoints someone to build him a hut and then departs. He tells them to build one which is the right size,

where no harm will be done, and which has space on all sides. If they build one which exceeds the right size, where harm will be done, and which lacks space on all sides, the builders commit three offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit two offenses of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where no harm will be done, and which has space on all sides, the builders commit one offense of wrong conduct.

A monk appoints someone to build him a hut and then departs. He tells them to build one which is the right size, where no harm will be done, and which has space on all sides. If they build one which is the right size, where harm will be done, and which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides. If they build one whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides, the builders commit four offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit three offenses of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit three offenses of wrong conduct.

... where no harm will be done, and which has space on all sides, the builders commit two offenses of wrong conduct.

A monk appoints someone to build him a hut and then departs. He tells them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides. If they build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

Unfinished when he returns

A monk appoints someone to build him a hut and then departs. They build one whose site has not been approved, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he does not give it to someone else, or does not demolish and rebuild it, he commits one offense entailing suspension and two offenses of wrong conduct.

A monk appoints someone to build him a hut and then departs. They build one whose site has not been approved, where harm will be done, but which has space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he does not give it to someone else, or does not demolish and rebuild it, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be

done, but which lacks space on all sides. ... he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides. ... he commits one offense entailing suspension.

A monk appoints someone to build him a hut and then departs. They build one whose site has been approved, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he does not give it to someone else, or does not demolish and rebuild it, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides. There is no offense.

A monk appoints someone to build him a hut and then departs. They build one which exceeds the right size, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he does not give it to someone else, or does not demolish and rebuild it, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides ... he commits one offense entailing suspension.

A monk appoints someone to build him a hut and then departs. They build one which is the right size, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he does not give it to someone else, or does not demolish and rebuild it, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides. There is no offense.

A monk appoints someone to build him a hut and then departs. They build one whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he does not give it to someone else, or does not demolish and rebuild it, he commits two offenses entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits two offenses entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits two offenses entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides ... he commits two offenses entailing suspension.

A monk appoints someone to build him a hut and then departs. They build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns,

that hut is to be given to someone else, or it is to be demolished and rebuilt. If he does not give it to someone else, or does not demolish and rebuild it, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits one offense of wrong conduct.

A monk appoints someone to build him a hut and then departs. They build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides. There is no offense.

Permutations part 2

If he finishes what he began himself, he commits an offense entailing suspension.

If he has others finish what he began himself, he commits an offense entailing suspension.

If he finishes himself what was begun by others, he commits an offense entailing suspension.

If he has others finish what was begun by others, he commits an offense entailing suspension.

Non-offenses

There is no offense: if it is a shelter; if it is a cave; if it is a grass hut; if it is built for someone else; if it is anything apart from a dwelling; if he is insane; if he is the first offender.

The training rule on building huts, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing suspension

7 Vihārakārasikkhāpada:

7. The training rule on building dwellings

Origin story

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, a householder who was a supporter of Venerable Channa said to him, "I'll have a dwelling built for you, Venerable, if you would find a site for it."

While Venerable Channa was clearing a site for that dwelling, he felled a tree that served as a shrine and was revered by village, town, district, and kingdom. People complained and criticized him, "How could the Sakyan monastics fell a tree that serves as a shrine and is revered by village, town, district, and kingdom? They are hurting one-sensed life."

The monks heard the criticism of those people, and the monks of few desires complained and criticized Venerable Channa in the same way.

After rebuking Venerable Channa in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Channa: "Is it true, Channa, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? People perceive trees as conscious. This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

‘When a monk builds a large dwelling with a sponsoring owner and intended for himself, he must have monks approve a site where no harm will be done and which has space on all sides. If a monk builds a large dwelling on a site where harm will be done and which lacks space on all sides, or he does not have monks approve the site, he commits an offense entailing suspension.’”

Definitions

A large dwelling:

one with a sponsoring owner is what is meant.

Dwelling:

plastered inside or plastered outside or plastered both inside and outside.

Builds:

building it himself or having it built.

With a sponsoring owner:

there is another owner, either a woman or a man, either a lay person or one gone forth.

Intended for himself:

for his own use.

He must have monks approve a site:

The monk who is building a dwelling should clear a site, then approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

“Venerables, I want to build a large dwelling with a sponsoring owner and intended for myself. I request the Sangha to inspect the site for the dwelling.”

He should make his request a second and a third time. If the whole Sangha is able to inspect the site, they should all go. If the whole Sangha is unable to inspect the site, then those monks there who are competent and capable—who know where harm will be done and where no harm will be done, and who understands the meaning of having space on all sides and lacking space on all sides—should be asked and then appointed.

“And, monks, they should be appointed like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. Monk so-and-so wants to build a large dwelling with a sponsoring owner and intended for himself. He is requesting the Sangha to inspect the site for that dwelling. If it seems appropriate to the Sangha, the Sangha should appoint monk so-and-so and monk so-and-so to inspect the site for the dwelling of monk-so-and-so. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monk so-and-so wants to build a large dwelling with a sponsoring owner and intended for himself. He is requesting the Sangha to inspect the site for that dwelling. The Sangha is appointing monk so-and-so and monk so-and-so to inspect the site for the dwelling of monk-so-and-so. Any monk who approves of appointing monk so-and-so and monk so-and-so to inspect the site for the dwelling of monk-so-and-so should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so and monk so-and-so to inspect the site for the dwelling of monk so-and-so. The Sangha approves and is therefore silent. I will remember it thus.’

The appointed monks should go and inspect the site for the dwelling to find out if any harm will be done and if it has space on all sides. If harm will be done and it lacks space on all sides, they should say, ‘Don’t build here.’ If no harm will be done and it has space on all sides, they should inform the Sangha: ‘No harm will be done and it has space on all sides.’ The monk who is building the dwelling should then approach the Sangha, put his

upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I want to build a large dwelling with a sponsoring owner and intended for myself. I request the Sangha to approve the site for the dwelling.’

He should make his request a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. Monk so-and-so wants to build a large dwelling with a sponsoring owner and intended for himself. He is requesting the Sangha to approve the site for the dwelling. If it seems appropriate to the Sangha, the Sangha should approve the site for the dwelling of monk-so-and-so. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monk so-and-so wants to build a large dwelling with a sponsoring owner and intended for himself. He is requesting the Sangha to approve the site for the dwelling. The Sangha approves the site for the dwelling of monk so-and-so. Any monk who agrees to approving the site for the dwelling of monk-so-and-so should remain silent. Any monk who doesn’t agree should speak up.

The Sangha has approved the site for the dwelling of monk so-and-so. The Sangha agrees and is therefore silent. I will remember it thus.’”

Where harm will be done:

it is the abode of ants, termites, rats, snakes, scorpions, centipedes, elephants, horses, lions, tigers, leopards, bears, or hyenas, or any other animal; or it is bordering

on a field of grain, a field of vegetables, a place of slaughter, a place of execution, a charnel ground, a park, a royal property, an elephant stable, a horse stable, a prison, a bar, a slaughterhouse, a street, a crossroads, a public meeting hall, or a cul-de-sac— this is called “where harm will be done”.

Which lacks space on all sides:

it is not possible to go around it with a yoked cart, or to go all the way around it with a ladder— this is called “which lacks space on all sides”.

Where no harm will be done:

it is not the abode of ants ... it is not bordering on ... a cul-de-sac— this is called “where no harm will be done”.

Which has space on all sides:

it is possible to go around it with a yoked cart, or to go all the way around it with a ladder— this is called “which has space on all sides”.

A large dwelling:

one with a sponsoring owner is what is meant.

Dwelling:

plastered inside or plastered outside or plastered both inside and outside.

Builds:

building it himself or having it built.

Or he does not have monks approve the site:

if the site has not been approved through a legal procedure consisting of one motion and three announcements, and he then builds a dwelling or has one built, then for the effort there is an act of wrong conduct. When one piece is left to complete the dwelling, he commits a serious offense. When the last piece is finished, he commits an offense entailing suspension.

He commits an offense entailing suspension:

... Therefore, too, it is called “an offense entailing suspension”.

Permutations

Permutations part 1

Building oneself

If a monk builds a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. If a monk builds a dwelling whose site has not been approved, where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a dwelling whose site has not been approved, where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a dwelling whose site has not been approved, where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

If a monk builds a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. If a monk builds a dwelling whose site has been approved, where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. If a monk builds a dwelling whose site has been approved, where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. If a monk builds a dwelling whose site has been approved, where no harm will be done, and which has space on all sides, there is no offense.

Appointing someone else to build

A monk appoints someone to build him a dwelling. If they build a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

A monk appoints someone to build him a dwelling. If they build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

Departing without informing of the proper building procedure

A monk appoints someone to build him a dwelling and then departs, but he does not tell them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides. If they build a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense

entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

A monk appoints someone to build him a dwelling and then departs, but he does not tell them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides. If they build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

Departing and then hearing about wrong building procedure

A monk appoints someone to build him a dwelling and then departs. He tells them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides, but they build a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides. ... whose site has been approved and where no harm will be done. ... whose site has been approved and which has space on all sides. ... whose site has been approved. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a dwelling and then departs. He tells them to build a dwelling whose site has

been approved, where no harm will be done, and which has space on all sides, but they build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done and which has space on all sides. ... (This section is to be expanded as in [Saṅghādisesa 6.](#)) ... where no harm will be done. ... which has space on all sides. ... There is no offense.

Offenses for appointed builders

A monk appoints someone to build him a dwelling and then departs. He tells them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides. If they build a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides, the builders commit three offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit two offenses of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where no harm will be done, and which has space on all sides, the builders commit one offense of wrong conduct.

A monk appoints someone to build him a dwelling and then departs. He tells them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides. If they build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit one offense of wrong

conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

Unfinished when he returns

A monk appoints someone to build him a dwelling and then departs. They build a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that dwelling is to be given to someone else, or it is to be demolished and rebuilt. If he does not give it to someone else, or does not demolish and rebuild it, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides ... he commits one offense entailing suspension.

A monk appoints someone to build him a dwelling and then departs. They build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that dwelling is to be given to someone else, or it is to be demolished and rebuilt. If he does not give it to someone else, or does not demolish and rebuild it, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides ... there is no offense.

Permutations part 2

If he finishes what he began himself, he commits an offense entailing suspension.

If he has others finish what he began himself, he commits an offense entailing suspension.

If he finishes himself what was begun by others, he commits an offense entailing suspension.

If he has others finish what was begun by others, he commits an offense entailing suspension.

Non-offenses

There is no offense: if it is a shelter, a cave, or a grass hut; if it is built for someone else; if it is anything apart from a dwelling; if he is insane; if he is the first offender.

The training rule on building dwellings, the seventh, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing suspension

8 Duṭṭhadosaśikkhāpada: 8. The training rule on anger

Origin story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, Venerable Dabba the Mallian realized perfection at the age of seven. He had achieved all there is to achieve by a disciple and had nothing further to do. Then, while reflecting in private, he thought, “How can I be of service to the Sangha?”

Why don't I assign the dwellings and designate the meals?”

In the evening Dabba came out of seclusion and went to the Buddha. He bowed, sat down, and said, “Venerable Sir, while I was reflecting in private, it occurred to me that I've achieved all there is to achieve by a disciple, and I was wondering how I could be of service to the Sangha. I thought, ‘Why don't I assign the dwellings and designate the meals?’”

“Good, good, Dabba, please do so.”

“Yes.”

Soon afterwards the Buddha gave a teaching and addressed the monks: “Monks, the Sangha should appoint Dabba the Mallian as the assigner of dwellings and the designator of meals. And he should be appointed like this. First Dabba should be asked. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, it should appoint Venerable Dabba the Mallian as assigner of dwellings and designator of meals. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints Venerable Dabba the Mallian as assigner of dwellings and designator of meals. Any monk who approves of appointing Venerable Dabba as assigner of dwellings and designator of meals should remain silent. Any monk who doesn't approve should speak up.

The Sangha has appointed Venerable Dabba the Mallian as assigner of dwellings and designator of meals. The Sangha approves and is therefore silent. I will remember it thus.'"

Dabba assigned dwellings to the monks according to their character. He assigned dwellings in the same place to those monks who were experts on the discourses, thinking, "They'll recite the discourses together." And he did likewise for the experts on the Monastic Law, thinking, "They'll discuss the Monastic Law;" for the expounders of the Teaching, thinking, "They'll discuss the Teaching;" for the meditators, thinking, "They won't disturb each other;" and for the gossips and the body-builders, thinking, "In this way even these venerables will be happy."

When monks arrived at night, he entered the fire element and assigned dwellings with the help of that light. Monks even arrived late on purpose, hoping to see the marvel of Dabba's supernormal powers.

They would approach Dabba and say, "Venerable Dabba, please assign us a dwelling."

"Where would you like to stay?"

They would intentionally suggest somewhere far away: "On the Vulture Peak," "At Robbers' Cliff," "On Black Rock on the slope of Mount Isigili," "In the Sattapaṇṇi Cave on the slope of Mount Vebhāra," "In Cool Grove on the hill at the Snake's Pool," "At Gotamaka Gorge," "At Tinduka Gorge," "At Tapoda

Gorge,” “In Tapoda Park,” “In Jīvaka’s Mango Grove,” “In the deer park at Maddakucchi.”

Dabba then entered the fire element, and with his finger glowing, he walked in front of those monks. They followed behind him with the help of that light. And he would assign them dwellings: “This is the bed, this the bench, this the mattress, this the pillow, this the place for defecating, this the place for urinating, this the water for drinking, this the water for washing, this the walking stick; these are the Sangha’s agreements concerning the right time to enter and the right time to leave.” Dabba then returned to the Bamboo Grove.

At that time the monks Mettiya and Bhūmajaka were only newly ordained. They had little merit, getting inferior dwellings and meals. The people of Rājagaha were keen to give specially prepared almsfood to the senior monks— ghee, oil, and special curries— but to the monks Mettiya and Bhūmajaka they gave ordinary food of porridge and broken rice.

After the meal, when they had returned from almsround, they asked the senior monks, “What did you get at the dining hall?”

Some said, “We got ghee, oil, and special curries.”

But the monks Mettiya and Bhūmajaka said, “We didn’t get anything except ordinary food of porridge and broken rice.”

At that time there was a householder who gave a regular meal of fine food to four monks. He made his offering in the dining hall together with his wives and children. Some of them offered rice, some bean curry, some oil, and some special curries.

On one occasion the meal to be given by this householder on the following day had been designated to the monks Mettiya and Bhūmajaka. Just then that householder went to the monastery on some business. He approached Dabba, bowed, and sat down. And Dabba instructed, inspired, and gladdened him with a teaching. After the talk, he asked Dabba, “Sir, who has been designated to receive tomorrow’s meal in our house?”

“Mettiya and Bhūmajaka.”

He was disappointed, and thought, “Why should bad monks eat in our house?” After returning to his house, he told a female slave, “For those who are coming for tomorrow’s meal, prepare seats at the gateway and serve them broken rice and porridge.”

“Yes, sir.”

The monks Mettiya and Bhūmajaka said to each other, “Yesterday we were designated a meal from that householder who offers fine food. Tomorrow he’ll serve us together with his wives and children. Some of them will offer us rice, some bean curry, some oil, and some special curries.” And because they were excited, they did not sleep properly that night.

The following morning they robed up, took their bowls and robes, and went to the house of that householder. When the female slave saw them coming, she prepared seats at the gateway and said to them, “Please sit, Venerables.”

They thought, “The meal can’t be ready, since we’re given seats at the gateway.”

She then brought them broken rice and porridge, and said, “Eat, Sirs.”

“But, Sister, we’ve come for the regular meal.”

“I know. But yesterday I was told by the head of the household to serve you like this. Please eat.”

They said to each other, “Yesterday this householder came to the monastery and spoke with Dabba. Dabba must be responsible for this split between the householder and us.” And because they were dejected, they did not eat as much as they had intended. After the meal they returned to the monastery, put their bowls and robes away, and squatted on their heels outside the monastery gateway, using their upper robe as a back-and-knee strap. They were silent and humiliated, their shoulders drooping and their heads down, glum and speechless.

Just then the nun Mettiyā came to them and said, “My respectful greetings to you, Venerables.” But they did not respond. A second time and a third time she said the same thing, but they still did not respond.

“Have I done something wrong? Why don’t you respond?”

“It’s because we’ve been badly treated by Dabba the Mallian, and you’re not taking an interest.”

“But what can I do?”

“If you like, you could make the Buddha expel Dabba.”

“And how can I do that?”

“Go to the Buddha and say, ‘Venerable Sir, this isn’t proper or appropriate. There’s fear, distress, and oppression in this district, where none of these should exist. From where one would expect security, there’s insecurity. It’s as if water is burning. Venerable Dabba the Mallian has raped me.’”

Saying, "Alright, Venerables," she went to the Buddha, bowed, and then repeated what she had been told to say.

Soon afterwards the Buddha had the Sangha gathered and questioned Dabba: "Dabba, do you remember doing as the nun Mettiyā says?"

"Venerable Sir, you know what I'm like."

A second and a third time the Buddha asked the same question and got the same response. He then said, "Dabba, the Dabbas don't give such evasive answers. If it was done by you, say so; if it wasn't, then say that."

"Since I was born, Sir, I don't recall having sexual intercourse even in a dream, let alone when awake."

The Buddha addressed the monks: "Well then, monks, expel the nun Mettiyā, and call these monks to account." The Buddha then got up from his seat and entered his dwelling.

When the monks had expelled the nun Mettiyā, the monks Mettiya and Bhūmajaka said to them, "Don't expel the nun Mettiyā; she's done nothing wrong. She was urged on by us. We were angry and displeased, and trying to get Dabba to leave the monastic life."

"But did you groundlessly charge Venerable Dabba with an offense entailing expulsion?"

"Yes."

The monks of few desires complained and criticized them, "How could the monks Mettiya and Bhūmajaka groundlessly charge Venerable Dabba with an offense entailing expulsion?"

They rebuked those monks in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned those monks: “Is it true, monks, that you did this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk who is angry and displeased groundlessly charges a monk with an offense entailing expulsion, aiming to make him leave the monastic life, and then after some time, whether he is questioned or not, it is clear that the legal issue is groundless, and he admits to his ill will, he commits an offense entailing suspension.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A monk:

another monk.

Angry:

upset, dissatisfied, discontent, having hatred, hostile.

Displeased:

because of that upset, that ill will, that dissatisfaction, and that discontent, he is displeased.

Groundlessly:

not seen, not heard, not suspected.

With an offense entailing expulsion:

With one of the four.

Charges:

accuses him or has him accused.

To make him leave the monastic life:

to make him leave the monkhood, leave the state of a monastic, leave his morality, leave the virtue of monasticism.

And then after some time:

the moment, the instant, the second after he has laid the charge.

He is questioned:

he is questioned about the grounds of his charge.

Not:

he is not spoken to by anyone.

The legal issue:

there are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

And he admits to his ill will:

“What I said was empty,” “What I said was false,” “What I said was unreal,” “I said it without knowing.”

He commits an offense entailing suspension:

... Therefore, too, it is called “an offense entailing suspension”.

Permutations

Permutations part 1

Doing the accusing oneself

Although he has not seen it, he accuses someone of having committed an offense entailing expulsion: “I’ve seen that you’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha.” For each statement, he commits an offense entailing suspension.

Although he has not heard it, he accuses someone of having committed an offense entailing expulsion: “I’ve heard that you’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha.” For each statement, he commits an offense entailing suspension.

Although he does not suspect it, he accuses someone of having committed an offense entailing expulsion: “I suspect that you’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha.” For each statement, he commits an offense entailing suspension.

Although he has not seen it, he accuses someone of having committed an offense entailing expulsion: “I’ve seen and I’ve heard that you’ve committed an offense entailing

expulsion. You're not a monastic ...” For each statement, he commits an offense entailing suspension.

Although he has not seen it, he accuses someone of having committed an offense entailing expulsion: “I've seen and I suspect that you've committed an offense entailing expulsion. You're not a monastic ...” For each statement, he commits an offense entailing suspension.

Although he has not seen it, he accuses someone of having committed an offense entailing expulsion: “I've seen and I've heard and I suspect that you've committed an offense entailing expulsion. You're not a monastic ...” For each statement, he commits an offense entailing suspension.

Although he has not heard it, he accuses someone of having committed an offense entailing expulsion: “I've heard and I suspect ...” ... “I've heard and I've seen ...” ... “I've heard and I suspect and I've seen that you've committed an offense entailing expulsion. You're not a monastic ...” For each statement, he commits an offense entailing suspension.

Although he does not suspect it, he accuses someone of having committed an offense entailing expulsion: “I suspect and I've seen ...” ... “I suspect and I've heard ...” ... “I suspect and I've seen and I've heard that you've committed an offense entailing expulsion. You're not a monastic ...” For each statement, he commits an offense entailing suspension.

He has seen that someone has committed an offense entailing expulsion, but he accuses him like this: “I've heard that you've committed an offense entailing expulsion. You're

not a monastic ...” For each statement, he commits an offense entailing suspension.

He has seen that someone has committed an offense entailing expulsion, but he accuses him like this: “I suspect that you’ve committed an offense entailing expulsion ...” ... “I’ve heard and I suspect that you’ve committed an offense entailing expulsion. You’re not a monastic ...” For each statement, he commits an offense entailing suspension.

He has heard that someone has committed an offense entailing expulsion, but he accuses him like this: “I suspect that you’ve committed an offense entailing expulsion ...” ... “I’ve seen that you’ve committed an offense entailing expulsion ...” ... “I suspect and I’ve seen that you’ve committed an offense entailing expulsion. You’re not a monastic ...” For each statement, he commits an offense entailing suspension.

He suspects that someone has committing an offense entailing expulsion, but he accuses him like this: “I’ve seen that you’ve committed an offense entailing expulsion ...” ... “I’ve heard that you’ve committed an offense entailing expulsion ...” ... “I’ve seen and I’ve heard that you’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. ...” For each statement, he commits an offense entailing suspension.

He has seen someone committing an offense entailing expulsion, but he is unsure of what he has seen, he does not believe what he has seen, he does not remember what he has seen, he is confused about what he has seen ... he is unsure of what he has heard, he does not believe what he has heard, he does not remember what he has heard, he is confused about what he has heard ... he is unsure of what

he suspects, he does not believe what he suspects, he does not remember what he suspects, he is confused about what he suspects. If he then accuses him like this: “I suspect and I’ve seen ...” ... “I suspect and I’ve heard ...” ... “I suspect and I’ve seen and I’ve heard that you’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha.” For each statement, he commits an offense entailing suspension.

Getting someone else to do the accusing

Although he has not seen it, he has someone accused of having committed an offense entailing expulsion: “You’ve been seen. You’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha.” For each statement, he commits an offense entailing suspension.

Although he has not heard it ... Although he does not suspect it, he has someone accused of having committed an offense entailing expulsion: “You’re suspected. You’ve committed an offense entailing expulsion. ...” For each statement, he commits an offense entailing suspension.

Although he has not seen it, he has someone accused of having committed an offense entailing expulsion: “You’ve been seen and you’ve been heard ...” ... “You’ve been seen and you’re suspected ...” ... “You’ve been seen and you’ve been heard and you’re suspected. You’ve committed an offense entailing expulsion ...” ... Although he has not heard it ... Although he does not suspect it, he has someone accused of having committed an offense entailing expulsion:

“You’re suspected and you’ve been seen ...” ... “You’re suspected and you’ve been heard ...” ... “You’re suspected and you’ve been seen and you’ve been heard. You’ve committed an offense entailing expulsion. You’re not a monastic ...” For each statement, he commits an offense entailing suspension.

He has seen that someone has committed an offense entailing expulsion, but he has him accused like this: “You’ve been heard ...” ... but he has him accused like this: “You’re suspected ...” ... but he has him accused like this: “You’ve been heard and you’re suspected. You’ve committed an offense entailing expulsion. You’re not a monastic ...” For each statement, he commits an offense entailing suspension.

He has heard that someone has committed an offense entailing expulsion ... He suspects that someone has committed an offense entailing expulsion, but he has him accused like this: “You’ve been seen ...” ... but he has him accused like this: “You’ve been heard ...” ... but he has him accused like this: “You’ve been seen and you’ve been heard. You’ve committed an offense entailing expulsion. You’re not a monastic ...” For each statement, he commits an offense entailing suspension.

He has seen that someone has committed an offense entailing expulsion, but he is unsure of what he has seen, he does not believe what he has seen, he does not remember what he has seen, he is confused about what he has seen ... he is unsure of what he has heard, he does not believe what he has heard, he does not remember what he has heard, he is confused about what he has heard ... he is unsure of what he suspects, he does not believe what he suspects, he does

not remember what he suspects, he is confused about what he suspects. If he then has him accused like this: “You’re suspected and you’ve been seen ...” ... he is confused about what he suspects. If he then has him accused like this: “You’re suspected and you’ve been heard ...” ... he is confused about what he suspects. If he then has him accused like this: “You’re suspected and you’ve been seen and you’ve been heard. You’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha.” For each statement, he commits an offense entailing suspension.

Permutations part 2

Summary

Someone is impure, but viewed as pure; someone is pure, but viewed as impure; someone is impure and viewed as impure; someone is pure and viewed as pure.

Exposition

Impure but viewed as pure

An impure person has committed an offense entailing expulsion. If one views him as pure, but then, without having gotten his permission, speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct.

An impure person has committed an offense entailing expulsion. If one views him as pure, but then, having gotten

his permission, speaks with the aim of making him leave the monastic life, one commits an offense entailing suspension.

An impure person has committed an offense entailing expulsion. If one views him as pure, but then, without having gotten his permission, speaks with the aim of abusing him, one commits one offense for abusive speech and one offense of wrong conduct.

An impure person has committed an offense entailing expulsion. If one views him as pure, but then, having gotten his permission, speaks with the aim of abusing him, one commits an offense for abusive speech.

Pure but viewed as impure

A pure person has not committed an offense entailing expulsion. If one views him as impure, and then, without having gotten his permission, speaks with the aim of making him leave the monastic life, one commits an offense of wrong conduct.

A pure person has not committed an offense entailing expulsion. If one views him as impure, and then, having gotten his permission, speaks with the aim of making him leave the monastic life, there is no offense.

A pure person has not committed an offense entailing expulsion. If one views him as impure, and then, without having gotten his permission, speaks with the aim of abusing him, one commits one offense for abusive speech and one offense of wrong conduct.

A pure person has not committed an offense entailing expulsion. If one views him as impure, then, having gotten

his permission, speaks with the aim of abusing him, one commits an offense for abusive speech.

Impure and viewed as impure

An impure person has committed an offense entailing expulsion. If one views him as impure, and then, without having gotten his permission, speaks with the aim of making him leave the monastic life, one commits an offense of wrong conduct.

An impure person has committed an offense entailing expulsion. If one views him as impure, and then, having gotten his permission, speaks with the aim of making him leave the monastic life, there is no offense.

An impure person has committed an offense entailing expulsion. If one views him as impure, and then, without having gotten his permission, speaks with the aim of abusing him, one commits one offense for abusive speech and one offense of wrong conduct.

An impure person has committed an offense entailing expulsion. If one views him as impure, and then, having gotten his permission, speaks with the aim of abusing him, one commits an offense for abusive speech.

Pure and viewed as pure

A pure person has not committed an offense entailing expulsion. If one views him as pure, but then, without having gotten his permission, speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct.

A pure person has not committed an offense entailing expulsion. If one views him as pure, but then, having gotten his permission, speaks with the aim of making him leave the monastic life, one commits an offense entailing suspension.

A pure person has not committed an offense entailing expulsion. If one views him as pure, but then, without having gotten his permission, speaks with the aim of abusing him, one commits one offense for abusive speech and one offense of wrong conduct.

A pure person has not committed an offense entailing expulsion. If one views him as pure, but then, having gotten his permission, speaks with the aim of abusing him, one commits an offense for abusive speech.

Non-offenses

There is no offense: if he views a pure person as impure; if he views an impure person as impure; if he is insane; if he is the first offender.

The training rule on groundless, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing suspension

9

**Dutiyaduṭṭhadosasikkhāpa
da: 9. The second training
rule on anger**

Origin story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the monks Mettiya and Bhūmajaka were descending from the Vulture Peak when they saw two goats copulating. They said to each other, “Let’s give the he-goat the name Dabba the Mallian and the she-goat the name Mettiyā the nun. We can then say, ‘Previously we spoke of what we had heard, but now we’ve seen Dabba copulating with the nun Mettiyā.’” They then gave them those names and told the monks, “Previously we spoke of what we had heard, but now we’ve seen Dabba copulating with the nun Mettiyā.”

The monks replied, “Don’t say such things. Venerable Dabba wouldn’t do that.”

The monks told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned Dabba: “Dabba, do you remember doing as these monks say?”

“Venerable Sir, you know what I’m like.”

A second and a third time the Buddha asked the same question and got the same response. He then said, “Dabba, the Dabbas don’t give such evasive answers. If it was done by you, say so; if it wasn’t done by you, then say that.”

“Since I was born, Sir, I don’t recall having sexual intercourse even in a dream, let alone when awake.”

“Well then, monks, call those monks to account.” And the Buddha got up from his seat and entered his dwelling.

The monks then questioned Mettiya and Bhūmajaka, who told them what had happened. The monks said, “So did you charge Venerable Dabba with an offense entailing expulsion, using an unrelated legal issue as a pretext?”

“Yes.”

The monks of few desires complained and criticized them, “How could Mettiya and Bhūmajaka charge Venerable Dabba with an offense entailing expulsion, using an unrelated legal issue as a pretext?”

They rebuked those monks in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned those monks: “Is it true, monks, that you did this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk who is angry and displeased, uses an unrelated legal issue as a pretext to charge a monk with an offense entailing expulsion, aiming to make him leave the monastic life, and then after some time, whether he is questioned or not, it is clear that the legal issue is unrelated and was used as a pretext, and he admits to his ill will, he commits an offense entailing suspension.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A monk:

another monk.

Angry:

upset, dissatisfied, discontent, having hatred, hostile.

Displeased:

because of that upset, that ill will, that dissatisfaction, and that discontent, he is displeased.

An unrelated legal issue:

It is either unrelated in regard to offenses or unrelated in regard to legal issues.

How is a legal issue unrelated to a legal issue? A legal issue arising from a dispute is unrelated to a legal issue arising from an accusation, a legal issue arising from an offense, and a legal issue arising from business. A legal issue arising from an accusation is unrelated to a legal issue arising from an offense, a legal issue arising from business, and a legal issue arising from a dispute. A legal issue arising from an offense is unrelated to a legal issue arising from business, a legal issue arising from a dispute, and a legal issue arising from an accusation. A legal issue arising from business is unrelated to a legal issue arising from a dispute, a legal issue arising from

an accusation, and a legal issue arising from an offense. It is in this way that a legal issue is unrelated to a legal issue.

How is a legal issue related to a legal issue? A legal issue arising from a dispute is related to a legal issue arising from a dispute. A legal issue arising from an accusation is related to a legal issue arising from an accusation. A legal issue arising from an offense may be either related or unrelated to a legal issue arising from an offense.

How is a legal issue arising from an offense unrelated to a legal issue arising from an offense? An offense entailing expulsion in regard to sexual intercourse is unrelated to an offense entailing expulsion in regard to stealing, an offense entailing expulsion in regard to a human being, and an offense entailing expulsion in regard to a superhuman quality. An offense entailing expulsion in regard to stealing is unrelated to an offense entailing expulsion in regard to a human being, an offense entailing expulsion in regard to a superhuman quality, and an offense entailing expulsion in regard to sexual intercourse. An offense entailing expulsion in regard to a human being is unrelated to an offense entailing expulsion in regard to a superhuman quality, an offense entailing expulsion in regard to sexual intercourse, and an offense entailing expulsion in regard to stealing. An offense entailing expulsion in regard to a superhuman quality is unrelated to an offense entailing expulsion in regard to sexual intercourse, an offense entailing expulsion in regard to stealing, and an offense entailing expulsion in regard to a human being. It is in this way that a legal issue arising from an offense is unrelated to a legal issue arising from an offense.

How is a legal issue arising from an offense related to a legal issue arising from an offense? An offense entailing expulsion in regard to sexual intercourse is related to an offense entailing expulsion in regard to sexual intercourse. An offense entailing expulsion in regard to stealing is related to an offense entailing expulsion in regard to stealing. An offense entailing expulsion in regard to a human being is related to an offense entailing expulsion in regard to a human being. An offense entailing expulsion in regard to a superhuman quality is related to an offense entailing expulsion in regard to a superhuman quality. It is in this way that a legal issue arising from an offense is related to a legal issue arising from an offense.

A legal issue arising from business is related to a legal issue arising from business. It is in this way that a legal issue is related to a legal issue.

Uses as a pretext:

A pretext: there are ten kinds of pretext—the pretext of caste, the pretext of name, the pretext of family, the pretext of characteristic, the pretext of offense, the pretext of almsbowl, the pretext of robe, the pretext of preceptor, the pretext of teacher, the pretext of dwelling.

1. The pretext of caste: a monk sees an aristocrat committing an offense entailing expulsion. If he then accuses another aristocrat, saying, “I’ve seen an aristocrat. You’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from

the legal procedures of the Sangha,” he commits an offense entailing suspension for each statement.

2. A monk sees a brahmin ... A monk sees a merchant ... A monk sees a worker committing an offense entailing expulsion. If he then accuses another worker, saying, “I’ve seen a worker. You’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. ...” he commits an offense entailing suspension for each statement.
3. The pretext of name: a monk sees someone whose name is Buddharakkhita ... Dhammarakkhita ... Saṅgharakkhita committing an offense entailing expulsion. If he then accuses another person called Saṅgharakkhita, saying, “I’ve seen Saṅgharakkhita. You’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. ...” he commits an offense entailing suspension for each statement.
4. The pretext of family: a monk sees someone whose family name is Gotama ... Moggallāna ... Kaccāyana ... Vāsiṭṭha committing an offense entailing expulsion. If he then accuses another person called Vāsiṭṭha, saying, “I’ve seen Vāsiṭṭha. You’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. ...” he commits an offense entailing suspension for each statement.
5. The pretext of characteristic: a monk sees someone tall ... short ... dark-skinned ... light-skinned committing an offense entailing expulsion. If he then accuses another light-skinned person, saying, “I’ve seen a light-skinned person. You’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. ...” he commits an offense entailing suspension for each statement.
6. The pretext of offense: a monk sees someone committing a light offense. If he then accuses him of

- an offense entailing expulsion, saying, “You’re not an ascetic, not a Sakyan monastic. ...” he commits an offense entailing suspension for each statement.
7. The pretext of almsbowl: a monk sees someone carrying a iron bowl ... a black clay bowl ... an ordinary clay bowl committing an offense entailing expulsion. If he then accuses another person carrying an ordinary clay bowl, saying, “I’ve seen someone carrying an ordinary clay bowl. You’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. ...” he commits an offense entailing suspension for each statement.
 8. The pretext of robe: a monk sees a rag-robe wearer ... wearing robes given by householders committing an offense entailing expulsion. If he then accuses another person wearing robes given by householders, saying, “I’ve seen someone wearing robes given by householders. You’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. ...” he commits an offense entailing suspension for each statement.
 9. The pretext of preceptor: a monk sees a student of so-and-so committing an offense entailing expulsion. If he then accuses another student of that person, saying, “I’ve seen the student of so-and-so. You’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. ...” he commits an offense entailing suspension for each statement.
 10. The pretext of teacher: a monk sees a pupil of so-and-so committing an offense entailing expulsion. If he then accuses another pupil of that person, saying, “I’ve seen the pupil of so-and-so. You’ve committed an offense entailing expulsion. You’re not an ascetic, not a Sakyan monastic. ...” he commits an offense entailing suspension for each statement.

11. The pretext of dwelling: a monk sees one who dwells in such-and-such a dwelling committing an offense entailing expulsion. If he then accuses someone else who dwells in that dwelling, saying, "I've seen one who dwells in such-and-such a dwelling. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha," he commits an offense entailing suspension for each statement.

With an offense entailing expulsion:

with one of the four.

Charges:

accuses him or has him accused.

To make him leave the monastic life:

to make him leave the monkhood, leave the state of a monastic, leave his morality, leave the virtue of monasticism.

And then after some time:

the moment, the instant, the second after he has laid the charge.

He is questioned:

he is questioned about the grounds of his charge.

Not:

he is not spoken to by anyone.

The legal issue:

there are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

Was used as a pretext:

he has used a certain pretext among those listed above.

And he admits to his ill will:

"What I said was empty," "What I said was false," "What I said was unreal," "I said it without knowing."

He commits an offense entailing suspension:
... Therefore, too, it is called “an offense entailing suspension”.

Permutations

Doing the accusing oneself

A monk sees a second monk committing an offense entailing suspension, and the first monk regards it as an offense entailing suspension. If he then accuses him of an offense entailing expulsion, saying, “You’re not an ascetic, not a Sakyan monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha,” thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

A monk sees a second monk committing an offense entailing suspension, but the first monk regards it as a serious offense ... but the first monk regards it as an offense entailing confession ... but the first monk regards it as an offense entailing acknowledgment ... but the first monk regards it as an offense of wrong conduct ... but the first monk regards it as an offense of wrong speech. If he then accuses him of an offense entailing expulsion, saying, “You’re not a monastic ...” thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

A monk sees a second monk committing a serious offense, and the first monk regards it as a serious offense ... but the first monk regards it as a offense entailing confession ... but the first monk regards it as an offense entailing acknowledgment ... but the first monk regards it as an offense of wrong conduct ... but the first monk regards it as an offense of wrong speech ... but the first monk regards it as an offense entailing suspension. If he then accuses him of an offense entailing expulsion, saying, “You’re not a

monastic ...” thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

A monk sees a second monk committing an offense entailing confession ... an offense entailing acknowledgment ... an offense of wrong conduct ... an offense of wrong speech, and the first monk regards it as an offense of wrong speech ... but the first monk regards it as an offense entailing suspension ... but the first monk regards it as a serious offense ... but the first monk regards it as an offense entailing confession ... but the first monk regards it as an offense entailing acknowledgment ... but the first monk regards it as an offense of wrong conduct. If he then accuses him of an offense entailing expulsion, saying, “You’re not an ascetic, not a Sakyan monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha,” thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

The permutation series is to be linked by doing the items one by one.

Getting someone else to do the accusing

A monk sees a second monk committing an offense entailing suspension and the first monk regards it as an offense entailing suspension. If he then has him accused of an offense entailing expulsion, saying, “You’re not a monastic ...” thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

A monk sees a second monk committing an offense entailing suspension, but the first monk regards it as a serious offense ... but the first monk regards it as an offense entailing confession ... but the first monk regards it as an offense entailing acknowledgment ... but the first monk regards it as an offense of wrong conduct ... but the first monk regards it as an offense of wrong speech. If he then has him accused of an offense entailing expulsion, saying, "You're not a monastic ..." thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

A monk sees a second monk committing a serious offense, and the first monk regards it as a serious offense ... but the first monk regards it as an offense entailing confession ... but the first monk regards it as an offense entailing acknowledgment ... but the first monk regards it as an offense of wrong conduct ... but the first monk regards it as an offense of wrong speech ... but the first monk regards it as an offense entailing suspension. If he then has him accused of an offense entailing expulsion, saying, "You're not a monastic ..." thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

A monk sees a second monk committing an offense entailing confession ... an offense entailing acknowledgment ... an offense of wrong conduct ... an offense of wrong speech, and the first monk regards it as an offense of wrong speech ... but the first monk regards it as an offense entailing suspension ... but the first monk regards it as a serious offense ... but the first monk regards it as an offense entailing confession ... but the first monk regards it as an offense entailing acknowledgment ... but the first monk regards it as an offense of wrong conduct. If he then has him accused of an offense entailing expulsion, saying,

“You’re not an ascetic, not a Sakyan monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha,” thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

Non-offenses

There is no offense: if he accuses or has someone accused in accordance with his own perception; if he is insane; if he is the first offender.

The training rule on a (unrelated) pretext, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing suspension

10

Saṅghabhedasikkhāpada:

10. The training rule on

schism in the Sangha

Origin story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, Devadatta went to see Kokālika, Kaṭamodakatissaka, Khaṇḍadeviyā-putta, and Samuddadatta. He said to them, “Let’s cause a schism in the Sangha of the ascetic Gotama. Let’s break its authority.”

Kokālika said to Devadatta, “The ascetic Gotama has great supernatural powers. How can we do this?”

“Well, let’s go to the ascetic Gotama and request five things: ‘In many ways, Sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, the reduction in things, and being energetic. And there are five things that lead to just that. It would be good, Sir,

1. if the monks stayed in the wilderness for life, and whoever stays near an inhabited area would commit an offense;
2. if they ate only almsfood for life, and whoever accepts an invitational meal would commit an offense;
3. if they were rag-robe wearers for life, and whoever accepts robe-cloth from a householder would commit an offense;
4. if they lived at the foot of a tree for life, and whoever takes shelter would commit an offense;
5. if they didn’t eat fish or meat for life, and whoever does would commit an offense.’

The ascetic Gotama won’t allow this. We’ll then be able to win people over with these five points.”

Kokālika said, “It might be possible to cause a schism in the Sangha with these five points, for people have confidence in austerity.”

Devadatta and his followers then went to the Buddha, bowed, and sat down, and Devadatta made his request. The Buddha replied, “No, Devadatta. Those who wish may stay in the wilderness, and those who wish may live near inhabited areas. Those who wish may eat only almsfood, and those who wish may accept invitational meals. Those who wish may be rag-robe wearers, and those who wish may accept robe-cloth from householders. I have allowed the foot of a tree as resting place for eight months of the year, as well as fish and meat that are pure in three respects: one hasn’t seen, heard, or suspected that the animal was specifically killed to feed a monastic.”

Devadatta thought, “The Buddha doesn’t allow the five points,” and he was glad and elated. He got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left with his followers.

Devadatta then entered Rājagaha and won people over with the five points, saying, “The ascetic Gotama doesn’t agree to them, but we practice in accordance with them.”

The foolish people with little faith and confidence said, “These Sakyan monastics are practicing asceticism and they live for the purpose of self-effacement. But the ascetic Gotama is extravagant and has chosen a life of indulgence.” But the wise people who had faith and confidence complained and criticized Devadatta, “How can Devadatta pursue schism in the Sangha of the Buddha? How can he break its authority?”

The monks heard the criticism of those people, and the monks of few desires complained and criticized him in the same way.

After rebuking Devadatta in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Devadatta: “Is it true, Devadatta, that you are doing this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how can you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

‘If a monk pursues schism in a united Sangha or persists in taking up a legal issue conducive to schism, the monks should correct him like this, “Venerable, don’t pursue schism in the united Sangha or persist in taking up a legal issue conducive to schism. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease.” If that monk continues as before, the monks should press him up to three times to make him stop. If he then stops, all is well. If he does not stop, he commits an offense entailing suspension.’”

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A united Sangha:

those belonging to the same Buddhist sect and staying within the same monastery zone.

Pursues schism:

thinking, “What can I do to split, separate, and divide them?” he searches for a faction and puts together a group.

A legal issue conducive to schism:

the eighteen bases for schism.

Taking up:

having adopted.

Taking up:

he proclaims.

If he persists in:

if he does not stop.

Him:

the monk who is pursuing schism in the Sangha.

The monks:

other monks, those who see it or hear it. They should correct him like this:

“Venerable, don’t pursue schism in the united Sangha or persist in taking up a legal issue conducive to schism.

Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease.”

And they should correct him a second and a third time. If he stops, all is well. If he does not stop, he commits an offense of wrong conduct.

If those who heard about it do not say anything, they commit an offense of wrong conduct.

That monk, even if he has to be pulled into the Sangha, should be corrected like this:

“Venerable, don’t pursue schism in the united Sangha or persist in taking up a legal issue conducive to schism. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease.”

They should correct him a second and a third time. If he stops, all is well. If he does not stop, he commits an offense of wrong conduct.

Should press him:

“And, monks, he should be pressed like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk so-and-so is pursuing schism in the united Sangha. And he keeps on doing it. If it seems appropriate to the Sangha, the Sangha should press him to make him stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk so-and-so is pursuing schism in the united Sangha. And he keeps on doing it. The Sangha presses him to make

him stop. Any monk who approves of pressing him to make him stop should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter: ... For the third time I speak on this matter: Please, Venerables, I ask the Sangha to listen. The monk so-and-so is pursuing schism in the united Sangha. And he keeps on doing it. The Sangha presses him to make him stop. Any monk who approves of pressing him to make him stop should remain silent. Any monk who doesn't approve should speak up.

The Sangha has pressed monk so-and-so to make him stop. The Sangha approves and is therefore silent. I will remember it thus.'"

After the motion, he commits an offense of wrong conduct. After each of the first two announcements, he commits a serious offense. When the last announcement is finished, he commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

He commits an offense entailing suspension:

... Therefore, too, it is called "an offense entailing suspension".

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he does not stop, he commits an offense entailing suspension.

If it is a legitimate legal procedure, but he is unsure of it, and he does not stop, he commits an offense entailing suspension.

If it is a legitimate legal procedure, but he perceives it as illegitimate, and he does not stop, he commits an offense entailing suspension.

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct.

If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct.

If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he has not been pressed; if he stops; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

The training rule on schism in the Sangha, the tenth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing suspension

11

**Bhedānurvattakasikkhāpad
a: 11. The training rule on
siding with a schism**

Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time Devadatta was pursuing schism in the Sangha, a break in authority. The monks were saying, “Devadatta speaks contrary to the Teaching and the training. How can he pursue schism in the Sangha?”

But Kokālika, Kaṭamodakatissaka, Khaṇḍadeviyā-putta, and Samuddadatta said to those monks, “No, Venerables, Devadatta speaks in accordance with the Teaching and the training. And he speaks with our consent and approval. He knows about us and speaks for us, and we approve of this.”

The monks of few desires complained and criticized them, “How can these monks support Devadatta’s pursuit of schism in the Sangha?”

They rebuked those monks in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that there are monks who support this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Monks, how can those foolish men support this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

‘That monk may have one, two, or three monks who side with him and support him, and they may say, “Venerables, don’t correct this monk. He speaks in accordance with the Teaching and the training. And he speaks with our consent and approval. He knows about us and speaks for us, and we approve of this.” The monks should correct those monks like this, “No, Venerables, this monk speaks contrary to the Teaching and the training. And don’t consent to schism in the Sangha. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease.” If those monks still continue as before, the monks should press them up to three times to make them stop. If they then stop, all is well. If they do not stop, they commit an offense entailing suspension.’”

Definitions

That:

that monk who is pursuing schism in the Sangha.

May have monks:

may have other monks.

Who side with him:

they have the same view, the same belief, the same persuasion as he does.

Who support him:

they praise him and take his side.

One, two, or three:

There is one, or two, or three. They may say, "Venerables, don't correct this monk. He speaks in accordance with the Teaching and the training. And he speaks with our consent and approval. He knows about us and speaks for us, and we approve of this."

Those monks:

those monks who side with him.

The monks:

other monks, those who see it or hear about it. They should correct them like this:

"No, Venerables, this monk speaks contrary to the Teaching and the training. And don't consent to schism in the Sangha. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease."

And they should correct them a second and a third time. If they stop, all is well. If they do not stop, they commit an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.

Those monks, even if they have to be pulled into the Sangha, should be corrected like this:

“No, Venerables, this monk speaks contrary to the Teaching and the training. And don’t consent to schism in the Sangha. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease.”

They should correct them a second and a third time. If they stop, all is well. If they do not stop, they commit an offense of wrong conduct.

Should press them:

“And, monks, they should be pressed like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. Monks so-and-so and so-and-so are siding with and supporting monk so-and-so who is pursuing schism in the Sangha. And they keep on doing it. If it seems appropriate to the Sangha, the Sangha should press them to make them stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monks so-and-so and so-and-so are siding with and supporting monk so-and-so who is pursuing schism in the Sangha. And they keep on doing it. The Sangha presses them to make them stop. Any monk who approves of pressing them to make them stop should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter: ... For the third time I speak on this matter: Please, Venerables, I ask the Sangha to listen. Monks so-and-so and so-and-

so are siding with and supporting monk so-and-so who is pursuing schism in the Sangha. And they keep on doing it. The Sangha presses them to make them stop. Any monk who approves of pressing them to make them stop should remain silent. Any monk who doesn't approve should speak up.

The Sangha has pressed monks so-and-so and so-and-so to make them stop. The Sangha approves and is therefore silent. I will remember it thus.'"

After the motion, they commit an offense of wrong conduct. After each of the first two announcements, they commit a serious offense. When the last announcement is finished, they commit an offense entailing suspension. For those who commit the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled. Two or three may be pressed together, but not more than that.

They commit an offense entailing suspension:
... Therefore, too, it is called "an offense entailing suspension".

Permutations

If it is a legitimate legal procedure, and they perceive it as such, and they do not stop, they commit an offense entailing suspension.

If it is a legitimate legal procedure, but they are unsure of it, and they do not stop, they commit an offense entailing suspension.

If it is a legitimate legal procedure, but they perceive it as illegitimate, and they do not stop, they commit an offense entailing suspension.

If it is an illegitimate legal procedure, but they perceive it as legitimate, they commit an offense of wrong conduct.

If it is an illegitimate legal procedure, but they are unsure of it, they commit an offense of wrong conduct.

If it is an illegitimate legal procedure, and they perceive it as such, they commit an offense of wrong conduct.

Non-offenses

There is no offense: if they have not been pressed; if they stop; if they are insane; if they are deranged; if they are overwhelmed by pain; if they are the first offenders.

The training rule on siding with a schism, the eleventh, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing suspension

**12 Dubbacasikkhāpada:
12. The training rule on
being difficult to correct**

Origin story

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, Venerable Channa was misbehaving. The monks would tell him, "Don't do that; it's not allowable," and he would reply, "Who are you to correct me? I should correct you! The Buddha is mine; the Teaching is mine. The Master realized the Truth because of me. Just as grass, sticks, and fallen leaves are whirled up by a strong wind all at once, just as various water plants are whirled up by a mountain stream all at once, so too have you—after going forth with various names, various families, various castes, various households—been lifted up all at once. So, who are you to correct me? I should correct you! The Buddha is mine; the Teaching is mine. The Master realized the Truth because of me."

The monks of few desires complained and criticized him, "How can Venerable Channa make himself incorrigible when he's legitimately corrected by the monks?"

They rebuked Channa in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned Channa: "Is it true, Channa, that you do this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk is difficult to correct, and he makes himself incorrigible when legitimately corrected by the monks concerning the training rules that are recited, saying, "Venerables, don't say anything to me, either good or bad, and I won't say anything to you, either good or bad. Please refrain from correcting me," then the monks should correct him like this: "Be easy to correct, Venerable, not incorrigible. And please give legitimate correction to the monks, and the monks will do the same to you. For it's in this way that the Buddha's community has grown, that is, through mutual correction and mutual clearing of offenses." If that monk continues as before, the monks should press him up to three times to make him stop. If he then stops, all is well. If he does not stop, he commits an offense entailing suspension.'

Definitions

If a monk is difficult to correct:

if he is hard to correct, endowed with qualities that make him hard to correct, resistant, not receiving instructions respectfully.

Concerning the training rules that are recited:

concerning the training rules of the Monastic Code.

The monks:

other monks.

Legitimately:

the training rules laid down by the Buddha—this is called “legitimately”. When corrected in regard to this, he makes himself incorrigible, saying, “Venerables, don’t say anything to me, either good or bad, and I won’t say anything to you, either good or bad. Please refrain from correcting me.”

Him:

the monk who is difficult to correct.

The monks:

other monks, those who see it or hear about it. They should correct him like this:

“Be easy to correct, Venerable, not incorrigible. And please give legitimate correction to the monks, and the monks will do the same to you. For it’s in this way that the Buddha’s community has grown, that is, through mutual correction and mutual clearing of offenses.”

And they should correct him a second and a third time. If he stops, all is well. If he does not stop, he commits an offense of wrong conduct. If those who hear about it do

not say anything, they commit an offense of wrong conduct.

That monk, even if he has to be pulled into the Sangha, should be corrected like this:

“Be easy to correct, Venerable, not incorrigible. And please give legitimate correction to the monks, and the monks will do the same to you. For it’s in this way that the Buddha’s community has grown, that is, through mutual correction and mutual clearing of offenses.”

They should correct him a second and a third time. If he stops, all is well. If he does not stop, he commits an offense of wrong conduct.

Should press him:

“And, monks, he should be pressed like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk so-and-so makes himself incorrigible when legitimately corrected by the monks. And he keeps on doing it. If it seems appropriate to the Sangha, the Sangha should press him to make him stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk so-and-so makes himself incorrigible when legitimately corrected by the monks. And he keeps on doing it. The Sangha presses him to make him stop. Any monk who approves of pressing him to make him stop should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter: ... For the third time I speak on this matter: Please, Venerables, I ask the Sangha to listen. The monk so-and-so makes himself incorrigible when legitimately corrected by the monks. And he keeps on doing it. The Sangha presses him to make him stop. Any monk who approves of pressing him to make him stop should remain silent. Any monk who doesn't approve should speak up.

The Sangha has pressed monk so-and-so to make him stop. The Sangha approves and is therefore silent. I will remember it thus.'"

After the motion, he commits an offense of wrong conduct. After each of the first two announcements, he commits a serious offense. When the last announcement is finished, he commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

He commits an offense entailing suspension:
... Therefore, too, it is called "an offense entailing suspension".

Permutations

If it is a legitimate legal procedure, and he perceives it as such, but he does not stop, he commits an offense entailing suspension.

If it is a legitimate legal procedure, but he is unsure of it, and he does not stop, he commits an offense entailing suspension.

If it is a legitimate legal procedure, but he perceives it as illegitimate, and he does not stop, he commits an offense entailing suspension.

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct.

If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct.

If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he has not been pressed; if he stops; if he is insane; if he is the first offender.

The training rule on being difficult to correct, the twelfth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing suspension

**13 Kuladūśakasikkhāpada:
13. The training rule on
corrupters of families**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the bad and shameless monks Assaji and Punabbasuka were staying at Kīṭāgiri. They were misbehaving in many ways.

They planted flowering trees, watered and plucked them, and then tied the flowers together. They made the flowers into garlands, garlands with stalks on one side and garlands with stalks on both sides. They made flower arrangements, wreaths, ornaments for the head, ornaments for the ears, and ornaments for the chest. And they had others do the same. They then took these things, or sent them, to the women, the daughters, the girls, the daughter-in-laws, and the female slaves of good families.

They ate from the same plates as these women and drank from the same vessels. They sat on the same seats as them, and they lay down on the same beds, on the same sheets, under the same covers, and both on the same sheets and under the same covers. They ate at the wrong time, drank alcohol, and wore garlands, perfumes, and cosmetics. They danced, sang, played instruments, and performed. While the women were dancing, singing, playing instruments, and performing, so would they.

They played various games: eight-row checkers, ten-row checkers, imaginary checkers, hopscotch, pick-up-sticks, dice, tip-cat, painting with the hand, ball games, leaf flutes, toy plows, somersaults, toy windmills, toy measures, toy carriages, toy bows, letter guessing, thought guessing, mimicking deformities.

They trained in elephant riding, in horsemanship, in carriage riding, in archery, in swordsmanship. And they ran in front of elephants, horses, and carriages, and they ran backward and forward. They whistled, clapped their hands, wrestled, and boxed. They spread their outer robe on a stage and said to the dancing girls, "Dance here, Sister," and they made gestures of approval. And they misbehaved in a variety of ways.

Just then a monk who had completed the rainy-season residence in Kāsī was on his way to visit the Buddha at Sāvattthī when he arrived at Kīṭāgiri. In the morning he robed up, took his bowl and robe, and entered Kīṭāgiri to collect almsfood. He was pleasing in his conduct: in going out and coming back, in looking ahead and looking aside, in bending and stretching his arms. His eyes were lowered, and he was perfect in deportment. When people saw him, they said, "Who's this, acting like a moron and always frowning? Who's gonna give almsfood to him? Almsfood should be given to our Venerables Assaji and Punabbasuka, for they are gentle, congenial, pleasant to speak with, greeting one with a smile, welcoming, friendly, open, the first to speak."

A certain lay follower saw that monk walking for alms in Kīṭāgiri. He approached him, bowed, and said, "Venerable, have you received any almsfood?"

"No, I haven't."

"Come, let's go to my house."

He took that monk to his house and gave him a meal. He then said, "Where are you going, Venerable?"

"I'm going to Sāvattthī to see the Buddha."

“Well then, would you please pay respect at the Buddha’s feet in my name and say, ‘Venerable Sir, the monastery at Kīṭāgiri has been corrupted. The bad and shameless monks Assaji and Punabbasuka are staying there. And they’re misbehaving in a many ways. They plant flowering trees, water them ... And they misbehave in a variety of ways. Those who previously had faith and confidence have now lost it, and there’s no longer any support for the Sangha. The good monks have left and the bad monks are staying on. Sir, please send monks to stay at the monastery at Kīṭāgiri.’”

The monk consented, got up, and set out for Sāvattthī. When he eventually arrived, he went to the Buddha in Anāthapiṇḍika’s Monastery. He bowed to the Buddha and sat down. Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said to him, “I hope you’re keeping well, monk, I hope you’re getting by. I hope you’re not tired from traveling. And where have you come from?”

“I’m keeping well, Sir, I’m getting by. I’m not tired from traveling.” He then told the Buddha all that had happened at Kīṭāgiri,

adding, “That’s where I’ve come from, Sir.”

Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that the bad and shameless monks Assaji and Punabbasuka are staying at Kīṭāgiri and misbehaving in like this? And is it true that those people who previously had faith and confidence have now lost it, that there’s no longer any support for the Sangha, and that the good monks have left and the bad monks are staying on?”

“It’s true, Sir.”

The Buddha rebuked them ... “Monks, how can those foolish men misbehave in this way?

This will affect people’s confidence ...” He then gave a teaching and addressed Sāriputta and Moggallāna: “Go to Kīṭāgiri and do a legal procedure of banishing the monks Assaji and Punabbasuka. They’re your students.”

“Sir, how can we do a procedure of banishing these monks from Kīṭāgiri? They’re temperamental and harsh.”

“Well then, take many monks.”

“Alright.”

“And, monks, this is how it should be done. First you should accuse the monks Assaji and Punabbasuka. They should then be reminded of what they have done, before they are charged with an offense. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. These monks, Assaji and Punabbasuka, are corrupters of families and badly behaved. Their bad behavior has been seen and heard about, and the families corrupted by them have been seen and heard about. If it seems appropriate to the Sangha, the Sangha should do a legal procedure of banishing them, prohibiting the monks Assaji and Punabbasuka from staying at Kīṭāgiri. This is the motion.

Please, Venerables, I ask the Sangha to listen. These monks, Assaji and Punabbasuka, are corrupters of families and badly behaved. Their bad behavior has been seen and heard about, and the families corrupted by them have been seen and heard about. The Sangha does a legal procedure of banishing them, prohibiting the monks Assaji and Punabbasuka from staying at Kīṭāgiri. Any monk who

approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the second time ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. ... should speak up.

The Sangha has done a legal procedure of banishing them, prohibiting the monks Assaji and Punabbasuka from staying at Kīṭāgiri. The Sangha approves and is therefore silent. I'll remember it thus.'"

Soon afterwards a sangha of monks, headed by Sāriputta and Moggallāna, went to Kīṭāgiri and did the procedure of banishing Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri. After the Sangha had done the procedure, those monks did not conduct themselves properly or suitably so as to deserve to be released, nor did they ask the monks for forgiveness. Instead they abused and reviled them, and they slandered them as acting from desire, ill will, confusion, and fear. And they left and they disrobed. The monks of few desires complained and criticized them, "How can these monks act in this way when the Sangha has done a legal procedure of banishing them?"

They rebuked the monks Assaji and Punabbasuka in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks Assaji and Punabbasuka acted in this way?" "It's true, Sir."

The Buddha rebuked them ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk who lives supported by a village or town is a corrupter of families and badly behaved, and his bad behavior has been seen and heard about, and the families corrupted by him have been seen and heard about, then the monks should correct him like this: "Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about. Leave this monastery; you've stayed here long enough." If he replies, "You're acting out of desire, ill will, confusion, and fear. Because of this sort of offense, you only banish some, but not others," the monks should correct him like this: "No, Venerable, the monks are not acting out of desire, ill will, confusion, and fear. Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about. Leave this monastery; you've stayed here long enough." If that monk continues as before, the monks should press him up to three times to make him stop. If he then stops, all is well. If he does not stop, he commits an offense entailing suspension.'"

Definitions

A monk ... a village or town:

a village and a town and a city are included in just a village and a town.

Lives supported by:

robe-cloth, almsfood, dwellings, and medicinal supplies can be obtained in that place.

A family:

there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

A corrupter of families:

he corrupts families by means of flowers, fruit, bath powder, soap, tooth cleaners, bamboo, medical treatment, or by taking messages on foot.

Badly behaved:

he plants flowering trees and has it done; he waters them and has it done; he plucks them and has it done; he ties the flowers together and has it done.

Has been seen and heard about:

those who are present see it; those who are absent hear about it.

The families corrupted by him:

they have lost their faith because of him; they have lost their confidence because of him.

Have been seen and heard about:

those who are present see it; those who are absent hear about it.

Him:

that monk who is a corrupter of families.

The monks:

other monks, those who see it or hear about it. They should correct him like this: "Venerable, you're a

corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about. Leave this monastery; you've stayed here long enough."

If he replies, "You're acting out of desire, ill will, confusion, and fear. Because of this sort of offense, you only banish some, but not others."

Him:

that monk who is having a legal procedure done against him.

The monks:

other monks, those who see it or hear about it. They should correct him like this: "No, Venerable, the monks are not acting out of desire, ill will, confusion, and fear. Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about. Leave this monastery; you've stayed here long enough." And they should correct him a second and a third time.

If he stops, all is well. If he does not stop, he commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.

That monk, even if he has to be pulled into the Sangha, should be corrected like this: "No, Venerable, the monks are not acting out of desire, ill will, confusion, and fear. Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about. Leave this monastery; you've stayed here long enough." They should correct him a

second and a third time. If he stops, all is well. If he does not stop, he commits an offense of wrong conduct.

Should press him:

“And, monks, he should be pressed like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk so-and-so, who has had a legal procedure of banishment done against himself, is slandering the monks as acting out of desire, ill will, confusion, and fear. And he keeps on doing it. If it seems appropriate to the Sangha, the Sangha should press him to make him stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk so-and-so, who has had a legal procedure of banishment done against himself, is slandering the monks as acting out of desire, ill will, confusion, and fear. And he keeps on doing it. The Sangha presses him to make him stop. Any monk who approves of pressing him to make him stop should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter ...

The Sangha has pressed monk so-and-so to make him stop. The Sangha approves and is therefore silent. I will remember it thus.’”

After the motion, he commits an offense of wrong conduct. After each of the first two announcements, he commits a serious offense. When the last announcement is finished, he commits an offense

entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

He commits an offense entailing suspension:
only the Sangha gives probation for that offense, sends back to the beginning, gives the trial period, and rehabilitates—not several monks, not an individual. Therefore it is called “an offense entailing suspension”. This is the name and designation of this class of offense. Therefore, too, it is called “an offense entailing suspension”.

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he does not stop, he commits an offense entailing suspension.

If it is a legitimate legal procedure, but he is unsure of it, and he does not stop, he commits an offense entailing suspension.

If it is a legitimate legal procedure, but he perceives it as illegitimate, and he does not stop, he commits an offense entailing suspension.

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct.

If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct.

If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he has not been pressed; if he stops; if he is insane; if he is the first offender.

The training rule on corrupters of families, the thirteenth, is finished.

“Venerables, the thirteen rules on suspension have been recited, nine being immediate offenses, four after the third announcement. If a monk commits any one of them, he is to undergo probation for the same number of days as he knowingly concealed that offense. When this is completed, he must undertake the trial period for a further six days. When this is completed, he is to be rehabilitated wherever there is a sangha of at least twenty monks. If that monk is rehabilitated by a sangha of even one less than twenty, that monk is not rehabilitated and those monks are at fault. This is the proper procedure.

In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The group of thirteen is finished.

This is the summary:

“Emission, physical contact, Indecent, and his own needs; Matchmaking, and a hut, And a dwelling, groundless.

A pretext, and schism, Those who side with him; Difficult to correct, and corrupter of families: The thirteen offenses entailing suspension.”

The chapter on offenses entailing suspension is finished.

Bhikkhu Aniyata: Monks' Undertermined

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on undetermined offenses

1

Paṭhamaaniyatasikkhāpad a: 1. The first undetermined training rule

Venerables, these two undetermined rules come up for recitation.

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time Venerable Udāyī was associating with and visiting a number of families in Sāvattthī. On one occasion one of the families that supported him gave their daughter in marriage to the son of another family. Soon afterwards Venerable Udāyī robed up in the morning, took his bowl and robe, and went to the first of those families. When he arrived, he asked where the daughter was, and he was told that she had been given to another family. That family too supported Udāyī. He then went there and again asked where the girl was. They said, “She’s sitting in her room.” He went up to that girl, and the two of them sat down alone on a private and concealed seat suitable for action. When they were able, they chatted; otherwise he gave her a teaching.

At that time Visākhā Migāramātā had many healthy children and grandchildren. As a consequence, she was considered auspicious. At sacrifices, ceremonies, and celebrations people would feed Visākhā first. Just then she had been invited to that family that supported Udāyī. When she arrived, she saw him sitting alone with that girl, and she said to him, “Venerable, it’s not appropriate for you to sit alone with a woman on a private and concealed seat suitable for action. You may not be aiming at that act, but it’s hard to convince people with little confidence.” But Udāyī did not listen. After leaving, Visākhā told the monks what had happened. The monks of few desires complained and criticized him, “How could Venerable Udāyī sit alone with a woman on a private and concealed seat suitable for action?”

After rebuking Udāyī in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Udāyī: “Is it true, Udāyī, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk sits alone with a woman on a private and concealed seat suitable for action, and a trustworthy female lay follower sees him and accuses him of an offense entailing expulsion, an offense entailing suspension, or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these three or according to what that trustworthy female lay follower has said. This rule is undetermined.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A woman:

a human female, not a female spirit, not a female ghost, not a female animal; even a girl born that very day, let alone an older one.

With:

together.

Alone:

just the monk and the woman.

Private:

there is private to the eye and there is private to the ear.

Private to the eye:

one is unable to see them winking, raising an eyebrow, or nodding.

Private to the ear:

one is unable to hear ordinary speech.

Concealed seat:

it is concealed by a wall, a screen, a door, a cloth screen, a tree, a pillar, a grain container, or anything else.

Suitable for action:

one is able to have sexual intercourse.

Sits:

the monk sits down or lies down next to the seated woman. The woman sits down or lies down next to the seated monk. Both are seated or both are lying down.

Trustworthy:

she has attained the fruit, she has broken through, she has understood the Teaching.

Female lay follower:

she has gone for refuge to the Buddha, the Teaching, and the Sangha.

Sees:

having seen.

If she accuses him of an offense entailing expulsion, an offense entailing suspension, or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these three or according to what that trustworthy female lay follower has said:

If she accuses him like this: "I've seen you seated, having sexual intercourse with a woman," and he admits to that, then he is to be dealt with for the offense. If she accuses him like this: "I've seen you seated, having sexual intercourse with a woman," but he says, "It's true that I was seated, but I didn't have sexual intercourse," then he is to be dealt with for the sitting. If she accuses him like this: "I've seen you seated, having sexual intercourse with a woman," but he says, "I wasn't seated, but lying down," then he is to be dealt with for the lying down. If she accuses him like this: "I've seen you seated, having sexual intercourse with a woman," but he says, "I wasn't seated, but standing," then he is not to be dealt with.

If she accuses him like this: "I've seen you lying down, having sexual intercourse with a woman," and he admits to that, then he is to be dealt with for the offense. If she accuses him like this: "I've seen you lying

down, having sexual intercourse with a woman,” but he says, “It’s true that I was lying down, but I didn’t have sexual intercourse,” then he is to be dealt with for the lying down. If she accuses him like this: “I’ve seen you lying down, having sexual intercourse with a woman,” but he says, “I wasn’t lying down, but seated,” then he is to be dealt with for the sitting. If she accuses him like this: “I’ve seen you lying down, having sexual intercourse with a woman,” but he says, “I wasn’t lying down, but standing,” then he is not to be dealt with.

If she accuses him like this: “I’ve seen you seated, making physical contact with a woman,” and he admits to that, then he is to be dealt with for the offense. ... “It’s true that I was seated, but I didn’t make physical contact,” then he is to be dealt with for the sitting. ... “I wasn’t seated, but lying down,” then he is to be dealt with for the lying down. ... “I wasn’t seated, but standing,” then he is not to be dealt with.

If she accuses him like this: “I’ve seen you lying down, making physical contact with a woman,” and he admits to that, then he is to be dealt with for the offense. ... “It’s true that I was lying down, but I didn’t make physical contact,” then he is to be dealt with for the lying down. ... “I wasn’t lying down, but seated,” then he is to be dealt with for the sitting. ... “I wasn’t lying down, but standing,” then he is not to be dealt with.

If she accuses him like this: “I’ve seen you seated alone with a woman on a private and concealed seat suitable for action,” and he admits to that, then he is to be dealt with for the sitting. ... “I wasn’t seated, but lying down,” then he is to be dealt with for the lying down. ... “I wasn’t seated, but standing,” then he is not to be dealt with.

If she accuses him like this: "I've seen you lying down alone with a woman on a private and concealed seat suitable for action," and he admits to that, then he is to be dealt with for the lying down. ... "I wasn't lying down, but seated," then he is to be dealt with for the sitting. ... "I wasn't lying down, but standing," then he is not to be dealt with.

Undetermined:

not determined. It is either an offense entailing expulsion, an offense entailing suspension, or an offense entailing confession.

Permutations

If he admits to going, and he admits to sitting, and he admits to an offense, he is to be dealt with for the offense. If he admits to going, but he does not admit to sitting, yet he admits to an offense, he is to be dealt with for the offense. If he admits to going, and he admits to sitting, but he does not admit to an offense, he is to be dealt with for the sitting. If he admits to going, but he does not admit to sitting, nor does he admit to an offense, he is not to be dealt with.

If he does not admit to going, but he admits to sitting, and he admits to an offense, he is to be dealt with for the offense. If he does not admit to going, nor does he admit to sitting, but he admits to an offense, he is to be dealt with for the offense. If he does not admit to going, but he admits to sitting, yet he does not admit to an offense, he is to be dealt with for the sitting. If he does not admit to going, nor does he admit to sitting, nor does he admit to an offense, he is not to be dealt with.

The first undetermined offense is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on undetermined offenses

2

Dutiyaaniyatasikkhāpada:

2. The second

undetermined training

rule

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At this time Venerable Udāyī heard that the Buddha had prohibited sitting alone with a woman on a private and concealed seat suitable for action, and so instead he sat alone in private with the same girl. When they were able, they just chatted; otherwise he gave her a teaching.

A second time Visākhā had been invited to that family. When she arrived, she saw Udāyī sitting alone in private with the same girl, and she said to Udāyī, "Venerable, it's not appropriate for you to sit alone with a woman on a private seat. You may not be aiming at that act, but it's hard to convince people with little confidence." But Udāyī did not listen. After leaving, Visākhā told the monks what had happened. The monks of few desires complained and criticized him, "How could Venerable Udāyī sit alone with a woman on a private seat?"

After rebuking Udāyī in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

‘Although a seat is not concealed, nor suitable for action, it may be suitable for speaking indecently to a woman. If a monk sits alone with a woman in private on such a seat, and a trustworthy female lay follower sees him and accuses him of an offense entailing suspension or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these two or according to what that trustworthy female lay follower has said. This rule too is undetermined.’”

Definitions

Although a seat is not concealed:

it is not concealed by a wall, a screen, a door, a cloth screen, a tree, a pillar, a grain container, or anything else.

Nor suitable for action:

one is not able to have sexual intercourse.

It may be suitable for speaking indecently to a woman:

one is able to speak indecently to a woman.

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

On such a seat:

on that sort of seat.

A woman:

a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning bad speech and good speech, what is decent and what is indecent.

With:

together.

Alone:

just the monk and the woman.

Private:

there is private to the eye and there is private to the ear.

Private to the eye:

one is unable to see them winking, raising an eyebrow, or nodding.

Private to the ear:

one is unable to hear ordinary speech.

Sits:

the monk sits down or lies down next to the seated woman. The woman sits down or lies down next to the seated monk. Both are seated or both are lying down.

Trustworthy:

she has attained the fruit, she has broken through, she has understood the Teaching.

Female lay follower:

she has gone for refuge to the Buddha, the Teaching, and the Sangha.

Sees:

having seen.

If she accuses him of an offense entailing suspension or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these two or according to what that trustworthy female lay follower has said:

If she accuses him like this: "I've seen you seated, making physical contact with a woman," and he admits to that, then he is to be dealt with for the offense. If she accuses him like this: "I've seen you seated, making physical contact with a woman," but he says, "It's true that I was seated, but I didn't make physical contact," then he is to be dealt with for the sitting. ... "I wasn't seated, but lying down," then he is to be dealt with for the lying down. ... "I wasn't seated, but standing," then he is not to be dealt with.

If she accuses him like this: "I've seen you lying down, making physical contact with a woman," and he admits to that, then he is to be dealt with for the offense. ...

“It’s true that I was lying down, but I didn’t make physical contact,” then he is to be dealt with for the lying down. ... “I wasn’t lying down, but seated,” then he is to be dealt with for the sitting. ... “I wasn’t seated, but standing,” then he is not to be dealt with.

If she accuses him like this: “I’ve heard you speaking indecently to a woman while seated,” and he admits to that, then he is to be dealt with for the offense. If she accuses him like this: “I’ve heard you speaking indecently to a woman while seated,” but he says, “It’s true that I was seated, but I didn’t speak indecently,” then he is to be dealt with for the sitting. ... “I wasn’t seated, but lying down,” then he is to be dealt with for the lying down. ... “I wasn’t seated, but standing,” then he is not to be dealt with.

If she accuses him like this: “I’ve heard you speaking indecently to a woman while lying down,” and he admits to that, then he is to be dealt with for the offense. ... “It’s true that I was lying down, but I didn’t speak indecently,” then he is to be dealt with for the lying down. ... “I wasn’t lying down, but seated,” then he is to be dealt with for the sitting. ... “I wasn’t lying down, but standing,” then he is not to be dealt with.

If she accuses him like this: “I’ve seen you seated alone with a woman in private,” and he admits to that, then he is to be dealt with for the sitting. ... “I wasn’t seated, but lying down,” then he is to be dealt with for the lying down. ... “I wasn’t seated, but standing,” then he is not to be dealt with.

If she accuses him like this: “I’ve seen you lying down alone with a woman in private,” and he admits to that, then he is to be dealt with for the lying down. ... “I

wasn't lying down, but seated," then he is to be dealt with for the sitting. ... "I wasn't lying down, but standing," then he is not to be dealt with.

This rule too:

this is said with reference to the previous undetermined rule.

Undetermined:

not determined. It is either an offense entailing suspension or an offense entailing confession.

Permutations

If he admits to going, and he admits to sitting, and he admits to an offense, he is to be dealt with for the offense. If he admits to going, but he does not admit to sitting, yet he admits to an offense, he is to be dealt with for the offense. If he admits to going, and he admits to sitting, but he does not admit to an offense, he is to be dealt with for the sitting. If he admits to going, but he does not admit to sitting, nor does he admit to an offense, he is not to be dealt with.

If he does not admit to going, but he admits to sitting, and he admits to an offense, he is to be dealt with for the offense. If he does not admit to going, nor does he admit to sitting, but he admits to an offense, he is to be dealt with for the offense. If he does not admit to going, but he admits to sitting, yet he does not admit to an offense, he is to be dealt with for the sitting. If he does not admit to going, nor does he admit to sitting, nor does he admit to an offense, he is not to be dealt with.

The second undetermined offense is finished.

“Venerables, the two undetermined rules have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

This is the summary:

“Suitable for action, And then not so. The undetermined offenses have been well laid down By the Stable One, the Buddha who is the best.”

The chapter on undetermined offenses is finished.

Bhikkhu Nissaggiya Pācittiya: Monks' Relinquishment With Confession

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on robes

1 Kathinasikkhāpada: 1. The training rule on the robe season

Venerables, these thirty rules on relinquishment and confession come up for recitation.

Origin story

First sub-story

At one time when the Buddha was staying at Vesālī at the Gotamaka Shrine, he allowed the three robes for the monks. When they heard about this, the monks from the group of six went to the village in one set of three robes, stayed in the monastery in another set, and went to bathe in yet another set. The monks of few desires complained and criticized them, “How can the monks from the group of six keep extra robes?”

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that you do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how can you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk keeps an extra robe, he commits an offense entailing relinquishment and confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards Venerable Ānanda was given an extra robe. He wanted to give it to Venerable Sāriputta who was staying

at Sāketa. Knowing that the Buddha had laid down a rule against having extra robes, Ānanda thought, “What should I do now?” He told the Buddha, who said, “How long is it, Ānanda, before Sāriputta returns?”

“Nine or ten days.”

Soon afterwards the Buddha gave a teaching and addressed the monks: “Monks, you should keep an extra robe for ten days at the most. And so, monks, this training rule should be recited like this:

Final ruling

‘When his robe is finished and the robe season has ended, a monk should keep an extra robe for ten days at the most. If he keeps it longer than that, he commits an offense entailing relinquishment and confession.’”

Definitions

When his robe is finished:

the monk has made a robe; or the robe-cloth has been lost, destroyed, or burnt; or his expectation of receiving further robe-cloth is disappointed.

The robe season has ended:

it has ended according to one of the eight key terms or the Sangha has ended it.

For ten days at the most:

it should be kept ten days at a maximum.

An extra robe:

it has not been determined nor assigned to another.

Robe:

one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

If he keeps it longer than that, it becomes subject to relinquishment:

it becomes subject to relinquishment at dawn on the eleventh day.

The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. After approaching the Sangha, that monk should put his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say:

'Venerables, this robe-cloth, which I have kept over ten days, is to be relinquished. I relinquish it to the Sangha.'

After relinquishing it, he should confess the offense. The confession should be received by a competent and capable monk. The relinquished robe-cloth is then to be given back:

‘Please, Venerables, I ask the Sangha to listen. This robe-cloth, which was to be relinquished by monk so-and-so, has been relinquished to the Sangha. If it seems appropriate to the Sangha, the Sangha should give this robe-cloth back to monk so-and-so.’

After approaching several monks, that monk should put his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say,

‘Venerables, this robe-cloth, which I have kept over ten days, is to be relinquished. I relinquish it to the venerables.’

After relinquishing it, he should confess the offense. The confession should be received by a competent and capable monk. The relinquished robe-cloth is then to be given back:

‘Please, Venerables, I ask you to listen. This robe-cloth, which was to be relinquished by monk so-and-so, has been relinquished to you. If it seems appropriate to you, you should give this robe-cloth back to monk so-and-so.’

After approaching a single monk, that monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say,

‘This robe-cloth, which I have kept over ten days, is to be relinquished. I relinquish it to you.’

After relinquishing it, he should confess the offense. The confession should be received by that monk. The relinquished robe-cloth is then to be given back:

‘I give this robe-cloth back to you.’”

Permutations

If it is more than ten days and he perceives it as more, he commits an offense entailing relinquishment and confession. If it is more than ten days, but he is unsure of it, he commits an offense entailing relinquishment and confession. If it is more than ten days, but he perceives it as less, he commits an offense entailing relinquishment and confession.

If it has not been determined, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been assigned to another, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been given away, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been lost, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been destroyed, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been burnt, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been stolen, but he perceives that it has, he commits an offense entailing relinquishment and confession.

If he uses robe-cloth that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If it is less than ten days, but he perceives it as more, he commits an offense of wrong conduct. If it is less than ten days, but he is unsure of it, he commits an offense of wrong conduct. If it is less than ten days and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if within ten days it has been determined, assigned to another, given away, lost, destroyed, burnt, stolen, or taken on trust; if he is insane; if he is the first offender.

Soon afterwards the monks from the group of six did not give back relinquished robe-cloth. They told the Buddha.

“Monks, relinquished robe-cloth should be given back. If you don’t give it back, you commit an offense of wrong conduct.”

The training rule on the robe season, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on relinquishment
- The sub-chapter on robes

2

**Udosita(dutiyakathina)sik
khāpada: 2. The training
rule on storehouses**

Origin story

First sub-story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks stored one of their robes with other monks and then left to wander the country in a sarong and an upper robe. Because they were stored for a long time, the robes became moldy. The monks put them out in the sun.

Then, while walking about the dwellings, Venerable Ānanda noticed that the monks were sunning those robes. He asked them, "Whose moldy robes are these?" And they told him what had happened. Venerable Ānanda complained and criticized them, "How can those monks store a robe with other monks and then leave to wander the country in a sarong and an upper robe?"

After rebuking those monks in many ways, Venerable Ānanda told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can those foolish men do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

'When his robe is finished and the robe season has ended, if a monk stays apart from his three robes even for a single

day, he commits an offense entailing relinquishment and confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

At one time a certain monk at Kosambī was sick. His relatives sent him a message, saying, “Come, Venerable, we’ll nurse you.” The monks urged him to go, but he said, “The Buddha has laid down a training rule that you can’t be apart from your three robes. Now because I’m sick, I’m unable to travel with my three robes. So I can’t go.”

They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“Monks, I allow you to give permission to a sick monk to stay apart from his three robes.

And it should be given like this. After approaching the Sangha, the sick monk should put his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say, ‘Venerables, I’m sick. I’m unable to travel with my three robes. I ask the Sangha for permission to stay apart from my three robes.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk so-and-so is sick. He is unable to travel with his three robes. He is asking the Sangha for permission to stay apart from his three robes. If it seems appropriate to the Sangha, the

Sangha should give permission to monk so-and-so to stay apart from his three robes. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk so-and-so is sick. He is unable to travel with his three robes. He is asking the Sangha for permission to stay apart from his three robes. The Sangha gives permission to monk so-and-so to stay apart from his three robes. Any monk who approves of giving permission to monk so-and-so to stay apart from his three robes should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given permission to monk so-and-so to stay apart from his three robes. The Sangha approves and is therefore silent. I will remember it thus.'

And so, monks, this training rule should be recited like this:

Final ruling

‘When his robe is finished and the robe season has ended, if a monk stays apart from his three robes even for a single day, except if the monks have agreed, he commits an offense entailing relinquishment and confession.’”

Definitions

When his robe is finished:

the monk has made a robe; or the robe-cloth has been lost, destroyed, or burnt; or his expectation of receiving further robe-cloth is disappointed.

The robe season has ended:

it has ended according to one of the eight key terms or the Sangha has ended it.

If a monk stays apart from his three robes even for a single day:

from the outer robe, the upper robe, or the sarong.

Except if the monks have agreed:

unless the monks have agreed.

Entailing relinquishment:

it becomes subject to relinquishment at dawn.

The robe should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this robe, which I have stayed apart from for one day without the agreement of the monks, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this robe back to you.’”

Permutations

Summary

An inhabited area may have a single access or many; a house may have a single access or many; a storehouse may have a single access or many; a watchtower may have a single access or many; a stilt house may have a single access or many; a boat may have a single access or many; a caravan may have a single access or many; a field may have a single access or many; a threshing floor may have a single access or many; a monastery may have a single access or many; a dwelling may have a single access or many; the foot of a tree may have a single access or many; out in the open may have a single access or many.

Exposition

An inhabited area

“An inhabited area with a single access” refers to the following.

An enclosed inhabited area belonging to one clan: if the robe is kept within the inhabited area, one must stay within the inhabited area. An unenclosed inhabited area belonging to one clan: one must stay in the house where the robe is kept, or not go beyond arm’s reach of the house.

An enclosed inhabited area belonging to many clans: if the robe is kept in a house, one must stay in that house, in the public meeting hall, or at the gateway to the inhabited area, or not go beyond arm’s reach of the public meeting hall or the gateway. If one puts aside the robe within arm’s reach

while going to the public meeting hall, one must stay in the public meeting hall, or at the gateway to the inhabited area, or not go beyond arm's reach of either. If the robe is kept in the public meeting hall, one must stay in the public meeting hall, or at the gateway to the inhabited area, or not go beyond arm's reach of either. An unenclosed inhabited area belonging to many clans: one must stay in the house where the robe is kept, or not go beyond arm's reach of the house.

A house

An enclosed house belonging to one clan and having many rooms: if the robe is kept in the house, one must stay within the house. An unenclosed house belonging to one clan and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room.

An enclosed house belonging to many clans and having many rooms: if the robe is kept in a room, one must stay in that room, or at the main entrance, or not go beyond arm's reach of either. An unenclosed house belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room.

A storehouse

An enclosed storehouse belonging to one clan and having many rooms: if the robe is kept in the building, one must stay within the building. An unenclosed storehouse belonging to one clan and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room.

An enclosed storehouse belonging to many clans and having many rooms: if the robe is kept in a room, one must stay in that room, or at the main entrance, or not go beyond arm's reach of either. An unenclosed storehouse belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room.

A watchtower

A watchtower belonging to one clan: if the robe is kept in the watchtower, one must stay within the watchtower.

A watchtower belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or at the main entrance, or not go beyond arm's reach of either.

A stilt house

A stilt house belonging to one clan: if the robe is kept in the stilt house, one must stay within the stilt house.

A stilt house belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or at the main entrance, or not go beyond arm's reach of either.

A boat

A boat belonging to one clan: if the robe is kept on the boat, one must stay on the boat.

A boat belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or not go

beyond arm's reach of the room.

A caravan

A caravan belonging to one clan: if the robe is kept within the caravan, one must not go further than 80 meters in front of or behind the caravan, and no further than 11 meters from either side.

A caravan belonging to many clans: if the robe is kept within the caravan, one must not go beyond arm's reach of the caravan.

A field

An enclosed field belonging to one clan: if the robe is kept within the field, one must stay within that field. An unenclosed field belonging to one clan: one must not go beyond arm's reach of the robe.

An enclosed field belonging to many clans: if the robe is kept within the field, one must stay at the entrance to the field, or not go beyond arm's reach of the entrance or the robe. An unenclosed field belonging to many clans: one must not go beyond arm's reach of the robe.

A threshing floor

An enclosed threshing floor belonging to one clan: if the robe is kept on the threshing floor, one must stay on that threshing floor. An unenclosed threshing floor belonging to one clan: one must not go beyond arm's reach of the robe.

An enclosed threshing floor belonging to many clans: if the robe is kept on the threshing floor, one must stay at the

entrance to the threshing floor, or not go beyond arm's reach of the entrance or the robe. An unenclosed threshing floor belonging to many clans: one must not go beyond arm's reach of the robe.

A monastery

An enclosed monastery belonging to one clan: if the robe is kept within the monastery, one must stay within that monastery. An unenclosed monastery belonging to one clan: one must not go beyond arm's reach of the robe.

An enclosed monastery belonging to many clans: if the robe is kept within the monastery, one must stay at the entrance to the monastery, or not go beyond arm's reach of the entrance or the robe. An unenclosed monastery belonging to many clans: one must not go beyond arm's reach of the robe.

A dwelling

An enclosed dwelling belonging to one clan: if the robe is kept within the dwelling, one must stay within that dwelling. An unenclosed dwelling belonging to one clan: one must stay in the dwelling where the robe is kept, or not go beyond arm's reach of that dwelling.

An enclosed dwelling belonging to many clans: one must stay in the dwelling where the robe is kept, or at the main entrance to the dwelling, or not go beyond arm's reach of either. An unenclosed dwelling belonging to many clans: one must stay in the dwelling where the robe is kept, or not go beyond arm's reach of the dwelling.

The foot of a tree

At the foot of a tree belonging to one clan: if the robe is kept within the area of the midday shadow of the tree, one must stay within that area.

At the foot of a tree belonging to many clans: one must not go beyond arm's reach of the robe.

In the open

Out in the open with one access: in an uninhabited area, in the wilderness, the area covered by a circle with radius 80 meters is one access. Whatever lies beyond that is many accesses.

If he has stayed apart and he perceives that he has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If he has stayed apart, but he is unsure of it, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If he has stayed apart, but he does not perceive that he has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

If it has not been relinquished, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it has not been given away, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it has not been lost, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it has not been destroyed, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it has not been burnt, but he perceives that it has, then,

except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it has not been stolen, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

If he uses a robe that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If he has not stayed apart, but he perceives that he has, he commits an offense of wrong conduct. If he has not stayed apart, but he is unsure of it, he commits an offense of wrong conduct. If he has not stayed apart and he does not perceive that he has, there is no offense.

Non-offenses

There is no offense: if before dawn it has been relinquished, given away, lost, destroyed, burnt, stolen, or taken on trust; if he has the permission of the monks; if he is insane; if he is the first offender.

The training rule on storehouses, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on robes

3

**Tatīyakathinasikkhāpada:
3. The third training rule
on the robe season**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a monk had been given robe-cloth outside the robe season. While he was making the robe, he realized there was not enough cloth. Lifting it up, he smoothed it out again and again.

While walking about the dwellings, the Buddha saw that monk acting in this way. He went up to him and said, "What are you doing, monk?"

"Sir, I've been given this out-of-season robe-cloth, but it's not enough to make a robe. That's why I lift it up and smooth it out again and again."

"Are you expecting to receive more cloth?"

"I am."

Soon afterwards the Buddha gave a teaching and addressed the monks: "Monks, I allow you to keep out-of-season robe-cloth if you are expecting to receive more."

When they heard about this, some monks kept out-of-season robe-cloth for more than a month, keeping them in bundles on a bamboo robe rack. While walking about the dwellings, Venerable Ānanda saw that robe-cloth, and he asked the monks, "Whose cloth is this?"

"It's our out-of-season robe-cloth, which we're keeping because we're expecting more."

"But how long have you kept it?"

"More than a month."

Venerable Ānanda complained and criticized them, “How can these monks keep out-of-season robe-cloth for more than a month?”

After rebuking those monks in many ways, Venerable Ānanda told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that there are monks who do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men keep out-of-season robe-cloth for more than a month? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

‘When his robe is finished and the robe season has ended, if out-of-season robe-cloth is given to a monk, he may receive it if he wishes. If he receives it, he should quickly make a robe. If there is not enough cloth, but he is expecting more, he should keep it at most one month to make up the lack. If he keeps it longer than that, then even if he expects more cloth, he commits an offense entailing relinquishment and confession.’”

Definitions

When his robe is finished:

the monk has made a robe; or the robe-cloth has been lost, destroyed, or burnt; or his expectation of receiving further robe-cloth is disappointed.

The robe season has ended:

it has ended according to one of the eight key terms or the Sangha has ended it.

Out-of-season robe-cloth:

for one who has not participated in the robe-making ceremony, it is robe-cloth given during the eleven months. for one who has participated in the robe-making ceremony, it is robe-cloth given during the seven months. Also, if it is given in the robe season, but the cloth is designated, it is called "out-of-season robe-cloth".

If it is given:

If it is given by a sangha, by a group, by a relative, or by a friend, or if it is rags, or if he got it by means of his own property.

If he wishes:

if he desires, he may receive it.

If he receives it, he should quickly make a robe:

it should be made within ten days.

If there is not enough cloth:

if there is not enough cloth when the robe is being made.

He should keep it at most one month:

he should keep it one month at a maximum.

To make up the lack:

for the purpose of making up the lack.

But he is expecting more:

he is expecting more from a sangha, from a group, from a relative, or from a friend, or he is expecting to get rags, or he is expecting to get it by means of his own property.

If he keeps it longer than that, then even if he expects more cloth:

If he is given the expected robe-cloth on the same day as he was given the original robe-cloth, it must be made into a robe within ten days. If he is given the expected robe-cloth the day after he was given the original robe-cloth, it must be made into a robe within ten days. If he is given the expected robe-cloth two days after ... three days after ... eighteen days after ... nineteen days after he was given the original robe-cloth, it must be made into a robe within ten days. If he is given the expected robe-cloth twenty days after he was given the original robe-cloth, it must be made into a robe within nine days. If he is given the expected robe-cloth twenty-one days after he was given the original robe-cloth, it must be made into a robe within eight days. ... twenty-two days after ... twenty-seven days after ... If he is given the expected robe-cloth twenty-eight days after he was given the original robe-cloth, it must be made into a robe within one day. If he is given the expected robe-cloth twenty-nine days after he was given the original robe-cloth, it must be determined, assigned to another, or given away on that very day. If he does not determine it, assign it to another, or give it away, it becomes subject to relinquishment at dawn on the thirtieth day.

The robe-cloth should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like

this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this out-of-season robe-cloth, which I have kept for more than a month, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this robe-cloth back to you.’”

If he is given the expected robe-cloth, but it is different from the robe-cloth originally given to him, and there are days remaining, he does not have to make a robe if he does not want to.

Permutations

If it is more than a month and he perceives it as more, he commits an offense entailing relinquishment and confession. If it is more than a month, but he is unsure of it, he commits an offense entailing relinquishment and confession. If it is more than a month, but he perceives it as less, he commits an offense entailing relinquishment and confession.

If it has not been determined, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been assigned to another, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been given away, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been lost, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been destroyed, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been burnt, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been stolen, but he perceives that it has, he commits an offense entailing relinquishment and confession.

If he uses robe-cloth that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If it is less than a month, but he perceives it as more, he commits an offense of wrong conduct. If it is less than a month, but he is unsure of it, he commits an offense of wrong conduct. If it is less than a month and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if within a month it has been determined, assigned to another, given away, lost, destroyed, burnt, stolen, or taken on trust; if he is insane; if he is the first offender.

The third training rule on the robe season, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on robes

4

**Purāṇacīvarasikkhāpada:
4. The training rule on
used robes**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, Venerable Udāyī's ex-wife became a nun. She frequently visited Udāyī, and he frequently visited her. And Udāyī shared his meals with that nun.

One morning Udāyī robed up, took his bowl and robe, and went to her. He then uncovered his genitals in front of her and sat down on a seat. She too uncovered her genitals in front of him and sat down on a seat. Lustfully staring at her genitals, he emitted semen.

He then said to that nun: "Sister, get some water. I'll wash the robe."

"Give it to me, Venerable, I'll wash it."

She then took some of the semen in her mouth and inserted some into her vagina. Because of that she became pregnant. The nuns said, "This nun doesn't abstain from sex. She's pregnant."

She said, "Venerables, I do abstain from sex," and she told them what had happened.

The nuns complained and criticized Udāyī, "How could Venerable Udāyī get a nun to wash a used robe?" They then told the monks. The monks of few desires complained and criticized him, "How could Venerable Udāyī get a nun to wash a used robe?"

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and

questioned Udāyī: “Is it true, Udāyī, that you did this?”

“It’s true, Sir.”

“Is she a relative of yours?”

“No.”

“Foolish man, a man and a woman who are unrelated don’t know what’s appropriate and inappropriate, what’s inspiring and uninspiring, in dealing with each other. And still you did this. This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk has an unrelated nun wash, dye, or beat a used robe, he commits an offense entailing relinquishment and confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Unrelated:

anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

A nun:

she has been given the full ordination by both Sanghas.

A used robe:

a sarong or an upper robe, even worn once.

If he tells her to wash it, he commits an offense of wrong conduct. When it has been washed, it becomes subject to relinquishment. If he tells her to dye it, he commits an offense of wrong conduct. When it has been dyed, it becomes subject to relinquishment. If he tells her to beat it, he commits an offense of wrong conduct. When she has struck it once with her hand or with an implement, it becomes subject to relinquishment.

The robe should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

'Venerables, this used robe, which I got an unrelated nun to wash, is to be relinquished. I relinquish it to the Sangha.' ... the Sangha should give ... you should give ... 'I give this robe back to you.'"

Permutations

If she is unrelated and he perceives her as such, and he has her wash a used robe, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her wash and dye a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her wash and beat a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her wash, dye, and beat a used robe, he commits one offense entailing relinquishment and two offenses of wrong conduct.

If she is unrelated and he perceives her as such, and he has her dye a used robe, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her dye and beat a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her dye and wash a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her dye, beat, and wash a used robe, he commits one offense entailing relinquishment and two offenses of wrong conduct.

If she is unrelated and he perceives her as such, and he has her beat a used robe, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her beat and wash a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he

perceives her as such, and he has her beat and dye a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her beat, wash, and dye a used robe, he commits one offense entailing relinquishment and two offenses of wrong conduct.

If she is unrelated, but he is unsure of it ... If she is unrelated, but he perceives her as related ...

If he has her wash a used robe belonging to someone else, he commits an offense of wrong conduct. If he has her wash a sitting mat or a sheet, he commits an offense of wrong conduct. If he has a nun who is fully ordained only on one side do the washing, he commits an offense of wrong conduct.

If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related and he perceives her as such, there is no offense.

Non-offenses

There is no offense: if a related nun does the washing and an unrelated nun helps her; if a nun does the washing without being asked; if he has a nun wash an unused robe; if he has a nun wash any requisite apart from a robe; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on used robes, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on robes

5

**Cīvarapaṭiggahaṇasikkhāp
ada: 5. The training rule
on receiving robes**

Origin story

First sub-story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the nun Uppalavaṇṇā was staying at Sāvattihī. One morning she robed up, took her bowl and robe, and entered Sāvattihī to collect almsfood. When she had finished her almsround and had eaten her meal, she went to the Blind Men's Grove, where she sat down at the foot of a tree for the day's meditation.

Just then some bandits who had stolen and slaughtered a cow were taking the meat to the Blind Men's Grove. The head bandit saw Uppalavaṇṇā sitting at the foot of that tree. He thought, "If my sons and brothers see this nun, they'll harass her," and he took a different path. Soon afterwards when the meat was cooked, he took the best part, tied it up with a palm-leaf wrap, hung it from a tree not far from Uppalavaṇṇā, and said, "Whatever ascetic or brahmin sees this gift, please take it." And he left.

Uppalavaṇṇā had just emerged from stillness when she heard the head bandit making that statement. She took the meat and returned to her dwelling place. The following morning she prepared the meat and made it into a bundle with her upper robe. She then rose into the air and landed in the Bamboo Grove.

When she arrived, the Buddha had already gone to the village for alms, but Venerable Udāyī had been left behind to look after the dwellings. Uppalavaṇṇā approached Udāyī and said, "Venerable, where's the Buddha?"

"He's gone to the village for alms."

“Please give this meat to the Buddha.”

“You’ll please the Buddha with that meat. If you give me your sarong, you’ll please me too.”

“It’s hard for women to get material support, and this is one of my five robes. I don’t have another. I can’t give it away.”

“Sister, just as a man giving an elephant might decorate it with a girdle, so should you, when giving meat to the Buddha, decorate me with your sarong.”

Being pressured by Udāyī, Uppalavaṇṇā gave him her sarong and then returned to her dwelling place. The nuns who received Uppalavaṇṇā’s bowl and robe asked her where her sarong was. And she told them what had happened. The nuns complained and criticized Udāyī, “How could Venerable Udāyī receive a robe from a nun? It’s hard for women to get material support.”

The nuns told the monks. The monks of few desires complained and criticized Udāyī, “How could Venerable Udāyī receive a robe from a nun?”

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Udāyī: “Is it true, Udāyī, that you did this?”

“It’s true, Sir.”

“Is she a relative of yours?”

“No.”

“Foolish man, a man and a woman who are unrelated don’t know what’s appropriate and inappropriate, what’s good and bad, in dealing with each other. And still you did this.

This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk receives a robe directly from an unrelated nun, he commits an offense entailing relinquishment and confession.'

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Then, being afraid of wrongdoing, the monks did not receive robes from nuns even in exchange. The nuns complained and criticized them, "How can they not receive robes from us in exchange?"

The monks heard the criticism of those nuns and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow you to receive things in exchange from five kinds of people: monks, nuns, trainee nuns, novice monks, and novice nuns.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk receives a robe directly from an unrelated nun, except in exchange, he commits an offense entailing relinquishment and confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Unrelated:

anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

A nun:

she has been given the full ordination by both Sanghas.

A robe:

one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

Except in exchange:

unless there is an exchange.

If he accepts, then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

'Venerables, this robe-cloth, which I received directly from an unrelated nun without anything in exchange, is to be relinquished. I relinquish it to the Sangha.' ... the Sangha

should give ... you should give ... 'I give this robe-cloth back to you.'"

Permutations

If she is unrelated and he perceives her as such, and he receives robe-cloth from her, except in exchange, he commits an offense entailing relinquishment and confession. If she is unrelated, but he is unsure of it, and he receives robe-cloth from her, except in exchange, he commits an offense entailing relinquishment and confession. If she is unrelated, but he perceives her as related, and he receives robe-cloth from her, except in exchange, he commits an offense entailing relinquishment and confession.

If he receives robe-cloth directly from a nun who is fully ordained only on one side, except in exchange, he commits an offense of wrong conduct. If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related and he perceives her as such, there is no offense.

Non-offenses

There is no offense: if the nun is related; if much is exchanged with little or little is exchanged with much; if he takes it on trust; if he borrows it; if he receives any requisite apart from robe-cloth; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on receiving robes, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on robes

6

**Aññātakaviññattisikkhāpa
da: 6. The training rule on
asking non-relations**

Origin story

First sub-story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Upananda the Sakyan was skilled at teaching. On one occasion the son of a wealthy merchant went to Upananda, bowed, and sat down. And Upananda instructed, inspired, and gladdened him with a teaching. Afterwards that merchant's son said to Upananda:

“Venerable, please tell me what you need. I can give you robe-cloth, almsfood, a dwelling, and medicinal supplies.”

“If you wish to give me something, give me one of your wrap garments.”

“It's shameful, Venerable, for a gentleman to walk around in only one wrap. Please wait until I get back home. I'll send you this wrap or a better one.”

A second time and a third time Upananda said the same thing to that merchant's son, and he got the same reply. He then said, “What's the point of inviting me if you don't want to give?”

Being pressured by Upananda, that merchant's son gave him one of his wraps and left. People asked him why he was walking around in only one wrap, and he told them what had happened. People complained and criticized him, “These Sakyan monastics have great desires. They're not content. Even to make them an appropriate offer isn't easy. How could they take his wrap when the merchant's son was making an appropriate offer?”

The monks heard the complaints of those people, and the monks of few desires complained and criticized Upananda, “How could Venerable Upananda ask the merchant’s son for a robe?”

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: “Is it true, Upananda, that you did this?”

“It’s true, Sir.”

“Is he a relative of yours?”

“No.”

“Foolish man, people who are unrelated don’t know what’s appropriate and inappropriate, what’s good and bad, in dealing with each other. And still you did this. This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk asks an unrelated male or female householder for a robe, he commits an offense entailing relinquishment and confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards a number of monks who were traveling from Sāketa to Sāvattthī were robbed by bandits. Knowing that the Buddha had laid down this training rule and being afraid of wrongdoing, they did not ask for robes. As a

consequence, they walked naked to Sāvattthī, where they bowed down to the monks. The monks there said, “These Ājīvaka ascetics are good people, seeing as they bow down to the monks.”

“We’re not Ājīvakas! We’re monks!”

The monks asked Venerable Upāli to examine them.

When the naked monks told him what had happened, Upāli said to the monks, “They are monks. Please give them robes.”

The monks of few desires complained and criticized them, “How can monks go naked? Shouldn’t they have covered up with grass and leaves?”

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“Monks, if a monk’s robes are stolen or lost, I allow him to ask an unrelated householder for robes. At the first monastery where he arrives, if the Sangha has a monastery robe, a bedspread, a floor cover, or a mattress cover, he should take that and put it on, thinking, ‘When I get a robe, I’ll return it.’ If there’s none of these things, he should cover up with grass and leaves before going on. He should not go on while naked. If he does, he commits an offense of wrong conduct.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk asks an unrelated male or female householder for a robe, except on an appropriate occasion, he commits an offense entailing relinquishment and confession. These are the appropriate occasions: his robes are stolen or his robes are lost.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Unrelated:

anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

A male householder:

any man who lives at home.

A female householder:

any woman who lives at home.

A robe:

one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

Except on an appropriate occasion:

unless it is an appropriate occasion.

His robes are stolen:

a monk's robe is taken by kings, bandits, scoundrels, or whoever.

His robes are lost:

a monk's robe is burnt by fire, carried away by water, eaten by rats or termites, or worn through use.

If he asks, except on an appropriate occasion, then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

The robe-cloth should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this robe-cloth, which I received after asking an unrelated householder, but not on an appropriate occasion, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this robe-cloth back to you.’”

Permutations

If the person is unrelated and the monk perceives them as such, and he asks them for a robe-cloth, except on an appropriate occasion, he commits an offense entailing relinquishment and confession. If the person is unrelated, but the monk is unsure of it, and he asks them for a robe-cloth, except on an appropriate occasion, he commits an offense entailing relinquishment and confession. If the person is unrelated, but the monk perceives them as related, and he asks them for a robe-cloth, except on an appropriate occasion, he commits an offense entailing relinquishment and confession.

If the person is related, but the monk perceives them as unrelated, he commits an offense of wrong conduct. If the person is related, but the monk is unsure of it, he commits an offense of wrong conduct. If the person is related and the monk perceives them as such, there is no offense.

Non-offenses

There is no offense: if it is an appropriate occasion; if he asks relatives; if he asks those who have given an invitation; if he asks for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on asking non-relations, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on robes

7 Tatuttarisikkhāpada: 7. The training rule on more than that

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six said to the monks whose robes had been stolen, "The Buddha has allowed a monk whose robes have been stolen or lost to ask an unrelated householder for a robe. You should ask for a robe."

"It's not necessary. We've already got one."

"We'll ask for you."

"Do as you please."

The monks from the group of six then went to householders and said, "Monks have arrived whose robes have been stolen. Please give them robes." And they asked for many robes.

Soon afterwards in the public meeting hall a certain man said to another, "Sir, monks have arrived whose robes have been stolen. I've given them robes."

The other replied, "So have I." And another said the same.

They complained and criticized those monks, "How can the Sakyan monastics ask for many robes without moderation? Are they going to trade in cloth or set up shop?"

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six ask for many robes without moderation?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that you did this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If an unrelated male or female householder invites that monk to take many robes, he should accept at most one sarong and one upper robe. If he accepts more than that, he commits an offense entailing relinquishment and confession.'"

Definitions

That monk:

the monk whose robes have been stolen.

Unrelated:

anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

A male householder:

any man who lives at home.

A female householder:

any woman who lives at home.

Many robes:

a lot of robes.

Invites to take:

saying, "Take as many as you like."

He should accept at most one sarong and one upper robe:

if three robes are lost, he should accept two; if two robes are lost, he should accept one; if one robe is lost, he should not accept any.

If he accepts more than that:

if he asks for more than that, then for the effort there is an act of wrong conduct. When he gets the robe, it becomes subject to relinquishment.

The robe should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

'Venerables, this robe, which I received after asking an unrelated householder for too many, is to be relinquished. I

relinquish it to the Sangha.' ... the Sangha should give ...
you should give ... 'I give this robe back to you.'"

Permutations

If the person is unrelated and the monk perceives them as such, and he asks them for too many robes, he commits an offense entailing relinquishment and confession. If the person is unrelated, but the monk is unsure of it, and he asks them for too many robes, he commits an offense entailing relinquishment and confession. If the person is unrelated, but the monk perceives them as related, and he asks them for too many robes, he commits an offense entailing relinquishment and confession.

If the person is related, but the monk perceives them as unrelated, he commits an offense of wrong conduct. If the person is related, but the monk is unsure of it, he commits an offense of wrong conduct. If the person is related and the monk perceives them as such, there is no offense.

Non-offenses

There is no offense: if he takes too much, but with the intention of returning the remainder; if they give, saying, “The remainder is for you;” if they give, but not because his robes were stolen; if they give, but not because his robes were lost; if it is from relatives; if it is from those who have given an invitation; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on more than that, the seventh, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on relinquishment
- The sub-chapter on robes

**8 Upakkhaṭasikkhāpada:
8. The training rule on
what is set aside**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain man said to his wife, "I'm going to give robe-cloth to Venerable Upananda."

An alms-collecting monk heard that man making that statement. He then went to Upananda the Sakyan and said, "Upananda, you have much merit. In such-and-such a place I heard a man tell his wife that he's going to give you robe-cloth."

"He's my supporter."

Upananda then went to that man and said, "Is it true that you want to give me robe-cloth?"

"Yes, that's just what I was thinking."

"If that's the case, give me such-and-such robe-cloth. For what's the point of giving robe-cloth that I won't use?"

That man complained and criticized him, "These Sakyan monastics have great desires. They're not content. It's no easy matter to give them robe-cloth. How could Venerable Upananda come to me and say what kind of robe-cloth he wants without first being invited by me to do so?"

The monks heard the complaints of that man, and the monks of few desires complained and criticized him, "How could Venerable Upananda go to a householder and say what kind of robe-cloth he wants without first being invited to do so?"

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: “Is it true, Upananda, that you did this?”

“It’s true, Sir.”

“Is he a relative of yours?”

“No.”

“Foolish man, people who are unrelated don’t know what’s appropriate and inappropriate, what’s good and bad, in dealing with each other. And still you did this. This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a male or female householder has set aside a robe fund for an unrelated monk, thinking, "With this robe fund I will buy robe-cloth and give it to monk so-and-so;" and if that monk, without first being invited, goes to them and specifies the kind of robe-cloth he wants, saying, "It would be good if you would use this robe fund to buy such-and-such robe-cloth and then give it to me," and he does so because he wants something fine, he commits an offense entailing relinquishment and confession.'"

Definitions

For a monk:

for the benefit of a monk; making a monk the object of consideration, one wants to give to him.

Unrelated:

anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

A male householder:

any man who lives at home.

A female householder:

any woman who lives at home.

A robe fund:

money, gold, a pearl, a gem, a coral, a crystal, cloth, thread, or cotton wool.

With this robe fund:

with that which is at one's disposal.

I will buy:

having traded.

I will give:

I will donate.

If that monk:

the monk the robe fund has been set aside for.

Without first being invited:

he or she has not said beforehand: "Venerable, what kind of robe-cloth do you need? What kind of robe-cloth can I buy for you?"

Goes to them:

having gone to their house or having gone wherever.

Specifies the kind of robe-cloth he wants:

please make it long or wide or closely woven or soft.

This robe fund:

that which is at one's disposal.

Such-and-such:

long or wide or closely woven or soft.

To buy:

having traded.

Give:

donate.

Because he wants something fine:

wanting something good, wanting something expensive.

If that lay person buys robe-cloth that is long, wide, closely woven, or soft because of the monk's statement, then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

'Venerables, this robe-cloth, which I received after going to an unrelated householder and saying what kind of robe-cloth I wanted without first being invited, is to be relinquished. I relinquish it to the Sangha.' ... the Sangha should give ... you should give ... 'I give this robe-cloth back to you.'"

Permutations

If the householder is unrelated and the monk perceives them as such, and, without first being invited, he goes to them and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession. If the householder is unrelated, but the monk is unsure of it, and, without first being invited, he goes to them and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession. If the householder is unrelated, but the monk perceives them as related, and, without first being invited, he goes to them and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession.

If the householder is related, but the monk perceives them as unrelated, he commits an offense of wrong conduct. If the householder is related, but the monk is unsure of it, he commits an offense of wrong conduct. If the householder is related and the monk perceives them as such, there is no offense.

Non-offenses

There is no offense: if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of another; if it is by means of his own property; if the householder wishes to buy something expensive, but the monk has them buy something inexpensive; if he is insane; if he is the first offender.

The training rule on what is set aside, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on robes

9

**Dutiyaupakkhaṭṭasikkhāpa
da: 9. The second training
rule on what is set aside**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain man said to another man, "I'm going to give robe-cloth to Venerable Upananda." And he replied, "So am I."

An alms-collecting monk heard that conversation. He then went to Upananda the Sakyan and said, "Upananda, you have much merit. In such-and-such a place I heard two men telling each other that they're each going to give you robe-cloth."

"They are my supporters."

Upananda then went to those men and said, "Is it true that you want to give me robe-cloth?"

"Yes, that's just what we were thinking."

"If that's the case, then give me such-and-such robe-cloth. For what's the point of giving robe-cloth that I won't use?"

Those men complained and criticized him, "These Sakyan monastics have great desires. They're not content. It's no easy matter to give them robe-cloth. How could Venerable Upananda come to us and say what kind of robe-cloth he wants without first being invited by us to do so?"

The monks heard the complaints of those men, and the monks of few desires complained and criticized him, "How could Venerable Upananda go to householders and say what kind of robe-cloth he wants without first being invited to do so?"

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: “Is it true, Upananda, that you did this?”

“It’s true, Sir.”

“Are they relatives of yours?”

“No.”

“Foolish man, people who are unrelated don’t know what’s what’s appropriate and inappropriate, what’s good and bad, in dealing with each other. And still you did this. This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If two male or female householders have set aside separate robe funds for an unrelated monk, thinking, "With these separate robe funds we'll buy separate robe-cloths and give them to monk so-and-so;" and if that monk, without first being invited, goes to them and specifies the kind of robe-cloth he wants, saying, "It would be good if you would put these separate robe funds together to buy such-and-such robe-cloth and then give it to me," and he does so because he wants something fine, he commits an offense entailing relinquishment and confession.'

Definitions

For a monk:

for the benefit of a monk; making a monk the object of consideration, they want to give to him.

Two:

a pair.

Unrelated:

anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

Male householders:

any men who live at home.

Female householders:

any women who live at home.

Robe funds:

money, gold, pearls, gems, corals, crystals, cloth, thread, or cotton wool.

With these separate robe funds:

with that which is at their disposal.

We'll buy:

having traded.

We'll give:

we'll donate.

If that monk:

the monk the robe funds have been set aside for.

Without first being invited:

they have not said beforehand: "Venerable, what kind of robe-cloth do you need? What kind of robe-cloth can we buy for you?"

Goes to them:

having gone to their house or having gone wherever.

Specifies the kind of robe-cloth he wants:

please make it long or wide or closely woven or soft.

These separate robe funds:
that which is at their disposal.

Such-and-such:
long or wide or closely woven or soft.

To buy:
having traded.

Give:
donate.

Put together:
two people supplying him with one robe-cloth.

Because he wants something fine:

wanting something good, wanting something expensive.

If those householders buy robe-cloth that is long, wide, closely woven, or soft because of his statement, then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

The robe-cloth should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this robe-cloth, which I received after going to unrelated householders and saying what kind of robe-cloth I wanted without first being invited, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this robe-cloth back to you.’”

Permutations

If the householders are unrelated and he perceives them as such, and, without first being invited, he goes to them and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession. If the householders are unrelated, but he is unsure of it, and, without first being invited, he goes to them and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession. If the householders are unrelated, but he perceives them as related, and, without first being invited, he goes to them and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession.

If the householders are related, but he perceives them as unrelated, he commits an offense of wrong conduct. If the householders are related, but he is unsure of it, he commits an offense of wrong conduct. If the householders are related and he perceives them as such, there is no offense.

Non-offenses

There is no offense: if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of another; if it is by means of his own property; if the householders wish to buy something expensive, but he has them buy something inexpensive; if he is insane; if he is the first offender.

The second training rule on what is set aside, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on robes

10 Rājasikkhāpada: 10.

The training rule on kings

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a certain government official was a supporter of Venerable Upananda the Sakyan. On one occasion that official sent a robe fund by messenger, saying, "Buy robe-cloth with this fund and give it to Venerable Upananda."

The messenger went to Upananda and said, "Venerable, I've brought a robe fund for you. Please receive it."

"We don't receive robe funds, but we do receive allowable robe-cloth at the right time."

"Is there anyone who provides services for you?"

Just then a lay follower had come to the monastery on some business. Upananda told the messenger, "This lay follower provides services for the monks."

The messenger instructed that lay follower and then returned to Upananda, saying, "I've instructed the lay follower you pointed out to me. Please go to him at the right time and he'll give you robe-cloth."

Later on that government official sent a message to Upananda, saying, "Please use the robe-cloth. I would like you to use the robe-cloth." When Upananda did not say anything to that lay follower, that government official sent him a second message saying the same thing. When Upananda still did not say anything to that lay follower, that government official sent him a third message.

At that time the householder association had made an agreement that whoever came late to a meeting would be fined fifty coins. And now they were having a meeting. Just then Upananda went to that lay follower and said, "I need robe-cloth."

"Please wait one day, Venerable, for today there's a meeting of the householder association. They've made an agreement that whoever comes late gets fined fifty coins."

Saying, "Give me the robe-cloth today," he grabbed him by the belt.

Being pressured by Upananda, the lay follower bought him robe-cloth, and as a consequence he was late for the meeting. People asked him, "Sir, why are you late? You've just lost fifty coins."

When that lay follower told them what had happened, they complained and criticized Upananda, "These Sakyan monastics have great desires. They're not content. It's no easy matter to provide them with a service. How could Venerable Upananda not agree when asked by a lay follower to wait for a day?"

The monks heard the complaints of those people, and the monks of few desires complained and criticized him, "How could Venerable Upananda not agree when asked by a lay follower to wait for a day?"

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: "Is it true, Upananda, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... “Foolish man, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a king, a king's employee, a brahmin, or a householder sends a robe fund for a monk by messenger, saying, "Buy robe-cloth with this robe fund and give it to monk so-and-so," and the messenger goes to that monk and says, "Venerable, I have brought a robe fund for you. Please receive it," then that monk should reply, 'We don't receive robe funds, but we do receive allowable robe-cloth at the right time.' If that messenger says, "Is there anyone who provides services for you?" the monk, if he needs robe-cloth, should point out a monastery worker or a lay follower and say, "He provides services for the monks." If the messenger instructs that service-provider and then returns to the monk and says, "Venerable, I have instructed the service-provider you pointed out. Please go to him at the right time and he'll give you robe-cloth," then, if that monk needs robe-cloth, he should go to that service-provider and prompt him and remind him two or three times, saying, "I need robe-cloth." If he then gets robe-cloth, all is well. If he does not get it, he should stand in silence for it at most six times. If he then gets robe-cloth, all is well. If he makes any further effort and then gets robe-cloth, he commits an offense entailing relinquishment and confession. If he does not get robe-cloth, he should go to the owners of that robe fund, or send a message, saying, "That monk hasn't received any benefit from the robe fund you sent for him. Please recover what's yours, or it might perish." This is the proper procedure.'

Definitions

For a monk:

for the benefit of a monk; making a monk the object of consideration, one wants to give to him.

A king:

whoever rules.

A king's employee:

whoever gets food and wages from a king.

A brahmin:

a brahmin by birth.

A householder:

anyone apart from a king, a king's employee, and a brahmin.

A robe fund:

money, gold, a pearl, or a gem.

With this robe fund:

with that which is at one's disposal.

Buy:

having traded.

Give:

donate.

And the messenger goes to that monk and says, "Venerable, I have brought a robe fund for you. Please receive it," then that monk should reply, "We don't receive robe funds, but we do receive allowable robe-cloth at the right time." If that messenger says, "Is there anyone who provides services for you?" the monk, if he needs robe-cloth, should point out a monastery worker or a lay follower and say, "He provides services for the monks":

he should not say, "Give it to him," "He'll put it aside," "He'll trade it," "He'll buy it."

If the messenger instructs that service-provider and then returns to the monk and says, "Venerable, I have instructed

the service-provider you pointed out. Please go to him at the right time and he'll give you robe-cloth," then, if that monk needs robe-cloth, he should go to that service-provider and prompt him and remind him two or three times, saying, "I need robe-cloth":

he should not say, "Give me robe-cloth," "Get me robe-cloth," "Trade me a robe-cloth," "Buy me robe-cloth."

He should say it a second and a third time.

If he gets it, all is well. If he does not get it, he should go there and stand in silence for it.

He should not sit down on a seat. He should not receive food. He should not give a teaching. If he is asked, "Why have you come?" he should say, "Think about it." If he sits down on a seat, or he receives food, or he gives a teaching, he loses one allowance to stand.

He should stand a second and a third time. If he prompts four times, he can stand four times. If he prompts five times, he can stand twice. If he prompts six times, he cannot stand at all.

If he makes any further effort and the robe-cloth then appears,

then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ... (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this robe-cloth, which I got after prompting more than three times and standing more than six times, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this robe-cloth back to you.’”

If he does not get robe-cloth, he should go to the owner of that robe fund, or send a message, saying, “That monk hasn’t received any benefit from the robe fund you sent for him. Please recover what’s yours, or it might perish.”

This is the proper procedure:

 this is the right method.

Permutations

If he prompts more than three times and stands more than six times, and he perceives it as more, and he gets robe-cloth, he commits an offense entailing relinquishment and confession. If he prompts more than three times and stands more than six times, but he is unsure of it, and he gets robe-cloth, he commits an offense entailing relinquishment and confession. If he prompts more than three times and stands more than six times, but he perceives it as less, and he gets robe-cloth, he commits an offense entailing relinquishment and confession.

If he prompts less than three times and stands less than six times, but he perceives it as more, he commits an offense of wrong conduct. If he prompts less than three times and stands less than six times, but he is unsure of it, he commits an offense of wrong conduct. If he prompts less than three times and stands less than six times, and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if he prompts three times and stands six times; if he prompts less than three times and stands less than six times; if it is given without prompting; if the owners prompt and then it is given; if he is insane; if he is the first offender.

The training rule on kings, the tenth, is finished.

The first sub-chapter on the robe season is finished.

This is the summary:

“Three on the ended robe season, And washing, receiving;
Three on those who are unrelated, Of both, and with
messenger.”

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on silk

11 Kosiyasikkhāpada: 11. The training rule on silk

Origin story

At one time when the Buddha was staying at Āḷavī at the Aggāḷava Shrine, the monks from the group of six went to the silk-makers and said, “Please boil a heap of silkworms and give us silk. We want to make blankets containing silk.” The silk-makers complained and criticized them, “How can the Sakyan monastics come and say such things to us? It’s our misfortune that we must kill many small creatures because of our livelihood and because of our wives and children.”

The monks heard the complaints of those silk-makers, and the monks of few desires complained and criticized those monks, “How could the monks from the group of six go to silk-makers and say such a thing?”

After rebuking them in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that you did this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk has a blanket made that contains silk, he commits an offense entailing relinquishment and confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A blanket:

it is made by strewing, not by weaving.

Has made:

If he makes a blanket that contains even one thread of silk, or he has one made, then for the effort there is an act of wrong conduct. When he gets the blanket, it becomes subject to relinquishment.

The blanket should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this blanket containing silk, which I got made, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this blanket back to you.’”

Permutations

If he finishes what he began himself, he commits an offense entailing relinquishment and confession. If he has others finish what he began himself, he commits an offense entailing relinquishment and confession. If he finishes himself what was begun by others, he commits an offense entailing relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

If he makes one, or has one made, for someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on silk, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on silk

12

Suddhakāḷakasikkhāpada:

12. The training rule on

entirely black

Origin story

At one time when the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī, the monks from the group of six were having blankets made entirely of black wool. People who were walking about the dwellings complained and criticized them, “How could the Sakyan monastics have blankets made entirely of black wool? They are just like householders who indulge in worldly pleasures!”

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, “How could the monks from the group of six have blankets made entirely of black wool?”

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that you do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk has a blanket made entirely of black wool, he commits an offense entailing relinquishment and confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Black:

there are two kinds of black: natural black and dyed black.

A blanket:

it is made by strewing, not by weaving.

Has made:

If he makes the blanket, or has it made, then for the effort there is an act of wrong conduct. When he gets the blanket, it becomes subject to relinquishment.

The blanket should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this blanket, which I got made entirely of black wool, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this blanket back to you.’”

Permutations

If he finishes what he began himself, he commits an offense entailing relinquishment and confession. If he has others finish what he began himself, he commits an offense entailing relinquishment and confession. If he finishes himself what was begun by others, he commits an offense entailing relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

If he makes one, or has one made, for someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on entirely black, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on silk

13 Dvebhāgasikkhāpada:

13. The training rule on two parts

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six, knowing that the Buddha had prohibited having blankets made entirely of black wool, added just a little bit of white on the edge. In this way they had blankets made entirely of black wool. The monks of few desires complained and criticized them, "How could the monks from the group of six do this?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk is having a new blanket made, he should use two parts of entirely black wool, a third part of white, and a fourth part of brown. If he has a new blanket made without using two parts of entirely black wool, a third part of white, and a fourth part of brown, he commits an offense entailing relinquishment and confession.'

Definitions

New:

newly made is what is meant.

A blanket:

it is made by strewing, not by weaving.

Is having made:

making it himself or having it made.

He should use two parts of entirely black wool:

having weighed it, he should use two measures.

A third part of white:

one measure of white.

A fourth part of brown:

one measure of brown.

Without using two parts of entirely black wool, a third part of white, and a fourth part of brown:

If he makes it, or has it made, without using two measures of entirely black wool, one measure of white, and one measure of brown, then for the effort there is an act of wrong conduct. When he gets the blanket, it becomes subject to relinquishment.

The blanket should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this blanket, which I got made without using two measures of entirely black wool, one measure of white, and one measure of brown, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this blanket back to you.’”

Permutations

If he finishes what he began himself, he commits an offense entailing relinquishment and confession. If he has others finish what he began himself, he commits an offense entailing relinquishment and confession. If he finishes himself what was begun by others, he commits an offense entailing relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

If he makes one, or has one made, for someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he makes one using one measure of white and one measure of brown; if he makes one using more than one measure of white and more than one measure of brown; if he makes one using just white and just brown; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on two parts, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on silk

**14 Chabbassasikkhāpada:
14. The training rule on six
years**

Origin story

First sub-story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time monks were having blankets made every year. They kept on begging and asking, "Please give wool! We need wool!" People complained and criticized them, "How can the Sakyan monastics have blankets made every year, begging and asking, 'Please give wool! We need wool!?' We only make blankets for ourselves every five or six years, even though our children defecate and urinate on them and they are eaten by rats."

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can those monks do this?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who do this?"

"It's true, Sir."

The Buddha rebuked them, "How can those foolish men do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk has had a new blanket made, he should keep it for six years. Whether that blanket has been given away or not, if he has another new blanket made in less than six

years, he commits an offense entailing relinquishment and confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

At one time a certain monk at Kosambī was sick. His relatives sent him a message, saying, “Come, Venerable, we’ll nurse you.” The monks urged him to go, but he said, “The Buddha has laid down a training rule that a monk who has had a new blanket made must keep it for six years. Now because I’m sick, I’m unable to travel with my blanket. And because I’m not comfortable without it, I can’t go.”

They told the Buddha.

Soon afterwards he gave a teaching and addressed the monks:

“Monks, I allow you to give a blanket permission to a sick monk.

And it should be given like this. After approaching the Sangha, the sick monk should put his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say, ‘Venerables, I’m sick. I’m unable to travel with my blanket. I ask the Sangha for a blanket permission.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk so-and-so is sick. He’s unable to travel with his blanket. He’s asking the Sangha for a blanket permission. If it seems

appropriate to the Sangha, the Sangha should give a blanket permission to monk so-and-so. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk so-and-so is sick. He's unable to travel with his blanket. He's asking the Sangha for a blanket permission. The Sangha gives a blanket permission to monk so-and-so. Any monk who approves of giving a blanket permission to monk so-and-so should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given a blanket permission to monk so-and-so. The Sangha approves and is therefore silent. I will remember it thus.'

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk has had a new blanket made, he should keep it for six years. Whether that blanket has been given away or not, if he has another new blanket made in less than six years, except if the monks have agreed, he commits an offense entailing relinquishment and confession.'

Definitions

New:

newly made is what is meant.

A blanket:

it is made by strewing, not by weaving.

Has had made:

has made or has had made.

He should keep it for six years:

he should keep it for six years at a maximum.

In less than six years:

fewer than six years.

That blanket has been given away:

it has been given to others.

Not:

it has not been given to anyone.

except if the monks have agreed:

If he makes another new blanket, or has one made, unless the monks have agreed, then for the effort there is an act of wrong conduct. When he gets the blanket, it becomes subject to relinquishment.

The blanket should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this blanket, which I got made after less than six years without the agreement of the monks, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this blanket back to you.’”

Permutations

If he finishes what he began himself, he commits an offense entailing relinquishment and confession. If he has others finish what he began himself, he commits an offense entailing relinquishment and confession. If he finishes himself what was begun by others, he commits an offense entailing relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

Non-offenses

There is no offense: if he makes one after six years; if he makes one after more than six years; if he makes one, or has one made, for the sake of another; if he gets what was made by another and then uses it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he has the permission of the monks; if he is insane; if he is the first offender.

The training rule on six years, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on silk

15

**Nisīdanasanthatasikkhāpa
da: 15. The training rule
on sitting-blankets**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. There the Buddha addressed the monks: "Monks, I wish to do a solitary retreat for three months. No one should visit me except the one who brings me almsfood."

"Yes, Venerable Sir," they replied, and no one visited him except the one who brought him almsfood.

Soon afterwards the Sangha at Sāvattthī made the following agreement: "The Buddha wishes to be on solitary retreat for three months. No one should visit him except the one who brings him almsfood. Anyone who does must confess an offense entailing confession."

Just then Venerable Upasena of Vaṅganta and his followers went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said this to Upasena, "I hope you're keeping well, Upasena, I hope you're getting by. I hope you're not tired from traveling."

"We're keeping well, Sir, we're getting by. We're not tired from traveling."

One of Upasena's students was seated not far from the Buddha, and the Buddha said to him, "Do you like rag-robles, monk?"

"I don't like rag-robles, Sir."

"Why then do you wear them?"

“My preceptor wears them, and so I do it too.”

And the Buddha said to Upasena, “Upasena, your followers are inspiring. How do you train them?”

“When anyone asks me for the full ordination, I tell him this: ‘I stay in the wilderness, I eat only almsfood, and I wear rag-robes. If you do the same, I’ll give you the full ordination.’ If he agrees, I ordain him. Otherwise I don’t. And I do the same when anyone asks me for support. It’s in this way that I train my followers.”

“Good, Upasena, you train your followers well. But do you know the agreement made by the Sangha at Sāvattthī?”

“No.”

“The Sangha at Sāvattthī has made the following agreement: ‘The Buddha wishes to be on solitary retreat for three months. No one should visit him except the one who brings him almsfood. Anyone who does must confess an offense entailing confession.’”

“Venerable Sir, let the Sangha at Sāvattthī be known for this agreement. We, however, don’t lay down new rules, nor do we get rid of the existing ones. We practice and undertake the training rules as they are.”

“Good, Upasena. One should not lay down new rules, nor should one get rid of the existing ones. One should practice and undertake the training rules as they are.

And, Upasena, I allow those monks who stay in the wilderness, who eat only almsfood, and who wear rag-robes to visit me whenever they please.”

Upasena and his followers got up from their seats, bowed down, circumambulated the Buddha with their right side toward him, and left. Just then a number of monks were standing outside the gateway, thinking, “We’ll make Venerable Upasena confess an offense entailing confession.” And they said to Upasena, “Upasena, do you know the agreement of the Sangha at Sāvattthī?”

“The Buddha asked me the same question, and I replied that I didn’t. He then told me what it was, and I said, ‘Venerable Sir, let the Sangha at Sāvattthī be known for this agreement. We, however, don’t lay down new rules, nor do we get rid of the existing ones. We practice and undertake the training rules as they are.’ Also, the Buddha has allowed those monks who stay in the wilderness, who eat only almsfood, and who wear rag-robles to visit him whenever they please.”

Those monks thought, “It’s true what Venerable Upasena says.”

The monks heard that the Buddha had allowed those monks who stay in the wilderness, who eat only almsfood, and who wear rag-robles to visit him whenever they please. Longing to see the Buddha, they discarded their blankets and undertook the practice of staying in the wilderness, of eating only almsfood, and of wearing rag-robles.

Soon afterwards, when the Buddha and a number of monks were walking about the dwellings, he saw discarded blankets here and there. He asked the monks, “Who owns these discarded blankets?”

The monks told him. Soon afterwards he gave a teaching and addressed the monks: “Well then, monks, I will lay down a training rule for the following ten reasons: for the well-

being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of well-behaved monks, for the restraint of corruptions relating to the present life, for the restraint of corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. And, monks, this training rule should be recited like this:

Final ruling

'If a monk is having a sitting-blanket made, he must incorporate a piece of one standard handspan from the border of an old blanket in order to make it ugly. If he has a new sitting-blanket made without incorporating a piece of one standard handspan from the border of an old blanket, he commits an offense entailing relinquishment and confession.'"

Definitions

sitting mat:

one with a border is what is meant.

A blanket:

it is made by strewing, not by weaving.

Is having made:

making it himself or having it made.

An old blanket:

even worn once.

He must incorporate a piece of one standard handspan from the border in order to make it ugly:

to make it strong, he cuts out a circular or a rectangular piece, and he then incorporates it in one place or he strews it on after pulling it apart.

Without incorporating a piece of one standard handspan from the border of an old blanket:

If he makes a new sitting-blanket, or has one made, without incorporating a piece of one standard handspan from the border of an old blanket, then for the effort there is an act of wrong conduct. When he gets the sitting-blanket, it becomes subject to relinquishment.

The sitting-blanket should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this sitting-blanket, which I got made without incorporating a piece of one standard handspan from the border of an old blanket, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this sitting-blanket back to you.’”

Permutations

If he finishes what he began himself, he commits an offense entailing relinquishment and confession. If he has others finish what he began himself, he commits an offense entailing relinquishment and confession. If he finishes himself what was begun by others, he commits an offense entailing relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

If he makes one, or has one made, for the sake of another, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he makes one incorporating a piece of one standard handspan from the border of an old blanket; if he is unable to get hold of such a piece and he makes one incorporating a smaller piece; if he is unable to get hold of such a smaller piece and he makes one without; if he gets what was made by another and then uses it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on sitting-blankets, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on silk

16 Eḷakalomasikkhāpada: 16. The training rule on wool

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain monk was given wool as he was walking through the Kosalan country on his way to Sāvattthī. He bound it into a bundle with his upper robe and carried on. People who saw him teased him, "Venerable, how much did it cost you? How much will the profit be?" As a result he was humiliated.

When he arrived at Sāvattthī, he threw the wool to the ground. The monks asked him why.

"People have been teasing me because of this wool."

"But how far have you carried it?"

"Over 40 kilometers."

The monks of few desires complained and criticized him, "How could a monk carry wool more than 40 kilometers?"

After rebuking that monk in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monk, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If wool is given to a monk who is traveling, he may receive it if he wishes. If he receives it and there is no one else to carry it, he may carry it himself for at most 40 kilometers. If he carries it further than that, even if there is no one else to carry it, he commits an offense entailing relinquishment and confession.'

Definitions

To a monk who is traveling:

to one who is walking on a road.

If wool is given:

if it is given by a sangha, by a group, by a relative, by a friend, or if it is discarded wool, or if he got it by means of his own property.

If he wishes:

if he desires, he may receive it.

If he receives it, he may carry it himself for at most 40 kilometers:

he may carry it himself a maximum of 40 kilometers.

There is no one else to carry it:

there is no other person who can carry it, either a woman or a man, either a lay person or a monastic.

If he carries it further than that, even if there is no one else to carry it:

when he goes beyond 40 kilometers with the first foot, he commits an offense of wrong conduct. When he goes beyond with the second foot, he commits an offense entailing relinquishment and confession. If he stands within the 40 kilometer limit, but drops it beyond the 40 kilometer limit, he commits an offense entailing relinquishment and confession. If he places it in the vehicle or among the goods of another without their knowledge, and it goes more than 40 kilometers, it becomes subject to relinquishment.

The wool should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. ... (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

'Venerables, this wool, which I have taken more than 40 kilometers, is to be relinquished. I relinquish it to the Sangha.' ... the Sangha should give ... you should give ... 'I give this wool back to you.'"

Permutations

If he takes it more than 40 kilometers and he perceives it as more, he commits an offense entailing relinquishment and confession. If he takes it more than 40 kilometers, but he is unsure of it, he commits an offense entailing relinquishment and confession. If he takes it more than 40 kilometers, but he perceives it as less, he commits an offense entailing relinquishment and confession.

If he takes it less than 40 kilometers, but he perceives it as more, he commits an offense of wrong conduct. If he takes it less than 40 kilometers, but he is unsure of it, he commits an offense of wrong conduct. If he takes it less than 40 kilometers and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if he carries it 40 kilometers; if he carries it less than 40 kilometers; if he carries it 40 kilometers and then carries it back; if he takes it 40 kilometers with the intention of staying there, but then takes it further; if he gets back what had been taken from him and then carries it on; if he gets back what he had given up and then carries it on; if he gets someone else to carry it; if it is a finished article; if he is insane; if he is the first offender.

The training rule on wool, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on silk

17

**Eḷakalomadhovāpanasikkh
āpada: 17. The training
rule on having wool
washed**

Origin story

At one time the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu. At that time the monks from the group of six had the nuns wash, dye, and comb wool. Because of this, the nuns neglected recitation, questioning, the higher morality, the higher mind, and the higher wisdom.

Mahāpajāpati Gotamī then went to the Buddha and bowed down to him. And the Buddha said to her, “Gotamī, I hope the nuns are heedful, energetic, and diligent?”

“How could the nuns be heedful, Venerable Sir?” And she told him what was happening.

The Buddha then instructed, inspired, and gladdened her with a teaching. She bowed down, circumambulated him with her right side toward him, and left.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks from the group of six: “Is it true, monks, that you do this?”

“It’s true, Sir.”

“Are they your relatives?”

“No.”

“Foolish men, people who are unrelated don’t know what’s appropriate and inappropriate, what’s inspiring and uninspiring, in dealing with each other. And still you do this. This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk has an unrelated nun wash, dye, or comb wool, he commits an offense entailing relinquishment and confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Unrelated:

anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

A nun:

she has been given the full ordination by both Sanghas.

If he tells her to wash it, he commits an offense of wrong conduct. When it has been washed, it becomes subject to relinquishment. If he tells her to dye it, he commits an offense of wrong conduct. When it has been dyed, it becomes subject to relinquishment. If he tells her to comb it, he commits an offense of wrong conduct. When it has been combed, it becomes subject to relinquishment.

The wool should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ... (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

'Venerables, this wool, which I got washed by an unrelated nun, is to be relinquished. I relinquish it to the Sangha.' ... the Sangha should give ... you should give ... 'I give this wool back to you.'"

Permutations

If she is unrelated and he perceives her as such, and he has her wash wool, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her wash and dye wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her wash and comb wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her wash, dye, and comb wool, he commits one offense entailing relinquishment and two offenses of wrong conduct.

If she is unrelated and he perceives her as such, and he has her dye wool, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her dye and comb wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her dye and wash wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her dye, comb, and wash wool, he commits one offense entailing relinquishment and two offenses of wrong conduct.

If she is unrelated and he perceives her as such, and he has her comb wool, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her comb and wash wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he

perceives her as such, and he has her comb and dye wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her comb, wash, and dye wool, he commits one offense entailing relinquishment and two offenses of wrong conduct.

If she is unrelated, but he is unsure of it ... If she is unrelated, but he perceives her as related ...

If he has her wash wool belonging to someone else, he commits an offense of wrong conduct. If he has a nun who is fully ordained only on one side do the washing, he commits an offense of wrong conduct. If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related and he perceives her as such, there is no offense.

Non-offenses

There is no offense: if a related nun does the washing and an unrelated nun helps her; if a nun does the washing without being asked; if he has a nun wash an unused and finished article; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on having wool washed, the seventh, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on silk

18 Rūpiyasikkhāpada: 18. The training rule on money

Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time Venerable Upananda was associating with a family from which he received a regular meal. Whenever that family obtained food, they put aside a portion for Upananda. And that's what they did when one evening they obtained some meat.

The following morning their son got up early and cried, "Give me meat!" The man said to his wife, "Give him the venerable's portion. We'll buy something else for the venerable."

On the same morning Upananda robed up, took his bowl and robe, and went to that family, where he sat down on the prepared seat. The man of the house approached Upananda, bowed, sat down, and said, "Yesterday evening, Venerable, we obtained some meat, and we put aside a portion for you. But then in the morning our son got up early and cried, 'Give me meat!' and we gave him your portion. What can we get you for a *kahāpaṇa*?"

"Are you giving up a *kahāpaṇa* coin for me?"

"Yes."

"Then just give me that *kahāpaṇa*."

After giving a *kahāpaṇa* to Upananda, that man complained and criticized him, "The Sakyan monastics accept money just as we do."

The monks heard the complaints of that man, and the monks of few desires complained and criticized him," "How could Venerable Upananda receive money?"

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: "Is it true, Upananda, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk takes, has someone else take, or consents to gold and silver being deposited for him, he commits an offense entailing relinquishment and confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Gold:

that which has the color of the Teacher is what is meant.

Silver:

a *kahāpaṇa* coin, a copper *māsaka* coin, a wooden *māsaka* coin, a resin *māsaka* coin—whatever is used in commerce.

Takes:

if he takes it himself, he commits an offense entailing relinquishment and confession.

Has someone else take:

if he has another take it, he commits an offense entailing relinquishment and confession.

Consents to ... being deposited for him:

if someone says, “This is for you,” and he consents to it being deposited for him, it becomes subject to relinquishment.

It should be relinquished in the midst of the Sangha. “And, monks, it should be relinquished like this. After approaching the Sangha, that monk should put his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say:

‘Venerables, I have received money. It is to be relinquished. I relinquish it to the Sangha.’”

After relinquishing it, he is to confess the offense. The confession should be received by a competent and capable monk.

If a monastery worker or a lay follower is available, you should tell him, “Look into this.” If he says, “What can I get you with this?” one should not say, “Get this or that;” one should point out what is allowable: ghee, oil, honey, or syrup. If he makes a purchase and brings back what is allowable, everyone may enjoy it except the one who received the money.

If this is what happens, all is well. If not, he should be told, “Discard it.” If he discards it, all is well. If he does not, a monk who has five qualities should be appointed as the money discarder: one who is not swayed by desire, ill will, confusion, or fear, and who knows what has and has not been discarded.

“And, monks, this is how he should be appointed. First the monk should be asked and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, it should appoint monk so-and-so as the money discarder. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the money discarder. Any monk who agrees to appointing monk so-and-so as the money discarder should remain silent. Any monk who doesn’t agree should speak up.

The Sangha has appointed monk so-and-so as the money discarder. The Sangha approves and is therefore silent. I will remember it thus.’”

The appointed monk should throw it away without taking note of the location. If he takes note of where he throws it, he commits an offense of wrong conduct.

Permutations

If it is money, and he perceives it as such, and he receives it, he commits an offense entailing relinquishment and confession. If it is money, but he is unsure of it, and he receives it, he commits an offense entailing relinquishment and confession. If it is money, but he does not perceive it as such, and he receives it, he commits an offense entailing relinquishment and confession.

If it is not money, but he perceives it as such, he commits an offense of wrong conduct. If it is not money, but he is unsure of it, he commits an offense of wrong conduct. If it is not money, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if, within a monastery or a house, he takes it or has someone take it, and he then puts it aside with the thought, “Whoever this belongs to will fetch it;” if he is insane; if he is the first offender.

The training rule on money, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on relinquishment
- The sub-chapter on silk

19

**Rūpiyasamvohārasikkhāpa
da: 19. The training rule
on trading with money**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six traded with money in various ways. People complained and criticized them, "How can the Sakyan monastics trade with money? They are just like householders who indulge in worldly pleasures!"

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six do this?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk trades with money in various ways, he commits an offense entailing relinquishment and confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Various ways:

what is shaped, what is not shaped, and what is both shaped and not shaped.

What is shaped:

what is meant for the head, what is meant for the neck, what is meant for the hands, what is meant for the feet, what is meant for the waist.

What is not shaped:

what is shaped in a lump is what is meant.

What is both shaped and not shaped:

both of them.

Money:

a golden *kahāpaṇa* coin, a copper *māsaka* coin, a wooden *māsaka* coin, a resin *māsaka* coin—whatever is used in commerce.

Trades:

if he exchanges what is shaped with what is shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is not shaped with what is shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is both shaped and not shaped with what is shaped, he

commits an offense entailing relinquishment and confession.

If he exchanges what is shaped with what is not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is not shaped with what is not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is both shaped and not shaped with what is not shaped, he commits an offense entailing relinquishment and confession.

If he exchanges what is shaped with what is both shaped and not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is not shaped with what is both shaped and not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is both shaped and not shaped with what is both shaped and not shaped, he commits an offense entailing relinquishment and confession.

It should be relinquished in the midst of the Sangha. “And, monks, it should be relinquished like this. After approaching the Sangha, that monk should put his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say,

‘Venerables, I have traded with money in various ways. This is to be relinquished. I relinquish it to the Sangha.’”

After relinquishing it, he is to confess the offense. The confession should be received by a competent and capable monk.

If a monastery worker or a lay follower is available, you should tell him, "Look into this." If he says, "What can I get you with this?" one should not say, "Get this or that;" one should point out what is allowable: ghee, oil, honey, or syrup. If he makes a purchase and brings back what is allowable, everyone may enjoy it except the one who did the exchange into money.

If this is what happens, all is well. If not, he should be told, "Discard this." If he discards it, all is well. If he does not, a monk who has five qualities should be appointed as the money discarder: one who is not swayed by desire, ill will, confusion, or fear, and who knows what has and has not been discarded.

"And, monks, this is how he should be appointed. First the monk should be asked and then a competent and capable monk should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, it should appoint monk so-and-so as the money discarder. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the money discarder. Any monk who agrees to appointing monk so-and-so as the money discarder should remain silent. Any monk who doesn't agree should speak up.

The Sangha has appointed monk so-and-so as the money discarder. The Sangha approves and is therefore silent. I will remember it thus.'

The appointed monk should throw it away without taking note of the location. If he takes note of where he throws it, he commits an offense of wrong conduct.

Permutations

If it is money, and he perceives it as such, and he exchanges it into money, he commits an offense entailing relinquishment and confession. If it is money, but he is unsure of it, and he exchanges it into money, he commits an offense entailing relinquishment and confession. If it is money, but he does not perceive it as such, and he exchanges it into money, he commits an offense entailing relinquishment and confession.

If it is not money, but he perceives it as such, and he exchanges it into money, he commits an offense entailing relinquishment and confession. If it is not money, but he is unsure of it, and he exchanges it into money, he commits an offense entailing relinquishment and confession. If it is not money, and he does not perceive it as such, but he exchanges it into money, he commits an offense entailing relinquishment and confession.

If it is not money, but he perceives it as such, he commits an offense of wrong conduct. If it is not money, but he is unsure of it, he commits an offense of wrong conduct. If it is not money, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if he is insane; if he is the first offender.

The training rule on trading with money, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on silk

20

**Kayavikkayasikkhāpada:
20. The training rule on
bartering**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Upananda the Sakyan had become skilled at making robes. He made an upper robe of old cloth, well-dyed and beautifully executed, and he wore it.

Just then a certain wanderer who was wearing an expensive robe went up to Upananda and said, "Your upper robe is beautiful. Please give it to me in exchange for my robe."

"Are you sure?"

"I am."

Saying, "Alright, then," he gave it.

The wanderer put on the upper robe and went to the wanderers' monastery. And the wanderers said to him, "This upper robe of yours is beautiful. Where did you get it?"

"I traded it for my robe."

"But how long will it last? Your other robe was better."

The wanderer realized they were right, and so he returned to Upananda and said, "Here's your upper robe. Please give me back mine."

"But didn't I ask you if you were sure? I won't give it back."

Then that wanderer complained and criticized him, "Even householders give back to each other when they have regrets. How then can a monastic not do the same?"

The monks heard the complaints of that wanderer, and the monks of few desires complained and criticized Upananda, “How could Venerable Upananda barter with a wanderer?”

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: “Is it true, Upananda, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk barter in various ways, he commits an offense entailing relinquishment and confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Various ways:

robes, almsfood, a dwelling, or medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string.

Barters:

if he misbehaves, saying, “Give that for this,” “Bring that for this,” “Trade that with this,” “Exchange that for this,” he commits an offense of wrong conduct. When it has been bartered—his own goods are in the hands of the other and the other’s goods are in his own hands—it becomes subject to relinquishment.

The goods should be relinquished to a sangha, a group, or an individual. “And, monks, they should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, I have bartered in various ways. This is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

Permutations

If it is bartering, and he perceives it as such, he commits an offense entailing relinquishment and confession. If it is bartering, but he is unsure of it, he commits an offense entailing relinquishment and confession. If it is bartering, but he does not perceive it as such, he commits an offense entailing relinquishment and confession.

If it is not bartering, but he perceives it as such, he commits an offense of wrong conduct. If it is not bartering, but he is unsure of it, he commits an offense of wrong conduct. If it is not bartering, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if he asks for the price; if he tells an attendant; if he says, “I have this and I have need of such-and-such;” if he is insane; if he is the first offender.

The training rule on bartering, the tenth, is finished.

The second sub-chapter on silk is finished.

This is the summary:

“Silk, entirely, two parts, Six years, sitting mat; And two on wool, should take, Two on various ways.”

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

21 Pattasikkhāpada: 21. The training rule on almsbowls

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six were storing up many almsbowls. When people walking about dwellings saw this, they complained and criticized them, "How can the Sakyan monastics store up many bowls? Are they starting up as bowl merchants or setting up a bowl shop?"

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six keep extra bowls?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk keeps an extra almsbowl, he commits an offense entailing relinquishment and confession.'

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards Venerable Ānanda received an extra bowl. He wanted to give it to Venerable Sāriputta, who was staying at Sāketa. Knowing that the Buddha had laid down a rule against keeping an extra bowl, Venerable Ānanda thought, “What should I do now?” He told the Buddha, who said, “How long is it, Ānanda, before Sāriputta returns?”

“Nine or ten days, Venerable Sir.”

Soon afterwards the Buddha gave a teaching and addressed the monks: “Monks, you should keep an extra almsbowl for ten days at the most. And so, monks, this training rule should be recited like this:

Final ruling

'A monk should keep an extra almsbowl for ten days at the most. If he keeps it longer than that, he commits an offense entailing relinquishment and confession.'

Definitions

For ten days at the most:

it should be kept ten days at a maximum.

An extra almsbowl:

a bowl that is not determined, nor assigned to another.

An almsbowl:

there are two kinds of bowls: the iron bowl and the clay bowl.

And there are three sizes of bowls: the large bowl, the medium bowl, and the small bowl.

The large bowl: it takes half an *āḷhaka* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry.

The medium bowl: it takes a *nāḷika* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry.

The small bowl: it takes a *pattha* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry. Anything larger than this is not a bowl, nor anything smaller.

If he keeps it longer than that, it becomes subject to relinquishment:

it becomes subject to relinquishment at dawn on the eleventh day. The bowl should be relinquished to a sangha, a group, or an individual.

“And, monks, it should be relinquished like this. After approaching the Sangha, that monk should put his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say,

‘Venerables, this almsbowl, which I have kept over ten days, is to be relinquished. I relinquish it to the Sangha.’

After relinquishing it, he should confess the offense. The confession should be received by a competent and capable monk. The relinquished bowl is then to be given back:

‘Please, Venerables, I ask the Sangha to listen. This almsbowl, which was to be relinquished by monk so-and-so, has been relinquished to the Sangha. If it seems appropriate to the Sangha, the Sangha should give this bowl back to monk so-and-so.’

After approaching several monks, that monk should put his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say,

‘Venerables, this almsbowl, which I have kept over ten days, is to be relinquished. I relinquish it to the venerables.’

After relinquishing it, he should confess the offense. The confession should be received by a competent and capable monk. The relinquished bowl is then to be given back:

‘Please, I ask the venerables to listen to me. This almsbowl, which was to be relinquished by monk so-and-so, has been relinquished to you. If it seems appropriate to you, you should give this bowl back to monk so-and-so.’

After approaching a single monk, that monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, 'This almsbowl, which I have kept over ten days, is to be relinquished. I relinquish it to you.' After relinquishing it, he should confess the offense. The confession should be received by that monk. The relinquished bowl is then to be given back:

'I give this almsbowl back to you.'"

Permutations

If it is more than ten days and he perceives it as more, he commits an offense entailing relinquishment and confession. If it is more than ten days, but he is unsure of it, he commits an offense entailing relinquishment and confession. If it is more than ten days, but he perceives it as less, he commits an offense entailing relinquishment and confession.

If it has not been determined, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been assigned to another, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been given away, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been lost, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been destroyed, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it is not broken, but he perceives that it is, he commits an offense entailing relinquishment and confession. If it has not been stolen, but he perceives that it has, he commits an offense entailing relinquishment and confession.

If he uses an almsbowl that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If it is less than ten days, but he perceives it as more, he commits an offense of wrong conduct. If it is less than ten days, but he is unsure of it, he commits an offense of wrong conduct. If it is less than ten days and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if, within ten days, it is determined, assigned to another, given away, lost, destroyed, broken, stolen, or taken on trust; if he is insane; if he is the first offender.

Soon afterwards the monks from the group of six did not give back a relinquished bowl. They told the Buddha.

“Monks, a relinquished almsbowl should be given back. If you don’t give it back, you commit an offense of wrong conduct.”

The training rule on almsbowls, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

22 22.

**Ūnapañcabandhanasikkhā
pada: 22. The training rule
on fewer than five mends**

Origin story

At one time the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu. At that time a potter had invited the monks, saying, "If any of you needs an almsbowl, I'll provide it." But the monks had no sense of moderation, and they asked for many bowls. Those who had small bowls asked for large ones, and those who had large bowls asked for small ones. The potter was so busy making bowls for the monks that he was unable to make goods for sale. He could not make a living for himself, and his wives and children suffered. People complained and criticized them, "How can the Sakyan monastics have no sense of moderation and ask for many bowls? This potter is so busy making bowls for them that he is unable to make goods for sale. He is unable to make a living for himself, and his wives and children are suffering."

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can those monks have no sense of moderation and ask for many bowls?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can those foolish men do this? This will affect people's confidence ..." ... After rebuking them, he gave a teaching and addressed the monks:

“Monks, a monk should not ask for an almsbowl. If he does, he commits an offense of wrong conduct.”

Soon afterwards the bowl of a certain monk broke. Knowing that the Buddha had prohibited asking for a bowl and being afraid of wrongdoing, he did not ask for a new one. As a consequence, he collected almsfood with his hands. People complained and criticized him, “How can the Sakyan monastics collect almsfood with their hands, just like the monastics of other religions?”

The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow you to ask for a new almsbowl if your bowl has been lost or is broken.”

When they heard about the Buddha’s allowance, the monks from the group of six asked for many bowls even if their existing bowl only had a minor chip or scratch. Once again that potter was so busy making bowls for the monks that he was unable to make goods for sale. He could not make a living for himself, and his wives and children suffered. And people complained and criticized them as before.

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, “How could the monks from the group of six ask for many bowls even if their existing bowl only has a minor chip or scratch?”

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that you do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk exchanges an almsbowl with fewer than five mends for a new almsbowl, he commits an offense entailing relinquishment and confession. That monk should relinquish that almsbowl to a gathering of monks. He should then be given the last almsbowl belonging to that gathering: "Monk, this bowl is yours. Keep it until it breaks." This is the proper procedure.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

An almsbowl with fewer than five mends:

it has no mends, one mend, two mends, three mends, or four mends.

An almsbowl with a mend that does not count:

one that does not have a fracture of 3.5 cm.

An almsbowl with a mend that counts:

one that does have a fracture of 3.5 cm.

New almsbowl:

asked for is what is meant.

Exchanges:

If he asks, then for the effort there is an act of wrong conduct. When he gets the bowl, it becomes subject to relinquishment.

It should be relinquished in the midst of the Sangha. All determined bowls should be brought together. One should not determine an inferior bowl, thinking, "I'll get a valuable one."

If one determine an inferior bowl, thinking, "I'll get a valuable one," one commits an offense of wrong conduct.

"And, monks, it should be relinquished like this. After approaching the Sangha, that monk should put his upper

robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say,

‘Venerables, this almsbowl, which I got in exchange for a bowl that had fewer than five mends, is to be relinquished. I relinquish it to the Sangha.’”

After relinquishing it, he should confess the offense. The confession should be received by a competent and capable monk.

A monk who has five qualities should be appointed as the distributor of almsbowls: one who is not swayed by desire, ill will, confusion, or fear, and who knows what has and has not been distributed. “And, monks, this is how he should be appointed. First the monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, it should appoint monk so-and-so as the distributor of almsbowls. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the distributor of almsbowls. Any monk who agrees to appointing monk so-and-so as the distributor of almsbowls should remain silent. Any monk who doesn’t agree should speak up.

The Sangha has appointed monk so-and-so as the distributor of almsbowls. The Sangha approves and is therefore silent. I will remember it thus.’”

The appointed monk should give away that relinquished bowl. He should tell the most senior monk, “Sir, would you like this bowl?” If the most senior monk takes it, his old bowl should be offered to the next monk.

He should not not take that bowl out of sympathy. If he does, he commits an offense of wrong conduct.

It is not to be offered to anyone who does not have bowl. In this manner it should be offered all the way to the most junior monk in the Sangha.

He should then be given the last almsbowl belonging to that gathering: “Monk, this bowl is yours. Keep it until it breaks”:

That monk is not to store that bowl in an unsuitable place, use it in an unsuitable way, or give it away, thinking, “How may this bowl be lost, destroyed, or broken?” If he stores it in an unsuitable place, uses it in an unsuitable way, or gives it away, he commits an offense of wrong conduct.

This is the proper procedure:
this is the right method.

Permutations

If he exchanges a bowl without mends for a bowl without mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with one mend, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with two mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with three mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with four mends, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl with one mend for a bowl without mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl with one mend for a bowl with one mend, he commits an offense entailing relinquishment and confession. If he exchanges a bowl with one mend for a bowl with two mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl with one mend for a bowl with three mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl with one mend for a bowl with four mends, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl with two mends for a bowl without mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl with two mends for a bowl with one mend ... for a bowl with two mends ... for a bowl with three mends ... If he exchanges a bowl with two

mends for a bowl with four mends, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl with three mends for a bowl without mends ... for a bowl with one mend ... for a bowl with two mends ... for a bowl with three mends ... If he exchanges a bowl with three mends for a bowl with four mends, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl with four mends for a bowl without mends ... for a bowl with one mend ... for a bowl with two mends ... for a bowl with three mends ... If he exchanges a bowl with four mends for a bowl with four mends, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl without mends for a bowl without mends that count, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with one mend that counts ... for a bowl with two mends that count ... for a bowl with three mends that count ... If he exchanges a bowl without mends for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl with one mend for a bowl without mends that count ... for a bowl with one mend that counts ... for a bowl with two mends that count ... for a bowl with three mends that count ... If he exchanges a bowl with one mend for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl with two mends for a bowl without mends that count ... If he exchanges a bowl with two mends for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl with three mends for a bowl without mends that count ... If he exchanges a bowl with three mends for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl with four mends for a bowl without mends that count ... for a bowl with one mend that counts ... for a bowl with two mends that count ... for a bowl with three mends that count ... If he exchanges a bowl with four mends for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl without mends that count for a bowl without mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends that count for a bowl with one mend ... for a bowl with two mends ... for a bowl with three mends ... for a bowl with four mends, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl with four mends that count for a bowl without mends ... If he exchanges a bowl with four mends that count for a bowl with one mend ... for a bowl with two mends ... for a bowl with three mends ... If he exchanges a bowl with four mends that count for a bowl with four mends, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl without mends that count for a bowl without mends that count ... for a bowl with one mend that counts ... for a bowl with two mends that count ... for a bowl with three mends that count ... If he exchanges a bowl without mends that count for a bowl with four mends that

count, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl with four mends that count for a bowl without mends that count ... for a bowl with one mend that counts ... for a bowl with two mends that count ... for a bowl with three mends that count ... If he exchanges a bowl with four mends that count for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

Non-offenses

There is no offense: if his almsbowl is lost; if his almsbowl is broken; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on less than five mends, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

23 Bhesajjasikkhāpada: 23. The training rule on tonics

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Pilindavaccha was clearing a slope near Rājagaha, intending to build a shelter. Just then King Seniya Bimbisāra of Magadha went to Pilindavaccha, bowed, sat down, and said, "Venerable, what are you having made?"

"I'm clearing a slope, great king. I want to build a shelter."

"Do you need a monastery worker?"

"The Buddha hasn't allowed monastery workers."

"Well then, Sir, please ask the Buddha and tell me the outcome."

"Yes, great king."

Pilindavaccha then instructed, inspired, and gladdened King Bimbisāra with a teaching, after which the king got up from his seat, bowed down, circumambulated Pilindavaccha with his right side toward him, and left.

Soon afterwards Pilindavaccha sent a message to the Buddha: "Venerable Sir, King Seniya Bimbisāra of Magadha wishes to provide a monastery worker. What should I tell him?" The Buddha then gave a teaching and addressed the monks:

"Monks, I allow monastery workers."

Once again King Bimbisāra went to Pilindavaccha, bowed, sat down, and said, "Venerable, has the Buddha allowed monastery workers?"

“Yes, great king.”

“Well then, I’ll provide you with a monastery worker.”

But after making this promise, he forgot, and only remembered after a long time. He then addressed the official in charge of all practical affairs: “Listen, has the monastery worker I promised been provided?”

“No, sir, he hasn’t.”

“How long is it since we made that promise?”

The official counted the days and said, “It’s five hundred days.”

“Well then, provide him with five hundred monastery workers.”

“Yes.”

The official provided Pilindavaccha with those monastery workers and a separate village was established. They called it “The Monastery Workers’ Village” and “Pilinda Village”.

And Pilindavaccha began associating with the families in that village.

After robing up one morning, he took his bowl and robe and went to Pilinda Village for alms. At that time they were holding a celebration in that village and the children were dressed up with ornaments and garlands. As Pilindavaccha was walking on continuous almsround, he came to the house of a certain monastery worker, where he sat down on the prepared seat. Just then the daughter of that house had seen the other children dressed up in ornaments and garlands. She cried, saying, “Give me a garland! Give me

ornaments!” Pilindavaccha asked her mother why the girl was crying. She told him, adding, “Poor people like us can’t afford garlands and ornaments.” Pilindavaccha took a pad of grass and said to the mother, “Here, place this on the girl’s head.” She did, and it turned into a beautiful golden garland. Even the royal compound had nothing like it.

People told King Bimbisāra, “In the house of such-and-such a monastery worker there’s a beautiful golden garland. Even in your court, sir, there’s nothing like it. So how did those poor people get it? They must have stolen it.” King Bimbisāra had that family imprisoned.

Once again Pilindavaccha robed up in the morning, took his bowl and robe, and went to Pilinda Village for alms. As he was walking on continuous almsround, he came to the house of that monastery worker. He then asked the neighbors what had happened to that family.

“The king has jailed them, Venerable, because of that golden garland.”

Pilindavaccha then went to King Bimbisāra’s house and sat down on the prepared seat. King Bimbisāra approached Pilindavaccha, bowed, and sat down. Pilindavaccha said, “Great king, why have you jailed the family of that monastery worker?”

“Sir, in the house of that monastery worker there was a beautiful golden garland. Even the royal compound has nothing like it. So how did those poor people get it? They must have stolen it.”

Pilindavaccha then focused his mind on turning King Bimbisāra’s stilt house into gold. As a result, the whole house became gold. He said, “Great king, how did you get so much gold?”

“Understood, Sir! It’s your supernormal power.” He then released that family.

People said, “They say Venerable Pilindavaccha has performed a superhuman feat, a wonder of supernormal power, for the king and his court!” Being delighted and gaining confidence in Pilindavaccha, they brought him the five tonics: ghee, butter, oil, honey, and syrup. Ordinarily, too, Pilindavaccha was getting the five tonics. Since he was getting so much, he gave it away to his followers, who ended up with an abundance of tonics. After filling up basins and water pots and setting these aside, they filled their water filters and bags and hung these in the windows. But the tonics were dripping, and the dwellings became infested with rats. When people walking about the dwellings saw this, they complained and criticized them, “These Sakyan monastics are hoarding things indoors, just like King Seniya Bimbisāra of Magadha.”

The monks heard the complaints of those people and the monks of few desires complained and criticized those monks, “How can these monks choose to live with such abundance?”

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that there are monks who live like this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men live like this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

‘After being received, the tonics allowable for sick monks—that is, ghee, butter, oil, honey, and syrup—should be used from storage for at most seven days. If one uses them longer than that, one commits an offense entailing relinquishment and confession.’”

Definitions

The tonics allowable for sick monks: Ghee:

ghee from cows, ghee from goats, ghee from buffaloes,
or ghee from whatever animal whose meat is allowable.

Butter:

butter from the same animals.

Oil:

sesame oil, mustard-seed oil, honey-tree oil, castor oil,
oil from fat.

Honey:

honey from bees.

Syrup:

from sugarcane.

After being received, they should be used from storage for
at most seven days:

they are to be used for seven days at a maximum.

If one uses them longer than that, one commits an offense
entailing relinquishment:

it becomes subject to relinquishment at dawn on the
eighth day.

The tonics should be relinquished to a sangha, a group, or
an individual. “And, monks, they should be relinquished like
this: (To be expanded as in [Relinquishment 1](#), with
appropriate substitutions.)

‘Venerables, these tonics, which I have kept over seven
days, are to be relinquished. I relinquish them to the
Sangha.’ ... the Sangha should give ... you should give ... ‘I
give these tonics back to you.’”

Permutations

If it is more than seven days and he perceives it as more, he commits an offense entailing relinquishment and confession. If it is more than seven days, but he is unsure of it, he commits an offense entailing relinquishment and confession. If it is more than seven days, but he perceives it as less, he commits an offense entailing relinquishment and confession.

If they have not been determined, but he perceives that they have, he commits an offense entailing relinquishment and confession. If they have not been given away, but he perceives that they have, he commits an offense entailing relinquishment and confession. If they have not been lost, but he perceives that they have, he commits an offense entailing relinquishment and confession. If they have not been destroyed, but he perceives that they have, he commits an offense entailing relinquishment and confession. If they have not been burnt, but he perceives that they have, he commits an offense entailing relinquishment and confession. If they have not been stolen, but he perceives that they have, he commits an offense entailing relinquishment and confession.

After the relinquished tonics have been returned, they are not to be used on the body, nor are they to be eaten. They may be used in lamps or as a black coloring agent. Other monks may use them on the body, but they may not eat them.

If it is less than seven days, but he perceives it as more, he commits an offense of wrong conduct. If it is less than seven days, but he is unsure of it, he commits an offense of wrong conduct. If it is less than seven days and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if within seven days they have been determined, given away, lost, destroyed, burnt, stolen, or taken on trust; if, without any desire for them, he gives them up to a person who is not fully ordained, and he then obtains them again and then uses them; if he is insane; if he is the first offender.

The training rule on tonics, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

24

Vassikasāṭṭikasikkhāpada:

24. The training rule on

the rainy-season robe

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the Buddha had allowed the rainy-season robe for the monks. Knowing that this was the case, the monks from the group of six went looking for cloth for their rainy-season robes in advance. And after sewing them in advance, they wore them. Then, because their rainy-season robes were worn, they bathed naked in the rain.

The monks of few desires complained and criticized them, "How could the monks from the group of six go looking for cloth for their rainy-season robes in advance, sew them in advance, and then wear them, and then, because their rainy-season robes are worn, bathe naked in the rain?"

After rebuking the monks from the group of six in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

‘When there is a month left of the hot season, a monk may go looking for cloth for his rainy-season robe. When there is a half-month left, he may sew it and then wear it. If he goes looking for cloth for his rainy-season robe when there is more than a month left of the hot season, or if he sews it and then wears it when there is more than a half-month left, he commits an offense entailing relinquishment and confession.’”

Definitions

When there is a month left of the hot season, a monk may go looking for cloth for his rainy-season robe:

after going to those people who previously, too, have given cloth for the rainy-season robes, he should say, “It’s time for the rainy-season robe,” “It’s the occasion for the rainy-season robe,” “Other people, too, are giving cloth for the rainy-season robe.” He should not say, “Give me cloth for the rainy-season robe,” “Bring me cloth for the rainy-season robe,” “Trade me cloth for the rainy-season robe,” “Buy me cloth for the rainy-season robe.”

When there is a half-month left, he may sew it and then wear it:

after sewing it during the last half-month of the hot season, he may wear it.

When there is more than a month left of the hot season:

if he goes looking for cloth for the rainy-season robe when there is more than a month left of the hot season, he commits an offense entailing relinquishment and confession.

When there is more than a half-month left:

if he wears it after sewing it when there is more than a half-month left of the hot season, it becomes subject to relinquishment.

The rainy-season robe should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this cloth for the rainy-season robe, which I went looking for when there was more than a month left

of the hot season or which I wore after sewing it when there was more than a half-month left of the hot season, is to be relinquished. I relinquish it to the Sangha.' ... the Sangha should give ... you should give ... 'I give this cloth for the rainy-season robe back to you.'"

Permutations

If there is more than a month left of the hot season, and he perceives it as more, and he goes looking for cloth for a rainy-season robe, he commits an offense entailing relinquishment and confession. If there is more than a month left of the hot season, but he is unsure of it, and he goes looking for cloth for a rainy-season robe, he commits an offense entailing relinquishment and confession. If there is more than a month left of the hot season, but he perceives it as less, and he goes looking for cloth for a rainy-season robe, he commits an offense entailing relinquishment and confession.

If there is more than a half-month left of the hot season, and he perceives it as more, and he wears the rainy-season robe after sewing it, he commits an offense entailing relinquishment and confession. If there is more than a half-month left of the hot season, but he is unsure of it, and he wears the rainy-season robe after sewing it, he commits an offense entailing relinquishment and confession. If there is more than a half-month left of the hot season, but he perceives it as less, and he wears the rainy-season robe after sewing it, he commits an offense entailing relinquishment and confession.

If he has a rainy-season robe, but he bathes naked in the rain, he commits an offense of wrong conduct. If there is less than a month left of the hot season, but he perceives it as more, he commits an offense of wrong conduct. If there is less than a month left of the hot season, but he is unsure of it, he commits an offense of wrong conduct. If there is less than a month left of the hot season, and he perceives it as less, there is no offense.

If there is less than a half-month left of the hot season, but he perceives it as more, he commits an offense of wrong conduct. If there is less than a half-month left of the hot season, but he is unsure of it, he commits an offense of wrong conduct. If there is less than a half-month left of the hot season, and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if he goes looking for cloth for the rainy-season robe when there is a month left of the hot season; if he wears the rainy-season robe after sewing it when there is a half-month left of the hot season; if he goes looking for cloth for the rainy-season robe when there is less than a month left of the hot season; if he wears the rainy-season robe after sewing it when there is less than a half-month left of the hot season; if, after looking for a rainy-season robe, he postpones the rainy-season residence; if, after wearing a rainy-season robe, he postpones the rainy-season residence (in which case he should wash it and store it and then use it at the right time); if his robe has been stolen; if his robe has been lost; if there is an emergency; if he is insane; if he is the first offender.

The training rule on the rainy-season robe, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

25

**Cīvaraacchindanasikkhāpa
da: 25. The training rule
on taking back a robe**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan said to his brother's student, "Come, let's go wandering the country."

"I can't, Venerable, my robes are worn."

"I'll give you a robe." And he gave him a robe.

Soon afterwards that monk heard that the Buddha was about to go wandering the country. He thought, "Now I'll go wandering with the Buddha instead." Then, when Upananda said, "Let's go," he replied, "I'm not going with you, but with the Buddha."

"Well, that robe I gave you is going with me," and he just took it back in anger.

That monk told other monks what had happened. And the monks of few desires complained and criticized Upananda, "How could Venerable Upananda give away a robe and then take it back in anger?"

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, Upananda, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk himself gives a robe to a monk, but then, in anger, takes it back or has it taken back, he commits an offense entailing relinquishment and confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

To a monk:

to another monk.

Himself:

he himself has given it.

A robe:

one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

In anger:

discontent, having hatred, hostile.

Takes back:

if he takes it back himself, he commits an offense entailing relinquishment and confession.

Has taken back:

if he asks another, he commits an offense of wrong conduct. If he only asks once, then even if the other takes back many, it becomes subject to relinquishment.

The robe-cloth should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this robe-cloth, which I took back after giving it to a monk, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this robe-cloth back to you.’”

Permutations

If the other person is fully ordained and he perceives them as such, and after giving them robe-cloth, he takes it back in anger or has it taken back, he commits an offense entailing relinquishment and confession. If the other person is fully ordained, but he is unsure of it, and after giving them robe-cloth, he takes it back in anger or has it taken back, he commits an offense entailing relinquishment and confession. If the other person is fully ordained, but he does not perceive them as such, and after giving them robe-cloth, he takes it back in anger or has it taken back, he commits an offense entailing relinquishment and confession.

If, after giving them another requisite, he takes it back in anger or has it taken back, he commits an offense of wrong conduct. If, after giving robe-cloth or another requisite to a person who is not fully ordained, he takes it back in anger or has it taken back, he commits an offense of wrong conduct.

If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if the other person gives it back; if he takes it on trust from them; if he is insane; if he is the first offender.

The training rule on taking back a robe, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

26

Suttaviññattisikkhāpada:

**26. The training rule on
asking for thread**

Origin story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the monks from the group of six were making robes and they asked for a large amount of thread. But when their robes were finished, there was much thread left over. They said, “Well, let’s ask for even more thread and get weavers to weave us robe-cloth.” Yet even when that robe-cloth had been woven, there was much thread left over. A second time they asked for more thread and had weavers weave them robe-cloth. Once again there was much thread left over. A third time they asked for more thread and had weavers weave them robe-cloth. People complained and criticized them, “How could the Sakyan monastics ask for thread and then get weavers to weave them robe-cloth?”

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, “How could the monks from the group of six ask for thread and then get weavers to weave them robe-cloth?”

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned those monks: “Is it true, monks, that you did this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk himself asks for thread, and then has weavers weave him robe-cloth, he commits an offense entailing relinquishment and confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Himself:

he himself has asked.

Thread:

there are six kinds of thread: linen, cotton, silk, wool, sunn hemp, and hemp.

Weavers:

If he has it woven by weavers, then for every effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

The robe-cloth should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this robe-cloth, which I got weavers to weave after asking for the thread myself, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this robe-cloth back to you.’”

Permutations

If he had it woven, and he perceives that he did, he commits an offense entailing relinquishment and confession. If he had it woven, but he is unsure of it, he commits an offense entailing relinquishment and confession. If he had it woven, but he does not perceive that he did, he commits an offense entailing relinquishment and confession.

If he did not have it woven, but he perceives that he did, he commits an offense of wrong conduct. If he did not have it woven, but he is unsure of it, he commits an offense of wrong conduct. If he did not have it woven, and he does not perceive that he did, there is no offense.

Non-offenses

There is no offense: if it is to sew a robe; if it is for a back-and-knee strap; if it is for a belt; if it is for a shoulder strap; if it is for a bowl bag; if it is for a water filter; if it is from relatives; if it is from those who have given an invitation; if it for the benefit of someone else; if it is by means of one's own property; if he is insane; if he is the first offender.

The training rule on asking for thread, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

27

**Mahāpesakārasikkhāpada:
27. The long training rule
on weavers**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a man who was going away said to his wife, "Please weigh some thread, take it to the weavers, get them to weave robe-cloth, and put the robe-cloth aside. When I return, I'll give it to Venerable Upananda."

An alms-collecting monk heard that man speaking those words. He then went to Upananda the Sakyan and said, "Upananda, you have much merit. In such-and-such a place I heard a man, as he was going away, tell his wife to get robe-cloth woven so that he could give it to you when he returned."

"He's my supporter." And the weaver was Upananda's supporter too.

Upananda then went to that weaver and said, "This robe-cloth that you're weaving for me, make it long and wide. And make it closely woven, well-woven, well-stretched, well-scraped, and well-combed."

"Venerable, they've already weighed the thread and given it to me, telling me to weave the robe-cloth with that. I won't be able to make it long, wide, or closely woven. But I'm able to make it well-woven, well-stretched, well-scraped, and well-combed."

"Just make it long, wide, and closely woven. There'll be enough thread."

Then, when all the thread had been used up, that weaver went to that woman and said, "Madam, I need more

thread.”

“But didn’t I tell you to weave the robe-cloth with that thread?”

“You did. But Venerable Upananda told me to make it long, wide, and closely woven. And he said there would be enough thread.” That woman then gave him as much thread again as she had done the first time.

When Upananda heard that the husband had returned from his travels, he went to his house and sat down on the prepared seat. That man approached him, bowed, and sat down. He then said to his wife, “Has the robe-cloth been woven?”

“Yes, it has.”

“Please bring it. I’ll give it to Venerable Upananda.”

She then got the robe-cloth, gave it to her husband, and told him what had happened. After giving the robe-cloth to Upananda, he complained and criticized him, “These Sakyan monastics have great desires; they’re not content. It’s no easy matter to give them robe-cloth. How could Venerable Upananda go to the weavers and say what kind of robe-cloth he wanted without first being invited by me?”

The monks heard the complaints of that man, and the monks of few desires complained and criticized Upananda, “How could Venerable Upananda go to a householder’s weavers and say what kind of robe-cloth he wants without first being invited?”

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and

questioned Upananda: “Is it true, Upananda, that you did this?”

“It’s true, Sir.”

“Is he a relative of yours?”

“No, Sir.”

“Foolish man, people who are unrelated don’t know what’s appropriate and inappropriate, what’s good and bad, in dealing with each other. And still you did this. This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a male or female householder is having robe-cloth woven by weavers for an unrelated monk and, without first being invited, that monk goes to those weavers and specifies the kind of robe-cloth he wants, saying, 'This robe-cloth that you are weaving for me, make it long and wide; make it closely woven, well-woven, well-stretched, well-scraped, and well-combed, and perhaps I will even give you a small gift,' then, in saying that and afterwards giving them a small gift, even a bit of almsfood, he commits an offense entailing relinquishment and confession.'"

Definitions

For a monk:

for the benefit of a monk; making a monk the object of consideration, one wants to give to him.

Unrelated:

anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

A male householder:

any man who lives at home.

A female householder:

any woman who lives at home.

By weavers:

by those who weave.

Robe-cloth:

one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

Is having woven:

is causing to weave.

If that monk:

the monk the robe-cloth is being woven for.

Without first being invited:

without it first being said, "Venerable, what kind of robe-cloth do you need? What kind of robe-cloth should I get woven for you?"

Goes to those weavers:

having gone to their house, having gone up to them wherever.

Specifies the kind of robe-cloth he wants:

"This robe-cloth that you are weaving for me, make it long and wide; make it closely woven, well-woven, well-stretched, well-scraped, and well-combed; and perhaps I will even give you a small gift."

Then in saying that and afterwards giving them a small gift, even a bit of almsfood— Almsfood:

rice porridge, a meal, fresh food, a bit of bath powder, a tooth cleaner, a piece of string, and even if he gives a teaching. If the weaver makes it long or wide or closely woven because of the monk's statement, then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment. The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

'Venerables, this robe-cloth, for which I went to the weavers of an unrelated householder and said what kind of robe-cloth I wanted without first being invited, is to be relinquished. I relinquish it to the Sangha.' ... the Sangha should give ... you should give ... 'I give this robe-cloth back to you.'"

Permutations

If the householder is unrelated and the monk perceives them as such and, without first being invited, he goes to their weavers and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession. If the householder is unrelated, but the monk is unsure of it and, without first being invited, he goes to their weavers and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession. If the householder is unrelated, but the monk perceives them as related and, without first being invited, he goes to their weavers and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession.

If the householder is related, but the monk perceives them as unrelated, he commits an offense of wrong conduct. If the householder is related, but the monk is unsure of it, he commits an offense of wrong conduct. If the householder is related and the monk perceives them as such, there is no offense.

Non-offenses

There is no offense: if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if someone wants to have expensive robe-cloth woven, but he has them weave inexpensive robe-cloth instead; if he is insane; if he is the first offender.

The long training rule on weavers, the seventh, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

28

**Accekacīvarasikkhāpada:
28. The training rule on
haste-cloth**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a government official who was going away sent a message to the monks, saying, "Come, Venerables, I wish to give robe-cloth to those who have completed the rainy-season residence."

The monks thought, "The Buddha has allowed such robes only for those who have completed the rains residence," and being afraid of wrongdoing they did not go. That government official complained and criticized them, "How could they not come when I send a message? I'm going out with the army. It's hard to know whether I'll live or die."

The monks heard the complaints of that government official, and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: "Monks, I allow you to receive a haste-cloth, and then store it."

When they heard about this, monks received haste-cloths and stored them beyond the robe season, keeping them in bundles on a bamboo robe rack.

While walking about the dwellings, Venerable Ānanda saw that cloth, and he asked the monks, "Whose cloth is this?"

"It's our haste-cloth."

"But how long have you stored it?"

They told him. Ānanda then complained and criticized them, "How could these monks receive haste-cloth and then store it beyond the robe season?"

After rebuking those monks in many ways, Ānanda told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that there are monks who do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Monks, how could those foolish men do this? This will affect people’s confidence ...”
... “And, monks, this training rule should be recited like this:

Final ruling

‘When there are ten days left to the Kattika full moon that ends the first rainy-season residence and haste-cloth is given to a monk, he may receive it if he regards it as urgent. He may then store it until the end of the robe season. If he stores it beyond that, he commits an offense entailing relinquishment and confession.’”

Definitions

There are ten days left:

the invitation ceremony is ten days in the future.

The Kattika full moon that ends the first rainy-season residence:

the Kattika full moon of the invitation ceremony is what is meant.

Haste-cloth:

when someone wants to go out with the army, when someone wants to go away, when someone is sick, when someone is pregnant, when someone without faith acquires faith, when someone without confidence acquires confidence—if that person sends a message to the monks, saying, “Come, Venerables, I wish to give a robe to those who have completed the rainy-season residence,” this is called “haste-cloth”.

He may receive it if he regards it as urgent. He may then store it until the end of the robe season:

establishing the perception of it as a haste-cloth, he may store it.

The robe season:

for one who has not participated in the robe-making ceremony, it is the last month of the rainy season; for one who has participated in the robe-making ceremony, it is the five month period.

If he stores it beyond that:

for one who has not participated in the robe-making ceremony, if he stores it beyond the last day of the rainy season, he commits an offense entailing relinquishment and confession. For one who has participated in the robe-making ceremony, if he stores it beyond the day on which the robe season ends, the cloth becomes subject to relinquishment.

The cloth should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this haste-cloth, which I have stored beyond the robe season, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this cloth back to you.’”

Permutations

If it is haste-cloth and he perceives it as such, and he stores it beyond the robe season, he commits an offense entailing relinquishment and confession. If it is haste-cloth, but he is unsure of it, and he stores it beyond the robe season, he commits an offense entailing relinquishment and confession. If it is haste-cloth, but he does not perceive it as such, and he stores it beyond the robe season, he commits an offense entailing relinquishment and confession.

If it has not been determined, but he perceives that it has ...
If it has not been assigned to another, but he perceives that it has ...
If it has not been given away, but he perceives that it has ...
If it has not been lost, but he perceives that it has ...
If it has not been destroyed, but he perceives that it has ...
If it has not been burnt, but he perceives that it has ...
If it has not been stolen, but he perceives that it has, and he stores it beyond the robe season, he commits an offense entailing relinquishment and confession.

If he uses a cloth that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If it is not haste-cloth, but he perceives it as such, he commits an offense of wrong conduct. If it is not haste-cloth, but he is unsure of it, he commits an offense of wrong conduct. If it is not haste-cloth and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if within the robe season the haste-cloth is determined, assigned to another, given away, lost, destroyed, burnt, stolen, or taken on trust; if he is insane; if he is the first offender.

The training rule on haste-cloth, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

**29 Sāsaṅkasikkhāpada:
29. The training rule on
what is risky**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time monks who had completed the rainy-season residence were staying in wilderness dwellings. Thieves who were active during the month of Kattika attacked those monks, thinking, "They have been given things."

The monks told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: "Monks, I allow monks who are staying in wilderness dwellings to store one of their three robes in an inhabited area."

When they heard about this, monks stored one of their three robes in inhabited areas, staying apart from them for more than six days. The robes were lost, destroyed, burnt, and eaten by rats. As a consequence, those monks became poorly dressed. Other monks asked them why, and they told them what had happened. The monks of few desires complained and criticized them, "How could those monks store one of their three robes in an inhabited area and then stay apart from it for more than six days?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who do this?"

"It's true, Sir."

The Buddha rebuked them ... "Monks, how could those foolish men do this? This will affect people's confidence ..."
... "And, monks, this training rule should be recited like this:

Final ruling

‘There are wilderness dwellings that are considered risky and dangerous. After observing the Kattika full moon that ends the rainy season, a monk who is staying in such a dwelling may, if he so desires, store one of his three robes in an inhabited area so long as he has a reason for staying apart from that robe. He should stay apart from that robe for six days at the most. If he stays apart from it longer than that, except if the monks have agreed, he commits an offense entailing relinquishment and confession.’”

Definitions

After observing:

after completing the rainy season.

The Kattika full moon that ends the rainy season:

the fourth full moon of the rainy season in the month of Kattika is what is meant.

There are wilderness dwellings:

a wilderness dwelling: it is at least 800 meters away from any inhabited area.

Risky:

in the monastery, or in the vicinity of the monastery, thieves have been seen camping, eating, standing, seated, or lying down.

Dangerous:

in the monastery, or in the vicinity of the monastery, thieves have been seen injuring, robbing, or beating people.

A monk who is staying in such a dwelling:

a monk who is staying in that kind of dwelling.

If he so desires:

if he so wishes.

One of his three robes:

the outer robe, the upper robe, or the sarong.

May store in an inhabited area:

may store it anywhere in his alms village.

So long as he has a reason for staying apart from that robe:

if there is a reason, if there is something to be done.

He should stay apart from that robe for six days at the most:

he should stay apart from it for six days at a maximum.

Except if the monks have agreed:

unless the monks have agreed.

If he stays apart from it longer than that:

the robe becomes subject to relinquishment at dawn on the seventh day.

The robe should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this robe, which I have stayed apart from for more than six days without the agreement of the monks, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this robe back to you.’”

Permutations

If it is more than six days and he perceives it as more, and he is staying apart from it, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it is more than six days, but he is unsure of it, and he is staying apart from it, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it is more than six days, but he perceives it as less, and he is staying apart from it, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

If the determination has not been given up, but he perceives that it has ... If the robe has not been given away, but he perceives that it has ... If the robe has not been lost, but he perceives that it has ... If the robe has not been destroyed, but he perceives that it has ... If the robe has not been burnt, but he perceives that it has ... If the robe has not been stolen, but he perceives that it has, and he is staying apart from it, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

If he uses a robe that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If it is less than six days, but he perceives it as more, he commits an offense of wrong conduct. If it is less than six days, but he is unsure of it, he commits an offense of wrong conduct. If it is less than six days and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if he stays apart from the robe for six days; if he stays apart from the robe for less than six days; if, after staying apart from it for six days, he stays overnight within the village zone and then leaves; if within the six days he gives up the determination, or the robe is given away, lost, destroyed, burnt, stolen, or taken on trust; if he has the permission of the monks; if he is insane; if he is the first offender.

The training rule on what is risky, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

**30 Pariṇatasikkhāpada:
30. The training rule on
what is intended**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, an association had prepared a meal together with robe-cloth for the Sangha, intending to offer the robe-cloth after giving the meal.

But the monks from the group of six went to that association and said, "Please give these robe-cloth to us."

"Venerables, we can't do that. We've prepared our annual alms-offering together with robe-cloth for the Sangha."

"The Sangha has many donors and supporters. But since we're staying here, we look to you for support. If you don't give to us, who will? So give us the robe-cloth." Being pressured by the monks from the group of six, that association gave the prepared robe-cloth to them and served the food to the Sangha.

The monks who knew that a meal together with robe-cloth had been prepared for the Sangha, but who did not know that the robe-cloth had been given to the monks from the group of six, said, "Please offer the robe-cloth."

"There aren't any. The monks from the group of six have diverted to themselves the robe-cloth we had prepared."

The monks of few desires complained and criticized those monks, "How could the monks from the group of six divert to themselves things they know are intended for the Sangha?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and

questioned the monks: “Is it true, monks, that you did this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk diverts to himself material support that he knows was intended for the Sangha, he commits an offense entailing relinquishment and confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

He knows:

he knows by himself or others have told him or the donor has told him.

For the Sangha:

given to the Sangha, given up to the Sangha.

Material support:

robe-cloth, almsfood, a dwelling, and medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string.

Intended:

they have said, “We’ll give,” “We’ll prepare.” If he diverts it to himself, then for the effort there is an act of wrong conduct. When he gets it, it becomes subject to relinquishment.

It should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. (To be expanded as in [Relinquishment 1](#), with appropriate substitutions.)

‘Venerables, this thing, which I diverted to myself knowing that it was intended for the Sangha, is to be relinquished. I

relinquish it to the Sangha.' ... the Sangha should give ...
you should give ... 'I give this back to you.'"

Permutations

If it is intended for the Sangha and he perceives it as such, and he diverts it to himself, he commits an offense entailing relinquishment and confession.

If it is intended for the Sangha, but he is unsure of it, and he diverts it to himself, he commits an offense of wrong conduct. If it is intended for the Sangha, but he does not perceive it as such, and he diverts it to himself, there is no offense.

If it is intended for one Sangha and he diverts it to another Sangha or to a shrine, he commits an offense of wrong conduct. If it is intended for one shrine and he diverts it to another shrine or to a sangha or to an individual, he commits an offense of wrong conduct. If it is intended for an individual and he diverts it to another individual or to a sangha or to a shrine, he commits an offense of wrong conduct.

If it is not intended for the Sangha, but he perceives it as such, he commits an offense of wrong conduct. If it is not intended for the Sangha, but he is unsure of it, he commits an offense of wrong conduct. If it is not intended for the Sangha and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if being asked, “Where may we give?” he says, “Give where your gift goes toward equipment;” “Give where it goes toward repairs;” “Give where it will last for a long time;” “Give where you feel inspired;” if he is insane; if he is the first offender.

The training rule on what is intended, the tenth, is finished.

The third sub-chapter on almsbowls is finished.

This is the summary:

“Two on bowls, and tonics, Rainy season, the fifth on a gift; Oneself, having woven, haste, Risky, and with the Sangha.”

“Venerables, the thirty rules on relinquishment and confession have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The chapter on offenses entailing relinquishment is finished.

The canonical text beginning with offenses entailing expulsion is finished.

Bhikkhu Pācittiya: Monks' Confession

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying

1 Musāvādasikkhāpada: 1. The training rule on lying

Homage to the Buddha, the Perfected One, the fully
Awakened One

Venerables, these ninety-two rules on confession come up
for recitation.

Origin story

At one time when the Buddha was staying at Sāvattthī in the Jeta grove, Anāthapiṇḍika's Monastery, Hatthaka the Sakyan had been beaten in debate. While talking with the monastics of other religions, he would assert things after denying them, and he would deny things after asserting them. He evaded the issues, lied, and made sham appointments. The monastics of other religions complained and criticized him, "When Hatthaka talks with us, how can he assert things after denying them, deny things after asserting them, evade the issues, lie, and make sham appointments?"

The monks heard the complaints of those monastics of other religions. They then went to Hatthaka and said, "Is it true, Hatthaka, that you're doing this?"

"These monastics of other religions should be beaten, whatever it takes! They shouldn't be allowed to win."

The monks of few desires complained and criticized him, "When Hatthaka talks with the monastics of other religions, how can he assert things after denying them, deny things after asserting them, evade the issues, lie, and make sham appointments?"

After rebuking Hatthaka in many ways, they told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned Hatthaka: "Is it true, Hatthaka, that you're doing this?"

"It's true, Sir."

The Buddha rebuked him ... “Foolish man, how can you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk lies in full awareness, he commits an offense entailing confession.'

Definitions

Lies in full awareness:

the speech of one who is aiming to deceive—his words, his way of speaking, his breaking into speech, his verbal expression, his eight kinds of ignoble speech: he says that he has seen what he has not seen; he says that he has heard what he has not heard; he says that he has sensed what he has not sensed; he says that he has mentally experienced what he has not mentally experienced; he says that he has not seen what he has seen; he says that he has not heard what he has heard; he says that he has not sensed what he has sensed; he says that he has not mentally experienced what he has mentally experienced.

Permutations

Definitions

Not seen:

not seen with the eye.

Not heard:

not heard with the ear.

Not sensed:

not smelled with the nose, not tasted with the tongue,
not touched with the body.

Not mentally experienced:

not mentally experienced with the mind.

Seen:

seen with the eye.

Heard:

heard with the ear.

Sensed:

smelled with the nose, tasted with the tongue, touched
with the body.

Mentally experienced:

mentally experienced with the mind.

Exposition

Falsely claiming to have experienced what he has not experienced: a single sense door

If he lies in full awareness, saying that he has seen what he has not seen, he commits an offense entailing confession when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

If he lies in full awareness, saying that he has seen what he has not seen, he commits an offense entailing confession when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; in misrepresenting his view of what is true.

If he lies in full awareness, saying that he has seen what he has not seen, he commits an offense entailing confession when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; in misrepresenting his view of what is true; in misrepresenting his belief of what is true.

If he lies in full awareness, saying that he has seen what he has not seen, he commits an offense entailing confession when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; in misrepresenting his view of what is true; in misrepresenting his belief of what is true; in misrepresenting his acceptance of what is true.

If he lies in full awareness, saying that he has seen what he has not seen, he commits an offense entailing confession when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; in misrepresenting his view of what is true; in misrepresenting his belief of what is true; in misrepresenting his acceptance of what is true; in misrepresenting his sentiment of what is true.

If he lies in full awareness, saying that he says that he has heard what he has not heard ... saying that he has sensed what he has not sensed ... saying that he has mentally experienced what he has not mentally experienced, he

commits an offense entailing confession when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

... when four conditions are fulfilled ... when five conditions are fulfilled ... when six conditions are fulfilled ... If he lies in full awareness, saying that he has mentally experienced what he has not mentally experienced, he commits an offense entailing confession when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; in misrepresenting his view of what is true; in misrepresenting his belief of what is true; in misrepresenting his acceptance of what is true; in misrepresenting his sentiment of what is true.

**Falsely claiming to have experienced what he has not experienced:
multiple sense doors**

If he lies in full awareness, saying that he has seen and heard what he has not seen, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has seen and sensed what he has not seen, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has seen and mentally experienced what he has not seen, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has seen and heard and sensed what he has not seen, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has seen and heard and mentally experienced what he has not seen, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full

awareness, saying that he has seen and heard and sensed and mentally experienced what he has not seen, he commits an offense entailing confession when three conditions are fulfilled ...

If he lies in full awareness, saying that he has heard and sensed what he has not heard, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has heard and mentally experienced what he has not heard, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has heard and seen what he has not heard, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has heard and sensed and mentally experienced what he has not heard, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has heard and sensed and seen what he has not heard, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has heard and sensed and mentally experienced and seen what he has not heard, he commits an offense entailing confession when three conditions are fulfilled ...

If he lies in full awareness, saying that he has sensed and mentally experienced what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has sensed and seen what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has sensed and heard what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has

sensed and mentally experienced and seen what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has sensed and mentally experienced and heard what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has sensed and mentally experienced and seen and heard what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled ...

If he lies in full awareness, saying that he has mentally experienced and seen what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has mentally experienced and heard what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has mentally experienced and sensed what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has mentally experienced and seen and heard what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has mentally experienced and seen and sensed what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has mentally experienced and seen and heard and sensed what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ...

Falsely claiming not to have experienced what he has experienced

If he lies in full awareness, saying that he has not seen what he has seen, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has not heard what he has heard ... saying that he has not sensed what he has sensed ... saying that he has not mentally experienced what he has mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ...

Falsely claiming to have experienced with one sense what he has experienced with another

If he lies in full awareness, saying that he has heard what he has seen, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has sensed what he has seen ... saying that he has mentally experienced what he has seen, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has heard and sensed what he has seen, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has heard and mentally experienced what he has seen ... saying that he has heard and sensed and mentally experienced what he seen, he commits an offense entailing confession when three conditions are fulfilled ...

If he lies in full awareness, saying that he has sensed what he has heard, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has mentally experienced what he has heard ... saying that he has seen what he has heard, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has sensed and mentally experienced what he has heard, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has sensed and seen what he has

heard ... saying that he has sensed and mentally experienced and seen what he heard, he commits an offense entailing confession when three conditions are fulfilled ...

If he lies in full awareness, saying that he has mentally experienced what he has sensed, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has seen what he has sensed ... saying that he has heard what he has sensed, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has mentally experienced and seen what he has sensed, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has mentally experienced and heard what he has sensed ... saying that he has mentally experienced and seen and heard what he sensed, he commits an offense entailing confession when three conditions are fulfilled ...

If he lies in full awareness, saying that he has seen what he has mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has heard what he has mentally experienced ... saying that he has sensed what he has mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has seen and heard what he has mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has seen and sensed what he has mentally experienced ... saying that he has seen and heard and sensed what he mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ...

Making claims while having doubts

If he is unsure of what he has seen, has doubts about what he has seen, does not remember what he has seen, is confused about what he has seen ... If he is unsure of what he has heard, has doubts about what he has heard, does not remember what he has heard, is confused about what he has heard ... If he is unsure of what he has sensed, has doubts about what he has sensed, does not remember what he has sensed, is confused about what he has sensed ... If he is unsure of what he has mentally experienced, has doubts about what he has mentally experienced, does not remember what he has mentally experienced, is confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and seen ... is confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and heard ... is confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and sensed ... is confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and seen and heard ... is confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and seen and heard and sensed, he commits an offense entailing confession when three conditions are fulfilled ...

... when four conditions are fulfilled ... when five conditions are fulfilled ... when six conditions are fulfilled ... is confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and seen and heard and sensed, he commits an offense entailing confession when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying,

he knows he is lying; after he has lied, he knows he has lied;
in misrepresenting his view of what is true; in
misrepresenting his belief of what is true; in misrepresenting
his acceptance of what is true; in misrepresenting his
sentiment of what is true.

Non-offenses

There is no offense: if he speaks playfully; if he is speaks too fast;

(Speaks playfully means:
speaking quickly.

Speaks too fast means:
meaning to say one thing, he says something else.)

if he is insane; if he is the first offender.

The training rule on lying, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying

2 Omasavādasikkhāpada:

2. The training rule on abusive speech

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six were arguing with and speaking abusively to the good monks. They reviled and insulted them about their caste, name, family, occupation, profession, illnesses, physical traits, defilements, and offenses, and by calling them names. The monks of few desires complained and criticized them, "How can the monks from the group of six argue with and abuse good monks? How can they revile and insult them about these things?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you're doing this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

Jataka

"Once upon a time, monks, there was a brahmin in Takkasilā who had an ox called Nandivīsāla. On one occasion the ox said to that brahmin, 'Go, brahmin, and bet a thousand coins with the wealthy merchant that your ox will pull one hundred carts tied together.' And that brahmin did just that. Then, after tying one hundred carts together and yoking Nandivīsāla to them, he said, 'Go, you fraud! Pull, you liar!' But Nandivīsāla didn't budge.

Then that brahmin became depressed because he had lost a thousand coins. Nandivisāla said to him, 'Why are you depressed?'

'Because I lost one thousand coins because of you.'

'But why did you disgrace me by calling me a fraud when I'm not? Now go, brahmin, and make the same bet with that merchant, but increase the stakes to two thousand coins. Just don't disgrace me by calling me a fraud.' Once again that brahmin did just that. Then, after tying one hundred carts together and yoking Nandivisāla to them, he said, 'Go, good ox! Pull, good ox!' And Nandivisāla pulled those one hundred carts.

'One should say what's pleasant, Never what's unpleasant. Because of his pleasant speech, Heavy loads were pulled, And he obtained wealth; And he was delighted with that.'

Even at that time, monks, reviling and insulting was unpleasant to me. How then could reviling and insulting be pleasant now? This will affect people's confidence ..." ...
"And, monks, this training rule should be recited like this:

Final ruling

'If a monk speaks abusively, he commits an offense entailing confession.'

Definitions

Speaks abusively:

he speaks abusively in ten ways: about caste, about name, about family, about occupation, about profession, about illnesses, about physical traits, about defilements, about offenses, and by name-calling.

Permutations

Definitions

Caste:

there are two kinds of castes: low castes and high castes.

Low castes:

outcasts, bamboo workers, hunters, carriage makers, waste removers—these are called “low castes”.

High castes:

aristocrats and brahmins—these are called “high castes”.

Name:

there are two kinds of names: low names and high names.

Low names:

Avakaṇṇaka, Javakaṇṇaka, Dhaniṭṭhaka, Saviṭṭhaka, Kulavaḍḍhaka, or names, in whatever countries, that are despised, looked down upon, scorned, treated with contempt, disregarded—these are called “low names”.

High names:

those connected with the Buddha, connected with the Teaching, or connected with the Sangha, or names, in whatever countries, that are highly regarded, highly thought of, respected, valued, esteemed—these are called “high names”.

Family:

there are two kinds of families: low families and high families.

Low families:

the Kosiya family, the Bhāradvāja family, or families, in whatever countries, that are despised, looked down

upon, scorned, treated with contempt, disregarded—these are called “low families”.

High families:

the Gotama family, the Moggallāna family, the Kaccāna family, the Vāsiṭṭha family, or families, in whatever countries, that are highly regarded, highly thought of, respected, valued, esteemed—these are called “high families”.

Occupation:

there are two kinds of occupations: low occupations and high occupations.

Low occupations:

carpentry, waste removing, or occupations, in whatever countries, that is despised, looked down upon, scorned, treated with contempt, disregarded—these are called “low occupations”.

High occupations:

farming, trade, cattle keeping, or occupations, in whatever countries, that is highly regarded, highly thought of, respected, valued, esteemed—these are called “high occupations”.

Profession:

there are two kinds of professions: low professions and high professions.

Low professions:

reed work, pottery, weaving, leather work, hairdressing, or professions, in whatever countries, that are despised, looked down upon, scorned, treated with contempt, disregarded—these are called “low professions”.

High professions:

accounting, arithmetic, writing, or professions, in whatever countries, that are highly regarded, highly thought of, respected, valued, esteemed—these are called “high professions”.

Illnesses:

all are low, but there is the illness of diabetes which is high.

Physical traits:

there are two kinds of physical traits: low physical traits and high physical traits.

Low physical traits:

too tall, too short, too dark, too fair—these are called “low physical traits”.

High physical traits:

not too tall, not too short, not too dark, not too fair—these are called “high physical traits”.

Defilements:

all are low.

Offenses:

all are low, but there is the attainment of stream-entry which is high.

Name-calling:

there are two kinds of name-calling: low name-calling and high name-calling.

Low name-calling:

“You’re a camel,” “You’re a ram,” “You’re an ox,” “You’re a donkey,” “You’re an animal,” “You’re bound for hell;” “You’re not going to a good destination,” “You can only expect a bad destination,” or adding disparaging endings to someone’s name, or calling someone words for the male or female genitals—this is called “low name-calling”.

High name-calling:

“You’re wise,” “You’re competent,” “You’re intelligent,” “You’re learned,” “You’re an expounder of the Teaching;” “You’re not going to a bad destination,” “You can only expect a good destination”—this is called “high name-calling”.

Exposition

Abuse about caste

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—an outcast, a bamboo worker, a hunter, a carriage maker, a waste remover—saying, “You’re an outcast,” “You’re a bamboo worker,” “You’re a hunter,” “You’re a carriage maker,” “You’re a waste remover,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—an aristocrat, a brahmin—saying, “You’re an outcast,” “You’re a bamboo worker,” “You’re a hunter,” “You’re a carriage maker,” “You’re a waste remover,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—an outcast, a bamboo worker, a hunter, a carriage maker, a waste remover—saying, “You’re an aristocrat,” “You’re a brahmin,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—an aristocrat, a brahmin—saying, “You’re an aristocrat,” “You’re a brahmin,” then for every statement, he commits an offense entailing confession.

Abuse about name

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—an Avakaṇṇaka, a Javakaṇṇaka, a Dhaniṭṭhaka, a Savitṭhaka, a Kulavaḍḍhaka—saying, “You’re an Avakaṇṇaka,” “You’re a Javakaṇṇaka,” “You’re a Dhaniṭṭhaka,” “You’re a Savitṭhaka,” “You’re a Kulavaḍḍhaka,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—a Buddharakkhita, a Dhammarakkhita, a Sangharakkhita—saying, “You’re an Avakaṇṇaka,” “You’re a Javakaṇṇaka,” “You’re a Dhaniṭṭhaka,” “You’re a Savitṭhaka,” “You’re a Kulavaḍḍhaka,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—an Avakaṇṇaka, a Javakaṇṇaka, a Dhaniṭṭhaka, a Savitṭhaka, a Kulavaḍḍhaka—saying, “You’re a Buddharakkhita,” “You’re a Dhammarakkhita,” “You’re a Sangharakkhita,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—a Buddharakkhita, a Dhammarakkhita, a Sangharakkhita—saying, “You’re a Buddharakkhita,” “You’re a Dhammarakkhita,” “You’re a Sangharakkhita,” then for every statement, he commits an offense entailing confession.

Abuse about family

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—one from the Kosiya family, one from the Bhāradvāja family—saying, “You’re a Kosiya,” “You’re a Bhāradvāja,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—one from the Gotama family, one from the Moggallāna family, one from the Kaccāna family, one from the Vāsiṭṭha family—saying, “You’re a Kosiya,” “You’re a Bhāradvāja,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—one from the Kosiya family, one from the Bhāradvāja family—saying, “You’re a Gotama,” “You’re a Moggallāna,” “You’re a Kaccāna,” “You’re a Vāsiṭṭha,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—one from the Gotama family, one from the Moggallāna family, one from the Kaccāna family, one from the Vāsiṭṭha family—saying, “You’re a Gotama,” “You’re a Moggallāna,” “You’re a Kaccāna,” “You’re a Vāsiṭṭha,” then for every statement, he commits an offense entailing confession.

Abuse about occupation

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained,

says what is low to one who is low—a carpenter, a waste remover—saying, “You’re a carpenter,” “You’re a waste remover,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—a farmer, a trader, a cattle keeper— saying, “You’re a carpenter,” “You’re a waste remover,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—a carpenter, a waste remover—saying, “You’re a farmer,” “You’re a trader,” “You’re a cattle keeper,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—a farmer, a trader, a cattle keeper—saying, “You’re a farmer,” “You’re a trader,” “You’re a cattle keeper,” then for every statement, he commits an offense entailing confession.

Abuse about profession

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—a reed worker, a potter, a weaver, a leather worker, a barber—saying, “You’re a reed worker,” “You’re a potter,” “You’re a weaver,” “You’re a leather worker,” “You’re a barber,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—an arithmetician, an accountant, a clerk—saying, “You’re a reed worker,” “You’re a potter,” “You’re a weaver,” “You’re a leather worker,” “You’re a barber,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—a reed worker, a potter, a weaver, a leather worker, a barber—saying, “You’re an arithmetician,” “You’re an accountant,” “You’re a clerk,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—an arithmetician, an accountant, a clerk—saying, “You’re an arithmetician,” “You’re an accountant,” “You’re a clerk,” then for every statement, he commits an offense entailing confession.

Abuse about illnesses

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—a leper, one with abscesses, one with mild leprosy, one with tuberculosis, an epileptic—saying, “You’re a leper,” “You have abscesses,” “You have mild leprosy,” “You have tuberculosis,” “You’re an epileptic,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained,

says what is low to one who is high—a diabetic—saying, “You’re a leper,” “You have abscesses,” “You have mild leprosy,” “You have tuberculosis,” “You’re an epileptic,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—a leper, one with abscesses, one with mild leprosy, one with tuberculosis, an epileptic—saying, “You’re a diabetic,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—a diabetic—saying, “You’re a diabetic,” then for every statement, he commits an offense entailing confession.

Abuse about physical traits

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—one who is too tall, one who is too short, one who is too dark, one who is too fair—saying, “You’re too tall,” “You’re too short,” “You’re too dark,” “You’re too fair,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—one who is not too tall, one who is not too short, one who is not too dark, one who is not too fair—saying, “You’re too tall,” “You’re too short,” “You’re too dark,” “You’re too fair,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—one who is too tall, one who is too short, one who is too dark, one who is too fair—saying, “You’re not too tall,” “You’re not too short,” “You’re not too dark,” “You’re not too fair,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—one who is not too tall, one who is not too short, one who is not too dark, one who is not too fair—saying, “You’re not too tall,” “You’re not too short,” “You’re not too dark,” “You’re not too fair,” then for every statement, he commits an offense entailing confession.

Abuse about defilements

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—one full of sensual desire, one full of ill will, one full of confusion—saying, “You’re full of sensual desire,” “You’re full of ill will,” “You’re full of confusion,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—one without sensual desire, one without ill will, one without confusion—saying, “You’re full of sensual desire,” “You’re full of ill will,” “You’re full of confusion,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—one full of sensual desire, one full of ill will, one full of confusion—saying, “You’re without sensual desire,” “You’re without ill will,” “You’re without confusion,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—one without sensual desire, one without ill will, one without confusion—saying, “You’re without sensual desire,” “You’re without ill will,” “You’re without confusion,” then for every statement, he commits an offense entailing confession.

Abuse about offenses

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—one who has committed an offense entailing expulsion, one who has committed an offense entailing suspension, one who has committed a serious offense, one who has committed an offense entailing confession, one who has committed an offense entailing acknowledgment, one who has committed an offense of wrong conduct, one who has committed an offense of wrong speech—saying, “You’ve committed an offense entailing expulsion,” “You’ve committed an offense entailing suspension,” “You’ve committed a serious offense,” “You’ve committed an offense entailing confession,” “You’ve committed an offense entailing acknowledgment,” “You’ve committed an offense of wrong conduct,” “You’ve committed an offense of wrong speech,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—a stream-enterer—saying, “You’ve committed an offense entailing expulsion,” “You’ve committed an offense entailing suspension,” “You’ve committed a serious offense,” “You’ve committed an offense entailing confession,” “You’ve committed an offense entailing acknowledgment,” “You’ve committed an offense of wrong conduct,” “You’ve committed an offense of wrong speech,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—one who has committed an offense entailing expulsion, one who has committed an offense entailing suspension, one who has committed a serious offense, one who has committed an offense entailing confession, one who has committed an offense entailing acknowledgment, one who has committed an offense of wrong conduct, one who has committed an offense of wrong speech—saying, “You’re a stream-enterer,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—a stream-enterer—saying, “You’re a stream-enterer,” then for every statement, he commits an offense entailing confession.

Insulting abuse

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—a camel, a ram, an ox, a

donkey, an animal, one bound for hell—saying, “You’re a camel,” “You’re a ram,” “You’re an ox,” “You’re a donkey,” “You’re an animal,” “You’re bound for hell,” “You’re not going to a good destination,” “You can only expect a bad destination,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—one who is wise, one who is competent, one who is intelligent, one who is learned, one who is an expounder of the Teaching—saying, “You’re a camel,” “You’re a ram,” “You’re an ox,” “You’re a donkey,” “You’re an animal,” “You’re bound for hell,” “You’re not going to a good destination,” “You can only expect a bad destination,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—a camel, a ram, an ox, a donkey, an animal, one bound for hell—saying, “You’re wise,” “You’re competent,” “You’re intelligent,” “You’re learned,” “You’re an expounder of the Teaching,” “You’re not going to a bad destination,” “You can only expect a good destination,” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—one who is wise, one who is competent, one who is intelligent, one who is learned, one who is an expounder of the Teaching—saying, “You’re wise,” “You’re competent,” “You’re intelligent,” “You’re learned,” “You’re an expounder of the Teaching,” “You’re not going to a bad destination,” “You can only

expect a good destination,” then for every statement, he commits an offense entailing confession.

Indirect abuse

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says this, “There are outcasts right here,” “There are bamboo workers right here,” “There are hunters right here,” “There are carriage makers right here,” “There are waste removers right here,” then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says this, “There are aristocrats right here,” “There are brahmins right here,” then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says this, “There are Avakaṇṇakas right here,” “There are Javakaṇṇakas right here,” “There are Dhaniṭṭhakas right here,” “There are Saviṭṭhakas right here,” “There are Kulavaḍḍhakas right here” says, “There are Buddharakkhitas right here,” “There are Dhammarakkhitas right here,” “There are Sangharakkhitas right here” says, “There are Kosiyas right here,” “There are Bhāradvājas right here” says, “There are Gotamas right here,” “There are Moggallānas right here,” “There are Kaccānas right here,” “There are Vāsiṭṭhas right here” says, “There are carpenters right here,” “There are waste removers right here” says, “There are farmers right here,” “There are traders right here,” “There are cattle keepers right here” says, “There are reed workers right here,” “There are potters right here,” “There are weavers

right here," "There are leather workers right here," "There are barbers right here" says, "There are arithmeticians right here," "There are accountants right here," "There are clerks right here" says, "There are lepers right here," "There are some with abscesses right here," "There are some with mild leprosy right here," "There are some with tuberculosis right here," "There are epileptics right here" says, "There are diabetics right here" says, "There are some who are too tall right here," "There are some who are too short right here," "There are some who are too dark right here," "There are some who are too fair right here" says, "There are some who are not too tall right here," "There are some who are not too short right here," "There are some who are not too dark right here," "There are some who are not too fair right here" says, "There are some who are full of sensual desire right here," "There are some who are full of ill will right here," "There are some who are full of confusion right here" says, "There are some without sensual desire right here," "There are some without ill will right here," "There are some without confusion right here" says, "There are some who have committed an offense entailing expulsion right here ... etc. some who have committed an offense of wrong speech right here" says, "There are stream-enterers right here" says, "There are camels right here," "There are rams right here," "There are oxen right here," "There are donkeys right here," "There are animals right here," "There are those bound for hell right here," "There are those not going to a good destination right here," "There are those who can only expect a bad destination right here," then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says this, "There are wise ones right here," "There are competent ones right here," "There are intelligent ones

right here,” “There are learned ones right here,” “There are expounders of the Teaching right here,” “There are those not going to a bad destination right here,” “There are those who can only expect a good destination right here,” then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says this, “Perhaps these are outcasts,” “Perhaps these are bamboo workers,” “Perhaps these are hunters,” “Perhaps these are carriage makers,” “Perhaps these are waste removers,” then for every statement, he commits an offense of wrong conduct. ...

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says this, “Perhaps these are wise ones,” “Perhaps these are competent ones,” “Perhaps these are intelligent ones,” “Perhaps these are learned ones,” “Perhaps these are expounders of the Teaching,” then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says this, “We’re not outcasts,” “We’re not bamboo workers,” “We’re not hunters,” “We’re not carriage makers,” “We’re not waste removers” ... “We’re not wise ones,” “We’re not competent ones,” “We’re not intelligent ones,” “We’re not learned ones,” “We’re not expounders of the Teaching,” “We’re not going to a bad destination,” “We can only expect a good destination,” then for every statement, he commits an offense of wrong conduct.

Abuse of one who is not fully ordained

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate someone who is not fully ordained, says what is low to one who is low ... says what is low to one who is high ... says what is high to one who is low ... says what is high to one who is high—one who is wise, one who is competent, one who is intelligent, one who is learned, one who is an expounder of the Teaching—saying, “You’re wise,” “You’re competent,” “You’re intelligent,” “You’re learned,” “You’re an expounder of the Teaching,” “You’re not going to a bad destination,” “You can only expect a good destination,” then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate someone who is not fully ordained, says this, “There are outcasts right here,” “There are bamboo workers right here,” “There are hunters right here,” “There are carriage makers right here,” “There are waste removers right here” “There are wise ones right here,” “There are competent ones right here,” “There are intelligent ones right here,” “There are learned ones right here,” “There are expounders of the Teaching right here,” “There are those not going to a bad destination right here,” “There are those who can only expect a good destination right here,” then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate someone who is not fully ordained, says this, “Perhaps these are outcasts,” “Perhaps these are bamboo workers,” “Perhaps these are hunters,” “Perhaps these are carriage makers,” “Perhaps these are waste removers” “Perhaps these are wise ones,” “Perhaps these are competent ones,” “Perhaps these are intelligent ones,” “Perhaps these are learned ones,”

“Perhaps these are expounders of the Teaching,” then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate someone who is not fully ordained, says this, “We’re not outcasts,” “We’re not bamboo workers,” “We’re not hunters,” “We’re not carriage makers,” “We’re not waste removers” “We’re not wise ones,” “We’re not competent ones,” “We’re not intelligent ones,” “We’re not learned ones,” “We’re not expounders of the Teaching,” “We’re not going to a bad destination,” “We can only expect a good destination,” then for every statement, he commits an offense of wrong conduct.

Not intending to abuse, direct speech

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says what is low to one who is low—an outcast, a bamboo worker, a hunter, a carriage maker, a waste remover—saying, “You’re an outcast,” “You’re a bamboo worker,” “You’re a hunter,” “You’re a carriage maker,” “You’re a waste remover,” then for every statement, he commits an offense of wrong speech.

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says what is low to one who is high—an aristocrat, a brahmin—saying, “You’re an outcast,” “You’re a bamboo worker,” “You’re a hunter,” “You’re a carriage maker,” “You’re a waste remover,” then for every statement, he commits an offense of wrong speech.

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says what is high to one who is low—an outcast, a bamboo worker, a hunter, a carriage maker, a waste remover—saying, “You’re an aristocrat,” “You’re a brahmin,” then for every statement, he commits an offense of wrong speech.

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says what is high to one who is high—an aristocrat, a brahmin—saying, “You’re an aristocrat,” “You’re a brahmin,” then for every statement, he commits an offense of wrong speech.

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says what is low to one who is low says what is low to one who is high says what is high to one who is low says what is high to one who is high—one who is wise, one who is competent, one who is intelligent, one who is learned, one who is an expounder of the Teaching— saying, “You’re wise,” “You’re competent,” “You’re intelligent,” “You’re learned,” “You’re an expounder of the Teaching,” “You’re not going to a bad destination,” “You can only expect a good destination,” then for every statement, he commits an offense of wrong speech.

Not intending to abuse, indirect speech

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says this, “There are outcasts right here,” “There are bamboo workers right here,” “There are hunters right here,” “There are carriage

makers right here,” “There are waste removers right here” “There are wise ones right here,” “There are competent ones right here,” “There are intelligent ones right here,” “There are learned ones right here,” “There are expounders of the Teaching right here,” “There are those not going to a bad destination right here,” “There are those who can only expect a good destination right here,” then for every statement, he commits an offense of wrong speech.

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says this, “Perhaps these are outcasts,” “Perhaps these are bamboo workers,” “Perhaps these are hunters,” “Perhaps these are carriage makers,” “Perhaps these are waste removers” “Perhaps these are wise ones,” “Perhaps these are competent ones,” “Perhaps these are intelligent ones,” “Perhaps these are learned ones,” “Perhaps these are expounders of the Teaching,” then for every statement, he commits an offense of wrong speech.

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says this, “We’re not outcasts,” “We’re not bamboo workers,” “We’re not hunters,” “We’re not carriage makers,” “We’re not waste removers” “We’re not wise ones,” “We’re not competent ones,” “We’re not intelligent ones,” “We’re not learned ones,” “We’re not expounders of the Teaching,” “We’re not going to a bad destination,” “We can only expect a good destination,” then for every statement, he commits an offense of wrong speech.

Not intending to abuse one who is not fully ordained

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate someone who is not fully ordained, but wanting to have fun, says what is low to one who is low says what is low to one who is high says what is high to one who is low says what is high to one who is high—one who is wise, one who is competent, one who is intelligent, one who is learned, one who is an expounder of the Teaching— saying, “You’re wise,” “You’re competent,” “You’re intelligent,” “You’re learned,” “You’re an expounder of the Teaching,” “You’re not going to a bad destination,” “You can only expect a good destination,” then for every statement, he commits an offense of wrong speech.

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate someone who is not fully ordained, but wanting to have fun, says this, “There are outcasts right here,” “There are bamboo workers right here,” “There are hunters right here,” “There are carriage makers right here,” “There are waste removers right here” “There are wise ones right here,” “There are competent ones right here,” “There are intelligent ones right here,” “There are learned ones right here,” “There are expounders of the Teaching right here,” “There are those not going to a bad destination right here,” “There are those who can only expect a good destination right here,” then for every statement, he commits an offense of wrong speech.

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate someone who is not fully ordained, but wanting to have fun, says this, “Perhaps these are outcasts,” “Perhaps these are bamboo workers,” “Perhaps these are hunters,” “Perhaps these are carriage makers,” “Perhaps these are waste removers” “Perhaps these are wise ones,” “Perhaps these are competent ones,” “Perhaps these are intelligent ones,”

“Perhaps these are learned ones,” “Perhaps these are expounders of the Teaching,” then for every statement, he commits an offense of wrong speech.

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate someone who is not fully ordained, but wanting to have fun, says this, “We’re not outcasts,” “We’re not bamboo workers,” “We’re not hunters,” “We’re not carriage makers,” “We’re not waste removers” “We’re not wise ones,” “We’re not competent ones,” “We’re not intelligent ones,” “We’re not learned ones,” “We’re not expounders of the Teaching,” “We’re not going to a bad destination,” “We can only expect a good destination,” then for every statement, he commits an offense of wrong speech.

Non-offenses

There is no offense: if he is aiming at something beneficial; if he is aiming at giving a teaching; if he is aiming at giving an instruction; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

The training rule on abusive speech, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying

3 Pesuññasikkhāpada: 3. The training rule on malicious talebearing

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six were engaged in malicious talebearing between monks who were arguing. After hearing something on one side they reported it to the other side, and vice versa, in order to create division between them. In this way they started new quarrels and made existing quarrels worse.

The monks of few desires complained and criticized them, "How can the monks from the group of six engage in malicious talebearing between monks who are arguing? How can they report to one side what they have heard on the other side, and vice versa, in order to create division, and in this way start new quarrels and make existing quarrels worse?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned those monks: "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk engages in malicious talebearing between monks, he commits an offense entailing confession.'"

Definitions

Malicious talebearing:

there is malicious talebearing in two ways: for one wanting to endear himself and for one aiming at division. One engages in malicious talebearing in ten ways: about caste, about name, about family, about occupation, about profession, about illnesses, about physical traits, about defilements, about offenses, and by name-calling.

Permutations

Permutations part 1

Definitions

Caste:

there are two kinds of castes: low castes and high castes.

Low castes:

outcasts, bamboo workers, hunters, carriage makers, waste removers—these are called “low castes”.

High castes:

aristocrats and brahmins—these are called “high castes”. (To be expanded as in previous rule.)

Name-calling:

there are two kinds of name-calling: low name-calling and high name-calling.

Low name-calling:

“You’re a camel,” “You’re a ram,” “You’re an ox,” “You’re a donkey,” “You’re an animal,” “You’re bound for hell,” “You’re not going to a good destination,” “You can only expect a bad destination,” or adding disparaging endings to someone’s name, or calling someone words for the male and female genitals—this is called “low name-calling”.

High name-calling:

“You’re wise,” “You’re competent,” “You’re intelligent,” “You’re learned,” “You’re an expounder of the Teaching,” “You’re not going to a bad destination,” “You can only expect a good destination”—this is called “high name-calling”.

Exposition

Direct abuse

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s an outcast,’ ‘He’s a bamboo worker,’ ‘He’s a hunter,’ ‘He’s a carriage maker,’ ‘He’s a waste remover,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s an aristocrat,’ ‘He’s a brahmin,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s an Avakaṇṇaka,’ ‘He’s a Javakaṇṇaka,’ ‘He’s a Dhaniṭṭhaka,’ ‘He’s a Saviṭṭhaka,’ ‘He’s a Kulavaḍḍhaka,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s a Buddharakkhita,’ ‘He’s a Dhammarakkhita,’ ‘He’s a Sangharakkhita,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by

saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s a Kosiya,’ ‘He’s a Bhāradvāja,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s a Gotama,’ ‘He’s a Moggallāna,’ ‘He’s a Kaccāna,’ ‘He’s a Vāsiṭṭha,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s a carpenter,’ ‘He’s a waste remover,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s a farmer,’ ‘He’s a trader,’ ‘He’s a cattle keeper,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s a reed worker,’ ‘He’s a potter,’ ‘He’s a weaver,’ ‘He’s a leather worker,’ ‘He’s a hairdresser,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s an arithmetician,’ ‘He’s an accountant,’ ‘He’s a clerk,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s a leper,’ ‘He has abscesses,’ ‘He has mild leprosy,’ ‘He has tuberculosis,’ ‘He’s an epileptic,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s a diabetic,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s too tall,’ ‘He’s too short,’ ‘He’s too dark,’ ‘He’s too fair,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s not too tall,’ ‘He’s not too short,’ ‘He’s not too dark,’ ‘He’s not too fair,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s full of sensual desire,’ ‘He’s full of ill will,’ ‘He’s full of confusion,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s without sensual desire,’ ‘He’s without ill will,’ ‘He’s without confusion,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He has committed an offense entailing expulsion,’ ‘He has committed an offense entailing suspension,’ ‘He has committed a serious offense,’ ‘He has committed an offense entailing confession,’ ‘He has committed an offense entailing acknowledgment,’ ‘He has committed an offense of wrong conduct,’ ‘He has committed an offense of wrong speech,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s a stream-enterer,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s a camel,’ ‘He’s a ram,’ ‘He’s an ox,’ ‘He’s a donkey,’ ‘He’s an animal,’ ‘He’s bound for hell,’ ‘He’s not going to a good destination,’ ‘He can only expect a bad destination,’” then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says this about you, ‘He’s wise,’ ‘He’s competent,’ ‘He’s intelligent,’ ‘He’s learned,’ ‘He’s an expounder of the Teaching,’ ‘He’s not going to a bad destination,’ ‘He can only expect a good destination,’” then for every statement, he commits an offense entailing confession.

Indirect abuse

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says, ‘There are outcasts right here,’ ‘There are bamboo workers right here,’ ‘There are hunters right here,’ ‘There are carriage makers right here,’ ‘There are waste removers right here,’ and he’s not speaking about someone else, he’s speaking about you,” then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says, ‘There are aristocrats right here,’ ‘There are brahmins right here,’ and he’s not speaking about someone else, he’s

speaking about you,” then for every statement, he commits an offense of wrong conduct. ...

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says, ‘There are wise ones right here,’ ‘There are competent ones right here,’ ‘There are intelligent ones right here,’ ‘There are learned ones right here,’ ‘There are expounders of the Teaching right here,’ ‘There are those not going to a bad destination right here,’ ‘There are those who can only expect a good destination right here,’ and he’s not speaking about someone else, he’s speaking about you,” then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says, ‘Perhaps these are outcasts,’ ‘Perhaps these are bamboo workers,’ ‘Perhaps these are hunters,’ ‘Perhaps these are carriage makers,’ ‘Perhaps these are waste removers,’ and he’s not speaking about someone else, he’s speaking about you,” then for every statement, he commits an offense of wrong conduct. ...

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says, ‘Perhaps these are wise ones,’ ‘Perhaps these are competent ones,’ ‘Perhaps these are intelligent ones,’ ‘Perhaps these are learned ones,’ ‘Perhaps these are expounders of the Teaching,’ and he’s not speaking about someone else, he’s speaking about you,” then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says, ‘We’re not outcasts,’ ‘We’re not bamboo workers,’ ‘We’re not hunters,’ ‘We’re not carriage makers,’ ‘We’re not waste removers,’ and he’s not speaking about someone else, he’s speaking about you,” then for every statement, he commits an offense of wrong conduct. ...

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, “So-and-so says, ‘We’re not wise ones,’ ‘We’re not competent ones,’ ‘We’re not intelligent ones,’ ‘We’re not learned ones,’ ‘We’re not expounders of the Teaching,’ ‘We’re not going to a bad destination,’ ‘We can only expect a good destination,’ and he’s not speaking about someone else, he’s speaking about you,” then for every statement, he commits an offense of wrong conduct.

Permutations part 2

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing to yet another who is fully ordained, then for every statement, he commits an offense entailing confession.

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing to one who is not fully ordained, then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, after hearing it from one who is not fully ordained, engages in malicious talebearing to another who is fully ordained, then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, after hearing it from one who is not fully ordained, engages in malicious talebearing to another who is not fully ordained, then for every statement, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he does not want to endear himself and he is not aiming at division; if he is insane; if he is the first offender.

The training rule on malicious talebearing, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying

4

**Padasodhammasikkhāpad
a: 4. The training rule on
memorizing the Teaching**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six were instructing lay followers to memorize the Teaching. Those lay followers became disrespectful, undeferential, and rude toward the monks.

The monks of few desires complained and criticized them, "How can the monks from the group of six instruct lay followers to memorize the Teaching?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this?" This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

‘If a monk instructs a person who is not fully ordained to memorize the Teaching, he commits an offense entailing confession.’”

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A person who is not fully ordained:

anyone except a fully ordained monk or a fully ordained nun.

To memorize:

a line, the next line, syllable by syllable, the next phrase.

A line:

they start together and finish together.

The next line:

one of them starts, but they finish together.

Syllable by syllable:

when '*Rūpaṃ aniccaṃ*' is being said, he prompts him, saying, '*rū*'.

The next phrase:

when '*Rūpaṃ aniccaṃ,*' is being said, the other says, '*Vedanā aniccā.*'

And whatever line there is, whatever next line, whatever syllable by syllable, whatever next phrase— this is all called “to memorize”.

The Teaching:

what has been spoken by the Buddha, what has been spoken by disciples, what has been spoken by sages, what has been spoken by gods, what is connected with what is beneficial, what is connected with the Teaching.

Instructs:

if he instructs by the line, then for every line he commits an offense entailing confession. If he instructs by the syllable, then for every syllable he commits an offense entailing confession.

Permutations

If the person is not fully ordained, and the monk does not perceive them as such, and he instructs them to memorize the Teaching, he commits an offense entailing confession. If the person is not fully ordained, but the monk is unsure of it, and he instructs them to memorize the Teaching, he commits an offense entailing confession. If the person is not fully ordained, but the monk perceives them as such, and he instructs them to memorize the Teaching, he commits an offense entailing confession.

If the person is fully ordained, but the monk does not perceive them as such, he commits an offense of wrong conduct. If the person is fully ordained, but the monk is unsure of it, he commits an offense of wrong conduct. If the person is fully ordained, and the monk perceives them such, there is no offense.

Non-offenses

There is no offense: if they recite together; if they practice together; if he prompts one who is speaking a mostly familiar text; if he prompts one who is reciting; if he is insane; if he is the first offender.

The training rule on memorizing the Teaching, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying

**5 Sahaseyyasikkhāpada:
5. The training rule on the
same sleeping place**

Origin story

First sub-story

At one time the Buddha was staying at Āḷavī at the Aggāḷava Shrine. At that time the lay followers were coming to the monastery to listen to the Teaching. When the instruction was over, the senior monks went to their own dwellings, but the newly ordained monks lay down right there in the assembly hall together with the lay followers—absentminded, heedless, naked, muttering, and snoring. The lay followers complained and criticized them, “How can the venerables lie down absentminded, heedless, naked, muttering, and snoring?”

The monks heard the complaints of those lay followers, and the monks of few desires complained and criticized those monks, “How can monks lie down in the same sleeping place as people who are not fully ordained?”

After rebuking those newly ordained monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that monks did this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How could those foolish men do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk lies down in the same sleeping place as a person who is not fully ordained, he commits an offense entailing

confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

After staying at Āḷavī for as long as he wanted, the Buddha set out wandering toward Kosambī. When he eventually arrived, he stayed at the Badarikā Monastery.

Just then the monks there said to Venerable Rāhula, “Rāhula, the Buddha has laid down a training rule that we can’t lie down in the same sleeping place as a person who’s not fully ordained. Please find another sleeping place.” Since Rāhula was not able to find a sleeping place, he lay down in the restroom.

Then, after rising early in the morning, the Buddha went to the restroom, where he cleared his throat. Rāhula, too, cleared his throat.

“Who’s there?”

“It’s me, Sir, Rāhula.”

“Why are you sitting here, Rāhula?”

Rāhula told the Buddha what had happened. Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow you to lie down in the same sleeping place as a person who isn’t fully ordained for two or three nights.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk lies down more than two or three nights in the same sleeping place as a person who is not fully ordained, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A person who is not fully ordained:

anyone except a fully ordained monk.

more than two or three nights:

in excess of two or three nights.

Same:

together.

Sleeping place:

fully roofed, fully walled; mostly roofed, mostly walled.

Lies down in the same sleeping place:

at dawn on the fourth day: if he lies down when the person who is not fully ordained is already lying down, he commits an offense entailing confession; if the person who is not fully ordained lies down when he is already lying down, he commits an offense entailing confession; if they both lie down together, he commits an offense entailing confession; every time they get up and then lie down again, he commits an offense entailing confession.

Permutations

If they are not fully ordained, and the monk does not perceive them as such, and he lies down more than two or three nights in the same sleeping place as them, he commits an offense entailing confession. If they are not fully ordained, but the monk is unsure of it, and he lies down more than two or three nights in the same sleeping place as them, he commits an offense entailing confession. If they are is not fully ordained, but the monk perceives them as such, and he lies down more than two or three nights in the same sleeping place as them, he commits an offense entailing confession.

If it is half-roofed and half-walled, he commits an offense of wrong conduct. If they are fully ordained, but the monk does not perceive them as such, he commits an offense of wrong conduct. If they are fully ordained, but the monk is unsure of it, he commits an offense of wrong conduct. If they are fully ordained, and the monk perceives them as such, there is no offense.

Non-offenses

There is no offense: if he stays together with them for two or three nights; if he stays together with them for less than two or three nights; if, after staying together for two nights, he leaves before dawn on the third night and then stays together again; if it is fully roofed, but not walled; if it is fully walled, but not roofed; if it is mostly not roofed; if it is mostly not walled; if the monk sits when the person who is not fully ordained is lying down; if the person who is not fully ordained sits when the monk is lying down; if they both sit; if he is insane; if he is the first offender.

The training rule on the same sleeping place, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying

6

**Dutiyasahaseyyasikkhāpa
da: 6. The second training
rule on the same sleeping
place**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, Venerable Anuruddha was walking through the Kosalan country on his way to Sāvattthī, when one evening he arrived at a certain village. Just then a woman in that village had prepared her guesthouse. Anuruddha went to that woman and said, "If it's not inconvenient for you, I'd like to stay in your guesthouse for one night."

"Please stay, Venerable."

Other travelers also went to that woman and said, "Madam, if it's not troublesome for you, we'd like to stay in your guesthouse for one night."

"Sirs, a monastic is already staying there. If he agrees, you may stay."

Those travelers then approached Anuruddha and said, "If you don't mind, Venerable, we'd like to stay one night in the guesthouse."

"No problem."

Now as soon as that woman had seen Anuruddha, she had fallen in love with him. She now went to him and said, "Sir, you won't be comfortable surrounded by these people. Why don't I prepare a bed for you in the main house?"

Anuruddha consented by remaining silent.

After preparing a bed in the main house, she put on jewelery and perfume, and she went to Anuruddha and said, "You're attractive, Sir, and so am I. Why don't you take me as your

wife?" But Anuruddha remained silent. She said the same thing a second time, but again got no response. And a third time she said, "You're attractive, Sir, and so am I. Why don't you take me and all this property?" Once again Anuruddha remained silent. She then threw off her wrap, and she walked back and forth, stood, sat down, and lay down in front of him. But Anuruddha controlled his senses and neither looked at nor spoke to her. Then that woman said, "It's astonishing and amazing. Many people pay a hundred or a thousand coins to be with me. But this monastic doesn't want me and all this property, even when I beg him!" After dressing, she bowed down with her head at Anuruddha's feet and said, "Sir, I've made a mistake. I've been foolish, confused, and unskillful. Please forgive me so that I may restrain myself in the future."

"You have certainly made a mistake. You've been foolish, confused, and unskillful. But since you acknowledge your mistake and make proper amends, I forgive you. For this is called growth in the training of the noble ones: acknowledging a mistake, making proper amends, and undertaking restraint for the future."

The following morning that woman personally served and satisfied Anuruddha with various kinds of fine food. When he had finished his meal, she bowed and sat down to one side. And Anuruddha instructed, inspired, and gladdened her with a teaching. She then said to him, "Wonderful, Sir, wonderful! Just as one might set upright what had been overturned, or reveal what had been hidden, or show the way to one who was lost, or bring a lamp into the darkness so that one with eyes might see what is there— even so have you made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who from today has gone for refuge for life."

Soon afterwards, after arriving at Sāvattihī, Anuruddha told the monks what had happened. The monks of few desires complained and criticized him, “How can Venerable Anuruddha lie down in the same sleeping place as a woman?”

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Anuruddha: “Is it true, Anuruddha, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Anuruddha, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk lies down in the same sleeping place as a woman, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A woman:

a human female, not a female spirit, not a female ghost, not a female animal; even a girl born on that very day, let alone an older one.

Same:

together.

Sleeping place:

fully roofed, fully walled; mostly roofed, mostly walled.

Lies down in the same sleeping place:

when the sun has set— if the monk lies down when the woman is already lying down, he commits an offense entailing confession; if the woman lies down when the monk is already lying down, he commits an offense entailing confession; if they both lie down together, he commits an offense entailing confession; every time they get up and then lie down again, he commits an offense entailing confession.

Permutations

If it is a woman, and he perceives her as such, and he lies down in the same sleeping place as her, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he lies down in the same sleeping place as her, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he lies down in the same sleeping place as her, he commits an offense entailing confession.

If it is half-roofed and half-walled, he commits an offense of wrong conduct. If he lies down in the same sleeping place as a female spirit, a female ghost, a *paṇḍaka*, or a female animal, he commits an offense of wrong conduct. If it is not a woman, but he perceives them as such, he commits an offense of wrong conduct. If it is not a woman, but he is unsure of it, he commits an offense of wrong conduct. If it is not a woman, and he does not perceive them as such, there is no offense.

Non-offenses

There is no offense: if it is fully roofed, but not walled; if it is fully walled, but not roofed; if it is mostly not roofed; if it is mostly not walled; if the monk sits when the woman is lying down; if the woman sits when the monk is lying down; if they both sit down together; if he is insane; if he is the first offender.

The second training rule on the same sleeping place, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying

7

**Dhammadesanāsikkhāpad
a: 7. The training rule on
teaching**

Origin story

First sub-story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was associating with and visiting a number of families in Sāvattthī. After robing up one morning, he took his bowl and robe and went to a certain family. Just then the housewife was sitting at the entrance door and the daughter-in-law at the door to one of the rooms. Udāyī went up to the housewife and gave her a teaching, whispering in her ear. And the daughter-in-law thought, "Is this monastic my mother-in-law's lover, or is he speaking indecently?"

After teaching the housewife in this way, Udāyī went up to the daughter-in-law and gave her a teaching in the same way. Then the housewife thought, "Is this monastic my daughter-in-law's lover, or is he speaking indecently?"

When Udāyī had left, the housewife said to her daughter-in-law, "Hey, what did that monastic say to you?"

"He gave me a teaching, madam. But what did he say to you?"

"He gave me a teaching, too."

And they complained and criticized him, "How can Venerable Udāyī give teachings by whispering in the ear? Should not teachings be given audibly and openly?"

The monks heard the complaints of those women, and the monks of few desires complained and criticized Udāyī, "How can Venerable Udāyī give teachings to women?"

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Udāyī: “Is it true, Udāyī, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how can you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

First preliminary ruling

‘If a monk gives a teaching to a woman, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards some female lay followers saw some monks and said to them, “Venerables, please give a teaching.”

“It’s not allowable for us to teach women.”

“Just teach five or six sentences. That might be enough for us to understand.”

“It’s not allowable for us to teach women.” And being afraid of wrongdoing, they did not teach them.

Those female lay followers complained and criticized them, “How can they not teach us when asked?”

The monks heard the complaints of those female lay followers, and they told the Buddha. Soon afterwards the

Buddha gave a teaching and addressed the monks: “Monks, I allow you to teach five or six sentences to a woman.

And so, monks, this training rule should be recited like this:

Second preliminary ruling

‘If a monk gives a teaching of more than five or six sentences to a woman, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Third sub-story

When the monks from the group of six heard that the Buddha had made this allowance, they taught women more than five or six sentences with a man who did not understand sitting nearby. The monks of few desires complained and criticized them, “How can the monks from the group of six teach women more than five or six sentences with a man who doesn’t understand sitting nearby?”

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that you do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how can you do this? This will affect people’s confidence ...” ... “And so, monks, this training rule should be recited like this:

Final ruling

'If a monk gives a teaching of more than five or six sentences to a woman, except in the presence of a man who understands, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

...The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A woman:

a human female, not a female spirit, not a female ghost, not a female animal; one who understands and is capable of discerning bad speech and good speech, what is indecent and what is decent.

More than five or six sentences:

in excess of five or six sentences.

A teaching:

what has been spoken by the Buddha, what has been spoken by disciples, what has been spoken by sages, what has been spoken by gods, what is connected with what is beneficial, what is connected with the Teaching.

Gives:

if he teaches by the line, then for every line he commits an offense entailing confession. If he teaches by the syllable, then for every syllable he commits an offense entailing confession.

Except in the presence of a man who understands:

unless a man who understands is present.

A man who understands:

one who is capable of discerning bad speech and good speech, what is indecent and what is decent.

Permutations

If it is a woman, and he perceives her as such, and he teaches her more than five or six sentences, except in the presence of a man who understands, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he teaches her more than five or six sentences, except in the presence of a man who understands, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he teaches her more than five or six sentences, except in the presence of a man who understands, he commits an offense entailing confession.

If he teaches more than five or six sentences to a female spirit, a female ghost, a *paṇḍaka*, or a female animal in the form of a woman, except in the presence of a man who understands, he commits an offense of wrong conduct. If it is not a woman, but he perceives them as such, he commits an offense of wrong conduct. If it is not a woman, but he is unsure of it, he commits an offense of wrong conduct. If it is not a woman, and he does not perceive them as such, there is no offense.

Non-offenses

There is no offense: if a man who understands is present; if he teaches five or six sentences; if he teaches less than five or six sentences; if he gets up, sits down again, and then teaches; if the woman gets up and sits down again, and he then teaches her; if he teaches another woman; if he asks a question; if he is asked a question and then speaks; if he is speaking for the benefit of someone else and a woman listens in; if he is insane; if he is the first offender.

The training rule on teaching, the seventh, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying

8 Bhūtārocanasikkhāpada: 8. The training rule on telling truthfully

Origin story

At one time when the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī, a number of monks who were friends had entered the rainy-season residence on the banks of the river Vaggumudā. At that time Vajjī was short of food and afflicted with hunger, with crops affected by whiteheads and turned to straw. It was not easy to get by on almsfood.

The monks considered the difficult circumstances, and they thought, “How can we live together in peace and harmony, have a comfortable rains, and get almsfood without trouble?”

Some said, “We could work for the householders, and they’ll support us in return.”

Others said, “There’s no need to work for the householders. Let’s instead take messages for them, and they’ll support us in return.”

Still others said, “There’s no need to do work or take messages for them. Let’s instead talk up one another’s superhuman qualities to the householders: ‘That monk has the first absorption, that monk the second absorption, that monk the third, that monk the fourth; that monk is a stream-enterer, that monk a once-returner, that a non-returner, that a perfected one; that monk has the three true insights, and that the six direct knowledges.’ Then they’ll support us. In this way we’ll have a comfortable rains, live together in peace and harmony, and get almsfood without trouble. This is the way to go.”

Then those monks did just that. And the people there thought, “We’re so fortunate that such monks have come to us for the rainy-season residence. Such virtuous and good monks have never before entered the rains residence with us.” And they gave such food and drink to those monks that they did not even eat and drink themselves, or give to their parents, to their wives and children, to their slaves, servants, and workers, to their friends and companions, or to their relatives. Soon those monks had a good color, bright faces, clear skin, and sharp senses.

Now it was the custom for monks who had completed the rainy-season residence to go and visit the Buddha. And so, when the three months were over and they had completed the rains residence, those monks put their dwellings in order, took their bowls and robes, and set out for Vesālī. When they eventually arrived, they went to the hall with the peaked roof in the Great Wood. There they approached the Buddha, bowed, and sat down.

At that time the monks who had completed the rains residence in that region were thin, haggard and pale, with veins protruding all over their bodies. Yet the monks from the banks of the Vaggumudā had a good color, bright faces, clear skin, and sharp senses.

Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said to them, “I hope you’re keeping well, monks, I hope you’re getting by. I hope you had a comfortable and harmonious rains, and got almsfood without trouble?”

“We’re keeping well, Venerable Sir, we’re getting by. We had a comfortable and harmonious rains, and got almsfood without trouble.”

When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

And the Buddha said to those monks, “In what way, monks, did you have a comfortable and harmonious rains? And how did you get almsfood without trouble?”

They then told him.

“But did you really have those superhuman qualities?”

“Yes, Sir.”

The Buddha rebuked them, “How could you for the sake of your stomachs talk up one another’s superhuman qualities to householders? This will affect people’s confidence ...” ...
“And, monks, this training rule should be recited like this:

Final ruling

'If a monk truthfully tells a person who is not fully ordained of a superhuman quality, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A person who is not fully ordained:

anyone except a fully ordained monk or a fully ordained nun.

A superhuman quality:

absorption, release, stillness, attainment, knowledge and vision, development of the path, realization of the fruits, abandoning the defilements, a mind without hindrances, delighting in solitude.

Permutations

Definitions

Absorption:

the first absorption, the second absorption, the third absorption, the fourth absorption.

Release:

emptiness release, signless release, desireless release.

Stillness:

emptiness stillness, signless stillness, desireless stillness.

Attainment:

emptiness attainment, signless attainment, desireless attainment.

Knowledge and vision:

the three true insights.

Development of the path:

the four applications of mindfulness, the four right efforts, the four foundations for supernormal power, the five spiritual faculties, the five spiritual powers, the seven factors of awakening, the noble eightfold path.

Realization of the fruits:

realization of the fruit of stream-entry, realization of the fruit of once-returning, realization of the fruit of non-returning, realization of perfection.

Abandoning the defilements:

the abandoning of sensual desire, the abandoning of ill will, the abandoning of confusion.

A mind without hindrances:

a mind without sensual desire, a mind without ill will, a mind without confusion.

Delighting in solitude:

because of the first absorption there is delight in solitude, because of the second absorption there is delight in solitude, because of the third absorption there is delight in solitude, because of the fourth absorption there is delight in solitude.

Exposition

First absorption

Tells:

if a monk says to a person who is not fully ordained, "I attained the first absorption," he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, "I'm attaining the first absorption," he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, "I've attained the first absorption," he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, "I obtain the first absorption," he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, "I master the first absorption," he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, "I've realized the first absorption," he commits an offense entailing confession.

Other individual attainments

Tells:

if a monk says to a person who is not fully ordained, “I attained the second absorption ... the third absorption ... the fourth absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the fourth absorption,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the emptiness release ... the signless release ... the desireless release ... the emptiness stillness ... the signless stillness ... the desireless stillness ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the desireless stillness,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the emptiness attainment ... the signless attainment ... the desireless attainment ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the desireless attainment,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the three true insights ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the three true insights,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the four applications of mindfulness ... the four right efforts ... the four foundations for supernormal power ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the four foundations for supernormal power,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the five spiritual faculties ... the five spiritual powers ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the five spiritual powers,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the seven factors of awakening ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the seven factors of awakening,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the noble eightfold path ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the noble eightfold path,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the fruit of stream-entry ... the fruit of once-returning ... the fruit of non-returning ... perfection ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized perfection,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I’ve given up sensual desire ... I’ve given up ill will ... I’ve given up confusion, I’ve renounced it, I’ve let it go, I’ve abandoned it, I’ve relinquished it, I’ve forsaken it, I’ve thrown it aside,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “My mind is free from the hindrance of sensual desire ... My mind is free from the hindrance of ill will ... My mind is

free from the hindrance of confusion,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption in solitude ... the second absorption ... the third absorption ... the fourth absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the fourth absorption in solitude,” he commits an offense entailing confession.

Combinations of two attainments

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and the second absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the second absorption,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and the third absorption ... the first absorption and the fourth absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the fourth absorption,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and the emptiness release ... and the signless release ... and the desireless release ... and the emptiness stillness ... and the signless stillness ... and the desireless stillness ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the desireless stillness,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and the emptiness attainment ... the signless attainment ... the desireless attainment ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the desireless attainment,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and the three true insights ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the three true insights,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and the four applications of mindfulness ... the four right efforts ... the four foundations for supernormal power ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the four foundations for supernormal power,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and the five spiritual faculties ... the five spiritual powers ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the five spiritual powers,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and the seven factors of awakening ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the seven factors of awakening,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and the noble eightfold path ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and the noble eightfold path,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and the fruit of stream-entry ... and the fruit of once-returning ... and the fruit of non-returning ... and perfection ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and perfection,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and I’ve given up sensual desire ... and I’ve given up ill will ... and I’ve given up confusion ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and I’ve given up confusion,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and my mind is free from the hindrance of sensual desire ... and my mind is free from the hindrance of ill will ... and my mind is free from the hindrance of confusion ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the first absorption and my mind is free from the hindrance of confusion,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the second absorption and the third absorption ... the second absorption and the fourth absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the second absorption and the fourth absorption,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the second absorption and the emptiness release ... and my mind is free from the hindrance of confusion,” he commits an offense entailing confession.

Tells:

if a monk says to a person who is not fully ordained, “I attained the second absorption and the first absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... I’ve realized the second absorption and the first absorption,” he commits an offense entailing confession. ...

The basis in brief is finished.

Tells:

if a monk says to a person who is not fully ordained, “My mind is free from the hindrance of confusion and I attained the first absorption ... I’m attaining ... I’ve attained ... I obtain ... I master ... My mind is free from the hindrance of confusion and I’ve realized the first absorption,” he commits an offense entailing confession. ...

Tells:

if a monk says to a person who is not fully ordained, “My mind is free from the hindrance of confusion and my mind is free from the hindrance of ill will,” he commits an offense entailing confession. ...

Combination of all attainments

Tells:

if a monk says to a person who is not fully ordained, “I attained the first absorption and the second absorption and the third absorption and the fourth absorption and the emptiness release and the signless release and the desireless release and the emptiness stillness and the signless stillness and the desireless stillness and the emptiness attainment and the signless attainment and the desireless attainment and the three true insights and the four applications of mindfulness and the four right efforts and the four foundations for supernormal power and the five spiritual faculties and the five spiritual powers and the seven factors of awakening and the noble eightfold path and the fruit of stream entry and the fruit of once-returning and the fruit of non-returning and perfection ... and I’ve given up sensual desire, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and I’ve given up ill will, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and I’ve given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and my mind is free from the hindrance of sensual desire; and my mind is free from the hindrance of ill will; and my mind is free from the hindrance of confusion,” he commits an offense entailing confession.

Meaning to say one thing, but saying something else

Tells:

if a monk means to say to a person who is not fully ordained, “I attained the first absorption,” but actually says, “I attained the second absorption,” then, if the listener understands, he commits an offense entailing

confession; if the listener does not understand, he commits an offense of wrong conduct.

Tells:

if a monk means to say to a person who is not fully ordained, "I attained the first absorption," but actually says, "I attained the third absorption ... the fourth absorption ... the emptiness release ... the signless release ... the desireless release ... the emptiness stillness ... the signless stillness ... the desireless stillness ... the emptiness attainment ... the signless attainment ... the desireless attainment ... the three true insights ... the four applications of mindfulness ... the four right efforts ... the four foundations for supernormal power ... the five spiritual faculties ... the five spiritual powers ... the seven factors of awakening ... the noble eightfold path ... the fruit of stream entry ... the fruit of once-returning ... the fruit of non-returning ... perfection ... etc. ... I've given up sensual desire ... I've given up ill will ... I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside ... my mind is free from the hindrance of sensual desire ... my mind is free from the hindrance of ill will ... my mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct.

Tells:

if a monk means to say to a person who is not fully ordained, "I attained the second absorption" ... but actually says, "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. ...

Tells:

if a monk means to say to a person who is not fully ordained, "I attained the second absorption," but actually says, "I attained the first absorption," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. ...

The basis in brief is finished.

Tells:

if a monk means to say to a person who is not fully ordained, "My mind is free from the hindrance of confusion," but actually says, "I attained the first absorption," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. ...

Tells:

if a monk means to say to a person who is not fully ordained, "My mind is free from the hindrance of confusion," but actually says, "My mind is free from the hindrance of ill will," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. ...

Tells:

if a monk means to say to a person who is not fully ordained, "I attained the first absorption and the second absorption and the third absorption and the fourth absorption ... and my mind is free from the hindrance of ill will," but actually says, "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing

confession; if the listener does not understand, he commits an offense of wrong conduct.

Tells:

if a monk means to say to a person who is not fully ordained, "I attained the second absorption and the third absorption and the fourth absorption ... and my mind is free from the hindrance of confusion," but actually says, "I attained the first absorption," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. ...

Gross hinting

Tells:

if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the first absorption ... is attaining ... has attained ... obtains ... masters ... has realized the first absorption," he commits an offense of wrong conduct.

Tells:

if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the second absorption ... etc. ... the third absorption ... the fourth absorption ... is attaining ... has attained ... obtains ... masters ... has realized the fourth absorption," he commits an offense of wrong conduct.

Tells:

if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the emptiness release ... etc. ... the signless release ... the desireless release ... the emptiness stillness ... the signless stillness ... the desireless stillness ... is attaining ... has attained ... obtains ... masters ... has realized the desireless stillness," he commits an offense of wrong conduct.

Tells:

if a monk says to a person who is not fully ordained, “The monk who stayed in your dwelling attained the emptiness attainment ... etc. ... the signless attainment ... the desireless attainment ... is attaining ... has attained ... obtains ... masters ... has realized the desireless attainment,” he commits an offense of wrong conduct.

Tells:

if a monk says to a person who is not fully ordained, “The monk who stayed in your dwelling attained the three true insights ... etc. ... the four applications of mindfulness ... the four right efforts ... the four foundations for supernormal power ... the five spiritual faculties ... the five spiritual powers ... the seven factors of awakening ... the noble eightfold path ... the fruit of stream entry ... the fruit of once-returning ... the fruit of non-returning ... perfection ... is attaining ... has attained ... obtains ... masters ... has realized ... etc. ... has given up sensual desire ... has given up ill will ... has given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside ... has a mind free from the hindrance of sensual desire ... has a mind free from the hindrance of ill will ... has a mind free from the hindrance of confusion,” he commits an offense of wrong conduct.

Tells:

if a monk says to a person who is not fully ordained, “The monk who stayed in your dwelling attained the first absorption in solitude ... etc. ... the second absorption ... the third absorption ... the fourth absorption ... is attaining ... has attained ... obtains ... masters ... has realized the fourth absorption in solitude,” he commits an offense of wrong conduct.

Tells:

if a monk says to a person who is not fully ordained, "The monk who made use of your robe-cloth ... who made use of your almsfood ... who made use of your dwelling ... who made use of your medicinal supplies attained the fourth absorption in solitude ... is attaining ... has attained ... obtains ... masters ... has realized the fourth absorption in solitude," he commits an offense of wrong conduct.

Tells:

if a monk says to a person who is not fully ordained, "The monk who has made use of your dwelling ... etc. ... who has made use of your robe-cloth ... who has made use of your almsfood ... who has made use of your furniture ... who has made use of your medicinal supplies attained the fourth absorption in solitude ... is attaining ... has attained ... obtains ... masters ... has realized the fourth absorption in solitude," he commits an offense of wrong conduct.

Tells:

if a monk says to a person who is not fully ordained, "The monk you gave a dwelling to ... etc. ... you gave robe-cloth to ... you gave almsfood to ... you gave furniture to ... you gave medicinal supplies to attained the fourth absorption in solitude ... is attaining ... has attained ... obtains ... masters ... has realized the fourth absorption in solitude," he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he truthfully tells one who is fully ordained; if he is the first offender.

The training rule on telling truthfully, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying

9

**Duṭṭhullārocanasikkhāpad
a: 9. The training rule on
telling about what is grave**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan was quarreling with the monks from the group of six.

He then committed an offense of intentional emission of semen. He asked the Sangha for probation for that offense, which he received. Just then an association in Sāvattthī was offering a meal to the Sangha. Because Upananda was on probation, he sat on the last seat in the dining hall. The monks from the group of six then told those lay followers, "This Venerable Upananda, the esteemed associate of your families, eats the food given in faith with the same hand he uses to masturbate. After committing an offense of intentional emission of semen, he asked the Sangha for probation for that offense, which he received. And because he's on probation, he now sits on the last seat."

The monks of few desires complained and criticized them, "How could the monks from the group of six tell a person who's not fully ordained about a monk's grave offense?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... And so, monks, this training rule should be recited like this:

Final ruling

'If a monk tells a person who is not fully ordained about a monk's grave offense, except if the monks have agreed, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A monk's:

another monk's.

A grave offense:

the four offenses entailing expulsion and the thirteen offenses entailing suspension.

A person who is not fully ordained:

anyone except a fully ordained monk or a fully ordained nun.

Tells:

tells a woman or a man, a lay person or a monastic.

Except if the monks have agreed:

unless the monks have agreed.

Permutations

Permutations part 1

Summary

There is agreement of the monks with a limit on offenses, but not on families. There is agreement of the monks with a limit on families, but not on offenses. There is agreement of the monks with a limit both on offenses and on families. There is agreement of the monks with neither a limit on offenses nor on families.

Definitions

With a limit on offenses:

offenses are specified: "These particular offenses can be told about."

With limit on families:

families are specified: "These particular families can be told."

With a limit both on offenses and on families:

both offenses and families are specified: "These particular offenses can be told about, and these particular families can be told."

With neither a limit on offenses nor on families:

neither offenses nor families are specified in this way.

Exposition

When there is a limit on offenses, if he tells about other offenses than those that are specified, he commits an offense entailing confession.

When there is a limit on families, if he tells other families than those that are specified, he commits an offense entailing confession.

When there is a limit both on offenses and on families, if he tells about other offenses than those that are specified and he tells other families than those that are specified, he commits an offense entailing confession.

When there is neither a limit on offenses nor on families, there is no offense.

Permutations part 2

If the offense is grave, and he perceives it as such, and he tells a person who is not fully ordained, then, except if the monks have agreed, he commits an offense entailing confession.

If the offense is grave, but he is unsure of it, and he tells a person who is not fully ordained, then, except if the monks have agreed, he commits an offense entailing confession.

If the offense is grave, but he perceives it as minor, and he tells a person who is not fully ordained, then, except if the monks have agreed, he commits an offense entailing confession.

If he tells about a minor offense, he commits an offense of wrong conduct.

If he tells about the misconduct of a person who is not fully ordained, whether grave or minor, he commits an offense of wrong conduct.

If the offense is minor, but he perceives it as grave, he commits an offense of wrong conduct.

If the offense is minor, but he is unsure of it, he commits an offense of wrong conduct.

If the offense is minor, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he tells about the action that was the basis for the offense, but not the class of offense; if he tells about the class of offense, but not the action that was the basis for the offense; if the monks have agreed; if he is insane; if he is the first offender.

The training rule on telling about what is grave, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying

10

**Pathavīkhaṇanasikkhāpad
a: 10. The training rule on
digging the earth**

Origin story

At one time when the Buddha was staying at Āḷavī at the Aggāḷava Shrine, the monks there were doing building work. And they dug the earth and had it dug. People complained and criticized them, “How can the Sakyan monastics dig the earth and have it dug? They are hurting one-sensed life.”

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, “How can those monks at Āḷavī dig the earth and have it dug?” ... “Is it true, monks, that you do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how can you do this? People regard the earth as conscious. This will affect people’s confidence ...” ... “And so, monks, this training rule should be recited like this:

Final ruling

'If a monk digs the earth or has it dug, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

The earth:

there are two kinds of earth: productive earth and unproductive earth.

Productive earth:

pure soil, pure clay, with few stones, with few pebbles, with few potsherds, with little gravel, with little sand; mostly soil, mostly clay. If it is unburnt, it is also called “productive earth”. A pile of soil or clay that has been rained on for more than four months—this too is called “productive earth”.

Unproductive earth:

just stones, just pebbles, just potsherds, just gravel, just sand, with little soil, with little clay; mostly stones, mostly pebbles, mostly potsherds, mostly gravel, mostly sand. If it is burnt, it is also called “unproductive earth”. A pile of soil or a pile that has been rained on for less than four months—this too is called “unproductive earth”.

Digs:

if he digs it himself, he commits an offense entailing confession.

Has dug:

if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other

digs a lot, he commits one offense entailing confession.

Permutations

If it is earth, and he perceives it as such, and he digs it or has it dug, or he breaks it or has it broken, or he burns it or has it burnt, he commits an offense entailing confession.

If it is earth, but he is unsure of it, and he digs it or has it dug, or he breaks it or has it broken, or he burns it or has it burnt, he commits an offense of wrong conduct.

If it is earth, but he does not perceive it as such, and he digs it or has it dug, or he breaks it or has it broken, or he burns it or has it burnt, there is no offense.

If it is not earth, but he perceives it as such, he commits an offense of wrong conduct. If it is not earth, but he is unsure of it, he commits an offense of wrong conduct. If it is not earth, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if he says, “Consider this,” “Give this,” “Bring this,” “There’s need for this,” “Make this allowable;” if it is unintentional; if he is not mindful; if he does not know; if he is insane; if he is the first offender.

The training rule on digging the earth, the tenth, is finished.

The first sub-chapter on lying is finished.

This is the summary:

“Falsely, abusive, and malicious talebearing, Memorizing, and two on beds; Except with one who understands, true, Grave offense, digging.”

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on plants

11 Bhūtagāmasikkhāpada: 11. The training rule on plants

Origin story

At one time when the Buddha was staying at Āḷavī at the Aggāḷava Shrine, the monks there were doing building work. They were cutting down trees and having them cut down. Then, when a certain monk was cutting down a tree, the deity that lived in it said to him, “Venerable, don’t cut down our dwelling because you want to build a dwelling for yourself.” Not taking any heed, he just cut it down, and he hurt the arm of that deity’s child. The deity thought, “Why don’t I just kill this monk?” But then it reconsidered, “It wouldn’t be right to just kill this monk. Let me instead tell the Buddha about this matter.” And it approached the Buddha and told him what had happened.

“Well done, deity! It’s good that you didn’t kill that monk. If you had killed that monk, you would have made much demerit. The tree over there is empty. Take that as your dwelling.”

People complained and criticized the monks, “How can the Sakyan monastics cut down trees and have them cut down? They are hurting life with one sense.”

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, “How can those monks at Āḷavī cut down trees and have them cut down?” ... “Is it true, monks, that you do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how can you do this? People regard trees as conscious. This will affect

people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk destroys plants, he commits an offense entailing confession.'"

Definitions

Plants:

there are five kinds of propagation: propagation from roots, propagation from stems, propagation from joints, propagation from cuttings, propagation from seeds.

Propagation from roots:

turmeric, ginger, sweet flag, white sweet flag, atis root, black hellebore, Vetiver root, nutgrass, or any other plant produced from roots, that grows from roots—this is called “propagation from roots”.

Propagation from stems:

the Bodhi tree, the banyan tree, the Indian rock fig, the cluster fig, the Indian cedar, the portia tree, or any other plant produced from stems, that grows from stems—this is called “propagation from stems”.

Propagation from joints:

sugarcane, bamboo, reed, or any other plant produced from joints, that grows from joints—this is called “propagation from joints”.

Propagation from cuttings:

shrubby basil, rajmahal hemp, Vicks plant, or any other plant produced from cuttings, that grows from cuttings—this is called “propagation from cuttings”.

Propagation from seeds:

grains, vegetables, or any other plant produced from seeds, that grows from seeds—this is called “propagation from seeds”.

Permutations

If it is capable of propagation, and he perceives that it is, and he cuts it down or has it cut down, or he breaks it or has it broken, or he cooks it or has it cooked, he commits an offense entailing confession. If it is capable of propagation, but he is unsure of it, and he cuts it down or has it cut down, or he breaks it or has it broken, or he cooks it or has it cooked, he commits an offense of wrong conduct. If it is capable of propagation, but he perceives that it is not, and he cuts it down or has it cut down, or he breaks it or has it broken, or he cooks it or has it cooked, there is no offense.

If it is not capable of propagation, but he perceives that it is, he commits an offense of wrong conduct. If it is not capable of propagation, but he is unsure of it, he commits an offense of wrong conduct. If it is not capable of propagation, and he perceives that it is not, there is no offense.

Non-offenses

There is no offense: if he says, “Consider this”, “Give this”, “Bring this”, “There’s need for this”, “Make this allowable;” if it is unintentional; if he is not mindful; if he does not know; if he is insane; if he is the first offender.

The training rule on plants, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on plants

12

Aññavādakasikkhāpada:

**12. The training rule on
evasive speech**

Origin story

First sub-story

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, Venerable Channa was misbehaving. Then, when he was examined about an offense in the midst of the Sangha, he spoke evasively, "Who has committed an offense? What offense was committed? In regard to what was it committed? How was it committed? Who are you talking about? What are you talking about?"

The monks of few desires complained and criticized him, "How can Venerable Channa speak evasively when examined about an offense in the midst of the Sangha?" ... "Is it true, Channa, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks: "Well then, monks, the Sangha should charge Channa with evasive speech. And he is to be charged like this. A competent and capable monk should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The monk Channa speaks evasively when examined about an offense in the midst of the Sangha. If it seems appropriate to the Sangha, the Sangha should charge him with evasive speech. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Channa speaks evasively when examined about an offense in the midst of the Sangha. The Sangha is charging him with

evasive speech. Any monk who approves of charging him with evasive speech should remain silent. Any monk who doesn't approve should speak up.

The Sangha has charged the monk Channa with evasive speech. The Sangha approves and is therefore silent. I will remember it thus.'"

After rebuking Channa in many ways, the Buddha spoke in dispraise of being difficult to support ... "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk speaks evasively, he commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Later, when Channa was again being examined about an offense in the midst of the Sangha, he thought, "By speaking evasively I'll commit an offense," and he instead harassed the Sangha by remaining silent.

The monks of few desires complained and criticized him, "When he's examined about an offense in the midst of the Sangha, how can Venerable Channa harass the Sangha by remaining silent?" ... "Is it true, Channa, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks: "Well

then, monks, the Sangha should charge Channa with harassment. And he is to be charged like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Channa, when examined about an offense in the midst of the Sangha, harasses the Sangha by remaining silent. If it seems appropriate to the Sangha, the Sangha should charge him with harassment. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Channa, when examined about an offense in the midst of the Sangha, harasses the Sangha by remaining silent. The Sangha is charging him with harassment. Any monk who approves of charging him of harassment should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has charged the monk Channa with harassment. The Sangha approves and is therefore silent. I will remember it thus.’”

After rebuking Channa in many ways, the Buddha spoke in dispraise of being difficult to support ... “And so, monks, this training rule should be recited like this:

Final ruling

'If a monk speaks evasively or harasses, he commits an offense entailing confession.'

Definitions

One who speaks evasively:

when being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, he speaks evasively because he does not want to talk about it or reveal it, saying, “Who has committed an offense? What offense was committed? In regard to what was it committed? How was it committed? Who are you talking about? What are you talking about?”—this is called “one who speaks evasively”.

One who harasses:

when being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, he harasses the Sangha by remaining silent because he does not want to talk about it or reveal it—this is called “one who harasses”.

Permutations

If he has not been charged with evasive speech, but he is being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, and he then speaks evasively because he does not want to talk about it or reveal it, saying, “Who has committed an offense? What offense was committed? In regard to what was it committed? How was it committed? Who are you talking about? What are you talking about?” then he commits an offense of wrong conduct.

If he has not been charged with harassment, but he is being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, and he then harasses the Sangha by remaining silent because he does not want to talk about it or reveal it, then he commits an offense of wrong conduct.

If he has been charged with evasive speech, and he is being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, and he then speaks evasively because he does not want to talk about it or reveal it, saying,

“Who has committed an offense? What offense was committed? In regard to what was it committed? How was it committed? Who are you talking about? What are you talking about?” then he commits an offense entailing confession.

If he has been charged with harassment, and he is being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, and he then harasses the Sangha by remaining silent

because he does not want to talk about it or reveal it, then he commits an offense entailing confession.

If it is a legitimate legal procedure, and he perceives it as such, and he speaks evasively or he harasses, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he speaks evasively or he harasses, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he speaks evasively or he harasses, he commits an offense entailing confession.

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he asks because he does not know; if he does not speak because he is sick; if he does not speak because he thinks there will be quarrels or disputes in the Sangha; if he does not speak because he thinks there will be a fracture or schism in the Sangha; if he does not speak because he thinks the legal procedure will be illegitimate, done by an incomplete assembly, or done to one who does not deserve a legal procedure; if he is insane; if he is the first offender.

The training rule on evasive speech, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on plants

13

Ujjhāpanakāsikkhāpada:

**13. The training rule on
complaining**

Origin story

First sub-story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time Venerable Dabba the Mallian was assigning the dwellings and designating the meals, and the monks Mettiya and Bhūmajaka were newly ordained. They had little merit, getting inferior dwellings and meals. They then complained about Dabba to other monks, “Dabba the Mallian assigns dwellings and designates meals based on favoritism.”

The monks of few desires complained and criticized them, “How can the monks Mettiya and Bhūmajaka complain about Venerable Dabba to other monks?” ... “Is it true, monks, that you do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how can you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk complains, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Knowing that the Buddha had prohibited complaining, the monks Mettiya and Bhūmajaka thought of other ways of getting the monks to hear about their grievances. They then criticized Dabba the Mallian in the vicinity of other monks, “Dabba assigns dwellings and designates meals based on favoritism.”

The monks of few desires complained and criticized them, “How can the monks Mettiya and Bhūmajaka criticize Venerable Dabba?” ... “Is it true, monks, that you do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how can you do this? This will affect people’s confidence ...” ... “And so, monks, this training rule should be recited like this:

Final ruling

'If a monk complains or criticizes, he commits an offense entailing confession.'

Definitions

Complaining:

when someone who is fully ordained is the assigner of dwellings or the designator of meals or the distributor of rice porridge or the distributor of fruit or the distributor of fresh foods or the distributor of small requisites, and he has been appointed by the Sangha as such, then if a monk complains about him or criticizes him to one who is fully ordained—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—he commits an offense entailing confession.

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he complains or criticizes, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he complains or criticizes, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he complains or criticizes, he commits an offense entailing confession.

If he complains or criticizes him to one who is not fully ordained, he commits an offense of wrong conduct.

When someone who is fully ordained is the assigner of dwellings or the designator of meals or the distributor of rice porridge or the distributor of fruit or the distributor of fresh foods or the distributor of small requisites, but he has not been appointed by the Sangha as such, then if a monk complains about him or criticizes him to one who is fully ordained or to one who is not fully ordained—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—he commits an offense of wrong conduct.

When someone who is not fully ordained is the assigner of dwellings or the designator of meals or the distributor of rice porridge or the distributor of fruit or the distributor of fresh foods or the distributor of small requisites, whether he has been appointed by the Sangha as such or not, then if a monk complains about him or criticizes him to one who is fully ordained or to one who is not fully ordained—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—he commits an offense of wrong conduct.

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he complains about or criticizes one who regularly acts out of favoritism, ill will, confusion, or fear; if he is insane; if he is the first offender.

The training rule on complaining, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on plants

14 Senāsanasikkhāpada: 14. The training rule on furniture

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery during winter, the monks put furniture outside in order to warm themselves in the sun. But when the time for departure was announced, they departed without putting it away, having it put away, or informing anyone. The furniture was rained on.

The monks of few desires complained and criticized them, "How could those monks put furniture outside and then depart without putting it away, having it put away, or informing anyone? The furniture was rained on."

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you did this?... "And, monks, this training rule should be recited like this:

Final ruling

‘If a monk takes a bed, a bench, a mattress, or a stool belonging to the Sangha and puts it outside or has it put outside, and he then departs without putting it away, having it put away, or informing anyone, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards, monks who had stayed outside brought the furniture back even though it was not the rainy season. The Buddha saw this. After giving a teaching, he addressed the monks:

“Monks, during the eight months outside of the rainy season, I allow you to store furniture under a roof-cover or at the foot of a tree or wherever crows or ravens don’t leave droppings.”

Definitions

A:

whoever ...

Monk:

...The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Belonging to the Sangha:

given to the Sangha, given up to the Sangha.

A bed:

there are four kinds of beds: one with legs and frame, called *masāraka*; one with legs and frame, called *bundikābaddha*; one with crooked legs; one with detachable legs.

A bench:

there are four kinds of benches: one with legs and frame, called *masāraka*; one with legs and frame, called *bundikābaddha*; one with crooked legs; one with detachable legs.

A mattress:

there are five kinds of mattresses: a mattress stuffed with wool, a mattress stuffed with cloth, a mattress stuffed with bark, a mattress stuffed with grass, a mattress stuffed with leaves.

A stool:

one made of bark, one made of Vetiver grass, one made of reed. It is upholstered and then bound together.

Puts outside:

puts outside oneself.

Has put outside:

gets another to put outside. If he gets one who is not fully ordained to put it outside, it is the responsibility of the monk. If he gets one who is fully ordained to put it outside, it is the responsibility of the one who puts it outside.

Departs without putting it away:

he does not put it away himself.

Having it put away:

he does not get another to put it away.

Or informing anyone:

if he does not inform a monk, a novice monk, or a monastery worker, then when he goes beyond the distance of a stone-throw of an average man, he commits an offense entailing confession.

Permutations

If it belongs to the Sangha, and he perceives it as such, and he puts it outside or has it put outside, and he then departs without putting it away or having it put away or informing anyone, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it ... If it belongs to the Sangha, but he perceives it as belonging to an individual, and he puts it outside or has it put outside, and he then departs without putting it away or having it put away or informing anyone, he commits an offense entailing confession.

Cimilikā. Sp.2.112(VRI): _Cimilikā nāma sudhādiparikammakatāya bhūmiyā vaṇṇānurakkhaṇattham katā hoti, tam heṭṭhā pattharivā upari kaṭasārakam pattharanti_—“A _cimilikā_ is made to protect the color of a floor that has been plastered, etc. It is spread out underneath, with a straw-mat spread out on top.” If it is a mat underlay, a bedspread, a floor cover, a straw mat, a hide, a foot-wiping cloth, or a wooden bench, and he puts it outside or has it put outside, and he then departs without putting it away or having it put away or informing anyone, he commits an offense of wrong conduct.

If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

Non-offenses

There is no offense: if he departs after putting it away; if he departs after having it put away; if he departs after informing someone; if he departs while he is sunning it; if the furniture is obstructed; if there is an emergency; if he is insane; if he is the first offender.

The training rule on furniture, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on plants

15

**Dutiyasenāsanāsikkhāpad
a: 15. The second training
rule on furniture**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of seventeen were friends. They lived together, and when going somewhere they would leave together. On one occasion they put out bedding in a dwelling belonging to the Sangha, but then departed without putting it away, having it put away, or informing anyone. The furniture was eaten by termites.

The monks of few desires complained and criticized them, "How could those monks from the group of seventeen put out bedding in a dwelling belonging to the Sangha, and then depart without putting it away, getting it put away, or informing anyone? The furniture was eaten by termites."

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that those monks did this?"

"It's true, Sir."

The Buddha rebuked them ... "How could those foolish men do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk puts out bedding in a dwelling belonging to the Sangha, or has it put out, and he then departs without putting it away, having it put away, or informing anyone, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

...The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A dwelling belonging to the Sangha:

given to the Sangha, given up to the Sangha.

Bedding:

a mattress, a mat underlay, a bedspread, a floor cover, a straw mat, a hide, a sitting mat, a sheet, a spread of grass, a spread of leaves.

Puts out:

puts out oneself.

Has put out:

gets another to put out.

Departs without putting it away:

he does not put it away himself.

Having it put away:

he does not get another to put it away.

Or informing anyone:

if he does not inform a monk, a novice monk, or a monastery worker, and he crosses the boundary of an enclosed monastery, he commits an offense entailing confession. If he goes beyond the vicinity of an unenclosed monastery, he commits an offense entailing confession.

Permutations

If it belongs to the Sangha, and he perceives it as such, and he puts out bedding there or has it put out, and he then departs without putting it away or having it put away or informing anyone, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it, and he puts out bedding there or has it put out, and he then departs without putting it away or having it put away or informing anyone, he commits an offense entailing confession. If it belongs to the Sangha, but he perceives it as belonging to an individual, and he puts out bedding there or has it put out, and he then departs without putting it away or having it put away or informing anyone, he commits an offense entailing confession.

If he puts out bedding, or has it put out, in the vicinity of a dwelling, in the assembly hall, under a roof-cover, or at the foot of a tree, and he then departs without putting it away or having it put away or informing anyone, he commits an offense of wrong conduct. If he puts out a bed or a bench, or has it put out, in a dwelling, in the vicinity of a dwelling, in the assembly hall, under a roof-cover, or at the foot of a tree, and he then departs without putting it away or having it put away or informing anyone, he commits an offense of wrong conduct.

If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

Non-offenses

There is no offense: if he departs after putting it away; if he departs after having it put away; if he departs after informing someone; if the bedding is obstructed; if he abandons his intention to return, and at that spot informs anyone; if he is obstructed; if there is an emergency; if he is insane; if he is the first offender.

The second training rule on furniture, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on plants

16

**Anupakhajjasikkhāpada:
16. The training rule on
encroaching**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six had taken possession of the best sleeping places. When the senior monks evicted them, they thought, "How can we get to stay here during the rainy season?" They then arranged their sleeping places so as to encroach on the senior monks, thinking, "Whoever feels crowded will leave."

The monks of few desires complained and criticized them, "How could the monks from the group of six arrange their sleeping places so as to encroach on the senior monks?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If, in a dwelling belonging to the Sangha, a monk arranges his sleeping place in a way that encroaches on a monk that he knows arrived there before him, with the intention that anyone who feels crowded will leave, and he does so only for this reason and no other, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

...The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A dwelling belonging to the Sangha:

given to the Sangha, given up to the Sangha.

He knows:

he knows that he is senior, he knows that he is sick, he knows that it was given to him by the Sangha.

To encroach on:

enters after.

Arranges his sleeping place:

if he puts out his sleeping place at the access to the bed, the bench, the entrance, or the exit, he commits an offense of wrong conduct. If he sits down or lies down on it, he commits an offense entailing confession.

He does so only for this reason and no other:

there is no other reason for arranging his sleeping place in a way that encroaches.

Permutations

If it belongs to the Sangha, and he perceives it as such, and he arranges his sleeping place there in a way that encroaches, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it, and he arranges his sleeping place there in a way that encroaches, he commits an offense entailing confession. If it belongs to the Sangha, but he perceives it as belonging to an individual, and he arranges his sleeping place there in a way that encroaches, he commits an offense entailing confession.

If he puts out his sleeping place, or has it put out, anywhere apart from the access to the bed, the bench, the entrance, or the exit, he commits an offense of wrong conduct. If he sits down or lies down on it, he commits an offense of wrong conduct. If he puts out his sleeping place, or has it put out, in the vicinity of a dwelling, in an assembly hall, under a roof-cover, at the foot of a tree, or out in the open, he commits an offense of wrong conduct. If he sits down or lies down on it, he commits an offense of wrong conduct.

If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

Non-offenses

There is no offense: if he enters because he is sick; if he enters because he is feeling cold or hot; if there is an emergency; if he is insane; if he is the first offender.

The training rule on encroaching, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on plants

17

Nikkāḍḍhanasikkhāpada:

**17. The training rule on
throwing out**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of seventeen were repairing a large dwelling nearby, intending to stay there for the rainy season. The monks from the group of six saw this and said, "These monks from the group of seventeen are repairing a dwelling. Let's throw them out." But some of them said, "Let's wait until they've finished repairing it."

Soon afterwards the monks from the group of six said to those from the group of seventeen, "Leave, this dwelling is ours."

"Shouldn't you have told us beforehand? We would've repaired another one."

"Doesn't this dwelling belong to the Sangha?"

"Yes, it does."

"Well then, leave! This dwelling is ours."

"The dwelling is large. You can stay here and so can we."

But they said, "Leave, this dwelling is ours," and they grabbed them by the necks and threw them out in anger.

The monks from the group of seventeen cried. When other monks asked them why, they told them what had happened.

The monks of few desires complained and criticized them, "How could the monks from the group of six angrily throw other monks out of a dwelling belonging to the Sangha?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that you did this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk, in anger, throws a monk out of a dwelling belonging to the Sangha, or has him thrown out, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

...The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A monk:

another monk.

In anger:

discontent, having hatred, hostile.

A dwelling belonging to the Sangha:

given to the Sangha, given up to the Sangha.

Throws out:

if he takes hold of him in a room and throws him out to entryway, he commits an offense entailing confession. If he takes hold of him in the entryway and throws him outside, he commits an offense entailing confession. Even if he makes him go through many doors with a single effort, he commits one offense entailing confession.

Has thrown out:

if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other makes him go through many doors, he commits one offense entailing confession.

Permutations

If it belongs to the Sangha, and he perceives it as such, and in anger he throws him out, or has him thrown out, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it, and in anger he throws him out, or has him thrown out, he commits an offense entailing confession. If it belongs to the Sangha, but he perceives it as belonging to an individual, and in anger he throws him out, or has him thrown out, he commits an offense entailing confession.

If he throws out one of his requisites, or he has it thrown out, he commits an offense of wrong conduct. If he throws him out, or has him thrown out, from the vicinity of a dwelling, from an assembly hall, from under a roof-cover, from the foot of a tree, or from a space out in the open, he commits an offense of wrong conduct. If he throws out one of his requisites from any of these places, or he has it thrown out, he commits an offense of wrong conduct. If he throws out one who is not fully ordained, or has them thrown out, from a dwelling, from the vicinity of a dwelling, from an assembly hall, from under a roof-cover, from the foot of a tree, or from a space out in the open, he commits an offense of wrong conduct. If he throws out one of their requisites from any of these places, or has it thrown out, he commits an offense of wrong conduct.

If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is

not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

Non-offenses

There is no offense: if he throws out one who is shameless, or has him thrown out; if he throws out the requisites belonging to that person, or has them thrown out; if he throws out one who is insane, or has him thrown out; if he throws out the requisites belonging to that person, or has them thrown out; if he throws out one who is quarrelsome and argumentative, who creates legal issues in the Sangha, or has them thrown out; if he throws out the requisites belonging to that person, or has them thrown out; if he throws out a pupil or student who is not conducting himself properly, or has him thrown out; if he throws out the requisites belonging to such a person, or has them thrown out; if he is insane; if he is the first offender.

The training rule on throwing out, the seventh, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on plants

**18 Vehāsaḷṭṭisikkhāpada:
18. The training rule on
upper stories**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time two monks were staying in a dwelling with an upper story belonging to the Sangha, one staying below and one above. The monk above sat down forcefully on a bed with detachable legs. A leg fell off and hit the monk below on the head. He cried out. Monks came rushing to and asked him why, and he told them what had happened.

The monks of few desires complained and criticized him,

“How could a monk sit down forcefully on a bed with detachable legs on an upper story in a dwelling belonging to the Sangha?”

After rebuking that monk in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monk, that you did this?”

“It's true, Sir.”

The Buddha rebuked him ... “Foolish man, how could you do this? This will affect people's confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk sits down or lies down on a bed or a bench with detachable legs on an upper story in a dwelling belonging to the Sangha, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

...The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A dwelling belonging to the Sangha:

given to the Sangha, given up to the Sangha.

An upper story:

a man of average height does not hit his head.

A bed with detachable legs:

it stands after inserting the limbs.

A bench with detachable legs:

it stands after inserting the limbs.

Sits down:

if he sits down on it, he commits an offense entailing confession.

Lies down:

if he lies down on it, he commits an offense entailing confession.

Permutations

If it belongs to the Sangha, and he perceives it as such, and he sits down or lies down on a bed or a bench with detachable legs on an upper story, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it ... If it belongs to the Sangha, but he perceives it as belonging to an individual, and he sits down or lies down on a bed or a bench with detachable legs on an upper story, he commits an offense entailing confession.

If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

Non-offenses

There is no offense: if there is no upper story; if the upper story is so low that one hits the head; if the lower story is not in use; if the upper story has floorboards; if the legs are fastened by bolts; if he stands on it to get hold of something or to put something up; if he is insane; if he is the first offender.

The training rule on upper stories, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on plants

19

**Mahallakavīhārasikkhāpad
a: 19. The training rule on
large dwellings**

Origin story

At one time the Buddha was staying at Kosambī in Ghosita's Monastery. At that time a government official who was Venerable Channa's supporter was making him a dwelling. When the dwelling was finished, Channa had it roofed and plastered over and over. Being overloaded, the dwelling collapsed. Then, while collecting grass and sticks, Channa spoiled the barley field belonging to a certain brahmin. That brahmin complained and criticized him, "How can the venerables spoil my barley field?"

The monks heard the complaints of that brahmin, and the monks of few desires complained and criticized Channa, "How could Venerable Channa have a finished dwelling roofed and plastered over and over, so that it collapsed from overloading?"

After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Channa: "Is it true, Channa, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

‘When a monk is building a large dwelling, then standing where there are no cultivated plants, he may apply two or three layers of roofing material, taking it as far as the doorcase and using it for fixing the door and for treating the window openings. If he applies more than that, even if he stands where there are no cultivated plants, he commits an offense entailing confession.’”

Definitions

A large dwelling:

one with an owner is what is meant.

A dwelling:

plastered inside or plastered outside or plastered both inside and outside.

Is building:

building it himself or having it built.

As far as the doorcase:

a distance of an arm's reach next to the door frame.

For fixing the door:

for the fixing of the door.

For treating the window openings:

for treating the window openings there is white color, black color, and treating with red ocher; and there is making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern.

Standing where there are no cultivated plants, he may apply two or three layers of roofing material:

cultivated plants: grain and vegetables; if he applies it while standing where there are cultivated plants, he commits an offense of wrong conduct. For someone covering by the line, after covering with two layers, he may ask for a third layer, and he should then leave. For someone covering by the layer, after covering with two layers, he may ask for a third layer, and he should then leave.

If he applies more than that, even if he stands where there are no cultivated plants:

if he is covering with bricks, then for every brick, he commits an offense entailing confession. If he is covering with slate, then for every piece of slate, he commits an offense entailing confession. If he is

covering with plaster, then for every lump, he commits an offense entailing confession. If he is covering with grass, then for every handful, he commits an offense entailing confession. If he is covering with leaves, then for every leaf, he commits an offense entailing confession.

Permutations

If it is more than two or three layers, and he perceives it as more, and he applies it, he commits an offense entailing confession. If it is more than two or three layers, but he is unsure of it, and he applies it, he commits an offense entailing confession. If it is more than two or three layers, but he perceives it as less, and he applies it, he commits an offense entailing confession.

If it is less than two or three layers, but he perceives it as more, he commits an offense of wrong conduct. If it is less than two or three layers, but he is unsure of it, he commits an offense of wrong conduct. If it is less than two or three layers, and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if he applies two or three layers; if he applies less than two or three layers; if it is a shelter; if it is a cave; if it is a grass hut; if it is for the benefit of someone else; if it is by means of his own property; if it is anything apart from a dwelling; if he is insane; if he is the first offender.

The training rule on large dwellings, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on plants

**20 Sappāṇakasikkhāpada:
20. The training rule on
containing living beings**

Origin story

At one time when the Buddha was staying at Āḷavī at the Aggāḷava Shrine, the monks there were doing building work. They poured water that they knew contained living beings onto grass and clay, and they had others do the same. The monks of few desires complained and criticized them, “How can the monks at Āḷavī pour water that they know contains living beings onto grass and clay, and have others do the same?”

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that you do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how can you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk pours water that he knows contains living beings onto grass or clay, or has it poured, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

...The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

He knows:

he knows by himself or others have told him.

Pours:

if he pours it himself, he commits an offense entailing confession.

Has poured:

if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other pours a lot, he commits one offense entailing confession.

Permutations

If it contains living beings, and he perceives it as such, and he pours it onto grass or clay, or he has it poured, he commits an offense entailing confession. If it contains living beings, but he is unsure of it, and he pours it onto grass or clay, or he has it poured, he commits an offense of wrong conduct. If it contains living beings, but he does not perceive it as such, and he pours it onto grass or clay, or he has it poured, there is no offense.

If it does not contain living beings, but he perceives it as such, he commits an offense of wrong conduct. If it does not contain living beings, but he is unsure of it, he commits an offense of wrong conduct. If it does not contain living beings, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is insane; if he is the first offender.

The training rule on containing living beings, the tenth, is finished.

The second sub-chapter on plants is finished.

This is the summary:

“Plant, with evasion, complaining, the two with departing; Before, throwing out, removable, Door, and containing living beings.”

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the instruction

21 Ovādasikkhāpada: 21. The training rule on the instruction

Origin story

First sub-story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the senior monks who were instructing the nuns received robe-cloth, almsfood, dwellings, and medicinal supplies. When the monks from the group of six found out about this, they thought, "Well then, let's instruct the nuns." They then went to the nuns and said, "Come to us, Sisters, and we too will instruct you."

Soon afterwards those nuns went to the monks from the group of six, bowed, and sat down. But after giving just a short teaching, those monks spent the day on pointless talk. They then dismissed the nuns, saying, "Go, Sisters."

The nuns went to the Buddha and bowed, and the Buddha said to them, "Nuns, I hope the instruction was effective?"

"Venerable Sir, how could the instruction be effective? After giving just a short teaching, the monks from the group of six spent the day on pointless talk, and then dismissed us."

The Buddha instructed, inspired, and gladdened those nuns with a teaching. The nuns bowed, circumambulated the Buddha with their right side toward him, and left.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks from the group of six: "Is it true, monks, that you acted like this?"

"It's true, Sir."

The Buddha rebuked them ... “Foolish men, how could you act like this? This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“Monks, you should appoint an instructor of the nuns. And this is how he should be appointed. First a monk should be asked and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, it should appoint monk so-and-so as an instructor of the nuns. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as an instructor of the nuns. Any monk who approves of appointing monk so-and-so as an instructor of the nuns should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter: ... For the third time I speak on this matter: Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as an instructor of the nuns. Any monk who approves of appointing monk so-and-so as an instructor of the nuns should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so as an instructor of the nuns. The Sangha approves and is therefore silent. I will remember it thus.’”

Then, after rebuking the monks from the group of six in many ways, the Buddha spoke in dispraise of being difficult to support ... “And, monks, this training rule should be recited like this:

Final ruling

‘If a monk who has not been appointed instructs the nuns, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

After being appointed to do so, the senior monks who instructed the nuns still received robe-cloth, almsfood, dwellings, and medicinal supplies. When they found out about this, the monks from the group of six said, “Well then, let’s go outside the monastery zone, appoint each other as instructors of the nuns, and then instruct them.” After doing just that, they again went to the nuns and said, “Sisters, we too have been appointed. Come to us, and we will instruct you.”

Once again the nuns went to the monks from the group of six and everything unfolded as before.

The Buddha then had the Sangha gathered and questioned the monks from the group of six: “Is it true, monks, that you acted like this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you act like this? This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“Monks, you may appoint a monk who possesses eight qualities as an instructor of the nuns:

1. He is virtuous and restrained by the Monastic Code. His conduct is good, he associates with the right people, and he sees danger in minor faults. He undertakes and trains in the training rules.
2. He has learned much, and he retains and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—he has learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view.
3. He has properly learned both Monastic Codes in detail. He has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition.
4. He is well-spoken and has a good voice.
5. He is generally liked by and pleasing to the nuns.
6. He is capable of instructing the nuns.
7. He has never committed a heavy offense against a Buddhist nun.
8. He has been fully ordained for at least twenty years.

Monks, you may appoint a monk who possesses these eight qualities as an instructor of the nuns.”

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Who has not been appointed:

who has not been appointed through a legal procedure consisting of one motion and three announcements.

Nuns:

they have been given the full ordination by both Sanghas.

Instructs:

If he instructs in the eight important principles, he commits an offense entailing confession. If he instructs in any other teaching, he commits an offense of wrong conduct. If he instructs a nun who is fully ordained only on one side, he commits an offense of wrong conduct.

The monk who has been appointed should sweep the yard, set out water for drinking and water for washing, prepare a seat, get hold of a companion, and then sit down. The nuns should go there, bow down to the monk, and sit down. The monk should then ask them, “Sisters, are you all present?”

If they say, “We’re all present, Venerable,” he should say, “Are you keeping the eight important principles?”

If they say, “We are,” he should say, “This is the instruction.”

If they say, “We’re not,” he should recite the important principles:

1. “A nun who has been fully ordained for a hundred years should bow down to a monk who was given the full ordination on that very day, and she should stand up for him, raise her joined palms to him, and do acts of respect toward him. This rule is to be honored and respected all one’s life, and is not to be breached.
2. A nun should not spend the rainy-season residence in a monastery without monks. This rule too is to be honored and respected all one’s life, and is not to be breached.
3. Every half-month a nun should seek two things from the Sangha of monks: asking it about the observance day and going to it for the instruction. This rule too is to be honored and respected all one’s life, and is not to be breached.
4. A nun who has completed the rainy-season residence should invite correction from both Sanghas in regard to three things: what has been seen, what has been heard, and what has been suspected. This rule too is to be honored and respected all one’s life, and is not to be breached.
5. A nun who has committed a heavy offense must undertake a trial period for a half-month toward both Sanghas. This rule too is to be honored and respected all one’s life, and is not to be breached.
6. A trainee nun who has trained in the six rules for two years may seek for full ordination in both Sanghas. This rule too is to be honored and respected all one’s life, and is not to be breached.
7. A nun may not in any way abuse or revile a monk. This rule too is to be honored and respected all one’s life, and is not to be breached.
8. From today onwards, nuns may not correct monks, but monks may correct nuns. This rule too is to be honored

and respected all one's life, and is not to be breached."

If they say, "We're all present, Venerable," and he instructs them with another teaching, then he commits an offense of wrong conduct. If they say, "We're not all present, Venerable," and he instructs them in the eight important principles, then he commits an offense of wrong conduct. If he does not give the instruction, but he gives them another teaching, then he commits an offense of wrong conduct.

Permutations

If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense entailing confession.

If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense entailing confession.

If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal

procedure but he perceives it as legitimate, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense entailing confession.

If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession.

If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession.

If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is complete but he is

unsure of it, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession.

If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense of wrong conduct.

If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense of wrong conduct.

If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate

legal procedure and he perceives it as such, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense of wrong conduct.

If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct.

If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct.

If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits

an offense of wrong conduct. If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, there is no offense.

Non-offenses

There is no offense: if he recites; if he tests them; if he recites when asked to do so; if he asks a question; if he replies when asked a question; if he is speaking for the benefit of someone else and the nuns listen in; if it is to a trainee nun; if it is to a novice nun; if he is insane; if he is the first offender.

The training rule on the instruction, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the instruction

22 Atthaṅgatasikkhāpada: 22. The training rule on set

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika’s Monastery, the senior monks were taking turns instructing the nuns. Then, on one occasion, it was the turn of Venerable Cūḷapanthaka. The nuns said, “Today the instruction won’t be effective. Venerable Cūḷapanthaka will just be repeating the same thing over and over.”

Soon afterwards those nuns went to Cūḷapanthaka, bowed, and sat down. Cūḷapanthaka then said to them, “Are you all here, Sisters?”

“We’re all here, Venerable.”

“Are you keeping the eight important principles?”

“We are.”

After saying, “This is the instruction,” he uttered the same heartfelt exclamation again and again:

“For the heedful one possessed of the higher mind, For the sage training on the path to sagacity—There are no sorrows for such a one, The peaceful one, who is always mindful.”

And the nuns said, “Didn’t we say that the instruction wouldn’t be effective, that Venerable Cūḷapanthaka would just be repeating the same thing over and over?”

Cūḷapanthaka overheard that conversation between the nuns. He then rose up into the air, walked back and forth in space, and he stood, sat down, and lay down there. He emitted smoke and fire, and he disappeared, all the while uttering the same heartfelt exclamation and many other sayings by the Buddha. The nuns said, “It’s astonishing and

amazing! No previous instruction has been as effective as this one from Venerable Cūḷapanthaka!” And Cūḷapanthaka kept on instructing those nuns until the dark of night and then dismissed them, saying, “Go, Sisters.”

But because the gates to town were closed, those nuns spent the night outside and only entered early in the morning. People complained and criticized them, “These nuns aren’t celibate. They spend the night in the monastery with the monks and only now do they enter town.”

The monks heard the complaints of those people, and the monks of few desires complained and criticized Cūḷapanthaka, “How could Venerable Cūḷapanthaka instruct the nuns after the sun has set?”... “Is it true, Cūḷapanthaka, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Cūḷapanthaka, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

‘Even if he has been appointed, if a monk instructs the nuns after sunset, he commits an offense entailing confession.’”

Definitions

Has been appointed:

Has been appointed through a legal procedure consisting of one motion and three announcements.

After sunset:

after the sun has gone down.

The nuns:

they have been given the full ordination by both Sanghas.

Instructs:

if he instructs in the eight important principles or he gives any other teaching, he commits an offense entailing confession.

Permutations

If the sun has set, and he perceives that it has, and he instructs the nuns, he commits an offense entailing confession. If the sun has set, but he is unsure of it, and he instructs the nuns, he commits an offense entailing confession. If the sun has set, but he perceives that it has not, and he instructs the nuns, he commits an offense entailing confession.

If he instructs a nun who is fully ordained only on one side, he commits an offense of wrong conduct. If the sun has not set, but he perceives that it has, he commits an offense of wrong conduct. If the sun has not set, but he is unsure of it, he commits an offense of wrong conduct. If the sun has not set, and he perceives that it has not, there is no offense.

Non-offenses

There is no offense: if he recites; if he tests them; if he recites when asked to do so; if he asks a question; if he replies when asked a question; if he is speaking for the benefit of someone else and the nuns listen in; if it is to a trainee nun; if it is to a novice nun; if he is insane; if he is the first offender.

The training rule on set, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the instruction

23

**Bhikkhunupassayasikkhāp
ada: 23. The training rule
on the nuns' dwelling
place**

Origin story

First sub-story

At one time when the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu, the monks from the group of six went to the nuns' dwelling place and instructed the nuns from the group of six.

Soon afterwards the nuns said to the nuns from the group of six, "Come, Venerables, let's go to the instruction."

"There's no need. The monks from the group of six came and instructed us right here."

The nuns complained and criticized the monks from the group of six, "How could the monks from the group of six go and instruct the nuns at their dwelling place?" The those nuns told the monks.

The monks of few desires complained and criticized those monks, "How could those monks do this?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk goes to the nuns' dwelling place, and then instructs them, he commits an offense entailing confession.'

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards Mahāpajāpati Gotamī became sick. The senior monks went to see her and said, “We hope you’re bearing up, Gotamī, we hope you’re getting better?”

“I’m not bearing up, Venerables, and I’m not getting better. Please give me a teaching.”

“It’s not allowable for us to go and teach the nuns at their dwelling place.” And being afraid of wrongdoing, they did not teach her.

Soon afterwards, after robing up in the morning, the Buddha took his bowl and robe and went to Mahāpajāpati Gotamī, where he sat down on the prepared seat. He said to her, “I hope you’re bearing up, Gotamī, I hope you’re getting better?”

“Previously, Venerable Sir, the senior monks would come and teach me, and because of that I would be comfortable. But now that this has been prohibited by the Buddha, they don’t teach because they’re afraid of wrongdoing. Because of that I’m not comfortable.”

After instructing, inspiring, and gladdening her with a teaching, the Buddha got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow you to go and instruct a sick nun at her dwelling place.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk goes to the nuns' dwelling place and then instructs them, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: a nun is sick.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

The nuns' dwelling place:

wherever nuns stay, even for a single night.

Goes to:

goes there.

A nun:

she has been given the full ordination by both Sanghas.

Instructs:

if he instructs about the eight important principles, he commits an offense entailing confession.

Except on an appropriate occasion:

unless it is an appropriate occasion.

A sick nun:

she is not able to go to the instruction or to a formal meeting of the community.

Permutations

If she is fully ordained, and he perceives her as such, and he goes to her dwelling place and then instructs her, except on an appropriate occasion, he commits an offense entailing confession. If she is fully ordained, but he is unsure of it, and he goes to her dwelling place and then instructs her, except on an appropriate occasion, he commits an offense entailing confession. If she is fully ordained, but he does not perceive her as such, and he goes to her dwelling place and then instructs her, except on an appropriate occasion, he commits an offense entailing confession.

If he instructs her with another teaching, he commits an offense of wrong conduct. If he instructs a nun who is fully ordained only on one side, he commits an offense of wrong conduct. If she is not fully ordained, but he perceives her as such, he commits an offense of wrong conduct. If she is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If she is not fully ordained, and he does not perceive her as such, there is no offense.

Non-offenses

There is no offense: if it is an appropriate occasion; if he recites; if he tests them; if he recites when asked to do so; if he asks a question; if he replies when asked a question; if he is speaking for the benefit of someone else and the nuns listen in; if it is to a trainee nun; if it is to a novice nun; if he is insane; if he is the first offender.

The training rule on the nuns' dwelling place, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the instruction

**24 Āmīśāsikkhāpāda: 24.
The training rule on
worldly gain**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the senior monks who were instructing the nuns received robe-cloth, almsfood, dwellings, and medicinal supplies. And the monks from the group of six said this about them, "The senior monks aren't instructing the nuns as a service, but for the sake of worldly gain."

The monks of few desires complained and criticized them, "How can the monks from the group of six say that the senior monks aren't instructing the nuns to render a service, but for the sake of worldly gain?" ... "Is it true, monks, that you say this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you say this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk says that the senior monks are instructing the nuns for the sake of worldly gain, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

For the sake of worldly gain:

for the sake of robe-cloth, for the sake of almsfood, for the sake of a dwelling, for the sake of medicinal supplies, for the sake of honor, for the sake of respect, for the sake of deference, for the sake of veneration, for the sake of worship.

Says:

if, concerning one who is fully ordained and who has been appointed by the Sangha as an instructor of nuns—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—he says, “He instructs for the sake of robe-cloth,” “... for the sake of almsfood,” “... for the sake of a dwelling,” “... for the sake of medicinal supplies,” “... for the sake of honor,” “... for the sake of respect,” “... for the sake of deference,” “... for the sake of veneration,” “... for the sake of worship,” he commits an offense entailing confession.

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he says such a thing, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he says such a thing, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he says such a thing, he commits an offense entailing confession.

When someone who is fully ordained is an instructor of nuns, but he has not been appointed by the Sangha as such, and a monk—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—says, “He instructs for the sake of robe-cloth,” “... for the sake of almsfood,” “... for the sake of a dwelling,” “... for the sake of medicines,” “... for the sake of honor,” “... for the sake of respect,” “... for the sake of deference,” “... for the sake of veneration,” “... for the sake of worship,” he commits an offense of wrong conduct. When someone who is not fully ordained is an instructor of nuns, whether or not he has been appointed by the Sangha as such, and a monk—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—says, “He instructs for the sake of robe-cloth,” “... for the sake of almsfood,” “... for the sake of a dwelling,” “... for the sake of medicinal supplies,” “... for the sake of honor,” “... for the sake of respect,” “... for the sake of deference,” “... for the sake of veneration,” “... for the sake of worship,” he commits an offense of wrong conduct.

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he

commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he says it to one who regularly gives the instruction for the sake of robe-cloth, ... for the sake of almsfood, ... for the sake of a dwelling, ... for the sake of medicinal supplies, ... for the sake of honor, ... for the sake of respect, ... for the sake of deference, ... for the sake of veneration, ... for the sake of worship; if he is insane; if he is the first offender.

The training rule on worldly gain, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the instruction

**25 Cīvaradānasikkhāpada:
25. The training rule on
giving robe-cloth**

Origin story

First sub-story

On one occasion when the Buddha was staying at Sāvattihī in Anāthapiṇḍika's Monastery, a certain monk was walking for almsfood along a street in Sāvattihī, as was a certain nun. That monk said to that nun, "Go to such-and-such a place, Sister, and you'll get alms," and she said the same to him. And because they met frequently, they became friends.

Just then robe-cloth belonging to the Sangha was being distributed. Then, after going to the instruction, that nun went to that monk and bowed. He then said to her, "Sister, will you accept my share of the robe-cloth?"

"Yes, Venerable, my robes are worn."

And he gave his robe-cloth to that nun. As a consequence, his robes, too, became worn. Other monks said to him, "Why don't you make a robe for yourself?" And he told them what had happened.

The monks of few desires complained and criticized him, "How could a monk give robe-cloth to a nun?" ... "Is it true, monk, that you did this?"

"It's true, Sir."

"Is she a relative of yours?"

"No."

“Foolish man, a man and a woman who are unrelated don’t know what’s appropriate and inappropriate, what’s good and bad, in dealing with each other. And still you did this. This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk gives robe-cloth to an unrelated nun, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Once this had happened, the monks did not even give robe-cloth to the nuns in exchange, being afraid of wrongdoing. The nuns complained and criticized them, “How can they not give us robe-cloth in exchange?”

The monks heard the complaints of those nuns and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow you to give things in except in exchange to five kinds of people: monks, nuns, trainee nuns, novice monks, and novice nuns.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk gives robe-cloth to an unrelated nun, except in exchange, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Unrelated:

anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

A nun:

she has been given the full ordination by both Sanghas.

Robe-cloth:

one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

Except in exchange:

unless there is an exchange.

Permutations

If she is unrelated and he perceives her as such, and he gives her robe-cloth, except in exchange, he commits an offense entailing confession. If she is unrelated, but he is unsure of it, and he gives her robe-cloth, except in exchange, he commits an offense entailing confession. If she is unrelated, but he perceives her as related, and he gives her robe-cloth, except in exchange, he commits an offense entailing confession.

If he gives robe-cloth to a nun who is fully ordained only on one side, except in exchange, he commits an offense of wrong conduct. If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related and he perceives her as such, there is no offense.

Non-offenses

There is no offense: if she is related; if much is exchanged with little or little is exchanged with much; if the nun takes it on trust; if she borrows it; if he gives any requisite apart from robe-cloth; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on giving robe-cloth, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the instruction

26

Cīvarasibbanasikkhāpada:

26. The training rule on

sewing robes

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī had become skilled in making robes. On one occasion a certain nun went to Udāyī and said to him, "Venerable, would you please sew me a robe?"

He then sewed a robe for that nun, well-dyed and beautifully executed, and he drew a picture in the middle of it. He then folded it and put it aside. Soon afterwards that nun went to Udāyī and said, "Sir, where's the robe?"

"Now, Sister, take this robe as it's folded and put it aside. When the Sangha of nuns goes to the instruction, then put it on and follow right behind the other nuns."

And that nun did just that. People complained and criticized her, "How indecent these nuns are, what shameless scoundrels, seeing as they draw pictures on their robes."

The nuns asked her, "Who did this?"

"Venerable Udāyī."

"This sort of work would not even make an indecent, shameless scoundrel look good, let alone Venerable Udāyī."

The nuns told the monks, and the monks of few desires complained and criticized him, "How could Venerable Udāyī sew a robe for a nun?" ... "Is it true, Udāyī, that you did this?"

"It's true, Sir."

"Is she a relative of yours?"

“No.”

“Foolish man, a man and a woman who are unrelated don't know what's appropriate and inappropriate, what's inspiring and uninspiring, in dealing with each other. So how could you do this? This will affect people's confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk sews a robe for an unrelated nun, or has one sewn, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Unrelated:

anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

A nun:

she has been given the full ordination by both Sanghas.

A robe:

one of the six kinds of robes.

Sews:

if he sews it himself, then for each stitch he commits an offense entailing confession.

Has sewn:

if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other sews a lot, he commits one offense entailing confession.

Permutations

If she is unrelated and he perceives her as such, and he sews her a robe or has one sewn, he commits an offense entailing confession. If she is unrelated, but he is unsure of it, and he sews her a robe or has one sewn, he commits an offense entailing confession. If she is unrelated, but he perceives her as related, and he sews her a robe or has one sewn, he commits an offense entailing confession.

If he sews a robe, or has one sewn, for a nun who is fully ordained only on one side, he commits an offense of wrong conduct. If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related and he perceives her as such, there is no offense.

Non-offenses

There is no offense: if she is related; if he sews any requisite apart from a robe, or has it sewn; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on sewing robes, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the instruction

27

Samvidhānasikkhāpada:

27. The training rule on

appointments

Origin story

First sub-story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six traveled by appointment with nuns. People complained and criticized them, "Just as we walk about with our wives, so these Sakyan monastics walk about by appointment with nuns."

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six travel by appointment with the nuns?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk travels by appointment with a nun, even just to the next village, he commits an offense entailing confession.'

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards a number of monks and nuns were traveling from Sāketa to Sāvattthī. The nuns said to the monks, “Let’s go together.”

“Sisters, it’s not allowable for us to travel by appointment with nuns. Either you go first, or we will.”

“You have the higher status, Venerables. Please go first.”

But because the nuns went behind, they were robbed and raped by bandits. When they arrived at Sāvattthī, they told the nuns there what had happened. The nuns then told the monks, who in turn told the Buddha.

Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow you to travel by appointment with a nun if it’s a risky and dangerous road that should be traveled with a group.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk travels by appointment with a nun, even just to the next village, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: the road is considered risky and dangerous and should be traveled with a group.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A nun:

she has been given the full ordination by both Sanghas.

With:

together.

By appointment:

if he makes an appointment like this: he says, "Let's go, Sister," and she replies, "Yes, let's go, Venerable;" or she says, "Let's go, Venerable," and he replies, "Yes, let's go, Sister;" or he says, "Let's go today," "Let's go tomorrow," "Let's go the day after tomorrow," then he commits an offense of wrong conduct.

Even just to the next village:

when the villages are a chicken's flight apart, then for every next village he commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers he commits an offense entailing confession.

Except on an appropriate occasion:

unless it is an appropriate occasion.

The road should be traveled with a group:

it is not possible to travel without a group.

Risky:

a place has been seen along that road where criminals are camped, eating, standing, sitting, or lying down.

Dangerous:

criminals have been seen along that road, injuring, robbing, or beating people. If they go together thinking it is dangerous, but then see that it is not, the nuns are to be dismissed, "Go, Sisters."

Permutations

If there is an appointment, and he perceives that there is, and he travels with a nun, even just to the next village, except on an appropriate occasion, he commits an offense entailing confession. If there is an appointment, but he is unsure of it, and he travels with a nun, even just to the next village, except on an appropriate occasion, he commits an offense entailing confession. If there is an appointment, but he does not perceive that there is, and he travels with a nun, even just to the next village, except on an appropriate occasion, he commits an offense entailing confession.

If the monk makes an appointment, but the nun does not express her agreement, he commits an offense of wrong conduct. If there is no appointment, but he perceives that there is, he commits an offense of wrong conduct. If there is no appointment, but he is unsure of it, he commits an offense of wrong conduct. If there is no appointment, and he does not perceive that there is, there is no offense.

Non-offenses

There is no offense: if it is an appropriate occasion; if he goes without an appointment; if the nun has made an appointment, but he has not expressed his agreement; if they go, but not according to the appointment; if there is an emergency; if he is insane; if he is the first offender.

The training rule on appointments, the seventh, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the instruction

28

**Nāvābhiruhanasikkhāpada
: 28. The training rule on
boarding boats**

Origin story

First sub-story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were boarding boats by appointment with nuns. People complained and criticized them, "Just as we enjoy ourselves on boats with our wives, so these Sakyan monastics make appointments with the nuns and then enjoy themselves on boats."

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six board boats by appointments with nuns?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk boards a boat by appointment with a nun, either to go upstream or downstream, he commits an offense entailing confession.'

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards a number of monks and nuns were traveling from Sāketa to Sāvattthī. On the way they needed to cross a river. The nuns said to the monks, “Let’s cross together.”

“Sisters, it’s not allowable for us to board a boat by appointment with a nun. Either you cross first, or we will.”

“You have the higher status, Venerables. Please go first.”

But because the nuns crossed afterwards, they were robbed and raped by bandits. When they arrived at Sāvattthī they told the monks there what had happened. The monks then told the nuns, who in turn told the Buddha.

Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow you to board a boat by appointment with a nun if it’s for the purpose of crossing.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk boards a boat by appointment with a nun, either to go upstream or downstream, except for the purpose of crossing, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A nun:

she has been given the full ordination by both Sanghas.

With:

together.

By appointment:

if he makes an appointment like this: he says, “Let’s board, Sister,” and she replies, “Yes, let’s board, Venerable;” or she says, “Let’s board, Venerable,” and he replies, “Yes, let’s board, Sister;” or he says, “Let’s board today,” “Let’s board tomorrow,” “Let’s board the day after tomorrow,” then he commits an offense of wrong conduct.

If the monk boards when the nun has already boarded, he commits an offense entailing confession. If the nun boards when the monk has already boarded, he commits an offense entailing confession. If they both board together, he commits an offense entailing confession.

To go upstream:

for the purpose of going against the stream.

To go downstream:

for the purpose of going with the stream.
Except for the purpose of crossing:
unless it is to go across.

When the villages are a chicken's flight apart, then for every next village he commits an offense entailing confession.
When it is an uninhabited area, a wilderness, then for every six kilometers he commits an offense entailing confession.

Permutations

If there is an appointment, and he perceives that there is, and he boards a boat with a nun, either to go upstream or downstream, except for the purpose of crossing, he commits an offense entailing confession. If there is an appointment, but he is unsure of it, and he boards a boat with a nun, either to go upstream or downstream, except for the purpose of crossing, he commits an offense entailing confession. If there is an appointment, but he does not perceive that there is, and he boards a boat with a nun, either to go upstream or downstream, except for the purpose of crossing, he commits an offense entailing confession.

If the monk makes an appointment, but the nun does not express her agreement, he commits an offense of wrong conduct. If there is no appointment, but he perceives that there is, he commits an offense of wrong conduct. If there is no appointment, but he is unsure of it, he commits an offense of wrong conduct. If there is no appointment, and he does not perceive that there is, there is no offense.

Non-offenses

There is no offense: if it is for the purpose of crossing; if they board without an appointment; if the nun has made an appointment, but he has not expressed his agreement; if they board, but not according to the appointment; if there is an emergency; if he is insane; if he is the first offender.

The training rule on boarding boats, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the instruction

**29 Paripācitasikkhāpada:
29. The training rule on
had prepared**

Origin story

First sub-story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the nun Thullanandā was associating with a family from which she received a regular meal.

Now on one occasion the head of that family had invited some senior monks. On the same day, the nun Thullanandā robed up in the morning, took her bowl and robe, and went to that family. And she asked the head of the family, “Why have you prepared so much food?”

“Because, Venerable, I’ve invited the senior monks.”

“But who are those senior monks?”

“Venerable Sāriputta, Venerable Mahāmoggallāna, Venerable Mahākaccāna, Venerable Mahākoṭṭhika, Venerable Mahākappina, Venerable Mahācunda, Venerable Anuruddha, Venerable Revata, Venerable Upāli, Venerable Ānanda, and Venerable Rāhula.”

“But why do you invite such inferior monks instead of the great ones?”

“Who are these great monks?” “Venerable Devadatta, Venerable Kokālika, Venerable Kaṭamodakatissaka, Venerable Khaṇḍadeviyā-putta, and Venerable Samuddadatta.”

While this conversation was taking place, the senior monks entered. Thullanandā said, “Is it true that you’ve invited

these great monks?”

“Just before you called them inferior and now you call them great.” And that lay person threw her out of the house and made an end of her regular meal.

The monks of few desires complained and criticized Devadatta, “How could Devadatta eat almsfood knowing that a nun had it prepared?” ... “Is it true, Devadatta, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk eats almsfood knowing that a nun had it prepared, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards a monk who had earlier left Rājagaha returned to see his family. Because it was long since he had last returned, people prepared food for him respectfully. And the nun who was associating with that family said to them, “Give food to that monk.” The monk thought, “The Buddha has prohibited us from eating almsfood knowing that a nun had it prepared,” and being afraid of wrongdoing, he did not accept it. And because he was unable to walk for alms, he missed his meal.

After returning to the monastery, he told the monks what had happened, and they in turn told the Buddha.

Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow you to eat almsfood knowing that a nun had it prepared if the householder had intended to prepare it anyway.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk eats almsfood knowing that a nun had it prepared, except if the householder had intended to prepare it anyway, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Knowing:

he knows by himself or others have told him or the nun has told him.

A nun:

she has been given the full ordination by both Sanghas.

Has it prepared:

if she says to those who do not already want to give or want to prepare, “This monk is a reciter,” “This monk is learned,” “This monk is an expert on the discourses,” “This monk is an expert on the Monastic Law,” “This monk is an expounder of the Teaching;” “Give to this monk,” “Prepare for this monk”—this is called “has it prepared”.

Almsfood:

any of the five cooked foods.

Except if the householder had intended to prepare it anyway:

unless the householder had intended to prepare it.

The householder had intended to prepare it:

they are relatives or they have invited or they give regularly.

If he receives it with the intention of eating it, except if the householder had intended to prepare it anyway, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

Permutations

If a nun had it prepared, and he perceives as such, and he eats it, except if the householder had intended to prepare it anyway, he commits an offense entailing confession. If a nun had it prepared, but he is unsure of it, and he eats it, except if the householder had intended to prepare it anyway, he commits an offense of wrong conduct. If a nun had it prepared, but he does not perceive it as such, and he eats it, except if the householder had intended to prepare it anyway, there is no offense.

If a nun who is fully ordained only on one side had it prepared, and he eats it, except if the householder had intended to prepare it anyway, he commits an offense of wrong conduct. If a nun did not have it prepared, but he perceives it as such, he commits an offense of wrong conduct. If a nun did not have it prepared, but he is unsure of it, he commits an offense of wrong conduct. If a nun did not have it prepared, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if the householder had intended to prepare it anyway; if a trainee nun has it prepared; if a novice nun has it prepared; if it is anything apart from the five cooked food; if he is insane; if he is the first offender.

The training rule on had prepared, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the instruction

**30 Rahonisajjasikkhāpada:
30. The training rule on
sitting in private**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, Venerable Udāyī's ex-wife became a nun. She often went to see Udāyī, and he often went to see her. And Udāyī would sit in private alone with that nun.

The monks of few desires complained and criticized him, "How can Venerable Udāyī sit in private alone with a nun?" ... "Is it true, Udāyī, that you do this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk sits in private alone with a nun, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A nun:

she has been given the full ordination by both Sanghas.

With:

together.

Alone:

just the monk and the nun.

In private:

there is private to the eye and there is private to the ear.

Private to the eye:

one is unable to see them winking, raising an eyebrow, or nodding.

Private to the ear:

one is unable to hear ordinary speech.

Sits:

if the monk sits down or lies down next to the seated nun, he commits an offense entailing confession. If the nun sits down or lies down next to the seated monk, he commits an offense entailing confession. If both are seated or both are lying down, he commits an offense entailing confession.

Permutations

If it is private, and he perceives it as such, and he sits down alone with a nun, he commits an offense entailing confession. If it is private, but he is unsure of it, and he sits down alone with a nun, he commits an offense entailing confession. If it is private, but he does not perceive it as such, and he sits down alone with a nun, he commits an offense entailing confession.

If it is not private, but he perceives it as such, he commits an offense of wrong conduct. If it is not private, but he is unsure of it, he commits an offense of wrong conduct. If it is not private, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if he has a companion who understands; if he stands and does not sit down; if he is not seeking privacy; if he sits down preoccupied with something else; if he is insane; if he is the first offender.

The training rule on sitting in private, the tenth, is finished.

The third sub-chapter on the instruction is finished.

This is the summary:

“Not appointed, set, Dwelling place, worldly gain, and with giving; He sews, a road, a boat, should eat, Alone: those are the ten.”

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on eating

31

Āvasathapiṇḍasikkhāpada:

**31. The training rule on
alms-meals at public
guesthouses**

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain association was preparing an alms-meal at a public guesthouse not far from Sāvattthī.

Then, after robing up in the morning, the monks from the group of six took their bowl and robe and entered Sāvattthī for alms. Not getting anything, they went to that public guesthouse. Because it was long since they had been there, people served them respectfully.

A second and a third day those monks did the same thing. Then they thought, "What's the point of returning to the monastery? Tomorrow we'll just have to come back here." So they stayed on and on right there, eating alms at the guesthouse, while the monastics of other religions left. People complained and criticized them, "How can the Sakyan monastics stay on and on, eating alms at the guesthouse? We don't prepare the alms-food just for them; we prepare it for everyone."

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six stay on and on, eating alms at a public guesthouse?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And,

monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk eats more than one alms-meal at a public guesthouse, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards Venerable Sāriputta was traveling through the Kosalan country on his way to Sāvattihī when he came to a public guesthouse. Because it was long since he had been there, people served him respectfully. After he had eaten, Sāriputta became severely ill, and he was unable to leave that guesthouse.

On the second day, too, those people said to him, “Please eat, Venerable.” But since he knew that the Buddha had prohibited eating alms at a public guesthouse after staying on and on, and because he was afraid of wrongdoing, he did not accept. As a consequence, he missed his meal.

When he arrived at Sāvattihī, he told the monks what had happened, and they in turn told the Buddha.

Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow a sick monk to stay on at a public guesthouse and eat alms there.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk who is not sick eats more than one alms-meal at a public guesthouse, he commits an offense entailing confession.'"

Definitions

Who is not sick:

he is able to leave that public guesthouse.

Who is sick:

he is unable to leave that public guesthouse.

Alms-meal at a public guesthouse:

as much as one needs of any of the five cooked foods, prepared for the general public, in a building, under a roof-cover, at the foot of a tree, or out in the open. A monk who is not sick may eat there once. If he receives food beyond that with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

Permutations

If he is not sick, and he perceives himself as not sick, and he eats more than one alms-meal at a public guesthouse, he commits an offense entailing confession. If he is not sick, but he is unsure of it, and he eats more than one alms-meal at a public guesthouse, he commits an offense entailing confession. If he is not sick, but he perceives himself as sick, and he eats more than one alms-meal at a public guesthouse, he commits an offense entailing confession.

If he is sick, but he perceives himself as not sick, he commits an offense of wrong conduct. If he is sick, but he is unsure of it, he commits an offense of wrong conduct. If he is sick, and he perceives himself as sick, there is no offense.

Non-offenses

There is no offense: if he is sick; if he is not sick and he eats once; if he eats while coming or going; if he eats after being invited by the owners; if the food is prepared specifically for him; if there is not as much as he needs; if it is anything apart from the five cooked foods; if he is insane; if he is the first offender.

The training rule on alms-meals at public guesthouses, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on eating

32

Gaṇabhojanasikkhāpada:

32. The training rule on

eating in a group

Origin story

First sub-story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time, because of decline in material support and loss of respect, Devadatta and his followers ate at invitations only after repeatedly asking. People complained and criticized him, “How can the Sakyan monastics eat at invitations after repeatedly asking? Who doesn’t like nice food? Who doesn’t prefer tasty food?”

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, “How can Devadatta and his followers eat at invitations after repeatedly asking?” ... “Is it true, Devadatta, that you do this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how can you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

First preliminary ruling

‘If a monk eats in a group, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards people invited sick monks to a meal. But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“Monks, I allow a sick monk to eat in a group.

And so, monks, this training rule should be recited like this:

Second preliminary ruling

‘If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: he is sick.’”

In this way the Buddha laid down this training rule for the monks.

Third sub-story

Soon afterwards, during the robe-giving season, people prepared a meal together with robe-cloth and then invited the monks, saying, “We wish to offer a meal and then give robe-cloth.” But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. As a result, they only got a small amount of robe-cloth. They told the Buddha. ...

“Monks, I allow you to eat in a group during the robe-giving season.

And so, monks, this training rule should be recited like this:

Third preliminary ruling

‘If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season.’”

In this way the Buddha laid down this training rule for the monks.

Fourth sub-story

Soon afterwards people invited the robe-making monks for a meal. But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. ...

“Monks, I allow you to eat in a group at a time when you are making robes.

And so, monks, this training rule should be recited like this:

Fourth preliminary ruling

‘If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes.’”

In this way the Buddha laid down this training rule for the monks.

Fifth sub-story

Soon afterwards some monks went traveling with a group of people. The monks said to those people, “Please wait a moment while we walk for alms.” They replied, “Venerables, please eat right here.” But knowing that the Buddha had

prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. ...

“Monks, I allow you to eat in a group when you’re traveling.

And so, monks, this training rule should be recited like this:

Fifth preliminary ruling

‘If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes; he is traveling.’”

In this way the Buddha laid down this training rule for the monks.

Sixth sub-story

Soon afterwards some monks were traveling by boat with a group of people. The monks said to those people, “Please go to the shore for a moment while we walk for alms.” They replied, “Venerables, please eat right here.” But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. ...

“Monks, I allow you to eat in a group when on board a boat.

And so, monks, this training rule should be recited like this:

Sixth preliminary ruling

‘If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-

giving season; it is a time of making robes; he is traveling; he is on a boat.’”

In this way the Buddha laid down this training rule for the monks.

Seventh sub-story

Soon afterwards monks who had completed the rainy-season residence in various regions were coming to Rājagaha to visit the Buddha. People saw those monks who had come from various countries and invited them for a meal. But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. ...

“Monks, I allow you to eat in a group on big occasions.

And so, monks, this training rule should be recited like this:

Seventh preliminary ruling

‘If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes; he is traveling; he is on a boat; it is a big occasion.’”

In this way the Buddha laid down this training rule for the monks.

Eighth sub-story

Soon afterwards a relative of King Seniya Bimbisāra of Magadha who had gone forth with the Ājīvaka ascetics went

to the King and said, “Great king, I wish to make a meal for the monastics of all religions.”

“That’s fine, Sir, if you first feed the Sangha of monks headed by the Buddha.”

“I’ll do that.”

And he sent a message to the monks: “Please accept a meal from me tomorrow.” But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. That Ājīvaka ascetic then went to the Buddha, exchanged pleasantries with him, and said, “Good Gotama has gone forth and so have I. One who has gone forth should receive alms from another who has gone forth. Good Gotama, please accept a meal from me tomorrow together with the Sangha of monks.” The Buddha consented by remaining silent. The Ājīvaka understood that the Buddha had consented, and he left.

Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow you to eat in a group when the meal is given by a monastic.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes; he is traveling; he is on a boat; it is a big occasion; it is a meal given by a monastic.'

Definitions

Eats in a group:

wherever four monks, after being invited, eat any of the five cooked foods—this is called “eats in a group”.

Except on an appropriate occasion:

unless it is an appropriate occasion.

He is sick:

even if he has cracked feet, he may eat in a group.

It is the robe-giving season:

if he has not participated in the robe-making ceremony, he may eat in a group during the last month of the rainy season. If he has participated in the robe-making ceremony, he may eat in a group during the five month period.

It is a time of making robes:

when he is making robes, he may eat in a group.

He is traveling:

he may eat in a group if he intends to travel at least six kilometers, while traveling, and after traveling.

He is on a boat:

he may eat in a group if he intends to board a boat, while on board, and after disembarking.

It is a big occasion:

if two or three monks can get by on walking for alms, but not a group of four, he may eat in a group.

It is a meal given by a monastic:

if any kind of wanderer is making the meal, he may eat in a group.

If he receives something intending to eat it, except on an appropriate occasion, he commits an offense of wrong

conduct. For every mouthful, he commits an offense entailing confession.

Permutations

If he eats in a group, and he perceives it as such, except on an appropriate occasion, he commits an offense entailing confession. If he eats in a group, but he is unsure of it, except on an appropriate occasion, he commits an offense entailing confession. If he eats in a group, but he does not perceive it as such, except on an appropriate occasion, he commits an offense entailing confession.

If he does not eat in a group, but he perceives it as such, he commits an offense of wrong conduct. If he does not eat in a group, but he is unsure of it, he commits an offense of wrong conduct. If he does not eat in a group, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if it is an appropriate occasion; if two or three eat together; if they eat together after walking for alms; if it is a regular meal invitation; if it is a meal for which lots are drawn; if it is a half-monthly meal; if it is on the observance day; if it is on the day after the observance day; if it is anything apart from the five cooked foods; if he is insane; if he is the first offender.

The training rule on eating in a group, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on eating

33

**Paramparabhojanasikkhāp
ada: 33. The training rule
on eating a meal before
another**

Origin story

First sub-story

At one time the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī. At that time a succession of fine meals had been arranged in Vesālī. A certain poor worker thought, “Why don’t I prepare a meal? It must be really worthwhile, seeing as these people prepare a meal with such respect.”

He then went to his boss Kira and said, “Sir, I wish to prepare a meal for the Sangha of monks headed by the Buddha. Please give me my salary.” Because Kira also had faith and confidence, he gave the worker his salary and much extra. Soon afterwards that worker went to the Buddha, bowed, sat down, and said, “Venerable Sir, please accept a meal from me tomorrow together with the Sangha of monks.”

“The Sangha is large.”

“No problem! I’ve prepared much jujube, supplemented with jujube drinks.” The Buddha consented by remaining silent, and the worker understood.

He got up from his seat, circumambulated the Buddha with his right side toward him, and left.

The monks heard that a poor worker had invited the Sangha of monks headed by the Buddha on the following day for a meal supplemented with jujube drinks. And so they ate in the morning after walking for alms.

When people heard that a poor worker had invited the Sangha of monks headed by the Buddha for a meal, they brought much food of various kinds to him. The following morning that worker prepared his food, and then had the Buddha informed that the meal was ready.

The Buddha robed up, took his bowl and robe and, together with the Sangha of monks, went to the house of that poor worker, where he sat down on the prepared seat in the dining hall. The worker served the monks, but they kept saying, "Give just a little."

"Venerables, don't accept so little because you think I'm just a poor worker. I've prepared much food of various kinds. Please accept as much as you like."

"We're not accepting so little because of that, but because we ate in the morning after walking for alms."

That poor worker complained and criticized them, "How could the venerables eat elsewhere when invited by me? Am I not able to give as much as they need?"

The monks heard the complaints of that worker, and the monks of few desires complained and criticized those monks, "How could those monks eat elsewhere when invited for a meal?" ... "Is it true, monks, that monks did this?"

"It's true, Sir."

The Buddha rebuked them ... "How could those foolish men do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

First preliminary ruling

‘If a monk eats a meal before another, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards a certain monk became sick. Another monk took some almsfood, went to that monk, and told him to eat it.

“I can’t. I’m expecting another meal.”

But since that almsfood only arrived at midday, that monk did not get to eat as much as he had intended. They told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow a sick monk to eat a meal before another.

And so, monks, this training rule should be recited like this:

Second preliminary ruling

‘If a monk eats a meal before another, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: he is sick.’”

In this way the Buddha laid down this training rule for the monks.

Third sub-story

Soon afterwards, during the robe-giving season, people prepared a meal together with robe-cloth and then invited the monks, saying, “We wish to offer a meal and give robe-

cloth.” But knowing that the Buddha had prohibited eating a meal before another and being afraid of wrongdoing, they did not accept. As a result, they only got a small amount of robe-cloth. They told the Buddha. ...

“Monks, I allow you to eat a meal before another during the robe-giving season.

And so, monks, this training rule should be recited like this:

Third preliminary ruling

‘If a monk eats a meal before another, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season.’”

In this way the Buddha laid down this training rule for the monks.

Fourth sub-story

Soon afterwards people invited the robe-making monks for a meal. But knowing that the Buddha had prohibited eating a meal before another and being afraid of wrongdoing, they did not accept. They told the Buddha. ...

“Monks, I allow you to eat a meal before another at a time when you are making robes.

And so, monks, this training rule should be recited like this:

Final ruling

‘If a monk eats a meal before another, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes.’”

In this way the Buddha laid down this training rule for the monks.

Fifth sub-story

Soon afterwards, after robing up in the morning, the Buddha took his bowl and robe and went to a certain family with Venerable Ānanda as his attendant. He sat down on the prepared seat, and the people there gave cooked food. Being afraid of wrongdoing, Ānanda did not accept it. The Buddha said, “Accept it, Ānanda.”

“I can’t, Venerable Sir, I’m expecting another meal.”

“Well then, Ānanda, assign that meal to someone else and then receive this.”

Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow you to eat a meal before another if you assign the other meal to someone else.

And, monks, this is how it should be assigned: ‘I give my expected meal to so-and-so.’”

Definitions

Eats a meal before another:

if he has been invited to eat any of the five cooked foods, and he then eats any of the five cooked foods elsewhere—this is called “eats a meal before another”.

Except on an appropriate occasion:

unless it is an appropriate occasion.

He is sick:

if he is not able to eat as much as he needs in one sitting, he may eat a meal before another.

It is the robe-giving season:

if he has not participated in the robe-making ceremony, he may eat a meal before another during the last month of the rainy season. If he has participated in the robe-making ceremony, he may eat a meal before another during the five month period.

It is a time of making robes:

when he is making robes, he may eat a meal before another.

If he receives food with the intention of eating it, except on an appropriate occasion, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

Permutations

If it is a meal before another, and he perceives it as such, and he eats it, except on an appropriate occasion, he commits an offense entailing confession. If it is a meal before another, but he is unsure of it, and he eats it, except on an appropriate occasion, he commits an offense entailing confession. If it is a meal before another, but he does not perceive it as such, and he eats it, except on an appropriate occasion, he commits an offense entailing confession.

If it is not a meal before another, but he perceives it as such, he commits an offense of wrong conduct. If it is not a meal before another, but he is unsure of it, he commits an offense of wrong conduct. If it is not a meal before another, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if it is an appropriate occasion; if he assigns his other meal to someone else and then eats; if he eats the food from two or three invitational meals together; if he eats the meals in the same order that the invitations were received; if he is invited by a whole village and he eats anywhere in that village; if he is invited by a whole association and he eats anywhere that belongs to that association; if, when being invited, he says, "I'll get almsfood;" if it is a regular meal invitation; if it is a meal for which lots are drawn; if it is a half-monthly meal; if it is on the observance day; if it is on the day after the observance day; if it is anything apart from the five cooked foods; if he is insane; if he is the first offender.

The training rule on eating a meal before another, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on eating

**34 Kāṇamātusikkhāpada:
34. The training rule on
Kāṇamātā**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time there was a female lay follower Kāṇamātā who had faith and confidence. She had a daughter, Kāṇā, who had been given in marriage to a man in a certain village.

On one occasion Kāṇā went to her mother's house on some business. Kāṇā's husband sent her a message: "Please come, Kāṇā, I want you back." Kāṇamātā thought, "It's shameful to go empty-handed," and she baked pastries. Just when the pastries were finished, an alms-collecting monk entered Kāṇamātā's house, and she gave him pastries. After leaving, he told another monk, and he too was given pastries. And the same happened a third time. At that, all the pastries were gone.

A second time Kāṇā's husband sent her the same message, and everything unfolded as before.

A third time he sent the same message, adding, "If Kāṇā doesn't come, I'll find another wife." But once again all the pastries were given to monks. Kāṇā's husband found another wife, And when Kāṇā heard what had happened, she cried.

Soon afterwards, after robing up in the morning, the Buddha took his bowl and robe and went to Kāṇamātā's house, where he sat down on the prepared seat. Kāṇamātā approached the Buddha, bowed, and sat down. The Buddha asked her why Kāṇā was crying, and she told him what had happened. After instructing, inspiring, and gladdening her with a teaching, the Buddha got up from his seat and left.

Soon afterwards a certain caravan was ready to go south from Rājagaha. An alms-collecting monk went up to that caravan to get almsfood, and a lay follower gave him flour products. After leaving, that monk told another monk, and he too was given flour products. And the same happened a third time. At that, all his provisions were gone.

That lay follower said to the other people in the caravan, “Sirs, please wait one day. I’ve given my provisions to the monks. I need to prepare more.”

“We can’t wait. The caravan is already on its way.” And they left.

After preparing provisions, that lay follower followed after the caravan, but he was robbed by thieves. People complained and criticized them, “How can the Sakyan monastics receive without moderation? This man gave to them, and then because he was following after the caravan he was robbed by thieves.”

The monks heard the complaints of those people and they told the Buddha. Soon afterwards he gave a teaching and addressed the monks: “Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of well-behaved monks, for the restraint of corruptions relating to the present life, for the restraint of corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. And, monks, this training rule should be recited like this:

Final ruling

'If a monk goes to a family and is invited to take pastries or baked goods, he may accept two or three bowlfuls if he wishes. If he accepts more than that, he commits an offense entailing confession. If he accepts two or three bowlfuls, he should take it away and share it with the monks. This is the proper procedure.'

Definitions

A monk goes to a family:

a family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

Goes to:

he has gone there.

Pastries:

whatever has been prepared for the purpose of sending away.

Baked goods:

whatever has been prepared as provisions for a journey.

Is invited to take:

“Take as much as you like.”

If he wishes:

if he desires.

He may accept two or three bowlfuls:

two or three bowlfuls can be accepted.

If he accepts more than that:

when he accepts more than that, he commits an offense entailing confession.

If he accepts two or three bowlfuls:

leaving that place and seeing a monk, he should tell him, “I’ve accepted two or three bowlfuls from such-and-such a place; don’t accept anything from there.” If he sees a monk, but does not tell him, he commits an offense of wrong conduct. If one who is told accepts from there regardless, he commits an offense of wrong conduct.

He should take it away and share it with the monks:

he should take it away when returning from almsround and then share it.

This is the proper procedure:

this is the right method.

Permutations

If it is more than two or three bowlfuls, and he perceives it as more, and he accepts it, he commits an offense entailing confession. If it is more than two or three bowlfuls, but he is unsure of it, and he accepts it, he commits an offense entailing confession. If it is more than two or three bowlfuls, but he perceives it as less, and he accepts it, he commits an offense entailing confession.

If it is less than two or three bowlfuls, but he perceives it as more, he commits an offense of wrong conduct. If it is less than two or three bowlfuls, but he is unsure of it, he commits an offense of wrong conduct. If it is less than two or three bowlfuls, and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if he accepts two or three bowlfuls; if he accepts less than two or three bowlfuls; if they give anything that has not been prepared for sending away or as provisions for a journey; if they give the leftovers from what was prepared for sending away or as provisions for a journey; if they give after the plans to travel have been canceled; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on Kāṇamātā, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on eating

**35 Pavāraṇāsikkhāpada:
35. The training rule on
invitations**

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain brahmin had invited the monks for a meal. When the monks had finished and refused an invitation to eat more, they went to their respective families, where some ate and some took away almsfood.

Soon afterwards that brahmin said to his neighbors, "The monks have been satisfied by me. Come, and I'll satisfy you, too." "How could you satisfy us? Those monks who were invited by you came to our houses. Some of them ate there and some took away almsfood."

That brahmin complained and criticized those monks, "How could the venerables eat in our house and afterwards eat elsewhere? Am I not able to give them as much as they need?"

The monks heard the complaints of that brahmin, and the monks of few desires complained and criticized those monks, "How could those monks finish their meal and refuse an invitation to eat more, and then eat elsewhere?" ... "Is it true, monks, that monks did this?"

"It's true, Sir."

The Buddha rebuked them ... "How could those foolish men do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk has finished his meal and refused an invitation to eat more, and then eats fresh or cooked food, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards the monks were bringing back fine almsfood for the sick monks. But because the sick monks were unable to eat as much as they had intended, the monks threw the leftovers away. When the Buddha heard the loud sound of crows cawing, he asked Venerable Ānanda, “Ānanda, why is there this loud sound of crows cawing?” Ānanda told him what had happened, and the Buddha said,

“But Ānanda, don’t the monks eat the leftovers from those who are sick?”

“No, Sir.”

Soon afterwards the Buddha gave a teaching and addressed the monks:

“Monks, I allow you to eat the leftovers both from those who are sick and from those who are not sick.

And, monks, this is how you make food leftover: ‘I don’t need of any of this.’ And so, monks, this training rule should be recited like this:

Final ruling

'If a monk has finished his meal and refused an invitation to eat more, and then eats fresh or cooked food that is not left over, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Has finished his meal:

has eaten any of the five cooked foods, even what fits on the tip of a blade of grass.

Refused an invitation to eat more:

there is eating; there is cooked food; it is brought forward within arm's reach; there is a refusal.

Not left over:

the making it leftover is done with food that is unallowable; it is done with food that has not been received; it is done with food that is not held in hand; it is done by one who is not within arm's reach; it is done by one who has not finished his meal; it is done by one who has finished his meal, who has refused an invitation to eat more, but who has risen from his seat; "I don't need of any of this," has not been said; it is not leftover from one who is sick— this is called "not leftover".

Left over:

the making it leftover is done with food that is allowable; it is done with food that has been received; it is done with food that is held in hand; it is done by one who is within arm's reach; it is done by one who has finished his meal; it is done by one who has finished his meal, who has refused an invitation to eat more, and who has not risen from his seat; "I don't need of any of

this,” has been said; it is leftover from one who is sick—this is called “leftover”.

Fresh food:

apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics—the rest is called “fresh food”.

Cooked food:

there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

If he receives it intending to eat it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

Permutations

If it is not leftover, and he does not perceive it as such, and he eats fresh or cooked food, he commits an offense entailing confession. If it is not leftover, but he is unsure of it, and he eats fresh or cooked food, he commits an offense entailing confession. If it is not leftover, but he perceives it as such, and he eats fresh or cooked food, he commits an offense entailing confession.

If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct.

If it is leftover, but he does not perceive it as such, he commits an offense of wrong conduct. If it is leftover, but he is unsure of it, he commits an offense of wrong conduct. If it is leftover, and he perceives it as such, there is no offense.

Non-offenses

There is no offense: if he eats it after having it made leftover; if he receives it with the intention of having it made leftover and then eating it; if he is taking food for the benefit of someone else; if he eats the leftovers from a sick person; if, when there is a reason, he uses post-midday tonics, seven-day tonics, or lifetime tonics; if he is insane; if he is the first offender.

The training rule on invitations, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on eating

36

**Dutiyapavāraṇāsikkhāpad
a: 36. The second training
rule on invitations**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time two monks were traveling through the Kosalan country on their way to Sāvattthī. One monk misbehaved and the other said to him, "Don't do that! It's not allowable." Because of that the first monk became resentful. They then carried on to Sāvattthī.

Soon afterwards an association in Sāvattthī was offering a meal to the Sangha. When the second monk had finished his meal and refused an invitation to eat more, the resentful monk brought back some almsfood from his own family. He then said to the other, "Please eat!"

"There's no need. I'm full."

"The almsfood is nice, please eat."

And because he was pressured, he ate the almsfood. The resentful monk then said to him, "Who are you to correct me when you eat food that's not leftover even though you have finished your meal and refused an invitation to eat more?"

"Shouldn't you have told me?"

"Shouldn't you have asked?"

The second monk told the monks what had happened, and the monks of few desires complained and criticized the other, "How could a monk invite another monk to eat food that's not leftover, when the other has finished his meal and refused an invitation to eat more?" ... "Is it true, monk, that you did this?"

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk invites a monk, who he knows has finished his meal and refused an invitation to eat more, to eat fresh or cooked food that is not left over, saying, "Here, monk, eat," aiming to criticize him, then when the other has eaten, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A monk:

another monk.

Who has finished his meal:

who has eaten any of the five cooked foods, even what fits on the tip of a blade of grass.

Refused an invitation to eat more:

there is eating; there is cooked food; it is brought forward within arm's reach; there is a refusal.

Not left over:

the making it leftover is done with food that is unallowable; it is done with food that has not been received; it is done with food that is not held in hand; it is done by one who is not within arm's reach; it is done by one who has not finished his meal; it is done by one who has finished his meal, who has refused an invitation to eat more, but who has risen from his seat; "I don't need of any of this," has not been said; it is not leftover from one who is sick— this is called "not leftover".

Fresh food:

apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics—the rest is called "fresh food".

Cooked food:

there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

Invites to eat:

saying, "Take as much as you like."

He knows:

he knows by himself or others have told him or the monk has told him.

Aiming to criticize him:

if he offers it to him, thinking, "With this I'll accuse him," "I'll remind him," "I'll counter-accuse him," "I'll counter-remind him," "I'll humiliate him," he commits an offense of wrong conduct.

If, because of what he says, the other monk receives it with the intention of eating it, then the donor commits an offense of wrong conduct. For every mouthful, the donor commits an offense of wrong conduct. When the other monk has finished eating, the donor commits an offense entailing confession.

Permutations

If the other monk has refused an invitation to eat more, and the donor perceives that he has, and he invites him to eat fresh or cooked food which is not leftover, he commits an offense entailing confession. If the other monk has refused an invitation to eat more, but the donor is unsure of it, and he invites him to eat fresh or cooked food which is not leftover, he commits an offense of wrong conduct. If the other monk has refused an invitation to eat more, but the donor does not perceive that he has, and he invites him to eat fresh or cooked food which is not leftover, there is no offense.

If he invites him to eat post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. If, because of what he says, the other monk receives it with the intention of eating it, then the donor commits an offense of wrong conduct. For every mouthful, the donor commits an offense of wrong conduct.

If the other monk has not refused an invitation to eat more, but the donor perceives that he has, he commits an offense of wrong conduct. If the other monk has not refused an invitation to eat more, but the donor is unsure of it, he commits an offense of wrong conduct. If the other monk has not refused an invitation to eat more, and the donor does not perceive that he has, there is no offense.

Non-offenses

There is no offense: if he gives it after having it made leftover; if he gives it, saying, “Have it made leftover and then eat it;” if he gives it, saying, “Take this food for the benefit of someone else;” if he gives the leftovers from a sick person; if he gives, saying, “When there’s a reason, use these post-midday tonics,” “... use these seven-day tonics,” “... use these lifetime tonics;” if he is insane; if he is the first offender.

The second training rule on invitations, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on eating

37

Vikālabhojanasikkhāpada:

**37. The training rule on
eating at the wrong time**

Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time in Rājagaha there was a hilltop fair, which the monks from the group of seventeen went to see. When people saw the monks, they bathed them, anointed them, fed them cooked food, and gave them fresh food. They brought that fresh food back to the monastery and said to the monks from the group of six, “Help yourselves!”

“But where did you get this food?” And they told them what had happened.

“So, do you eat at the wrong time?”

“Yes.”

The monks from the group of six complained and criticized them, “How can those monks from the group of seventeen eat at the wrong time?”

They told the monks, and the monks of few desires complained and criticized them, “How can the monks from the group of seventeen eat at the wrong time?” ... “Is it true, monks, that you do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how can you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

‘If a monk eats fresh or cooked food at the wrong time, he commits an offense entailing confession.’”

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

At the wrong time:

when the middle of the day has passed, until dawn.

Fresh food:

apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics—the rest is called “fresh food”.

Cooked food:

there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

If he receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

Permutations

If it is the wrong time, and he perceives it as such, and he eats fresh or cooked food, he commits an offense entailing confession. If it is the wrong time, but he is unsure of it, and he eats fresh or cooked food, he commits an offense entailing confession. If it is the wrong time, but he perceives it as the right time, and he eats fresh or cooked food, he commits an offense entailing confession.

If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct.

If it is the right time, but he perceives it as the wrong time, he commits an offense of wrong conduct. If it is the right time, but he is unsure of it, he commits an offense of wrong conduct. If it is the right time, and he perceives it as such, there is no offense.

Non-offenses

There is no offense: if, when there is a reason, he uses post-midday tonics, seven-day tonics, or lifetime tonics; if he is insane; if he is the first offender.

The training rule on eating at the wrong time, the seventh, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on eating

38

**Sannidhikāraśāsikāpāda
: 38. The training rule on
storing**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Belaṭṭhasīsa, Venerable Ānanda's preceptor, was staying in the wilderness. After walking for alms, he brought plain boiled rice back to the monastery, where he dried and stored it. Whenever he got hungry, he moistened and ate it. As a result, he only went the village for alms after a long time.

The monks asked him, "Why do you only go for alms after such a long time?" And he told them.

"But do you eat food that you've stored?"

"Yes."

The monks of few desires complained and criticized him, "How can Venerable Belaṭṭhasīsa eat food that he has stored?" ... "Is it true, Belaṭṭhasīsa, that you do this?"

"It's true, Sir."

The Buddha rebuked him ... "Belaṭṭhasīsa, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

‘If a monk eats fresh or cooked food that he has stored, he commits an offense entailing confession.’”

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

That he has stored:

received today and eaten on the following day.

Fresh food:

apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics—the rest is called “fresh food”.

Cooked food:

there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

If he receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

Permutations

If it has been stored, and he perceives that it has, and he eats the fresh or cooked food, he commits an offense entailing confession. If it has been stored, but he is unsure of it, and he eats the fresh or cooked food, he commits an offense entailing confession. If it has been stored, but he does not perceive that it has, and he eats the fresh or cooked food, he commits an offense entailing confession.

If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct.

If it has not been stored, but he perceives that it has, he commits an offense of wrong conduct. If it has not been stored, but he is unsure of it, he commits an offense of wrong conduct. If it has not been stored, and he does not perceive that it has, there is no offense.

Non-offenses

There is no offense: if he both stores and eats it during the right time; if he both stores and eats post-midday tonics during the remainder of the day; if he both stores and eats seven-day tonics during the seven-day period; if he uses lifetime tonics when there is a reason; if he is insane; if he is the first offender.

The training rule on storing, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on eating

39

**Paṇītabhojanasikkhāpada:
39. The training rule on
fine foods**

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six ate fine foods that they had requested for themselves. People complained and criticized them, "How can the Sakyan monastics eat fine foods that they have requested for themselves? Who doesn't like nice food? Who doesn't prefer tasty food?"

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six eat fine foods that they have requested for themselves?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk asks for any of these kinds of fine foods for himself—that is, ghee, butter, oil, honey, syrup, fish, meat, milk, and curd—and then eats it, he commits an offense entailing confession.'

In this way the Buddha laid down this training rule for the monks.

Second sub-story

At one time a number of monks were sick. The monks who were looking after them asked, “I hope you’re bearing up? I hope you’re getting better?”

“Previously we ate fine foods that we had requested ourselves, and then we were comfortable. But now that the Buddha has prohibited this, we don’t request because we’re afraid of wrongdoing. And because of that we’re not comfortable.”

They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“Monks, I allow a sick monk to eat fine foods that he has requested for himself.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk who is not sick asks for any of these kinds of fine foods for himself—that is, ghee, butter, oil, honey, syrup, fish, meat, milk, and curd—and then eats it, he commits an offense entailing confession.'

Definitions

These kinds of fine foods:

Ghee:

ghee from cows, ghee from goats, ghee from buffaloes,
or ghee from whatever animal whose meat is allowable.

Butter:

butter from those same animals.

Oil:

sesame oil, mustard-seed oil, honey-tree oil, castor oil,
oil from fat.

Honey:

honey from bees.

Syrup:

from sugarcane.

Fish:

what lives in water is what is meant.

Meat:

the meat of those animals whose meat is allowable.

Milk:

milk from cows, milk from goats, milk from buffaloes, or
milk from whatever animal whose meat is allowable.

Curd:

curd from those same animals.

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a
unanimous Sangha through a legal procedure consisting
of one motion and three announcements that is
irreversible and fit to stand—this sort of monk is meant
in this case.

Any of these kinds of fine foods:

such kinds of fine foods.

Who is not sick:

who is comfortable without fine foods.

Who is sick:

who is not comfortable without fine foods.

If he is not sick and he requests for himself, then for the effort there is an act of wrong conduct. When he receives it with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

Permutations

If he is not sick, and he does not perceive himself as sick, and he eats fine foods that he has requested for himself, he commits an offense entailing confession. If he is not sick, but he is unsure of it, and he eats fine foods that he has requested for himself, he commits an offense entailing confession. If he is not sick, but he perceives himself as sick, and he eats fine foods that he has requested for himself, he commits an offense entailing confession.

If he is sick, but he does not perceive himself as sick, he commits an offense of wrong conduct. If he is sick, but he is unsure of it, he commits an offense of wrong conduct. If he is sick, and he perceives himself as sick, there is no offense.

Non-offenses

There is no offense: if he is sick; if he asked for it when he was sick, but eats it when he is no longer sick; if he eats the leftovers from one who is sick; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on fine foods, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on eating

40 Dantaponasikkhāpada: 40. The training rule on tooth cleaners

Origin story

First sub-story

At one time the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī. At that time a monk who only used discarded things was staying in a charnel ground. He disliked receiving things from people. Instead he would take whatever was offered to the dead at the charnel ground, at the foot of trees, or at the threshold, and he would use that. People complained and criticized him, “How can this monk take the offerings to our ancestors and use them? This monk is big and strong. One might even suspect him of eating human flesh!”

The monks heard the complaints of those people, and the monks of few desires complained and criticized him, “How can this monk eat food that hasn’t been given?” ... “Is it true, monk, that you do this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how can you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Preliminary ruling

‘If a monk eats food that has not been given, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards the monks did not use water or tooth cleaners because they were afraid of wrongdoing. They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“Monks, I allow you to use water and tooth cleaners after taking them yourselves.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk eats food that has not been given, except for water and tooth cleaners, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

That has not been given:

what has not been received is what is meant.

Given:

standing within arm's reach of one giving by body or by what is connected to his body or by releasing, he receives it by body or by what is connected to his body—this is called “given”.

Food:

whatever is edible, apart from water and tooth cleaners—this is called “food”.

Except for water and tooth cleaners:

apart from water and tooth cleaners.

If he takes it with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

Permutations

If it has not been received, and he does not perceive it as such, and he eats it, except for water and tooth cleaners, he commits an offense entailing confession. If it has not been received, but he is unsure of it, and he eats it, except for water and tooth cleaners, he commits an offense entailing confession. If it has not been not received, but he perceives it as such, and he eats it, except for water and tooth cleaners, he commits an offense entailing confession.

If it has been received, but he does not perceive it as such, he commits an offense of wrong conduct. If it has been received, but he is unsure of it, he commits an offense of wrong conduct. If it has been received, and he perceives it as such, there is no offense.

Non-offenses

There is no offense: if it is water or tooth cleaners; if, when there is a reason, but there is no attendant, he himself takes the four filthy edibles and eats them; if he is insane; if he is the first offender.

The training rule on tooth cleaners, the tenth, is finished.

The fourth sub-chapter on eating is finished.

This is the summary:

“Alms, group, another, pastry, And two are spoken on invitations; At the wrong time, store, milk, And with tooth cleaner—those are the ten.”

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on naked ascetics

41 Acelakasikkhāpada: 41. The training rule on naked ascetics

Origin story

At one time when the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī, the Sangha had an abundance of fresh food. Venerable Ānanda told the Buddha, who said, “Well then, Ānanda, give the pastries to those who take leftovers.”

“Yes, Sir.” Ānanda had them sit in a row and gave them one pastry each, until he accidentally gave two to a female wanderer. The female wanderers sitting next to her said to her, “This monastic is your lover.”

“He’s not. He gave me two, thinking they were one.”

And a second time ... And a third time Ānanda gave them one pastry each, until he accidentally gave two to that same female wanderer. Once again the female wanderers sitting next to her said to her, “This monastic is your lover.”

“He’s not. He gave me two, thinking they were one.”

And they started to argue about whether or not they were lovers.

A certain Ājīvaka ascetic, too, went to that distribution of food. A monk mixed rice with a large amount of ghee and gave him a large lump. He took it and left. Another Ājīvaka asked him, “Where did you get that lump?”

“From the food distribution of the ascetic Gotama, that shaven-headed householder.”

Some lay followers overheard that conversation between those Ājīvaka ascetics. They then went to the Buddha,

bowed, sat down, and said, “Venerable Sir, these monastics of other religions want to disparage the Buddha, the Teaching, and the Sangha. It would be good if the monks didn’t give anything to the monastics of other religions with their own hands.”

After the Buddha had instructed, inspired, and gladdened those lay followers with a teaching, they got up from their seats, bowed down, circumambulated him with their right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: “Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of well-behaved monks, for the restraint of corruptions relating to the present life, for the restraint of corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. And, monks, this training rule should be recited like this:

Final ruling

'If a monk gives fresh or cooked food to a naked ascetic, to a male wanderer, or to a female wanderer with his own hands, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A naked ascetic:

any wanderer who is naked.

A male wanderer:

any male wanderer apart from Buddhist monks and novice monks.

A female wanderer:

any female wanderer apart from Buddhist nuns, trainee nuns, and novice nuns.

Fresh food:

apart from the five cooked foods, water, and tooth cleaners, the rest is called “fresh food”.

Cooked food:

there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

Gives:

if he gives by body or by what is connected to the body or by releasing, he commits an offense entailing confession.

Permutations

If it is a monastic of another religion, and he perceives them as such, and he gives them fresh or cooked food with his own hands, he commits an offense entailing confession. If it is a monastic of another religion, but he is unsure of it, and he gives them fresh or cooked food with his own hands, he commits an offense entailing confession. If it is a monastic of another religion, but he does not perceive them as such, and he gives them fresh or cooked food with his own hands, he commits an offense entailing confession.

If he gives water or a tooth cleaner, he commits an offense of wrong conduct. If it is not a monastic of another religion, but he perceives them as such, he commits an offense of wrong conduct. If it is not a monastic of another religion, but he is unsure of it, he commits an offense of wrong conduct. If it is not a monastic of another religion, and he does not perceive them as such, there is no offense.

Non-offenses

There is no offense: if he does not give, but has it given; if he gives by placing it near the person; if he gives ointments for external use; if he is insane; if he is the first offender.

The training rule on naked ascetics, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on naked ascetics

42 Uyyojanasikkhāpada: 42. The training rule on sending away

Origin story

On one occasion when the Buddha was staying at Sāvattihī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan said to his brother's student, "Come, let's go to the village for alms." Then, without getting him any food, he sent him away, saying, "Go away! I'm not comfortable talking or sitting with you, but only if I talk and sit by myself." But since the right time for eating was coming to an end, he was unable to walk for alms. And as he returned to the monastery, there was nobody offering food, and so he missed his meal.

He then went to the monastery and told the monks what had happened. The monks of few desires complained and criticized Upananda, "How could Venerable Upananda say to a monk, 'Come, let's go to the village for alms,' and then send him away without getting him any food?" ... "Is it true, Upananda, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk says to a monk, "Come, let's go to the village or town for alms," and then, whether he has had food given to him or not, sends him away, saying, "Go away, I'm not comfortable talking or sitting with you, but only if I talk and sit by myself," and he does so only for this reason and no other, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

To a monk:

to another monk.

Come ... to the village or town:

a village, also a town, also a city; both a village and a town.

He has had food given to him:

he has had rice porridge, a meal, fresh food, or cooked food given to him.

Not:

he has not had anything given to him.

Sends away:

if, wanting to laugh with a woman, wanting to enjoy himself with her, wanting to sit down in private with her, wanting to misbehave with her, he says, "Go away! I'm not comfortable talking or sitting with you, but only if I talk and sit by myself," and he sends him away, he commits an offense of wrong conduct. If the second monk is in the process of going beyond sight or beyond hearing, the first monk commits an offense of wrong conduct. When the second monk has gone beyond, the first monk commits an offense entailing confession.

He does so only for this reason and no other:

there is no other reason for sending him away.

Permutations

If the second monk is fully ordained, and the first monk perceives him as such, and he sends him away, he commits an offense entailing confession. If the second monk is fully ordained, but the first monk is unsure of it, and he sends him away, he commits an offense entailing confession. If the second monk is fully ordained, but the first monk does not perceive him as such, and he sends him away, he commits an offense entailing confession.

If he puts him down, he commits an offense of wrong conduct. If he sends away one who is not fully ordained, he commits an offense of wrong conduct. If he puts him down, he commits an offense of wrong conduct.

If the other is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he sends him away, thinking, “Together we won’t get enough;” if he sends him away, thinking, “If he sees these valuable goods, he’ll become greedy;” if he sends him away, thinking, “If he sees this woman, he’ll become lustful;” if he sends him away, saying, “Take rice porridge or a meal or fresh food or cooked food to the one who is sick or to the one who is left behind or to the one who is guarding the dwellings;” if he does not want to misbehave; if he sends him away when there is something to be done; if he is insane; if he is the first offender.

The training rule on sending away, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on naked ascetics

43 Sabhojanasikkhāpada: 43. The training rule on lustful

Origin story

On one occasion when the Buddha was staying at Sāvattihī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan went to the house of a friend and sat down with his wife in their bedroom. The husband approached Upananda, bowed, and sat down. He then said to his wife, "Please give him alms." And she did so.

Soon afterwards he said, "Please leave, Sir, the alms have been given."

But the woman, knowing that her husband was lustful, said, "Please sit, Sir, don't go."

A second time and a third time he repeated his request, and both times his wife repeated hers.

He then left the house and complained to the monks, "Venerables, Venerable Upananda is seated with my wife in our bedroom. When I ask him to leave because we're busy, he doesn't want to go."

The monks of few desires complained and criticized Upananda, "How could Venerable Upananda sit down intruding on a lustful couple?" ... "Is it true, Upananda, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk sits down intruding on a lustful couple, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A lustful couple:

both a woman and a man are present. The woman and the man have not both left, and both are not without lust.

Intruding on:

enters after.

Sits down:

in a large house, if he sits down more than one arm's reach inside the door frame, he commits an offense entailing confession. In a small house, if he sits down beyond the ridge beam, he commits an offense entailing confession.

Permutations

If it is a bedroom, and he perceives it as such, and he sits down intruding on a lustful couple, he commits an offense entailing confession. If it is a bedroom, but he is unsure of it, and he sits down intruding on a lustful couple, he commits an offense entailing confession. If it is a bedroom, but he does not perceive it as such, and he sits down intruding on a lustful couple, he commits an offense entailing confession.

If it is not a bedroom, but he perceives it as such, he commits an offense of wrong conduct. If it is not a bedroom, but he is unsure of it, he commits an offense of wrong conduct. If it is not a bedroom, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if, in a large house, he sits down, but not more one arm's reach inside the door frame; if, in a small house, he sits down, but not beyond the ridge beam; if he has a companion monk; if both have left; if both are without lust; if it is not a bedroom; if he is insane; if he is the first offender.

The training rule on lustful, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on naked ascetics

44

**Rahopaṭicchannasikkhāpa
da: 44. The training rule
on private and concealed**

Origin story

On one occasion when the Buddha was staying at Sāvattihī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan went to the house of a friend and sat down with his wife in private on a concealed seat. The husband complained and criticized him, "How could Venerable Upananda sit with my wife in private on a concealed seat?"

The monks heard the complaints of that man, and the monks of few desires complained and criticized Upananda, "How could Venerable Upananda sit in private on a concealed seat with a woman?" ... "Is it true, Upananda, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk sits down in private on a concealed seat with a woman, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A woman:

a human female, not a female spirit, not a female ghost, not a female animal; even a girl born on that very day, let alone an older one.

With:

together.

In private:

there is private to the eye and there is private to the ear.

Private to the eye:

one is unable to see them winking, raising an eyebrow, or nodding.

Private to the ear:

one is unable to hear ordinary speech.

A concealed seat:

it is concealed by a wall, a screen, a door, a cloth screen, a tree, a pillar, a grain container, or anything else.

Sits down:

if the monk sits down or lies down next to the seated woman, he commits an offense entailing confession. If the woman sits down or lies down next to the seated monk, he commits an offense entailing confession. If

both are seated or both are lying down, he commits an offense entailing confession.

Permutations

If it is a woman, and he perceives her as such, and he sits down in private on a concealed seat with her, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he sits down in private on a concealed seat with her, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he sits down in private on a concealed seat with her, he commits an offense entailing confession.

If he sits down in private on a concealed seat with a female spirit, a female ghost, a *paṇḍaka*, or a female animal in form of a woman, he commits an offense of wrong conduct. If it is not a woman, but he perceives them as such, he commits an offense of wrong conduct. If it is not a woman, but he is unsure of it, he commits an offense of wrong conduct. If it is not a woman, and he does not perceive them as such, there is no offense.

Non-offenses

There is no offense: if he has a male companion who understands; if he stands and does not sit down; if he is not seeking privacy; if he sits down preoccupied with something else; if he is insane; if he is the first offender.

The training rule on private and concealed, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on naked ascetics

**45 Rahonisajjasikkhāpada:
45. The training rule on
sitting down in private**

Origin story

On one occasion when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan went to the house of a friend and sat down in private alone with his wife. The husband complained and criticized him, "How could Venerable Upananda sit down in private alone with my wife?"

The monks heard the complaints of that man, and the monks of few desires complained and criticized Upananda, "How could Venerable Upananda sit down in private alone with a woman?" ... "Is it true, Upananda, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk sits down in private alone with a woman, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A woman:

a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning bad speech and good speech, what is decent and what is indecent.

With:

together.

Alone:

just the monk and the woman.

In private:

there is private to the eye and there is private to the ear.

Private to the eye:

one is unable to see them winking, raising an eyebrow, or nodding.

Private to the ear:

one is unable to hear ordinary speech.

Sits down:

if the monk sits down or lies down next to the seated woman, he commits an offense entailing confession. If the woman sits down or lies down next to the seated monk, he commits an offense entailing confession. If both are seated or both are lying down, he commits an offense entailing confession.

Permutations

If it is a woman, and he perceives her as such, and he sits down in private alone with her, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he sits down in private alone with her, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he sits down in private alone with her, he commits an offense entailing confession.

If he sits down in private alone with a female spirit, with a female ghost, with a *paṇḍaka*, or with a female animal in the form of a woman, he commits an offense of wrong conduct.

If it is not a woman, but he perceives them as such, he commits an offense of wrong conduct. If it is not a woman, but he is unsure of it, he commits an offense of wrong conduct. If it is not a woman, and he does not perceive them as such, there is no offense.

Non-offenses

There is no offense: if he has a male companion who understands; if he stands and does not sit down; if he is not seeking privacy; if he sits down preoccupied with something else; if he is insane; if he is the first offender.

The training rule on sitting in private, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on naked ascetics

46 Cārittasikkhāpada: 46. The training rule on visiting

Origin story

First sub-story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time a family that was supporting Venerable Upananda the Sakyan had invited him to a meal, and they had invited other monks too. But since Upananda was visiting other families before that meal, the other monks said to that family, “Please give the meal.”

“Please wait, Sirs, until Venerable Upananda arrives.”

A second time ... A third time those monks said, “Please give the meal before it is too late.”

“But we prepared the meal because of Venerable Upananda. Please wait until he arrives.”

Then, after visiting those families, Upananda arrived late, and those monks did not eat as much as they had intended. The monks of few desires complained and criticized Upananda, “How can Venerable Upananda visit families first when invited to a meal?” ... “Is it true, Upananda, that you do this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how can you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

First preliminary ruling

‘If a monk who has been invited to a meal visits families beforehand, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards a family that was supporting Upananda sent fresh food to the Sangha. They instructed that the food should be shown to Upananda and then given to the Sangha.

But on that occasion Upananda had gone to the village for alms. When those people arrived at the monastery, they asked for Upananda, and they were told where he was. They said, “Venerables, after showing it to Venerable Upananda, this fresh food is to be given to the Sangha.” The monks told the Buddha, who then gave a teaching and addressed the monks: “Well then, monks, receive it and put it aside until Upananda returns.”

When he heard that the Buddha had prohibited visiting families before the meal, Upananda visited them after the meal instead. As a consequence, he returned late to the monastery, and the food had to be returned to the donors.

The monks of few desires complained and criticized Upananda, “How can Venerable Upananda visit families after the meal?” ... “Is it true, Upananda, that you do this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how can you do this? This will affect people’s confidence ...” ... And so, monks, this training rule should be recited like this:

Second preliminary ruling

‘If a monk who has been invited to a meal visits families beforehand or afterwards, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Third sub-story

Soon afterwards it was the robe-giving season. But being afraid of wrongdoing, the monks did not visit families. As a result, they only got a small amount of robe-cloth. They told the Buddha. ...

“Monks, I allow you to visit families during the robe-giving season.

And so, monks, this training rule should be recited like this:

Third preliminary ruling

‘If a monk who has been invited to a meal visits families beforehand or afterwards, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: it is the robe-giving season.’”

In this way the Buddha laid down this training rule for the monks.

Fourth sub-story

Soon afterwards the monks were making robes, and they needed a needle, thread, and scissors. But being afraid of

wrongdoing, they did not visit families. They told the Buddha. ...

“Monks, I allow you to visit families at a time of making robes.

And so, monks, this training rule should be recited like this:

Fourth preliminary ruling

‘If a monk who has been invited to a meal visits families beforehand or afterwards, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the robe-giving season; it is a time of making robes.’”

In this way the Buddha laid down this training rule for the monks.

Fifth sub-story

Soon afterwards there were sick monks who needed medicines. But being afraid of wrongdoing, the monks did not visit families. They told the Buddha. ...

“Monks, I allow you to visit families after informing an available monk.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk who has been invited to a meal visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the robe-giving season; it is a time of making robes.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Invited:

invited to eat any of the five cooked foods.

To a meal:

the invitation includes a meal.

An available monk:

he is able to inform and then enter.

No available monk:

he is not able to inform and then enter.

Beforehand:

he has not yet eaten what he has been invited to eat.

Afterwards:

even if he has just eaten what fits on the tip of a blade of grass from what he has been invited to eat.

A family:

there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

Visits families:

if he enters the vicinity of someone else's house, he commits an offense of wrong conduct. If he crosses the threshold with the first foot, he commits an offense of wrong conduct. If he crosses the threshold with the second foot, he commits an offense entailing confession.

Except on an appropriate occasion:
unless it is an appropriate occasion.

It is the robe-giving season:

for one who has not participated in the robe-making ceremony, it is the last month of the rainy season. For one who has participated in the robe-making ceremony, it is the five-month period.

It is a time of making robes:

when he is making robes.

Permutations

If he has been invited, and he perceives that he has, and he visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession. If he has been invited, but he is unsure of it, and he visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession. If he has been invited, but he does not perceive that he has, and he visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession.

If he has not been invited, but he perceives that he has, he commits an offense of wrong conduct. If he has not been invited, but he is unsure of it, he commits an offense of wrong conduct. If he has not been invited, and he does not perceive that he has, there is no offense.

Non-offenses

There is no offense: if it is an appropriate occasion; if he enters after informing an available monk; if, when there is no available monk, he enters without informing anyone; if the road passes someone else's house; if the road passes the vicinity of someone else's house; if he is going between monasteries; if he is going to the dwelling place of nuns; if he is going to the dwelling place of the monastics of another religion; if he is returning to the monastery; if he is going to the house where he has been invited; if there is an emergency; if he is insane; if he is the first offender.

The training rule on visiting, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on naked monastics

**47 Mahānāmasikkhāpada:
47. The training rule on
Mahānāma**

Origin story

At one time the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu. At that time Mahānāma the Sakyan had an abundance of tonics. He went to the Buddha, bowed, sat down, and said, “Venerable Sir, I wish to invite the Sangha to ask for tonics for four months.”

“Good, good, Mahānāma. Please do so.”

But the monks were afraid of wrongdoing and did not accept. They then told the Buddha what had happened. ...

“Monks, I allow you to accept an invitation to ask for tonics for four months.”

Yet the monks only asked Mahānāma for a small amount of tonics, and so he still had an abundance. A second time he went to the Buddha, bowed, sat down, and said, “Sir, I wish to invite the Sangha to ask for tonics for a further four months.”

“Good, good, Mahānāma. Please do so.”

Again the monks were afraid of wrongdoing and did not accept. They told the Buddha. ...

“Monks, I allow you to accept a further invitation.”

Once again the monks only asked Mahānāma for a small amount of tonics, and so he still had an abundance. A third time he went to the Buddha, bowed, sat down, and said, “Sir, I wish to invite the Sangha to ask for tonics for life.”

“Good, good, Mahānāma. Please do so.”

Yet again the monks were afraid of wrongdoing and did not accept. They told the Buddha. ...

“Monks, I allow you to accept a permanent invitation.”

At that time the monks from the group of six were shabbily dressed and improper in appearance. Mahānāma criticized them, “Venerables, why are you shabbily dressed and improper in appearance? Shouldn’t one who has gone forth be suitably dressed and proper in appearance?”

The monks from the group of six developed a grudge against Mahānāma. Thinking of ways to humiliate him, it occurred to them, “Mahānāma has invited the Sangha to ask for tonics. Let’s ask him for ghee.”

They then went to Mahānāma and said, “We need a *doṇa* measure of ghee.”

“Please wait until tomorrow. People have gone to the cow-pen to get ghee. You may come and get it in the morning.”

A second time and a third time the monks from the group of six said the same thing, and Mahānāma replied as before. They then said, “Why do you give an invitation if you don’t wish to give?”

Mahānāma complained and criticized them, “How can they not wait for one day when asked?”

The monks heard the complaints of Mahānāma, and the monks of few desires complained and criticized those monks, “How could the monks from the group of six not wait for one day when asked by Mahānāma?” ... “Is it true, monks, that you acted like this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you act like this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

‘A monk who is not sick may accept an invitation to ask for requisites for four months. If he accepts one beyond that limit, except if it is a further invitation or a permanent invitation, he commits an offense entailing confession.’”

Definitions

A monk who is not sick may accept an invitation to ask for requisites for four months:

he may accept an invitation to ask for requisites for the sick.

He may also accept a further invitation:

he should think, "I'll ask when I'm sick."

He may also accept a permanent invitation:

he should think, "I'll ask when I'm sick."

If he accepts one beyond that limit:

there are invitations that have a limit on the tonics, but no limit on the time period; there are invitations that have a limit on the time period, but no limit on the tonics; there are invitations that have a limit on both the tonics and the time period; there are invitations that have neither a limit on the tonics nor on the time period.

Limit on the tonics:

the tonics are restricted: "I invite you to ask for these particular tonics."

Limit on the time period:

the time period is restricted: "I invite you to ask during this particular period of time."

Limit on both the tonics and the time period:

both the tonics and the time period are restricted: "I invite you to ask for these particular tonics during this particular period of time."

Neither a limit on the tonics nor on the time period:

neither the tonics nor the time period is restricted.

When there is a limit on the tonics, if he asks for tonics other than those he has been invited to ask for, he commits an offense entailing confession. When there is a limit on the

time period, if he asks outside of the period during which he has been invited to ask, he commits an offense entailing confession. When there is a limit on both the tonics and on the time period, if he asks for tonics other than those he has been invited to ask for and he asks outside of the period during which he has been invited to ask, he commits an offense entailing confession. When there is neither a limit on the tonics nor on the time period, there is no offense.

If he asks for tonics when he has no need for tonics, he commits an offense entailing confession. If he asks for a tonic other than the tonic he needs, he commits an offense entailing confession.

Permutations

If it is beyond the limit, and he perceives it as such, and he asks for tonics, he commits an offense entailing confession. If it is beyond the limit, but he is unsure of it, and he asks for tonics, he commits an offense entailing confession. If it is beyond the limit, but he does not perceive it as such, and he asks for tonics, he commits an offense entailing confession.

If it is not beyond the limit, but he perceives it as such, he commits an offense of wrong conduct. If it is not beyond the limit, but he is unsure of it, he commits an offense of wrong conduct. If it is not beyond the limit, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if he asks for those tonics for which he was invited to ask; if he asks during the time period for which he was invited to ask; if he asks by informing, “You have invited me to ask for these tonics, but I need such-and-such a tonic;” if he asks by informing, “The time period during which you invited me to ask has passed, but I need tonics;” if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on Mahānāma, the seventh, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on naked ascetics

48

**Uyyuttasenāsikkhāpada:
48. The training rule on
armies**

Origin story

First sub-story

On one occasion when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, King Pasenadi of Kosala was marching out with the army, and the monks from the group of six went to see it. When King Pasenadi saw the monks coming, he summoned them and said, "Venerables, why have you come here?"

"We wish to see the great king."

"What's the use of seeing me finding pleasure in battle? Shouldn't you see the Buddha?"

And people complained and criticized them, "How can the Sakyan monastics go to see the army? It's our misfortune that we must go out with the army for the sake of our livelihood and because of our wives and children."

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six go to see the army?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk goes to see an army, he commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards a certain monk had a sick uncle in the army. The uncle sent a message to that monk: "I'm with the army and I'm sick. Please come, Venerable. I want you to come."

Knowing that the Buddha had laid down a rule against going to see an army, that monk thought, "I have a sick uncle in the army. What should I do now?" And he told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow you to go to the army when there's a suitable reason.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk goes to see an army, except if there is a suitable reason, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

An army:

it has left the inhabited area and is either encamped or marching.

An army:

elephants, horses, chariots, infantry. An elephant has twelve men; a horse has three men; a chariot has four men; an infantry unit has four men with arrows in hand.

If he is on his way to see it, he commits an offense of wrong conduct. Wherever he stands to see it, he commits an offense entailing confession. Every time he goes beyond the range of sight and then sees it again, he commits an offense entailing confession.

Except if there is a suitable reason:

unless there is a suitable reason.

Permutations

If it is an army, and he perceives it as such, and he goes to see it, except if there is a suitable reason, he commits an offense entailing confession. If it is an army, but he is unsure of it, and he goes to see it, except if there is a suitable reason, he commits an offense entailing confession. If it is an army, but he does not perceive it as such, and he goes to see it, except if there is a suitable reason, he commits an offense entailing confession.

If he is on his way to see one division of a fourfold army, he commits an offense of wrong conduct. Wherever he stands to see it, he commits an offense of wrong conduct. Every time he goes beyond the range of sight and then sees it again, he commits an offense of wrong conduct.

If it is not an army, but he perceives it as such, he commits an offense of wrong conduct. If it is not an army, but he is unsure of it, he commits an offense of wrong conduct. If it is not an army, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if he sees it while standing in a monastery; if the army comes to where the monk is standing, sitting, or lying down; if he sees it while walking in the opposite direction; if he has a suitable reason; if there is an emergency; if he is insane; if he is the first offender.

The training rule on armies, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on naked ascetics

**49 Senāvāsasikkhāpada:
49. The training rule on
staying with armies**

Origin story

On one occasion when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six went to the army on some business, and they stayed there for more than three nights. People complained and criticized them, "How can the Sakyan monastics stay with the army? It's our misfortune that we must stay with the army for the sake of our livelihood and because of our wives and children."

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six stay with the army for more than three nights?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If that monk has a reason for going to the army, he may stay with the army for two or three nights. If he stays longer than that, he commits an offense entailing confession.'"

Definitions

If that monk has a reason for going to the army:

if he has a reason, if he has something to do.

He may stay with the army for two or three nights:

he may stay for two or for three nights.

If he stays longer than that:

if he is staying with the army at sunset on the fourth day, he commits an offense entailing confession.

Permutations

If it is more than three nights, and he perceives it as more, and he is staying with the army, he commits an offense entailing confession. If it is more than three nights, but he is unsure of it, and he is staying with the army, he commits an offense entailing confession. If it is more than three nights, but he perceives it as less, and he is staying with the army, he commits an offense entailing confession.

If it is less than three nights, but he perceives it as more, he commits an offense of wrong conduct. If it is less than three nights, but he is unsure of it, he commits an offense of wrong conduct. If it is less than three nights, and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if he stays for two or three nights; if he stays for less than two or three nights; if he stays for two nights, then leaves before dawn on the third night, and then stays again; if he stays because he is sick; if he stays because he has to take care of someone who is sick; if the army is obstructed by an enemy army; if he is obstructed from leaving; if there is an emergency; if he is insane; if he is the first offender.

The training rule on staying with armies, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on naked ascetics

**50 Uyyodhikasikkhāpada:
50. The training rule on
battles**

Origin story

On one occasion when the Buddha was staying at Sāvattihī in Anāthapiṇḍika's Monastery, the monks from the group of six were staying with the army for two or three nights. They went to see battles, troop reviews, the massing of the army, and troop inspections. One of the monks who went to a battle was struck by an arrow. People teased him, "We hope you had a good battle, Venerable. How many targets did you hit?" And because they teased him, he felt humiliated.

People complained and criticized those monks, "How can the Sakyan monastics go to see a battle? It's our misfortune that we must go to battles for the sake of our livelihood and because of our wives and children."

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six go to see a battle?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk who is staying with an army for two or three nights goes to a battle, a troop review, a massing of the army, or a troop inspection, he commits an offense entailing confession.'"

Definitions

If a monk who is staying with an army for two or three nights:

he is staying for two or for three nights.

A battle:

wherever fighting is seen.

A troop review:

so many elephants, so many horses, so many chariots, so much infantry.

A massing of the army:

the elephants should set out from here; the horses should set out from here; the chariots should set out from here; the infantry should set out from here.

A troop:

An elephant troop, a horse troop, a chariot troop, an infantry troop. The smallest troop of elephants is three elephants; the smallest troop of horses is three horses; the smallest troop of chariots is three chariots; the smallest troop of infantry is four men with arrows in hand.

If he is on his way to see it, he commits an offense of wrong conduct. Wherever he stands to see it, he commits an offense entailing confession. Every time he goes beyond the range of sight and then sees it again, he commits an offense entailing confession.

Permutations

If he is on his way to see one division of a fourfold army, he commits an offense of wrong conduct. Wherever he stands to see it, he commits an offense of wrong conduct. Every time he goes beyond the range of sight and then sees it again, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he sees it while standing in a monastery; if the army comes to where the monk is standing, sitting, or lying down, and he then sees fighting; if he sees it while walking in the opposite direction; if he goes because there is something to be done, and he then sees it; if there is an emergency; if he is insane; if he is the first offender.

The training rule on battles, the tenth, is finished.

The fifth sub-chapter on naked ascetics is finished.

This is the summary:

“Pastry, talking, three on Upananda, And indeed supporting; Mahānāma, Pasenadi, Army, and struck: those are the ten.”

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on drinking alcohol

**51 Surāpānasikkhāpada:
51. The training rule on
drinking alcoholic drinks**

Origin story

On one occasion when the Buddha was wandering in the country of Ceti on his way to Bhaddavatikā, he was seen by a number of cow-herds, shepherds, farmers, and travelers. They said to him, “Venerable Sir, don’t go to Ambatittha. There’s a highly venomous dragon with supernormal powers there, in the hermitage of a dreadlocked ascetic. Don’t let it harm you.” The Buddha was silent. They repeated their request a second and a third time, and the Buddha remained silent.

The Buddha then continued on to Bhaddavatikā, and he stayed there.

Just then Venerable Sāgata went to the hermitage of that dreadlocked ascetic and entered his fire hut. After putting out a straw mat, he sat down, crossed his legs, straightened his body, and established mindfulness in front of him. Seeing that Sāgata had entered the fire hut, the dragon was upset and emitted smoke. Sāgata, too, emitted smoke. The dragon was not able to contain his rage and emitted flames. Sāgata entered the fire element and he, too, emitted flames. Then, after conquering fire with fire, Sāgata went to Bhaddavatikā.

After staying at Bhaddavatikā for as long as he liked, the Buddha set out wandering toward Kosambī.

When he arrived, the lay followers there received him.

But the lay followers at Kosambī had heard about Sāgata fighting the Ambatittha dragon. And so after receiving the Buddha, they went to see Sāgata. They bowed, stood to one

side, and said, “Venerable, what can we prepare for you that’s delicious but hard to get?”

The monks from the group of six replied, “There’s a delicious liquor called Kāpotikā, which is hard for the monks to get. Prepare that.”

And the lay followers prepared Kāpotikā in house after house. Then, when they saw that Sāgata had entered the town for alms, they said to him, “Drink, Venerable, drink the Kāpotikā liquor.” Sāgata drank that liquor in house after house, and as he was leaving town, he collapsed at the town gate.

Just then the Buddha, together with a number of monks, was also leaving town, and he saw Sāgata at the town gate. He said, “Monks, pick up Sāgata.” Saying, “Yes, Sir,” they led him to the monastery, where they put him down with his head toward the Buddha. But Sāgata turned around, pointing his feet toward the Buddha.

The Buddha said, “Previously, monks, wasn’t Sāgata respectful and deferential toward me?”

“Yes.”

“But is he now?”

“Certainly not.”

“Just recently, didn’t Sāgata fight the Ambatittha dragon?”

“Yes.”

“Would he now be able to fight a dragon?”

“Certainly not.”

“So, monks, should one drink that which makes one senseless?”

“Certainly not, Sir.”

“It’s not suitable, monks, it’s not proper for Sāgata, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could Sāgata drink alcoholic drinks? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

‘If a monk drinks this or that kind of alcoholic drink, he commits an offense entailing confession.’”

Definitions

This kind of alcoholic drink:

alcoholic drinks made from flour, alcoholic drinks made from pastries, alcoholic drinks made from rice, those with yeast added, those made from a combination of ingredients.

That kind of alcoholic drink:

alcoholic drinks made from flowers, alcoholic drinks made from fruit, alcoholic drinks made from honey, alcoholic drinks made from sugar, those made from a combination of ingredients.

Drinks:

if he drinks even what fits on the tip of a blade of grass, he commits an offense entailing confession.

Permutations

If it is an alcoholic drink, and he perceives it as such, and he drinks it, he commits an offense entailing confession. If it is an alcoholic drink, but he is unsure of it, and he drinks it, he commits an offense entailing confession. If it is an alcoholic drink, but he perceives it as non-alcoholic, and he drinks it, he commits an offense entailing confession.

If it is a non-alcoholic drink, but he perceives it as alcoholic, he commits an offense of wrong conduct. If it is a non-alcoholic drink, but he is unsure of it, he commits an offense of wrong conduct. If it is a non-alcoholic drink, and he perceives it as such, there is no offense.

Non-offenses

There is no offense: if he drinks a non-alcoholic drink that has the color, smell, or taste of an alcoholic drink; if it is cooked in a bean curry; if it is cooked with meat; if it is cooked with oil; if it is in syrup from emblic myrobalan; if he drinks a drink that is normally alcoholic, but which is actually without alcohol; if he is insane; if he is the first offender.

The training rule on drinking alcoholic drinks, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on drinking alcohol

52

**Aṅgulipatodakasikkhāpad
a: 52. The training rule on
tickling**

Origin story

On one occasion when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six tickled one of the monks from the group of seventeen to make him laugh. Not being able to catch his breath, he died.

The monks of few desires complained and criticized them, "How could the monks from the group of six tickle a monk to make him laugh?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk tickles someone, he commits an offense entailing confession.'"

Definitions

Tickles another:

if one who is fully ordained touches another who is fully ordained, body to body, with the aim of making him laugh, he commits an offense entailing confession.

Permutations

If the other person is fully ordained, and he perceives him as such, and he tickles him to make him laugh, he commits an offense entailing confession. If the other person is fully ordained, but he is unsure of it, and he tickles him to make him laugh, he commits an offense entailing confession. If the other person is fully ordained, but he does not perceive him as such, and he tickles him to make him laugh, he commits an offense entailing confession.

If, with his own body, he touches what is connected to the other monk's body, he commits an offense of wrong conduct. If, with what is connected to his own body, he touches the other monk's body, he commits an offense of wrong conduct. If, with what is connected to his own body, he touches what is connected to the other monk's body, he commits an offense of wrong conduct.

If, by releasing something, he touches the other monk's body, he commits an offense of wrong conduct. If, by releasing something, he touches what is connected to the other monk's body, he commits an offense of wrong conduct. If, by releasing something, he touches what is released by the other monk, he commits an offense of wrong conduct.

If, with his own body, he touches the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, with his own body, he touches what is connected to the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, with what is connected to his own body, he touches the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, with what is connected to his own

body, he touches what is connected to the body of someone who is not fully ordained, he commits an offense of wrong conduct.

If, by releasing something, he touches the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, by releasing something, he touches what is connected to the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, by releasing something, he touches what is released by the someone who is not fully ordained, he commits an offense of wrong conduct.

If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he is not aiming to make him laugh; if he touches him when there is a need; if he is insane; if he is the first offender.

The training rule on tickling, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on drinking alcohol

53

Hasadhammasikkhāpada:

**53. The training rule on
playing**

Origin story

On one occasion when the Buddha was staying at Sāvattihī in Anāthapiṇḍika's Monastery, the monks from the group of seventeen were playing in the water of the river Aciravatī. Just then, while King Pasenadi of Kosala was up in his magnificent stilt house with queen Mallikā, he saw the monks from the group of seventeen playing in the river. He said to queen Mallikā, "Mallikā, these perfected ones are playing in the water."

"Great king, no doubt the Buddha hasn't laid down a rule. Either that, or these monks are ignorant."

King Pasenadi thought, "How can the Buddha find out about these monks playing in the water without me telling him?"

Having sent for those monks, King Pasenadi gave them a large lump of sugar, saying, "Venerables, please give this lump of sugar to the Buddha."

The monks took the lump of sugar, went to the Buddha, and said, "Venerable Sir, this lump of sugar is a gift from King Pasenadi."

"But, monks, where did you see the king?"

"From the river Aciravatī, while playing in the water."

The Buddha rebuked them ... "Foolish men, how can you play in water? This will affect people's confidence ..." ...
"And, monks, this training rule should be recited like this:

Final ruling

'If a monk plays in water, he commits an offense entailing confession.'"

Definitions

Plays in water:

if, aiming to have fun, he immerses himself or emerges on the surface or swims, in water that is more than ankle deep, he commits an offense entailing confession.

Permutations

If he is playing in water, and he perceives that he is, he commits an offense entailing confession. If he is playing in water, but he is unsure of it, he commits an offense entailing confession. If he is playing in water, but he does not perceive that he is, he commits an offense entailing confession.

If he is playing in water less than ankle deep, he commits an offense of wrong conduct.

If he is playing in a boat in water, he commits an offense of wrong conduct.

If he strikes the water with his hand, with his foot, with a stick, or with a stone, he commits an offense of wrong conduct.

If he plays with water in a vessel, or with conjee, milk, buttermilk, dye, urine, or mud in a vessel, he commits an offense of wrong conduct.

If he is not playing in water, but he perceives that he is, he commits an offense of wrong conduct. If he is not playing in water, but he is unsure of it, he commits an offense of wrong conduct. If he is not playing in water, and he does not perceive that he is, there is no offense.

Non-offenses

There is no offense: if he is not aiming to have fun; if, when there is something to be done, he enters the water and then immerses himself or emerges on the surface or swims; if, while crossing a body of water, he immerses himself or emerges on the surface or swims; if there is an emergency; if he is insane; if he is the first offender.

The training rule on playing, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on drinking alcohol

**54 Anādariyasikkhāpada:
54. The training rule on
disrespect**

Origin story

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, Venerable Channa was misbehaving. The monks would tell him, "Channa, don't do that; it's not allowable," and he just did it again out of disrespect.

The monks of few desires complained and criticized him, "How can Venerable Channa act disrespectfully?" ... "Is it true, Channa, that you do this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk is disrespectful, he commits an offense entailing confession.'"

Definitions

Disrespectful:

there are two kinds of disrespect: disrespect for the person and disrespect for the rule.

Disrespect for the person:

if, when corrected by one who is fully ordained about a rule that has been laid down, he thinks, "They've been ejected," "They've been reprov'd," or "They've been censured," and then, "I won't do what they say," and he acts disrespectfully, then he commits an offense entailing confession.

Disrespect for the rule:

if, when corrected by one who is fully ordained about a rule that has been laid down, he thinks, "What can be done so that this rule is lost?" "What can be done so that it perishes?" or "What can be done so that it disappears?" or he does not want to train in that rule, and he acts disrespectfully, then he commits an offense entailing confession.

Permutations

If the other person is fully ordained, and he perceives them as such, and he acts disrespectfully, he commits an offense entailing confession. If the other person is fully ordained, but he is unsure of it, and he acts disrespectfully, he commits an offense entailing confession. If the other person is fully ordained, but he does not perceive them as such, and he acts disrespectfully, he commits an offense entailing confession.

If, when corrected about something that has not been laid down, he thinks, “This isn’t conducive to self-effacement,” “This isn’t conducive to ascetic practices,” “This isn’t conducive to being inspiring,” “This isn’t conducive to a reduction in things,” or “This isn’t conducive to being energetic,” and he acts disrespectfully, he commits an offense of wrong conduct. If, when corrected by one who is not fully ordained, whether or not it has been laid down, he thinks, “This isn’t conducive to self-effacement,” “This isn’t conducive to ascetic practices,” “This isn’t conducive to being inspiring,” “This isn’t conducive to a reduction in things,” or “This isn’t conducive to being energetic,” and he acts disrespectfully, he commits an offense of wrong conduct.

If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he says, “This is how we were taught and tested by our teachers;” if he is insane; if he is the first offender.

The training rule on disrespect, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on drinking alcohol

55

Bhimsāpanasikkhāpada:

**55. The training rule on
scaring**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six were scaring the monks from the group of seventeen. They cried. Other monks asked them why, and they told them.

The monks of few desires complained and criticized them, "How can the monks from the group of six scare other monks?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk scares a monk, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

...The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A monk:

another monk.

Scares:

if one who is fully ordained, wishing to scare another who is fully ordained, arranges a sight, a sound, a smell, a taste, or a physical contact, then whether the other monk is scared or not, he commits an offense entailing confession. If he tells him about a wilderness inhabited by criminals, predatory animals, or demons, then whether the other monk is scared or not, he commits an offense entailing confession.

Permutations

If the other person is fully ordained, and he perceives him as such, and he scares him, he commits an offense entailing confession. If the other person is fully ordained, but he is unsure of it, and he scares him, he commits an offense entailing confession. If the other person is fully ordained, but he does not perceive him as such, and he scares him, he commits an offense entailing confession.

If, wishing to scare someone who is not fully ordained, he arranges a sight, a sound, a smell, a taste, or a physical contact, then whether the other person is scared or not, he commits an offense of wrong conduct. If he tells him about a wilderness inhabited by criminals, predatory animals, or demons, then whether the other person is scared or not, he commits an offense of wrong conduct.

If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he arranges a sight, a sound, a smell, a taste, or a physical contact, or he tells about a wilderness inhabited by criminals, predatory animals, or demons, but not because he wishes to scare anyone; if he is insane; if he is the first offender.

The training rule on scaring, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on drinking alcohol

56 Jotikasikkhāpada: 56. The training rule on fire

Origin story

First sub-story

At one time the Buddha was staying in the Bhagga country at Susumāragira in the Bhesakaḷā Grove, the deer park. At that time, during winter, the monks were warming themselves after setting fire to a hollow log. Heated by the fire, a black snake came out of the log and attacked the monks. The monks ran here and there.

The monks of few desires complained and criticized them, “How could those monks light a fire to warm themselves?” ... “Is it true, monks, that monks did this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How could those foolish men do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

First preliminary ruling

‘If a monk lights a fire to warm himself, or has one lit, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

At one time a number of monks were sick. The monks who were looking after them asked, “I hope you’re bearing up? I hope you’re getting better?”

“Previously we lit a fire to warm ourselves, and then we were comfortable. But now that the Buddha has prohibited this, we don’t warm ourselves because we’re afraid of wrongdoing. Because of that we’re not comfortable.”

They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“Monks, I allow a sick monk to light a fire to warm himself, or to have one lit.

And so, monks, this training rule should be recited like this:

Second preliminary ruling

‘If a monk who is not sick lights a fire to warm himself, or has one lit, he commits an offense entailing confession.’

In this way the Buddha laid down this training rule for the monks.

Third sub-story

Soon afterwards the monks did not light lamps, small fires, or saunas because they were afraid of wrongdoing. They told the Buddha ...

“Monks, I allow you to light a fire, or to have one lit, if there’s a suitable reason.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk who is not sick lights a fire to warm himself, or has one lit, except if there is a suitable reason, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

...The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Who is not sick:

who is comfortable without a fire.

Who is sick:

who is not comfortable without a fire.

To warm himself:

wanting to heat himself.

A fire:

flames are what is meant.

Lights:

if he lights it himself, he commits an offense entailing confession.

Has one lit:

if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other lights many fires, he commits one offense entailing confession.

Except if there is a suitable reason:

unless there is an suitable reason.

Permutations

If he is not sick, and he does not perceive himself as sick, and he lights a fire to warm himself, or has one lit, except if there is a suitable reason, he commits an offense entailing confession. If he is not sick, but he is unsure of it, and he lights a fire to warm himself, or has one lit, except if there is a suitable reason, he commits an offense entailing confession. If he is not sick, but he perceives himself as sick, and he lights a fire to warm himself, or has one lit, except if there is a suitable reason, he commits an offense entailing confession.

If he puts back a burning piece of wood that has fallen off, he commits an offense of wrong conduct. If he is sick, but he does not perceive himself as sick, he commits an offense of wrong conduct. If he is sick, but he is unsure of it, he commits an offense of wrong conduct. If he is sick, and he perceives himself as sick, there is no offense.

Non-offenses

There is no offense: if he is sick; if he warms himself over a fire lit by another; if he warms himself over flameless coals; if he lights a lamp, a small fire, or a sauna, when there is a suitable reason; if there is an emergency; if he is insane; if he is the first offender.

The training rule on fire, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on drinking alcohol

**57 Nahānasikkhāpada: 57.
The training rule on
bathing**

Origin story

First sub-story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary, the monks were bathing in the hot springs. Just then King Seniya Bimbisāra of Magadha went to the hot springs, intending to wash his hair. He waited respectfully for the monks to finish, but they kept on bathing until dark. Only then was King Bimbisāra able to wash his hair. And because the town gates had been shut, he had to spend the night outside the city. In the morning, with his make-up still on,

he went to the Buddha, bowed, and sat down. The Buddha said to him, “Great king, why have you come so early in the morning, with your make-up still on?” The King told him what had happened. The Buddha then instructed, inspired, and gladdened him with a teaching, after which the King got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that monks bathed without moderation, even after seeing the King?”

“It’s true, Sir.”

The Buddha rebuked them ... “How could those foolish men act in this way? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

First preliminary ruling

‘If a monk bathes at intervals of less than a half-month, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards, because they were afraid of wrongdoing, the monks did not bathe when it was hot or when they had a fever, and they went to sleep covered in sweat. As a consequence, their robes and beds were soiled. They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“Monks, if it’s hot or you have a fever, I allow you to bathe at intervals of less than a half-month.

And so, monks, this training rule should be recited like this:

Second preliminary ruling

‘If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: it is the two-and-a-half-month period of the hot season and the fever season, comprising the last one-and-a-half months of summer and the first month of the rainy season.’”

In this way the Buddha laid down this training rule for the monks.

Third sub-story

Soon afterwards some monks were sick. The monks who were looking after them asked, “I hope you’re bearing up? I

hope you're getting better?"

"Previously we bathed at intervals of less than a half-month, and then we were comfortable. But now that the Buddha has prohibited this, we don't bathe because we're afraid of wrongdoing. Because of that we're not comfortable."

They told the Buddha. ...

"Monks, I allow a sick monk to bathe at intervals of less than a half-month.

And so, monks, this training rule should be recited like this:

Third preliminary ruling

'If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the two-and-a-half-month period of the hot season and the fever season, comprising the last one-and-a-half months of summer and the first month of the rainy season; he is sick.'

In this way the Buddha laid down this training rule for the monks.

Fourth sub-story

Soon afterwards the monks were doing building work, but because they were afraid of wrongdoing they did not bathe. As a consequence, they went to sleep covered in sweat, and their robes and beds were soiled. They told the Buddha. ...

"Monks, I allow you to bathe at intervals of less than a half-month when you're working.

And so, monks, this training rule should be recited like this:

Fourth preliminary ruling

‘If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the two-and-a-half-month period of the hot season and the fever season, comprising the last one-and-a-half months of summer and the first month of the rainy season; he is sick; he is working.’”

In this way the Buddha laid down this training rule for the monks.

Fifth sub-story

Soon afterwards the monks were traveling, but because they were afraid of wrongdoing they did not bathe. As a consequence, they went to sleep covered in sweat, and their robes and beds were soiled. They told the Buddha. ...

“Monks, I allow you to bathe at intervals of less than a half-month when you’re traveling.

And so, monks, this training rule should be recited like this:

Fifth preliminary ruling

‘If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the two-and-a-half-month period of the hot season and the fever season, comprising the last one-and-a-half months of summer and the first month of the rainy season; he is sick; he is working; he is traveling.’”

In this way the Buddha laid down this training rule for the monks.

Sixth sub-story

Soon afterwards a number of monks were making robes out in the open, when they were hit by dusty winds and fine rain. But because they were afraid of wrongdoing, they did not bathe afterwards, and they went to sleep while still moist. As a consequence, their robes and beds were soiled. They told the Buddha. ...

“Monks, if there is wind and rain, I allow you to bathe at intervals of less than a half-month.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the two-and-a-half-month period of the hot season and the fever season, comprising the last one-and-a-half months of summer and the first month of the rainy season; he is sick; he is working; he is traveling; there is wind and rain.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

At intervals of less than a half-month:

after less than a half-month.

Bathes:

if he bathes with bath powder or soap, then for every effort there is an act of wrong conduct. When the bath is finished, he commits an offense entailing confession.

Except on an appropriate occasion:

unless it is an appropriate occasion.

The hot season:

the last month-and-a-half of summer.

The fever season:

the first month of the rainy season. During the two-and-a-half-month period of the hot season and the fever season, he may bathe.

He is sick:

he is not comfortable without bathing. If he is sick, he may bathe.

He is working:

even if he just sweeps the yard of a building. If he is working, he may bathe.

He is traveling:

if he intends to travel six kilometers, he may bathe; while traveling, he may bathe; after he has traveled, he may bathe.

There is wind and rain:

monks are hit by dusty winds, and two or three drops of rain fall on their bodies. If there is wind and rain, they may bathe.

Permutations

If it is an interval of less than a half-month, and he perceives it as less, and he bathes, except on an appropriate occasion, he commits an offense entailing confession. If it is an interval of less than a half-month, but he is unsure of it, and he bathes, except on an appropriate occasion, he commits an offense entailing confession. If it is an interval of less than a half-month, but he perceives it as more, and he bathes, except on an appropriate occasion, he commits an offense entailing confession.

If it is an interval of more than a half-month, but he perceives it as less, he commits an offense of wrong conduct. If it is an interval of more than a half-month, but he is unsure of it, he commits an offense of wrong conduct. If it is an interval of more than a half-month, and he perceives it as more, there is no offense.

Non-offenses

There is no offense: if it is an appropriate occasion; if he bathes at intervals of a half-month; if he bathes at intervals of more than a half-month; if he bathes while crossing a body of water; if he is not in the central Ganges plain; if there is an emergency; if he is insane; if he is the first offender.

The training rule on bathing, the seventh is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on drinking alcohol

58

**Dubbaṇṇakaraṇasikkhāpa
da: 58. The training rule
on making stains**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a number of monks and wanderers were robbed while traveling from Sāketa to Sāvattthī. The King's men set out from Sāvattthī and caught the thieves and their loot. They then sent a message to the monks: "Venerables, please come and pick out your own robes." But the monks did not recognize them. The people complained and criticized them, "How can they not recognize their own robes?"

The monks heard the complaints of those people, and they told the Buddha. He had the Sangha gathered, gave a teaching on what is right and proper, and then addressed the monks: "Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of well-behaved monks, for the restraint of corruptions relating to the present life, for the restraint of corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. And, monks, this training rule should be recited like this:

Final ruling

'When a monk gets a new robe, he should apply one of three kinds of stains: blue-green, mud-color, or dark brown. If a monk uses a new robe without applying any of the three kinds of stains, he commits an offense entailing confession.'

Definitions

New:

a mark has not been made is what is meant.

A robe:

one of the six kinds of robes.

He should apply one of three kinds of stains:

even if he just applies what fits on the tip of a blade of grass.

Blue-green:

there are two kinds of blue-green: the color of copper-sulphate and the color of leaves.

Mud-color:

watery is what is meant.

Dark brown:

whatever is dark brownish.

If a monk ... without applying any of the three kinds of stains:

if he uses a new robe without first applying one of the three kinds of stains, even just the amount on the tip of a blade of grass, he commits an offense entailing confession.

Permutations

If it has not been applied, and he perceives that it has not, and he uses the robe, he commits an offense entailing confession. If it has not been applied, but he is unsure of it, and he uses the robe, he commits an offense entailing confession. If it has not been applied, but he perceives that it has, and he uses the robe, he commits an offense entailing confession.

If it has been applied, but he perceives that it has not, he commits an offense of wrong conduct. If it has been applied, but he is unsure of it, he commits an offense of wrong conduct. If it has been applied, and he perceives that it has, there is no offense.

Non-offenses

There is no offense: if he applies the stain and then uses it; if the mark has disappeared; if the area where the mark was applied is worn; if what had been marked is sewn together with what has not been marked; if it is a patch; if it is a lengthwise border; if it is a crosswise border; if he is insane; if he is the first offender.

The training rule on making stains, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on drinking alcohol

**59 Vikappanasikkhāpada:
59. The training rule on
assigning ownership to
another**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Upananda the Sakyan had assigned the ownership of a robe to a monk who was his brother's student. He then used that robe without that monk having relinquished it. That monk told the monks, "Venerable Upananada is using a robe that he has assigned to me, even though I haven't relinquished it."

The monks of few desires complained and criticized Upananda, "How could Venerable Upananda use a robe he has assigned to a monk, without that monk first relinquishing it?" ... "Is it true, Upananda, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

‘If a monk himself assigns the ownership of a robe to a monk, to a nun, to a trainee nun, to a novice monk, or to a novice nun, and he then uses it without the other first relinquishing it, he commits an offense entailing confession.’”

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

To a monk:

to another monk.

A nun:

she has been given the full ordination by both Sanghas.

A trainee nun:

one training for two years in the six rules.

A novice monk:

a male training in the ten training rules.

A novice nun:

a female training in the ten training rules.

Himself:

having himself done the assignment.

A robe:

one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

Assigns the ownership of:

there are two kinds of assignment: assignment in the presence of and assignment in the absence of.

Assignment in the presence of:

one should say, "I assign this robe-cloth to you," or "I assign this robe-cloth to so-and-so."

Assignment in the absence of:

one should say, "I give this robe-cloth to you for the purpose of assigning it." The other should ask, "Who is

your friend or companion?" One should reply, "So-and-so and so-and-so." The other should say, "I give it to them. Please use their property, give it away, or do as you like with it."

Without it first being relinquished:

if it is not given to him or he uses it without taking it on trust, he commits an offense entailing confession.

Permutations

If it has not been relinquished, and he perceives that it has not, and he uses it, he commits an offense entailing confession. If it has not been relinquished, but he is unsure of it, and he uses it, he commits an offense entailing confession. If it has not been relinquished, but he perceives that it has, and he uses it, he commits an offense entailing confession.

If he determines it or gives it away, he commits an offense of wrong conduct. If it has been relinquished, but he perceives that it has not, he commits an offense of wrong conduct. If it has been relinquished, but he is unsure of it, he commits an offense of wrong conduct. If it has been relinquished, and he perceives that it has, there is no offense.

Non-offenses

There is no offense: if the other person gives it; or if he uses it after taking the other person's property on trust; if he is insane; if he is the first offender.

The training rule on assigning ownership to another, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on drinking alcohol

60

**Cīvaraapanidhānasikkhāpa
da: 60. The training rule
on hiding robes**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. On one occasion when the monks from the group of seventeen had not put away their requisites, the monks from the group of six hid their bowls and robes. The monks from the group of seventeen said to them, "Give us our bowls and robes." The monks from the group of six laughed, but the monks from the group of seventeen cried.

The monks asked them, "Why are you crying?"

"Because the monks from the group of six have hidden our bowls and robes."

The monks of few desires complained and criticized them, "How could the monks from the group of six hide the bowls and robes of other monks?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk hides a monk's bowl, robe, sitting mat, needle case, or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A monk's:

another monk's.

Bowl:

There are two kinds of bowls: iron bowls and ceramic bowls.

Robe:

one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

sitting mat:

one with a border is what is meant.

Needle case:

with or without needles.

Belt:

there are two kinds of belts: those made from strips of cloth and those made from pigs' intestines.

Hides:

if he hides it himself, he commits an offense entailing confession.

Has hidden:

if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other hides many things, he commits one offense entailing confession.

Even just for a laugh:

aiming to have fun.

Permutations

If the other monk is fully ordained, and he perceives him as such, and he hides his bowl or robe or sitting mat or needle case or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession. If the other monk is fully ordained, but he is unsure of it, and he hides his bowl or robe or sitting mat or needle case or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession. If the other monk is fully ordained, but he does not perceive him as such, and he hides his bowl or robe or sitting mat or needle case or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession.

If he hides another requisite, or he has it hidden, even just for a laugh, he commits an offense of wrong conduct. If he hides the bowl or robe or other requisite of someone who is not fully ordained, or he has it hidden, even just for a laugh, he commits an offense of wrong conduct.

If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he is not aiming to have fun; if he puts away what has been improperly put away; if he puts something away with the thought, “After giving a teaching, I’ll give it back;” if he is insane; if he is the first offender.

The training rule on hiding robes, the tenth, is finished.

The sixth sub-chapter on drinking alcohol is finished.

This is the summary:

“Alcohol, finger, and laughter, And disrespect, scaring; Fire, bathing, stain, Himself, and with hiding.”

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on containing living beings

61 Sañciccāsikkhāpāda: 61. The training rule on intentionally

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was skilled in archery. And because he disliked crows, he shot them. He cut off their heads and then set them out in a row impaled on stakes. The monks asked him, "Who killed these crows?"

"I did. I don't like crows."

The monks of few desires complained and criticized him, "How can Venerable Udāyī intentionally kill living beings?" ... "Is it true, Udāyī, that you do this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk intentionally kills a living being, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Intentionally:

knowing, perceiving, having intended, having decided, he transgresses.

A living being:

an animal is what is meant.

Kills:

if he cuts off and makes an end of the life faculty, if he destroys its continuity, he commits an offense entailing confession.

Permutations

If it is a living being, and he perceives it as such, and he kills it, he commits an offense entailing confession. If it is a living being, but he is unsure of it, and he kills it, he commits an offense of wrong conduct. If it is a living being, but he does not perceive it as such, and he kills it, there is no offense.

If it is not a living being, but he perceives it as such, he commits an offense of wrong conduct. If it is not a living being, but he is unsure of it, he commits an offense of wrong conduct. If it is not a living being, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is not aiming at death; if he is insane; if he is the first offender.

The training rule on intentionally, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on containing living beings

**62 Sappāṇakasikkhāpada:
62. The training rule on
containing living beings**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six were using water that they knew contained living beings.

The monks of few desires complained and criticized them, "How can the monks from the group of six use water that they know contains living beings?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk uses water that he knows contains living beings, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

He knows:

he knows by himself or others have told him. If he uses it, knowing that it contains living beings and knowing that they will die if the water is used, he commits an offense entailing confession.

Permutations

If it contains living beings, and he perceives it as such, and he uses it, he commits an offense entailing confession. If it contains living beings, but he is unsure of it, and he uses it, he commits an offense of wrong conduct. If it contains living beings, but he does not perceive it as such, and he uses it, there is no offense.

If it does not contain living beings, but he perceives it as such, he commits an offense of wrong conduct. If it does not contain living beings, but he is unsure of it, he commits an offense of wrong conduct. If it does not contain living beings, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if he does not know that it contains living beings; if he knows that it does not contain living beings; if he uses it knowing that they will not die; if he is insane; if he is the first offender.

The training rule on containing living beings, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on containing living beings

**63 Ukkoṭanasikkhāpada:
63. The training rule on
reopening**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were reopening a legal issue that they knew had been legitimately settled, saying, "The legal procedure hasn't been done;" "It's been done badly;" "It should be done again;" "It's not been settled;" "It's been badly settled;" "It should be settled again."

The monks of few desires complained and criticized them, "How can the monks from the group of six reopen a legal issue that they know has been legitimately settled?" ... "Is it true, monks, that you're doing this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk reopens a legal issue that he knows has been legitimately settled, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

He knows:

he knows by himself or others have told him or the Sangha has told him.

Legitimately:

done according to the Teaching, according to the Monastic Law, according to the Teacher's instruction—this is called "legitimately".

A legal issue:

there are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

Reopens:

if he reopens it, saying, "The legal procedure hasn't been done;" "It's been done badly;" "It should be done again;" "It's not been settled;" "It's been badly settled;" "It should be settled again," he commits an offense entailing confession.

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he reopens it, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he reopens it, he commits an offense of wrong conduct. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he reopens it, there is no offense.

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, there is no offense.

Non-offenses

There is no offense: if he reopens it because he knows that the legal procedure was illegitimate, done by an incomplete assembly, or done against one who did not deserve it; if he is insane; if he is the first offender.

The training rule on reopening, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on containing living beings

**64 Duṭṭhullasikkhāpada:
64. The training rule on
what is grave**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan had committed an offense of intentional emission of semen. He told his brother's student about this, adding, "Don't tell anyone."

Soon afterwards another monk also committed an offense of intentional emission of semen. He asked the Sangha for probation, which he got. While he was on probation, he saw Upananda's brother's student and said to him, "I've committed an offense of intentional emission of semen. I asked the Sangha for probation, which I got. I'm now undergoing probation. Please remember me as such."

"Do others who have committed this offense need to do the same?"

"Yes."

"Venerable Upananda committed this offense and told me not to tell anyone."

"So did you conceal it?"

"Yes."

That monk then told other monks. The monks of few desires complained and criticized him, "How could a monk knowingly conceal a monk's grave offense?" ... "Is it true, monk, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... “Foolish man, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk knowingly conceals a monk's grave offense, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A monk's:

another monk's.

Knowingly:

he knows by himself or others have told him or the offender has told him.

Grave offense:

the four offenses entailing expulsion and the thirteen offenses entailing suspension.

Conceals:

thinking, "If they find out about this, they'll accuse him, remind him, scold him, censure him, humiliate him; I won't tell," then by the mere fact of giving up his duty, he commits an offense entailing confession.

Permutations

If it is a grave offense, and he perceives it as such, and he conceals it, he commits an offense entailing confession. If it is a grave offense, but he is unsure of it, and he conceals it, he commits an offense of wrong conduct. If it is a grave offense, but he perceives it as minor, and he conceals it, he commits an offense of wrong conduct.

If he conceals a minor offense, he commits an offense of wrong conduct. If he conceals the grave or minor misconduct of one who is not fully ordained, he commits an offense of wrong conduct.

If it is a minor offense, but he perceives it as grave, he commits an offense of wrong conduct.

If it is a minor offense, but he is unsure of it, he commits an offense of wrong conduct. If it is a minor offense, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he does not tell because he thinks there will be quarrels or disputes in the Sangha; if he does not tell because he thinks there will be a fracture or schism in the Sangha; if he does not tell because he thinks the person he is telling about is cruel and harsh and that he might become a threat to life or to the monastic life; if he does not tell because he does not see any suitable monks; if he does not tell, but not because he wants to conceal; if he does not tell because he thinks the other person will be known through his own actions; if he is insane; if he is the first offender.

The training rule on what is grave, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on containing living beings

65 65.

**Ūnavīsativassasikkhāpada
: 65. The training rule on
less than twenty years old**

Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time in Rājagaha there was a group of seventeen boys who were friends, with Upāli as their leader.

Upāli's parents considered, "How can we make sure that Upāli is able to live happily without exhausting himself after we've passed away? He could become a clerk, but then his fingers will hurt. Or he could become an accountant, but then his chest will hurt. Or he could become a banker, but then his eyes will hurt. But these Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. If Upāli goes forth with them, he'll be able to live happily without exhausting himself after we've passed away."

Upāli overheard this conversation between his parents. He then went to the other boys and said, "Come, let's go forth with the Sakyan monastics."

"If you go forth, so will we."

The boys went each to his own parents and said, "Please allow me to go forth into homelessness." Since the parents knew that the boys all had the same desire and good intention, they gave their approval. The boys then went to the monks and asked for the going forth. And the monks gave them the going forth and the full ordination.

Soon afterwards they got up early in the morning and cried, "Give us rice porridge, give us a meal, give us fresh food."

The monks said, “Wait until it gets light. If any of that becomes available then, you can have it. If not, you’ll eat after walking for alms.”

But they carried on as before. And they defecated and urinated on the furniture.

After rising early in the morning, the Buddha heard the sound of those boys. He asked Venerable Ānanda, who told him what was happening. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that the monks give the full ordination to people they know are less than twenty years old?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men do this? A person who is less than twenty years old is unable to endure cold and heat; hunger and thirst; horseflies, mosquitoes, wind, and the burning sun; creeping animals and insects; and rude and unwelcome speech. And they are unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life. But a person who’s twenty is able to endure these things. This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk gives the full ordination to a person he knows is less than twenty years old, he commits an offense entailing confession. Moreover, that person has not received the full ordination and those monks are blameworthy.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

He knows:

he knows by himself or others have told him or the candidate has told him.

Less than twenty years old:

who has not reached twenty years.

If, intending to give the full ordination, he searches for a group, a teacher, a bowl, or a robe, or he establishes a monastery zone, he commits an offense of wrong conduct. After the motion, he commits an offense of wrong conduct. After each of the first two announcements, he commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, while the group and the teacher commit an offense of wrong conduct.

Permutations

If the other person is less than twenty years old, and he perceives them as less, and he gives them the full ordination, he commits an offense entailing confession. If the other person is less than twenty years old, but he is unsure of it, and he gives them the full ordination, he commits an offense of wrong conduct. If the other person is less than twenty years old, but he perceives them as more, and he gives them the full ordination, there is no offense.

If the other person is more than twenty years old, but he perceives them as less, he commits an offense of wrong conduct. If the other person is more than twenty years old, but he is unsure of it, he commits an offense of wrong conduct. If the other person is more than twenty years old, and he perceives them as more, there is no offense.

Non-offenses

There is no offense: if he gives the full ordination to someone less than twenty years old, but he perceives them as more than twenty; if he gives the full ordination to someone more than twenty years old, and he perceives them as more than twenty; if he is insane; if he is the first offender.

The training rule on less than twenty years old, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on containing living beings

66

**Theyyasatthasikkhāpada:
66. The training rule on a
group of traveling thieves**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain group of travelers was about to go south from Rājagaha. A monk said to those people, "Let me travel with you."

"But we're smuggling goods."

"That's your business."

The customs officers heard about that group of travelers. They then blocked the road, caught the group, confiscated the goods, and asked that monk, "Venerable, why are you knowingly traveling with a group of thieves?" And they detained him.

After being released, that monk went to Sāvattthī, where he told the monks what had happened. The monks of few desires complained and criticized him, "How could a monk knowingly travel by appointment with a group of thieves?" ... "Is it true, monk, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk knowingly travels by appointment with a group of thieves, even just to the next village, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Knowingly:

he knows by himself or others have told him or the group of travelers has told him.

A group of thieves:

thieves who have done their deed or thieves who have not. They are stealing from the king or smuggling.

With:

together.

By appointment:

if he makes an appointment like this: the monk says, "Let's go," and they reply, "Yes, let's go, Venerable;" or they say, "Let's go, Venerable," and the monk replies, "Yes, let's go;" or the monk says, "Let's go today," "Let's go tomorrow," or "Let's go the day after tomorrow," then he commits an offense of wrong conduct.

Even just to the next village:

when the villages are a chicken's flight apart, then for every next village he commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers he commits an offense entailing confession.

Permutations

If it is a group of traveling thieves, and he perceives it as such, and he travels by appointment with them, even just to the next village, he commits an offense entailing confession. If it is a group of traveling thieves, but he is unsure of it, and he travels by appointment with them, even just to the next village, he commits an offense of wrong conduct. If it is a group of traveling thieves, but he does not perceive it as such, and he travels by appointment with them, even just to the next village, there is no offense.

If the monk makes an appointment, but the group does not express its agreement, he commits an offense of wrong conduct. If it is not a group of traveling thieves, but he perceives it as such, he commits an offense of wrong conduct. If it is not a group of traveling thieves, but he is unsure of it, he commits an offense of wrong conduct. If it is not a group of traveling thieves, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if he goes, but not by appointment; if the group has made an appointment, but he has not expressed his agreement; if he goes, but not according to the appointment; if there is an emergency; if he is insane; if he is the first offender.

The training rule on a group of traveling thieves, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on containing living beings

67

Samvidhānasikkhāpada:

67. The training rule on

appointments

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a monk who was traveling through the Kosalan country on his way to Sāvattthī walked through the gateway of a certain village. A woman who had had an argument with her husband walked through the same gateway. When she saw that monk, she asked him, "Venerable, where are you going?"

"I'm going to Sāvattthī."

"May I go with you?"

"Sure."

Soon afterwards that woman's husband also left that village. He asked around, "Have you seen such-and-such a woman?"

"She's walking along with a monastic."

He then followed after them, caught that monk, and gave him a beating. The monk sat down fuming at the foot of a tree. And the woman said to her husband, "This monk didn't make me go; I was the one who went with him. He's innocent. Go and ask his forgiveness." And he did so.

That monk then went to Sāvattthī, where he told the monks what had happened. The monks of few desires complained and criticized him, "How could a monk travel by appointment with a woman?" ... "Is it true, monk, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... “Foolish man, how could do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk travels by appointment with a woman, even just to the next village, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A woman:

a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning bad speech and good speech, what is indecent and what is decent.

With:

together.

By appointment:

if he makes an appointment like this: he says, "Let's go," and she replies, "Yes, let's go, Venerable;" or she says, "Let's go, Venerable," and he replies, "Yes, let's go;" or he says, "Let's go today," "Let's go tomorrow," or "Let's go the day after tomorrow," then he commits an offense of wrong conduct.

Even just to the next village:

when the villages are a chicken's flight apart, then for every next village he commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers he commits an offense entailing confession.

Permutations

If it is a woman, and he perceives her as such, and he travels by appointment with her, even just to the next village, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he travels by appointment with her, even just to the next village, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he travels by appointment with her, even just to the next village, he commits an offense entailing confession.

If the monk makes an appointment, but the woman does not express her agreement, he commits an offense of wrong conduct. If he travels by appointment with a female spirit, with a female ghost, with a *paṇḍaka*, with a female animal in the form of a woman, even just to the next village, he commits an offense of wrong conduct.

If it is not a woman, but he perceives them as such, he commits an offense of wrong conduct. If it is not a woman, but he is unsure of it, he commits an offense of wrong conduct. If it is not a woman, and he does not perceive them as such, there is no offense.

Non-offenses

There is no offense: if he goes, but not by appointment; if the woman has made an appointment, but he has not expressed his agreement; if he goes, but not according to the appointment; if there is an emergency; if he is insane; if he is the first offender.

The training rule on appointments, the seventh, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on containing living beings

**68 Ariṭṭhasikkhāpada: 68.
The training rule on
Ariṭṭha**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monk Ariṭṭha, the ex-vulture-killer, had the following bad and erroneous view: "As I understand the Teaching of the Buddha, the things he calls obstructive are unable to obstruct one who indulges in them."

A number of monks heard that Ariṭṭha had that view. They went to him and asked, "Is it true, Ariṭṭha, that you have such a view?"

"Yes, indeed. As I understand the Buddha's Teaching, the things he calls obstructive are unable to obstruct one who indulges in them."

"No, Ariṭṭha, don't misrepresent the Buddha, for it's not good to misrepresent him. The Buddha would never say such a thing. The Buddha has given many discourses about the obstructive things being obstructive and how they obstruct one who indulges in them. The Buddha has said that there is little enjoyment in worldly pleasures, but much suffering and much trouble, and that the danger in them is greater. The Buddha has said that worldly pleasures are similar to a skeleton ... similar to a piece of meat ... similar to a grass torch ... similar to a pit of coals ... similar to a dream ... similar to borrowed goods ... similar to fruits on a tree ... similar to a knife and chopping block ... similar to swords and stakes ... similar to a snake's head; they are much suffering and much trouble, and the danger in them is greater."

But even though the monks corrected Ariṭṭha like this, he stubbornly held on to that bad and erroneous view, and

continued to insist on it. Since they were unable to make him give up that view, they went to the Buddha and told him what had happened. Soon afterwards the Buddha had the Sangha gathered and questioned Ariṭṭha: “Is it true, Ariṭṭha, that you have such a view?”

“Yes indeed, Sir.”

“Foolish man, who do you think I have taught like this? Haven’t I given many discourses about the obstructive things being obstructive and how they obstruct one who indulges in them? I have said that there is little enjoyment in worldly pleasures, but much suffering and much trouble, and that the danger in them is greater. I have said that worldly pleasures are similar to a skeleton ... similar to a piece of meat ... similar to a grass torch ... similar to a pit of coals ... similar to a dream ... similar to borrowed goods ... similar to fruits on a tree ... similar to a knife and chopping block ... similar to swords and stakes ... similar to a snake’s head; they are much suffering and much trouble, and the danger in them is greater. And yet, foolish man, by misunderstanding you have misrepresented me, hurt yourself, and made much demerit. This will be for your long-lasting harm and suffering.

This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk says, "As I understand the Buddha's Teaching, the things he calls obstructive are unable to obstruct one who indulges in them," then the monks should correct him like this: "No, Venerable, don't misrepresent the Buddha, for it's not good to misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstructive things to be obstructive and how they obstruct one who indulges in them." If that monk continues as before, the monks should press him up to three times to make him give up that view. If he then gives it up, all is well. If he does not, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Says:

“As I understand the Buddha’s Teaching, the things he calls obstructive are unable to obstruct one who indulges in them.”

Him:

the monk who speaks in that way.

The monks:

other monks, those who see it or hear about it, They should correct him, “No, Venerable, don’t misrepresent the Buddha, for it’s not good to misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstructive things to be obstructive and how they obstruct one who indulges in them.” And they should correct him a second and a third time. If he gives up that view, all is well. If he does not, he commits an offense of wrong conduct. If those who heard about it do not say anything, they commit an offense of wrong conduct.

That monk, even if he has to be pulled into the Sangha, should be corrected like this: “No, Venerable, don’t misrepresent the Buddha, for it’s not good to

misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstructive things to be obstructive and how they obstruct one who indulges in them.” And they should correct him a second and a third time. If he gives up that view, all is well. If he does not, he commits an offense of wrong conduct. He should then be pressed. “And, monks, he should be pressed like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. Monk so-and-so has the following a bad and erroneous view: “As I understand the Buddha’s Teaching, the things he calls obstructive are unable to obstruct one who indulges in them.” He is not giving up that view. If it seems appropriate to the Sangha, the Sangha should press him to make him give it up. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monk so-and-so has the following bad and erroneous view: “As I understand the Buddha’s Teaching, the things he calls obstructive are unable to obstruct one who indulges in them.” He is not giving up that view. The Sangha presses him to make him give it up. Any monk who approves of pressing him to make him give it up should remain silent. Any monk who doesn’t approve should speak up.

A second time ... A third time I speak on this matter: Please, Venerables, I ask the Sangha to listen. Monk so-and-so has the following bad and erroneous view: “As I understand the Buddha’s Teaching, the things he calls obstructive are unable to obstruct one who indulges in them.” He is not giving up that view. The Sangha presses him to make him give it up. Any monk who

approves of pressing him to make him give it up should remain silent. Any monk who doesn't approve should speak up.

The Sangha has pressed this monk to give up that view. The Sangha approves and is therefore silent. I will remember it thus.'"

After the motion, he commits an offense of wrong conduct. After each of the first two announcements, he commits an offense of wrong conduct. When the last announcement is finished, he commits an offense entailing confession.

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he does not give up his view, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he does not give up his view, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he does not give up his view, he commits an offense entailing confession.

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he has not been pressed; if he gives it up; if he is insane; if he is the first offender.

The training rule on Ariṭṭha, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on containing living beings

69

**Ukkhittasambhogasikkhāp
ada: 69. The training rule
on living with one who has
been ejected**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six lived with the monk Ariṭṭha, and they did formal meetings and shared a sleeping place with him. Yet they knew that he was saying such things, that he had not made amends according to the rule, and that he had not given up that view.

The monks of few desires complained and criticized them, "How can the monks from the group of six live, do formal meetings, and share a sleeping place with the monk Ariṭṭha, even though they know that he's saying such things, that he hasn't made amends according to the rule, and that he hasn't given up that view?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

‘If a monk lives, does formal meetings, or shares a sleeping place with a monk who he knows is saying such things, who has not made amends according to the rule, and who has not given up that view, he commits an offense entailing confession.’”

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

He knows:

he knows by himself or others have told him or the offender has told him.

Who is saying such things:

one who says this: “As I understand the Buddha’s Teaching, the things he calls obstructive are unable to obstruct one who indulges in them.”

Who has not made amends according to the rule:

who has been ejected and not reinstated.

With a monk who has not given up that view:

with a monk who has not given up this view.

Lives with:

there are two types of living together: material living together and spiritual living together.

Material living together:

if he gives or receives material things, he commits an offense entailing confession.

Spiritual living together:

he recites or has the other recite. If he recites or has the other recite by the line, then for every line he commits an offense entailing confession. If he recites or has the other recite by the syllable, then for every syllable he commits an offense entailing confession.

Does formal meetings with:

if he does the observance-day ceremony, the invitation ceremony, or a legal procedure with one who has been ejected, he commits an offense entailing confession.

Shares a sleeping place with:

under the same ceiling: if the monk lies down when the one who has been ejected is already lying down, he commits an offense entailing confession; if the monk is already lying down when the one who has been ejected lies down, he commits an offense entailing confession; if they both lie down together, he commits an offense entailing confession; every time they get up and then lie down again, he commits an offense entailing confession.

Permutations

If the other monk has been ejected, and he perceives him as such, and he lives or does formal meetings or shares a sleeping place with him, he commits an offense entailing confession. If the other monk has been ejected, but he is unsure of it, and he lives or does formal meetings or shares a sleeping place with him, he commits an offense of wrong conduct. If the other monk has been ejected, but he does not perceive him as such, and he lives or does formal meetings or shares a sleeping place with him, there is no offense.

If the other monk has not been ejected, but he perceives him as such, he commits an offense of wrong conduct. If the other monk has not been ejected, but he is unsure of it, he commits an offense of wrong conduct. If the other monk has not been ejected, and he does not perceive him as such, there is no offense.

Non-offenses

There is no offense: if he knows that he has not been ejected; if he knows that he has been reinstated after being ejected; if he knows that he has given up that view; if he is insane; if he is the first offender.

The training rule on living with one who has been ejected, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on containing living beings

70 Kaṇṭakasikkhāpada: 70. The training rule on Kaṇṭaka

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the novice monastic Kaṇṭhaka had the following bad and erroneous view: "As I understand the teachings of the Buddha, the things he calls obstructive are unable to obstruct one who indulges in them."

A number of monks heard that the novice monastic Kaṇṭhaka had that view. They went to see him and asked, "Is it true, Kaṇṭhaka, that you have such a view?"

"Yes, indeed. As I understand the Buddha's Teaching, the things he calls obstructive are unable to obstruct one who indulges in them."

"No, Kaṇṭhaka, don't misrepresent the Buddha, for it's not good to misrepresent him. The Buddha would never say such a thing. The Buddha has given many discourses about the obstructive things being obstructive and how they obstruct one who indulges in them. The Buddha has said that there's little enjoyment in worldly pleasures, but much suffering and much trouble, and that the danger in them is greater. ... " But even though the monks corrected Kaṇṭhaka like this, he stubbornly held on to that bad and erroneous view, and he continued to insist on it.

Since those monks were unable to make him give up that view, they went to the Buddha and told him what had happened. Soon afterwards the Buddha had the Sangha gathered and questioned the Kaṇṭhaka: "Is it true, Kaṇṭhaka, that you have such a view?"

"Yes indeed, Venerable Sir."

“Foolish man, who do you think I have taught like this? Haven’t I given many discourses about the obstructive things being obstructive and how they obstruct one who indulges in them? I have said that there is little enjoyment in worldly pleasures, but much suffering and much trouble, and that the danger in them is greater. I have said that worldly pleasures are similar to a skeleton ... similar to a snake’s head; they are much suffering and much trouble, and the danger in them is greater. And yet, foolish man, by misunderstanding you have misrepresented me, hurt yourself, and made much demerit. This will be for your long-lasting harm and suffering.

This will affect people’s confidence ...” ... and cause some to lose it.”

Having rebuked him ... the Buddha gave a teaching and addressed the monks: “Well then, monks, the Sangha should expel the novice monastic Kaṇṭaka. And this is how he should be expelled: ‘From today, Kaṇṭaka, you may not refer to the Buddha as your teacher. And you can no longer share a sleeping place with the monks for two or three nights, as can other novices. Go! Away with you!’” The Sangha then expelled Kaṇṭaka.

Soon afterwards the monks from the group of six supported Kaṇṭaka, and they were attended on by him, lived with him, and shared a sleeping place with him. Yet they knew that he had been expelled. The monks of few desires complained and criticized those monks, “How can the monks from the group of six support Kaṇṭaka, and be attended on by him, live with him, and share a sleeping place with him, even though they know that he has been expelled?” ... “Is it true, monks, that you do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how can you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'Also if a novice monastic says, "As I understand the Buddha's Teaching, the things he calls obstructive are unable to obstruct one who indulges in them," then the monks should correct him like this: "No, don't misrepresent the Buddha, for it's not good to misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstructive things to be obstructive and how they obstruct one who indulges in them." If that novice monastic continues as before, he should be told: "From today on you may not refer to the Buddha as your teacher. And you can no longer share a sleeping place with the monks for two or three nights, as can other novice monastics. Go! Away with you!" If a monk supports that novice monastic, or he is attended on by him, lives with him, or shares a sleeping place with him, even though he knows that he has been expelled in this way, he commits an offense entailing confession.'"

Definitions

A novice monastic:

a novice monk is what is meant.

Says:

“As I understand the Buddha’s Teaching, the things he calls obstructive are unable to obstruct one who indulges in them.”

Him:

the novice monastic who speaks in that way.

The monks:

other monks, those who see it or hear about it. They should correct him, “No, don’t misrepresent the Buddha, for it’s not good to misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstructive things to be obstructive and how they obstruct one who indulges in them.”

And they should correct him a second time ... And they should correct him a third time ...

If he gives up that view, all is well. If he does not, he should be told: “From today on you may not refer to the Buddha as your teacher. And you can no longer share a sleeping place with the monks for two or three nights, as can other novice monastics. Go! Away with you!”

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is

irreversible and fit to stand—this sort of monk is meant in this case.

He knows:

he knows by himself or others have told him or the offending novice monastic has told him.

Expelled in this way:

expelled like this.

Novice monastic:

novice monk is what is meant.

Supports:

if he supports him, saying, “I’ll give him a bowl,” “I’ll give him a robe,” “I’ll recite to him,” or “I’ll test him,” he commits an offense entailing confession.

Is attended on by:

if he accepts bath powder, soap, a tooth cleaner, or water for rinsing the mouth from him, he commits an offense entailing confession.

Lives with:

there are two types of living together: material living together and spiritual living together.

Material living together:

if he gives or receives material things, he commits an offense entailing confession.

Spiritual living together:

he recites or has the other recite. If he recites or has the other recite by the line, then for every line he commits an offense entailing confession. If he recites or has the other recite by the syllable, then for every syllable he commits an offense entailing confession.

Shares a sleeping place with:

under the same ceiling: if the monk lies down when the expelled novice monastic is already lying down, he commits an offense entailing confession; if the monk is already lying down when the expelled novice monastic lies down, he commits an offense entailing confession; if they both lie down together, he commits an offense

entailing confession; every time they get up and then lie down again, he commits an offense entailing confession.

Permutations

If the novice monastic has been expelled, and he perceives him as such, and he supports him or is attended on by him or lives with him or shares a sleeping place with him, he commits an offense entailing confession. If the novice monastic has been expelled, but he is unsure of it, and he supports him or is attended on by him or lives with him or shares a sleeping place with him, he commits an offense of wrong conduct. If the novice monastic has been expelled, but he does not perceive him as such, and he supports him or is attended on by him or lives with him or shares a sleeping place with him, there is no offense.

If the novice monastic has not been expelled, but he perceives him such, he commits an offense of wrong conduct. If the novice monastic has not been expelled, but he is unsure of it, he commits an offense of wrong conduct. If the novice monastic has not been expelled, and he does not perceive him as such, there is no offense.

Non-offenses

There is no offense: if he knows that he has not been expelled; if he knows that he has given up that view; if he is insane; if he is the first offender.

The training rule on Kaṇṭhaka, the tenth, is finished.

The seventh sub-chapter on containing living beings is finished.

This is the summary:

“Intentionally killing, containing living beings, Agitation, concealing what is grave; Less than twenty, and group of travelers, Appointment, on Ariṭṭha; Ejected, and Kaṇṭhaka: These ten training rules.”

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on legitimately

71

**Sahadhammikasikkhāpada
: 71. The training rule on
legitimately**

Origin story

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, Venerable Channa was misbehaving. The monks told him, "Don't do that, Channa, it's not allowable," and he would reply, "I won't practice this training rule until I've questioned a monk who is an expert on the Monastic Law."

The monks of few desires complained and criticized him, "How could Venerable Channa say this when legitimately corrected by the monks?" ... "Is it true, Channa, that you said this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you say this when legitimately corrected by the monks? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk, when legitimately corrected by the monks, says, "I won't practice this training rule until I've questioned a monk who is an expert on the Monastic Law," he commits an offense entailing confession. A monk who is training should understand, should question, should enquire. This is the proper procedure.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

By the monks:

by other monks.

Legitimately:

the training rules laid down by the Buddha—this is called “legitimately”. When corrected in regard to this, he says, “I won’t practice this training rule until I’ve questioned a monk who’s an expert on the Monastic Law.” If he says, “I’ll question one who’s wise,” “I’ll question one who’s competent,” “I’ll question one who’s intelligent,” “I’ll question one who’s learned,” “I’ll question an expounder of the Teaching,” he commits an offense entailing confession.

Permutations

If the one who corrects him is fully ordained, and he perceives him as such, and he says such a thing, he commits an offense entailing confession. If the one who corrects him is fully ordained, but he is unsure of it, and he says such a thing, he commits an offense entailing confession. If the one who corrects him is fully ordained, but he does not perceive him as such, and he says such a thing, he commits an offense entailing confession.

If he is corrected about something that has not been laid down: “This isn’t conducive to self-effacement,” “This isn’t conducive to ascetic practices,” “This isn’t conducive to being inspiring,” “This isn’t conducive to a reduction in things,” “This isn’t conducive to being energetic,” and he says, “I won’t practice this training rule until I’ve questioned a monk who’s competent,” “... until I’ve questioned a monk who’s an expert on the Monastic Law,” “... until I’ve questioned a monk who’s wise,” “... until I’ve questioned a monk who’s intelligent,” “... until I’ve questioned a monk who’s learned,” “... until I’ve questioned a monk who’s an expounder of the Teaching,” he commits an offense of wrong conduct.

If he is corrected by one who is not fully ordained about something that has or has not been laid down: “This isn’t conducive to self-effacement,” “This isn’t conducive to ascetic practices,” “This isn’t conducive to being inspiring,” “This isn’t conducive to a reduction in things,” “This isn’t conducive to being energetic,” and he says, “I won’t practice this training rule until I’ve questioned a monk who’s competent,” “... until I’ve questioned a monk who’s an expert on the Monastic Law,” “... until I’ve questioned a

monk who's wise," "... until I've questioned a monk who's intelligent," "... until I've questioned a monk who's learned," "... until I've questioned a monk who's an expounder of the Teaching," he commits an offense of wrong conduct.

If the one who corrects him is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the one who corrects him is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the one who corrects him is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

More Definitions

Who is training:

 who wants to train.

Should understand:

 should find out.

Should question:

 should ask, "Venerable, how is this? What's the meaning of this?"

Should enquire:

 should reflect, should weigh up.

This is the proper procedure:

 this is the right method.

Non-offenses

There is no offense: if he says, “I’ll find out and I’ll train;” if he is insane; if he is the first offender.

The training rule on legitimately, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on legitimately

**72 Vilekhanasikkhāpada:
72. The training rule on
annoyance**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the Buddha gave many talks about the Monastic Law, spoke in praise of the Monastic Law and of learning the Monastic Law, and repeatedly praised Venerable Upāli. When the monks heard this, they thought, "Well then, let's learn the Monastic Law from Venerable Upāli." And many monks, both senior and junior, as well as those of middle standing, learned the Monastic Law from Upāli.

The monks from the group of six considered this and thought, "If these monks become well-versed in the Monastic Law, they'll boss us around as they like. So let's disparage the Monastic Law."

They went to the other monks and said, "What's the point of reciting these minor and insignificant training rules, when they just lead to anxiety, oppression, and annoyance?"

The monks of few desires complained and criticized them, "How can the monks from the group of six disparage the Monastic Law?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

‘When the Monastic Code is being recited, if a monk says, “What’s the point of reciting these minor and insignificant training rules, when they just lead to anxiety, oppression, and annoyance?” then in disparaging the training rules, he commits an offense entailing confession.’”

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

When the Monastic Code is being recited:

when reciting it, when having it recited, or when practicing it.

Says:

“What’s the point of reciting these minor and insignificant training rules, when they just lead to anxiety, oppression, and annoyance?” If he disparages the Monastic Law to one who is fully ordained, saying, “Those who learn this will be anxious,” “They will feel oppressed,” “They will be annoyed;” “Those who don’t learn this won’t be anxious,” “They won’t feel oppressed,” “They won’t be annoyed;” “It’s better left unrecited,” “It’s better left unlearned,” “It’s better left unstudied,” “It’s better left unmastered;” “May the Monastic Law disappear, or may these monks remain ignorant,” then he commits an offense entailing confession.

Permutations

If he disparages the Monastic Law to one who is fully ordained, and he perceives them as fully ordained, he commits an offense entailing confession. If he disparages the Monastic Law to one who is fully ordained, but he is unsure of it, he commits an offense entailing confession. If he disparages the Monastic Law to one who is fully ordained, but he does not perceive them as fully ordained, he commits an offense entailing confession.

If he disparages some other rule, he commits an offense of wrong conduct. If he disparages the Monastic Law or some other rule to one who is not fully ordained, he commits an offense of wrong conduct.

If it is to one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is to one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is to one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if, not desiring to disparage, he says, “Listen, learn discourses or verses or philosophy, and later you can learn the Monastic Law;” if he is insane; if he is the first offender.

The training rule on annoyance, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on legitimately

73 Mohanasikkhāpada: 73. The training rule on deception

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six were misbehaving. They said to each other, "Let's make the other monks think that we committed these offenses because we didn't know the rules." Then, during the recitation of the Monastic Code, they said, "Just now did we find out that this rule too is included in the Monastic Code and comes up for recitation every half-month."

The monks of few desires complained and criticized them, "How could the monks from the group of six say this during the recitation of the Monastic Code?" ... "Is it true, monks, that you said this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you say this during the recitation of the Monastic Code? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

‘During the half-monthly recitation of the Monastic Code, a monk might say, “Just now did I find out that this rule too has come down in the Monastic Code, is included in the Monastic Code, and comes up for recitation every half-month.” If other monks know that that monk has previously sat through at least two or three recitations of the Monastic Code, then that monk is not let off because of ignorance, and he is to be dealt with according to the rule. Further, he should be charged with deception: “It’s a loss for you that you don’t pay proper attention during the recitation of the Monastic Code.” And for the act of deception, he commits an offense entailing confession.’”

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Half-monthly:

on every observance day.

During the recitation of the Monastic Code:

during the reciting.

Might say:

after misbehaving, he thinks, “Let them think that I committed these offenses because I didn’t know the rules.” If, during the recitation of the Monastic Code, he then says, “Just now did I find out that this rule too has come down in the Monastic Code, is included in the Monastic Code, and comes up for recitation every half-month,” then he commits an offense of wrong conduct.

If other monks know that the monk who wants to deceive has previously sat through at least two or three recitations of the Monastic Code, then that monk is not let off because of ignorance, and he is to be dealt with according to the rule. Further, he should be charged with deception: “And, monks, he is to be charged like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. Monk so-and-so did not pay proper attention during the recitation of the

Monastic Code. If it seems appropriate to the Sangha, the Sangha should charge him with deception. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monk so-and-so did not pay proper attention during the recitation of the Monastic Code. The Sangha charges him with deception. Any monk who approves of charging him with deception should remain silent. Any monk who doesn't approve should speak up.

The Sangha has charged monk so-and-so with deception. The Sangha approves and is therefore silent. I will remember it thus.'"

If he deceives, but he has not been charged with deception, he commits an offense of wrong conduct. If he deceives, and he has been charged with deception, he commits an offense entailing confession.

Permutations

If it is a legitimate legal procedure, and he perceives it as legitimate, and he deceives, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he deceives, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he deceives, he commits an offense entailing confession.

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he has not heard it in full; if he has heard it fewer than two or three times in full; if he does not want to deceive; if he is insane; if he is the first offender.

The training rule on deception, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on legitimately

74 Pahārasikkhāpada: 74. The training rule on hitting

Origin story

At one time when Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six hit the monks from the group of seventeen in anger. They cried. Other monks asked them why, and they told them what had happened.

The monks of few desires complained and criticized them, "How could the monks from the group of six hit other monks in anger?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk hits a monk in anger, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A monk:

another monk.

In anger:

discontent, having hatred, hostile.

Hits:

if he hits with his body, with anything connected to his body, or with anything released, even if just with a lotus leaf, he commits an offense entailing confession.

Permutations

If it is one who is fully ordained, and he perceives him as such, and he hits him in anger, he commits an offense entailing confession. If it is one who is fully ordained, but he is unsure of it, and he hits him in anger, he commits an offense entailing confession. If it is one who is fully ordained, but he does not perceive him as such, and he hits him in anger, he commits an offense entailing confession.

If he hits one who is not fully ordained in anger, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he hits in self-defence; if he is insane; if he is the first offender.

The training rule on hitting, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on legitimately

**75 Talasattikasikkhāpada:
75. The training rule on
raising a hand**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six raised their hands in anger against the monks from the group of seventeen. Expecting to be hit, they cried. Other monks asked them why, and they told them what had happened.

The monks of few desires complained and criticized them, "How could the monks from the group of six do this?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk raises a hand in anger against a monk, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Against a monk:

against another monk.

In anger:

discontent, having hatred, hostile.

Raises a hand:

if he raises any part of his body or anything connected to his body, even if just a lotus leaf, he commits an offense entailing confession.

Permutations

If it is one who is fully ordained, and he perceives him as such, and he raises a hand against him in anger, he commits an offense entailing confession. If it is one who is fully ordained, but he is unsure of it, and he raises a hand against him in anger, he commits an offense entailing confession. If it is one who is fully ordained, but he does not perceive him as such, and he raises a hand against him in anger, he commits an offense entailing confession.

If he raises a hand in anger against one who is not fully ordained, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he raises his hand in self-defence; if he is insane; if he is the first offender.

The training rule on raising a hand, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on legitimately

**76 Amūlakasikkhāpada:
76. The training rule on
groundless**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six groundlessly charged a monk with an offense entailing suspension.

The monks of few desires complained and criticized them, "How could the monks from the group of six do this?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk groundlessly charges a monk with an offense entailing suspension, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A monk:

another monk.

Groundless:

not seen, not heard, not suspected.

An offense entailing suspension:

one of the thirteen.

Charges:

if he accuses him or has him accused, he commits an offense entailing confession.

Permutations

If it is one who is fully ordained, and he perceives him as such, and he groundlessly charges him with an offense entailing suspension, he commits an offense entailing confession. If it is one who is fully ordained, but he is unsure of it, and he groundlessly charges him with an offense entailing suspension, he commits an offense entailing confession. If it is one who is fully ordained, but he does not perceive him as such, and he groundlessly charges him with an offense entailing suspension, he commits an offense entailing confession.

If he charges someone with failure in conduct or of failure in view, he commits an offense of wrong conduct. If he charges one who is not fully ordained, he commits an offense of wrong conduct.

If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he accuses someone, or has someone accused, according to what he has perceived; if he is insane; if he is the first offender.

The training rule on groundless, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on legitimately

**77 Sañciccāsikkhāpada:
77. The training rule on
intentionally**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six intentionally made the monks from the group of seventeen anxious. They said, "The Buddha has laid down a rule that a person who is less than twenty years old shouldn't be given the full ordination. And you were less than twenty when you got the full ordination. Could it be that you're not fully ordained?" They cried. Other monks asked them why, and they said, "The monks from the group of six intentionally make us anxious."

The monks of few desires complained and criticized them, "How can the monks from the group of six do this?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk intentionally makes a monk anxious, thinking, "In this way he will be ill at ease at least for a moment," and he does so only for this reason and no other, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A monk:

another monk.

Intentionally:

knowing, perceiving, having intended, having decided, he transgresses.

Makes anxious:

if he makes him anxious, saying, “It would seem that you were less than twenty years old when you were given the full ordination,” “It would seem that you have eaten at the wrong time,” “It would seem that you have drunk alcohol,” “It would seem that you have been sitting in private with a woman,” he commits an offense entailing confession.

He does so only for this reason and no other:

there is no other reason for making him anxious.

Permutations

If it is one who is fully ordained, and he perceives him as such, and he intentionally makes him anxious, he commits an offense entailing confession. If it is one who is fully ordained, but he is unsure of it, and he intentionally makes him anxious, he commits an offense entailing confession. If it is one who is fully ordained, but he does not perceive him as such, and he intentionally makes him anxious, he commits an offense entailing confession.

If he intentionally makes one who is not fully ordained anxious, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if, not wanting to make him anxious, he says, “It would seem that you were less than twenty years old when you were given the full ordination,” “It would seem that you have eaten at the wrong time,” “It would seem that you have drunk alcohol,” “It would seem that you have been sitting in private with a woman,” and then “Find out about it, so that you don’t get anxious later;” if he is insane; if he is the first offender.

The training rule on intentionally, the seventh, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on legitimately

**78 Upassutisikkhāpada:
78. The training rule on
eavesdropping**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six were arguing with the good monks. The good monks said, "These monks from the group of six are shameless; it's not possible to argue with them."

And the monks from the group of six said, "Why are you slandering us by calling us shameless?"

"How did you know?"

"We were eavesdropping on you."

The monks of few desires complained and criticized them, "How could the monks from the group of six eavesdrop on monks they are arguing and disputing with?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk eavesdrops on monks who are arguing and disputing, thinking, "I'll hear what they say," and he does so only for this reason and no other, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

On monks:

on other monks.

Who are arguing and disputing:

who are engaged in a legal issue.

Eavesdrops:

if he is on his way to eavesdrop, thinking, “After hearing what they say, I’ll accuse them,” “... I’ll remind them,” “... I’ll counter-accuse them,” “... I’ll counter-remind them,” “... I’ll humiliate them,” he commits an offense of wrong conduct. Wherever he stands to listen, he commits an offense entailing confession. If he is walking behind someone, and he speeds up with the intention to eavesdrop, he commits an offense of wrong conduct. Wherever he stands to listen, he commits an offense entailing confession. If he is walking in front of someone, and he slows down with the intention to eavesdrop, he commits an offense of wrong conduct. Wherever he stands to eavesdrop, he commits an offense entailing confession. If he goes to where a monk who is speaking privately is standing, seated, or lying down, he should clear his throat or make his presence known. If he does not clear his throat or make his presence known, he commits an offense entailing confession.

He does so only for this reason and no other:
there is no other reason for eavesdropping.

Permutations

If it is one who is fully ordained, and he perceives him as such, and he eavesdrops on him, he commits an offense entailing confession. If it is one who is fully ordained, but he is unsure of it, and he eavesdrops on him, he commits an offense entailing confession. If it is one who is fully ordained, but he does not perceive him as such, and he eavesdrops on him, he commits an offense entailing confession.

If he eavesdrops on one who is not fully ordained, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he goes, thinking, “After hearing what they say, I’ll refrain,” “... I’ll abstain,” “... I’ll resolve it,” “... I’ll free myself;” if he is insane; if he is the first offender.

The training rule on eavesdropping, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on legitimately

79

**Kammaṭṭibāhanasikkhāp
ada: 79. The training rule
on obstructing a legal
procedure**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were misbehaving, but when a legal procedure was being done against any one of them, they would object.

On one occasion the Sangha had gathered on some business. The monks from the group of six were busy making robes and so they gave their consent to one among them. When the monks saw that only one monk from the group of six had come, they did a legal procedure against him. When he returned to the monks from the group of six, they asked him, "What did the Sangha do?"

"It did a legal procedure against me."

"We didn't give our consent for that. If we had known that a procedure would be done against you, we wouldn't have given our consent."

The monks of few desires complained and criticized them, "How could the monks from the group of six give their consent to legitimate legal procedures and then criticize them afterwards?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk gives his consent to legitimate legal procedures, and then criticizes them afterwards, he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A legitimate legal procedure:

a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion and three announcements; done according to the Teaching, according to the Monastic Law, according to the Teacher's instruction. This is called a "legitimate legal procedure". If he gives his consent, and then criticizes the procedure, he commits an offense entailing confession.

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he criticizes it after giving his consent, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he criticizes it after giving his consent, he commits an offense of wrong conduct. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he criticizes it after giving his consent, there is no offense.

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, there is no offense.

Non-offenses

There is no offense: if he criticizes it because he knows that the legal procedure was illegitimate, done by an incomplete assembly, or done against one who did not deserve it; if he is insane; if he is the first offender.

The training rule on obstructing a legal procedure, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on legitimately

80

**Chandaṃadatvāgamanasik
khāpada: 80. The training
rule on leaving without
giving consent**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the Sangha had gathered on some business. The monks from the group of six were busy making robes and so they gave their consent to one among them.

When the Sangha was ready to do the legal procedure for which it had gathered, it put forward a motion. That monk from the group of six thought, "This is just how they do legal procedures against us one by one, but against who will you do this one?" and without giving his consent, he got up from his seat and left.

The monks of few desires complained and criticized him, "When the Sangha is in the middle of a discussion, how could that monk get up from his seat and leave without giving his consent?" ... "Is it true, monk, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

‘When the Sangha is in the middle of a discussion, if a monk gets up from his seat and leaves without first giving his consent, he commits an offense entailing confession.’”

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

When the Sangha is in the middle of a discussion:

when the topic has been announced but the discussion is not yet concluded, or when the motion has been put forward, or when the announcement is still under way.

Gets up from his seat and leaves without first giving his consent:

if he leaves, thinking, “How may this legal procedure be disturbed?” or “How may this legal procedure be done by an incomplete assembly?” or “How may this legal procedure not be done?” then he commits an offense of wrong conduct. If he is in the process of going beyond arm’s reach of the gathering, he commits an offense of wrong conduct. When he has gone beyond arm’s reach, he commits an offense entailing confession.

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he gets up from his seat and leaves without first giving his consent, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he gets up from his seat and leaves without first giving his consent, he commits an offense of wrong conduct. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he gets up from his seat and leaves without first giving his consent, there is no offense.

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, there is no offense.

Non-offenses

There is no offense: if he leaves because he thinks there will be quarrels or disputes in the Sangha; if he leaves because he thinks there will be a fracture or schism in the Sangha; if he leaves because he thinks the legal procedure will be illegitimate, done by an incomplete assembly, or done against one who does not deserve it; if he leaves because he is sick; if he leaves because he has to take care of someone who is sick; if he leaves because he needs to relieve himself; if he leaves with the intention to return, and not because he wants to invalidate the legal procedure; if he is insane; if he is the first offender.

The training rule on leaving without giving consent, the tenth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on legitimately

**81 Dubbalasikkhāpada:
81. The training rule on
what is worn out**

Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time Venerable Dabba the Mallian, who was the assigner of dwellings and the designator of meals, had a robe that was worn out. Just then the Sangha had obtained a robe, which it gave to Dabba. The monks from the group of six complained and criticized it, “The monks are diverting the Sangha’s material gains according to friendship.”

The monks of few desires complained and criticized them, “How could the monks from the group of six give out a robe as part of a unanimous Sangha and then criticize it afterwards?” ... “Is it true, monks, that you did this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk gives out a robe as part of a unanimous Sangha and then criticizes it afterwards, saying, "The monks are diverting the Sangha's material gains according to friendship," he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A unanimous Sangha:

belonging to the same Buddhist sect and staying within the same monastery zone.

A robe:

one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

Gives out:

gives out himself.

According to friendship:

according to friendship, according to companionship, according to who one is devoted to, according to being a co-student, according to being a co-pupil.

The Sangha's:

given to the Sangha, given up to the Sangha.

Material gains:

robes, almsfood, a dwelling, and medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string.

Criticizes it afterwards:

when robe-cloth has been given to someone who is fully ordained and who is the assigner of dwellings or the designator of meals or the distributor of rice porridge or the distributor of fruit or the distributor of fresh foods or the distributor of minor requisites, and he has been

appointed by the Sangha as such, then if a monk criticizes the giving, he commits an offense entailing confession.

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he criticizes the giving of robe-cloth, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he criticizes the giving of robe-cloth, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he criticizes it the giving of robe-cloth, he commits an offense entailing confession.

If he criticizes the giving of another requisite, he commits an offense of wrong conduct. When robe-cloth or another requisite has been given to someone who is fully ordained and who is the assigner of dwellings or the designator of meals or the distributor of rice porridge or the distributor of fruit or the distributor of fresh foods or the distributor of minor requisites, but he has not been appointed by the Sangha as such, then if a monk criticizes the giving, he commits an offense of wrong conduct. When robe-cloth or another requisite has been given to someone who is not fully ordained and who is the assigner of dwellings or the designator of meals or the distributor of rice porridge or the distributor of fruit or the distributor of fresh foods or the distributor of minor requisites, whether he has been appointed by the Sangha as such or not, then if a monk criticizes the giving, he commits an offense of wrong conduct.

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate

legal procedure, and he perceives it as such, there is no offense.

Non-offenses

There is no offense: if he criticizes one who regularly acts out of favoritism, ill will, confusion, or fear, saying, “What’s the point of giving it to him—he’ll ruin it or use it inappropriately;” if he is insane; if he is the first offender.

The training rule on what is worn out, the eleventh, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on legitimately

82

Pariṇāmanasikkhāpada:

**82. The training rule on
diverting**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, an association had prepared a meal together with robe-cloth for the Sangha. They said, "After giving the food, we'll offer the robe-cloth."

But the monks from the group of six went to that association and said, "Please give the robe-cloth to these monks."

"Venerables, we can't do that. We've prepared our annual alms-offering together with robe-cloth for the Sangha."

"The Sangha has many donors and supporters. But since these monks are staying here, they are looking to you for support. If you don't give to them, who will? So give them the robe-cloth." Being pressured by the monks from the group of six, that association gave the prepared robe-cloth to those monks and served the food to the Sangha.

The monks who knew that a meal together with robe-cloth had been prepared for the Sangha, but not that the robe-cloth had been given to those monks from the group of six, said, "You may offer the robe-cloth."

"There aren't any. The robe-cloth we had prepared were diverted by the monks from the group of six."

The monks of few desires complained and criticized those monks, "How could the monks from the group of six divert to an individual things they knew were intended for the Sangha?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... “Foolish men, how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk diverts to an individual material support that he knows was intended for the Sangha, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

He knows:

he knows by himself or others have told him or the donor has told him.

For the Sangha:

given to the Sangha, given up to the Sangha.

Material support:

robe-cloth, almsfood, a dwelling, and medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string.

Intended:

if they have said, “We’ll give,” “We’ll prepare,” and he diverts it to an individual, he commits an offense entailing confession.

Permutations

If it is intended for the Sangha and he perceives it as such, and he diverts it to an individual, he commits an offense entailing confession. If it is intended for the Sangha, but he is unsure of it, and he diverts it to an individual, he commits an offense of wrong conduct. If it is intended for the Sangha, but he does not perceive it as such, and he diverts it to an individual, there is no offense.

If it is intended for one Sangha and he diverts it to another Sangha or to a shrine, he commits an offense of wrong conduct. If it is intended for one shrine and he diverts it to another shrine or to a sangha or to an individual, he commits an offense of wrong conduct. If it is intended for an individual and he diverts it to another individual or to a sangha or to a shrine, he commits an offense of wrong conduct.

If it is not intended for the Sangha, but he perceives it as such, he commits an offense of wrong conduct. If it is not intended for the Sangha, but he is unsure of it, he commits an offense of wrong conduct. If it is not intended for the Sangha and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if being asked, “Where may we give?” he says, “Give where your gift goes toward equipment,” “... where it goes toward repairs,” “... where it will last for a long time,” “... where you feel inspired;” if he is insane; if he is the first offender.

The training rule on diverting, the twelfth, is finished.

The eighth sub-chapter on legitimately is finished.

This is the summary:

“Legitimately, and disparaging, Deception, hitting; Raising a hand, and groundless, And intentionally, eavesdropping; Obstructing, and consent, And Dabba, diverting.”

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on precious things

**83 Antepurasikkhāpada:
83. The training rule on
royal compounds**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, King Pasenadi of Kosala told his park-keeper, "Go and clean up the park; I'll be going there."

"Yes, sir." While cleaning the park, he saw the Buddha seated at the foot of a tree. He then went to King Pasenadi and said, "The park is clean, sir, but the Buddha is sitting there." "Marvellous! I'll visit him."

The King went to the park and approached the Buddha, but just then a lay follower was seated there. When the King saw him, he became fearful and stopped. But he considered, "This man isn't likely to be bad, since he's visiting the Buddha," and so he approached the Buddha, bowed, and sat down. But when that lay follower, because of his respect for the Buddha, neither bowed down to the King nor stood up for him, the King became annoyed. The Buddha realized what was happening and said to the King, "Great king, this lay follower is learned, a master of the tradition, and he's free from sensual desire."

The King thought, "This lay follower doesn't deserve to be in an inferior position, since even the Buddha praises him." And he said to that lay follower, "Please say what you want."

"Thank you, sir."

The Buddha then instructed, inspired, and gladdened King Pasenadi with a teaching, after which the King got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

Soon afterwards King Pasenadi was up in his magnificent stilt house, when he saw that lay follower walking along the street, holding a sunshade. He summoned him and said, “You are a learned Buddhist, a master of the tradition. It would be good if you would teach my harem.”

“Whatever I know, sir, I know because of the monks. They should teach the harem.”

Knowing that the lay follower was right, the King went to the Buddha, bowed, sat down, and said, “It would be good, Venerable Sir, if you would tell a monk to teach my harem.” The Buddha then instructed, inspired, and gladdened King Pasenadi with a teaching, after which the King got up from his seat, paid his respects as before, and left.

Soon afterwards, the Buddha said to Venerable Ānanda, “Well then, Ānanda, teach the King’s harem.”

“Yes, Sir.” And from time to time he would enter the harem and teach.

Then, after robing up one the morning, Ānanda took his bowl and robe and went to King Pasenadi’s house.

On that occasion the King was in bed with Queen Mallikā. The Queen saw Ānanda coming and she quickly got up, but her burnished golden dressing gown fell off. Ānanda turned around right there and returned to the monastery. And he told the monks what had happened.

The monks of few desires complained and criticized him, “How could Venerable Ānanda enter the royal compound without first being announced?” ... “Is it true, Ānanda, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Ānanda, how could you do this? This will affect people’s confidence ...” ... Having rebuked him ... the Buddha gave a teaching and addressed the monks:

“Monks, there are these ten dangers in entering a royal compound. What ten?”

It may be that a monk enters where the king is sitting with his queen. The queen smiles when she sees the monk or the monk smiles when he sees the queen. The king thinks, ‘Surely they’ve done it, or they’re going to.’

Again, because the king is very busy, he does not remember having slept with a certain woman, yet she becomes pregnant because of that. The king thinks, ‘Only the monk enters here. Is he responsible for this?’

Again, a gem disappears from the royal compound. The king thinks, ‘Only the monk enters here. Is he responsible for this?’

Again, secret discussions in the royal compound are spread outside. The king thinks, ‘Only the monk enters here. Is he responsible for this?’

Again, in the royal compound a father assails his son, or a son assails his father. They think, ‘Only the monk enters here. Is he responsible for this?’

Again, the king promotes someone. Those who dislike this think, ‘The king is close to the monk. Is he responsible for this?’

Again, the king demotes someone. Those who dislike this think, ‘The king is close to the monk. Is he responsible for this?’

Again, the king sends out the army at an inappropriate time. Those who dislike this think, 'The king is close to the monk. Is he responsible for this?'

Again, after sending out the army at an appropriate time, the king orders it to turn back while still en route. Those who dislike this think, 'The king is close to the monk. Is he responsible for this?'

Again, a royal compound is crowded with elephants, horses, and chariots, as well as enticing sights, sounds, smells, tastes, and tangibles that are not suitable for a monk.

Monks, these are the ten dangers in entering a royal compound."

Then, after rebuking Ānanda in many ways, the Buddha spoke in dispraise of being difficult to support ... the Buddha said, "And, monks, this training rule should be recited like this:

Final ruling

'If a monk, without first being announced, crosses the threshold to the bedroom of a consecrated aristocrat king, when both the king and the queen are present, he commits an offense entailing confession.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Aristocrat:

well-born on both his mother's side and his father's side, pure in descent, irreproachable and impeccable with respect to birth going back eight generations of male ancestors.

Consecrated:

consecrated with the aristocratic consecration.

The king is present:

the king has not left the bedroom.

The queen is present:

the queen has not left the bedroom. Or both have not left.

Without first being announced:

without first having informed.

The threshold:

the threshold to the bedroom is what is meant.

The bedroom:

wherever a king's bed is prepared, even if just enclosed by a cloth screen.

Crosses the threshold to the bedroom:

if he crosses the threshold with the first foot, he commits an offense of wrong conduct. If he crosses with the second foot, he commits an offense entailing confession.

Permutations

If he has not been announced, and he does not perceive it as such, and he crosses the threshold to the bedroom, he commits an offense entailing confession. If he has not been announced, but he is unsure of it, and he crosses the threshold to the bedroom, he commits an offense entailing confession. If he has not been announced, but he perceives it as such, and he crosses the threshold to the bedroom, he commits an offense entailing confession.

If he has been announced, but he does not perceive it as such, he commits an offense of wrong conduct. If he has been announced, but he is unsure of it, he commits an offense of wrong conduct. If he has been announced, and he perceives it as such, there is no offense.

Non-offenses

There is no offense: if he has been announced; if it is not an aristocrat king; if the king has not been consecrated with the aristocratic consecration; if the king has left the bedroom; if the queen has left the bedroom; if they both have left; if it is not a bedroom; if he is insane; if he is the first offender.

The training rule on royal compounds, the first, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on precious things

**84 Ratanasikkhāpada: 84.
The training rule on
precious things**

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a monk was bathing in the river Aciravatī, when a brahmin, too, came there to bathe. He deposited a bag with five hundred coins on the ground, bathed, forgot about the bag, and left. The monk thought, "This is the bag belonging to that brahmin; it wouldn't be nice if it got lost," and he picked it up.

Soon the brahmin remembered. He hurried back and asked that monk, "Sir, did you see my bag?"

Saying, "I did indeed," he gave it to him.

The brahmin thought, "How can I avoid giving a reward to this monk?" And he said, "I didn't have five hundred coins, I had a thousand!" And he seized hold of that monk.

After being released, that monk went to the monastery and told the monks what had happened. The monks of few desires complained and criticized him, "How could a monk pick up precious things?" ... "Is it true, monk, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

First preliminary ruling

‘If a monk picks up something precious or something regarded as precious, or he has it picked up, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards they were holding a celebration in Sāvathī, with people going to the park all dressed up, as did Visākhā Migāramātā. As she was leaving her village, she thought, “What will I do when I get to the park? Why don’t I pay a visit to the Buddha!” She then removed all her ornaments, bound them in a bundle with her upper robe, and gave it to her slave girl, saying, “Listen, look after this bundle.”

Visākhā then went to the Buddha, bowed, and sat down. And the Buddha instructed, inspired, and gladdened her with a teaching, after which she got up from her seat, bowed down, circumambulated him with her right side toward him, and left. And the slave girl left too, forgetting the bundle.

The monks saw it and told the Buddha. “Well then, monks, pick it up and put it aside.” Soon afterwards the Buddha gave a teaching and addressed the monks: “Within a monastery, monks, you should pick up precious things or what’s regarded as precious, or have it picked up, and then put it aside with the thought, ‘Whoever owns this will come and get it.’ And so, monks, this training rule should be recited like this:

Second preliminary ruling

‘If a monk picks up something precious or something regarded as precious, or he has it picked up, except within a monastery, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Third sub-story

At that time the householder Anāthapiṇḍika had a whole village working for him in the country of Kāsī, and he had told an apprentice there that if the monks arrived he should make them a meal. Soon afterwards a number of monks were wandering in the country of Kāsī, when they came to that village. When that man saw them coming, he approached them, bowed, and said, “Venerables, please accept a meal from Anāthapiṇḍika tomorrow.” The monks accepted by remaining silent.

The following morning, after having various kinds of fine food prepared, he had the monks informed that it was time for the meal. He removed a ring from his finger and then offered the food to the monks, saying, “Venerables, please leave after you’ve eaten. I have to go to work.” And he left, forgetting his ring.

The monks saw it and said, “If we just go, this ring will be lost,” and so they stayed right there. When that man returned from work, he saw the monks and said to them, “Why are you still here?” And the monks told him what had happened.

Those monks then went to Sāvattthī where they told the monks, who in turn told the Buddha.

After giving a teaching, the Buddha addressed the monks:
“Within a monastery, monks, or inside a lodging, you should pick up precious things or what’s regarded as precious, or have it picked up, and then put it aside with the thought, ‘Whoever owns this will come and get it.’ And so, monks, this training rule should be recited like this:

Final ruling

'If a monk picks up something precious or something regarded as precious, or he has it picked up, except within a monastery or inside a lodging, he commits an offense entailing confession. If he picks up something precious or something regarded as precious, or he has it picked up, within a monastery or inside a lodging, he should put it aside with the thought, "Whoever owns it will fetch it." This is the proper procedure.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Something precious:

a pearl, a gem, a beryl, mother-of-pearl, quartz, a coral, silver, gold, a ruby, a cat's eye.

Something regarded as precious:

whatever people regard as valuable or useful—this is called “regarded as precious”.

Except within a monastery or inside a lodging:

apart from within a monastery or inside a lodging.

Within a monastery:

if the monastery is enclosed, then within the enclosure.
If the monastery is unenclosed, then in the vicinity.

Inside a lodging:

if the lodging is enclosed, then within the enclosure. If the lodging is unenclosed, then in the vicinity.

Picks up:

if he takes hold of it himself, he commits an offense entailing confession.

Has picked up:

if he gets someone else to take hold of it, he commits an offense entailing confession.

If he picks up something precious or something regarded as precious, or he has it picked up, within a monastery or inside a lodging, he should put it aside:

after taking note of its appearance or distinguishing marks, he should put it aside, and then make an announcement: "Whoever has lost anything should come." If anyone comes, they should be told, "Please describe your goods." If they rightly describe the appearance or distinguishing marks, it should be given to them. If they do not, they should be told, "Keep looking." If that monk is leaving that monastery, he should first place those goods into the hands of suitable monks there. If there are no suitable monks, he should place those goods into the hands of suitable householders there.

This is the proper procedure:
this is the right method.

Non-offenses

There is no offense: if he picks up something precious or something regarded as precious, or he has it picked up, within a monastery or inside a lodging, and then puts it aside with the thought, “Whoever owns it will fetch it;” if he takes something regarded as precious on trust or he borrows it or he perceives it as discarded; if he is insane; if he is the first offender.

The training rule on precious things, the second, is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on precious things

85

**Vikālagāmappavisanasikk
hāpada: 85. The training
rule on entering an
inhabited area at the
wrong time**

Origin story

First sub-story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six entered the village at the wrong time, sat down in the public meeting hall, and talked about all sorts of pointless things: about kings, gangsters, and officials; about armies, dangers, and battles; about food, drink, clothes, and beds; about garlands and perfumes; about relatives, vehicles, villages, towns, and countries; about women and heroes; gossip; about the departed; about various trivialities; about the world and the sea; about the various kinds of existence.

People complained and criticized them, "How can the Sakyan monastics enter the village at the wrong time, sit down in the public meeting hall, and talk about such pointless things? They are just like householders who indulge in worldly pleasures!"

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six do this?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

First preliminary ruling

‘If a monk enters an inhabited area at the wrong time, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards a number of monks were walking through the Kosalan country on their way to Sāvattthī, when one evening they came to a certain village. People saw them and said, “Venerables, please enter the village.” But knowing that entering a village at the wrong time had been prohibited by the Buddha and being afraid of wrongdoing, they declined. And so thieves robbed them.

They then went to Sāvattthī and told the monks what had happened, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: “Monks, I allow you to enter an inhabited area at the wrong time after informing someone.

And so, monks, this training rule should be recited like this:

Second preliminary ruling

‘If a monk, without informing anyone, enters an inhabited area at the wrong time, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Third sub-story

Soon afterwards a monk was walking through the Kosalan country on his way to Sāvattī, when one evening he came to a certain village. People saw him and said, “Venerable, please enter the village.” But knowing that entering a village at the wrong time without informing anyone had been prohibited by the Buddha and being afraid of wrongdoing, he declined. And so thieves robbed him.

He then went to Sāvattī and told the monks what had happened, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: “Monks, I allow you to enter an inhabited area at the wrong time after informing an available monk.

And so, monks, this training rule should be recited like this:

Third preliminary ruling

‘If a monk, when a monk is available, enters an inhabited area at the wrong time without informing him, he commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the monks.

Fourth sub-story

Soon afterwards a monk was bitten by a snake. Another monk went to the village to get fire. He then remembered that the Buddha has prohibited entering a village at the wrong time without informing an available monk. And being afraid of wrongdoing, he did not enter. They told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: “Monks, I allow you to enter an inhabited area at the wrong time without informing an available monk if there is some appropriate urgent business.

And so, monks, this training rule should be recited like this:

Final ruling

‘If a monk, when another monk is available, enters an inhabited area at the wrong time without informing him, except if there is some appropriate urgent business, he commits an offense entailing confession.’”

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

An available monk:

he is able to inform him and then enter.

No available monk:

he is not able to inform anyone and then enter.

At the wrong time:

when the middle of the day has passed, until dawn.

Enters an inhabited area:

if he crosses the boundary of an enclosed inhabited area, he commits an offense entailing confession. If he enters the vicinity of an unenclosed inhabited area, he commits an offense entailing confession.

Except if there is some appropriate urgent business:

unless there is some appropriate urgent business.

Permutations

If it is the wrong time, and he perceives it as such, and he enters an inhabited area without informing an available monk, except if there is some appropriate urgent business, he commits an offense entailing confession. If it is the wrong time, but he is unsure of it, and he enters an inhabited area without informing an available monk, except if there is some appropriate urgent business, he commits an offense entailing confession. If it is the wrong time, but he perceives it as the right time, and he enters an inhabited area without informing an available monk, except if there is some appropriate urgent business, he commits an offense entailing confession.

If it is the right time, but he perceives it as the wrong time, he commits an offense of wrong conduct. If it is the right time, but he is unsure of it, he commits an offense of wrong conduct. If it is the right time, and he perceives it as such, there is no offense.

Non-offenses

There is no offense: if there is some appropriate urgent business; if he enters after informing an available monk; if he enters without informing anyone when there is no available monk; if he is going between monasteries; if he is going to the dwelling place of nuns; if he is going to the dwelling place of the monastics of another religion; if he is returning to the monastery; if the road goes via an inhabited area; if there is an emergency; if he is insane; if he is the first offender.

The training rule on entering an inhabited area at the wrong time, the third, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on precious things

**86 Sūcigharasikkhāpada:
86. The training rule on
needle cases**

Origin story

At one time the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu. At that time an ivory-worker had invited the monks who needed needle cases to ask for one. And the monks asked for many needle cases. Those who had small needle cases asked for large ones, and those who had large needle cases asked for small ones. The ivory-worker was so busy making needle cases for the monks that he was unable to make goods for sale. He could not make a living for himself, and his wives and children suffered. People complained and criticized them, “How can the Sakyan monastics not have any sense of moderation and ask for many needle cases? This ivory-worker is so busy making needle cases for them that he’s unable to make goods for sale. He can’t make a living for himself, and his wives and children are suffering.”

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, “How can those monks not have a sense of moderation and ask for many needle cases?” ... “Is it true, monks, that there are monks who do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk has a needle case made from bone, ivory, or horn, it is to be destroyed, and he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Bone:

any kind of bone.

Ivory:

elephant tooth is what is meant.

Horn:

any kind of horn.

Has made:

if he makes one or has one made, then for the effort there is an act of wrong conduct. When he gets it, it is to be destroyed, and he is then to confess an offense entailing confession.

Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is a toggle; if it is a fire kindler; if it is a buckle; if it is an ointment box; if it is an ointment stick; if it is a adz handle; if it is a water wiper; if he is insane; if he is the first offender.

The training rule on needle cases, the fourth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on precious things

**87 Mañcapīṭhasikkhāpada:
87. The training rule on
beds and benches**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan was sleeping on a high bed. On one occasion, as the Buddha and a number of monks were walking about the dwellings, they came to Upananda's dwelling. Upananda saw the Buddha coming and said to him, "Sir, please come and see my bed." The Buddha turned around on the spot and addressed the monks: "A fool, monks, can be recognized by his sleeping place."

After rebuking Upananda in many ways, the Buddha spoke in dispraise of being difficult to support ... the Buddha said, "And, monks, this training rule should be recited like this:

Final ruling

'If a monk is having a new bed or bench made, it is to have legs eight standard fingerbreadths long below the lowest frame. If the legs exceed that, they are to be cut down, and he commits an offense entailing confession.'"

Definitions

New:

newly made is what is meant.

A bed:

there are four kinds of beds: one with legs and frame, called *masāraka*; one with legs and frame, called *bundikābaddha*; one with crooked legs; one with detachable legs.

A bench:

there are four kinds of benches: one with legs and frame, called *masāraka*; one with legs and frame, called *bundikābaddha*; one with crooked legs; one with detachable legs.

Is having made:

making it himself or having it made.

It is to have legs eight standard fingerbreadths long below the lowest frame:

apart from the lowest frame. If he makes one, or has one made, that exceeds that, then for the effort there is an act of wrong conduct. When he gets it, the legs are to be cut down, and he is then to confess an offense entailing confession.

Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct.

If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he makes it the right size; if he makes it smaller than the right size; if he gets one made by another that exceeds the right size and then cuts the legs down before using it; if he is insane; if he is the first offender.

The training rule on beds and benches, the fifth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on precious things

**88 Tūlonaddhasikkhāpada:
88. The training rule on
upholstered with cotton
down**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the monks from the group of six had beds and benches made upholstered with cotton down. When people walking about the dwellings saw this, they complained and criticized those monks, "How can the Sakyan monastics have beds and benches made upholstered with cotton down? They are just like householders who indulge in worldly pleasures!"

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six do this?" ... "Is it true, monks, that you did this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk has a bed or a bench made upholstered with cotton down, it is to be stripped, and he commits an offense entailing confession.'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A bed:

there are four kinds of beds: one with legs and frame, called *masāraka*; one with legs and frame, called *bundikābaddha*; one with crooked legs; one with detachable legs.

A bench:

there are four kinds of benches: one with legs and frame, called *masāraka*; one with legs and frame, called *bundikābaddha*; one with crooked legs; one with detachable legs.

Cotton down:

there are three kinds of cotton down: cotton down from trees, cotton down from creepers, cotton down from grass.

Has made:

if he makes one or has one made, then for the effort there is an act of wrong conduct. When he gets it, it is to be stripped, and he is then to confess an offense entailing confession.

Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is for a back-and-knee strap; if it is for a belt; if it is for a shoulder strap; if it is for a bowl bag; if it is for a water filter; if he is making a pillow; if he gets one made by another and then strips it before using it; if he is insane; if he is the first offender.

The training rule on upholstered with cotton down, the sixth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on precious things

**89 Nisīdanasikkhāpada:
89. The training rule on
sitting mats**

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, he allowed the sitting mat for the monks. Knowing this, the monks from the group of six used sitting mats that were inappropriate in size. The sitting mats hung down from beds and benches, both in front and behind.

The monks of few desires complained and criticized those monks, "How can the monks from the group of six use such sitting mats?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk is having a sitting mat made, it is to be made the right size. This is the right size: two standard handspans long and one-and-a-half wide. If it exceeds that, it is to be cut down, and he commits an offense entailing confession.'

In this way the Buddha laid down this training rule for the monks.

Second sub-story

At that time there was a big monk called Venerable Udāyī. After putting out his sitting mat in front of the Buddha, he

stretched it on all sides before sitting down. The Buddha asked him, “Udāyī, why are you stretching the sitting mat on all sides, as if an old hide?”

“Because, Venerable Sir, the sitting mat you’ve allowed for the monks is too small.”

Soon afterwards the Buddha gave a teaching and addressed the monks: “Monks, I allow a border of one handspan for the sitting mat.

And so, monks, this training rule should be recited like this:

Final ruling

'If a monk is having a sitting mat made, it should be made the right size. This is the right size: two standard handspans long and one-and-a-half wide, and a border of one handspan. If it exceeds that, it is to be cut down, and he commits an offense entailing confession.'

Definitions

A sitting mat:

one with a border is what is meant.

Is having made:

making it himself or having it made, it should be made the right size. This is the right size: two standard handspans long and one-and-a-half wide, and a border of one handspan. If he makes one, or has one made, that exceeds that, then for the effort there is an act of wrong conduct. When he gets it, it is to be cut down, and he is then to confess an offense entailing confession.

Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he makes it the right size; if he makes it smaller than the right size; if he gets one made by another that exceeds the right size and then cuts it down before using it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on sitting mats, the seventh, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on precious things

90

**Kaṇḍuppaṭṭicchādisikkhāpa
da: 90. The training rule
on itch covers**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, he allowed the itch-covering cloth for the monks. Knowing this, the monks from the group of six wore itch covers that were inappropriate in size. As they were walking about, they were dragging them along, both in front and behind.

The monks of few desires complained and criticized those monks, "How can the monks from the group of six wear such itch covers?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk is having an itch-covering cloth made, it should be made the right size. This is the right size: four standard handspans long and two wide. If it exceeds that, it is to be cut down, and he commits an offense entailing confession.'

Definitions

An itch-covering cloth:

it is for the purpose of covering an itch or a boil or a running sore or a carbuncle, below the navel and above the knees.

Is having made:

making it himself or having it made, it should be made the right size. This is the right size: four standard handspans long and two wide. If he makes one or has one made that exceeds that, then for the effort there is an act of wrong conduct. When he gets it, it is to be cut down, and he is then to confess an offense entailing confession.

Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he makes it the right size; if he makes it smaller than the right size; if he gets one made by another that exceeds the right size and then cuts it down before using it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on itch covers, the eighth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on precious things

91

Vassikasāṭṭhikāsikkhāpada:

**91. The training rule on
the rainy-season robe**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, he allowed the rainy-season robe for the monks. Knowing this, the monks from the group of six wore rainy-season robes that were inappropriate in size. As they were walking about, they were dragging them along, both in front and behind.

The monks of few desires complained and criticized those monks, "How can the monks from the group of six wear such rainy-season robes?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk is having a rainy-season robe made, it should be made the right size. This is the right size: six standard handspans long and two-and-a-half wide. If it exceeds that, it is to be cut down, and he commits an offense entailing confession.'"

Definitions

A rainy-season robe:

it is for use during the four months of the rainy season.

Is having made:

making it himself or having it made, it should be made to the right size. This is the right size: six standard handspans long and two and a half wide. If he makes one or has one made that exceeds that, then for the effort there is an act of wrong conduct. When he gets it, it is to be cut down, and he is then to confess an offense entailing confession.

Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he makes it the right size; if he makes it smaller than the right size; if he gets one made by another that exceeds the right size and then cuts it down before using it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on the rainy-season robe, the ninth, is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on precious things

92 Nandasikkhāpada: 92. The training rule on Nanda

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time there was a handsome and graceful monk called Venerable Nanda, the Buddha's cousin. He was 7 centimeters shorter than the Buddha, but he wore a robe that was the same size as the Buddha's. When the senior monks saw him coming, they thought it was the Buddha and got up from their seats.

But when he came close, they realized who it was, and they complained and criticized him, "How can Venerable Nanda wear a robe the same size as the Buddha's?" ... "Is it true, Nanda, that you do this?"

"It's true, Sir."

The Buddha rebuked him ... "Nanda, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

'If a monk has a robe made that is the standard robe measure or larger, it is to be cut down, and he commits an offense entailing confession. This is the standard robe measure: nine standard handspans long and six wide.'

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

The standard robe measure:

nine standard handspans long and six wide.

Has made:

if he makes one or has one made, then for the effort there is an act of wrong conduct. When he gets it, it is to be cut down, and he is then to confess an offense entailing confession.

Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he makes it smaller than the standard robe; if he gets one made by another that is too large and then cuts it down before using it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on Nanda, the tenth, is finished.

The ninth sub-chapter on precious things is finished.

This is the summary:

“King’s, and precious things, available, Needle, and bed, cotton down; And sitting mat, and itch, Rainy-season, and by the standard. ”

“Venerables, the ninety-two rules on confession have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The section on minor rules has been completed.

The chapter on offenses entailing confession is finished.

Bhikkhu Pāṭidesanīya: Monks' Acknowledgment

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing acknowledgment

1

Paṭhamapāṭidesanīyasikkh āpada: 1. The first training rule on acknowledgment

Venerables, these four rules on acknowledgment come up for recitation.

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain nun was returning from almsround in Sāvattthī. She saw a monk and said to him, "Here, Venerable, please take some almsfood."

Saying, "Alright, Sister," he took everything. But because the time for eating was coming to an end, she was not able to go for alms, and she missed her meal.

The next day and the following day the same thing happened again. On the fourth day that nun was walking along a street, trembling. A wealthy merchant coming by carriage in the opposite direction saw her and shouted out, "Watch out, Venerable!" As she stepped aside, she collapsed right there.

The merchant asked her for forgiveness: "Forgive me, Venerable, since you fell because of me."

"I didn't fall because of you, but because I'm weak."

"But why are you so weak?"

The nun told him what had happened. He then brought her to his house and gave her a meal. Afterwards he complained and criticized the monks, "How can the venerables receive food directly from a nun? It's difficult for women to get material support."

The monks heard the complaints of that merchant, and the monks of few desires complained and criticized that monk, "How could a monk receive food directly from a nun?" ... "Is it true, monk, that you did this?"

“It’s true, Sir.”

“Is she a relative of yours?”

“No, Sir.”

“Foolish man, a man and a woman who are unrelated don’t know what’s appropriate and inappropriate, what’s good and bad, in dealing with each other. So how could you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

'If a monk receives fresh or cooked food directly from an unrelated nun who has entered an inhabited area, and then eats it, he must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

Definitions

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Unrelated:

anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

A nun:

she has been given the full ordination by both Sanghas.

An inhabited area:

a street, a cul-de-sac, an intersection, a house.

Fresh food:

apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called "fresh food".

cooked food:

there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

If he receives the food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing acknowledgment.

Permutations

If she is unrelated and he perceives her as such, and he receives fresh or cooked food directly from her when she has entered an inhabited area, and then eats it, he commits an offense entailing acknowledgment. If she is unrelated, but he is unsure of it, and he receives fresh or cooked food directly from her when she has entered an inhabited area, and then eats it, he commits an offense entailing acknowledgment. If she is unrelated, but he perceives her as related, and he receives fresh or cooked food directly from her when she has entered an inhabited area, and then eats it, he commits an offense entailing acknowledgment.

If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct. If he receives fresh or cooked food, with the intention of eating it, directly from a nun who is fully ordained only on one side, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct.

If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related, and he perceives her as such, there is no offense.

Non-offenses

There is no offense: if she is related; if she gets someone else to give it and does not give it herself; if she gives by placing it near; if it is inside a monastery; if it is at the dwelling place of nuns; if it is at the dwelling place of the monastics of another religion; if it is on returning to the monastery; if she gives after carrying it out of the village; if she gives post-midday tonics, seven-day tonics, or lifetime tonics, saying, “Use these when there’s a reason;” if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The first training rule on acknowledgment is finished.

- Theravāda Collection on Monastic Law
- The monks’ rules and their analysis
- The chapter on offenses entailing acknowledgment

2

**Dutiyapāṭidesaniṅgāsikkhā
pada: 2. The second
training rule on
acknowledgment**

Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time, when families invited monks to meals, the nuns from the group of six were directing people toward the monks from the group of six, saying, “Give curry here; give rice there.” The monks from the group of six ate as much as they wanted, but not so the other monks.

The monks of few desires complained and criticized them, “How could the monks from the group of six not restrain the nuns from giving directions?” ... “Is it true, monks, that you didn’t do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how could you not do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

‘When monks eat by invitation to families, if a nun is there giving directions, saying, “Give bean curry here; give rice there,” then those monks should stop her: “Stop, Sister, while the monks are eating.” If not even a single monk addresses that nun in this way to stop her, they must acknowledge it: “We have done a blameworthy and unsuitable thing which is to be acknowledged. We acknowledge it.”’

Definitions

When monks eat by invitation to families:

a family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

Eat by invitation:

eat any of the five cooked foods by invitation.

A nun:

she has been given the full ordination by both Sanghas.

Giving directions:

saying, "Give bean curry here; give rice there," according to friendship, according to companionship, according to who one is devoted to, according to being a co-student, according to being a co-pupil—this is called "giving directions".

Those monks:

the monks who are eating.

Her:

the nun who is giving directions.

Those monks should stop her: 'Stop, Sister, while the monks are eating':

if she is not stopped by even one monk, and a monk then receives food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing acknowledgment.

Permutations

If she is fully ordained, and he perceives her as such, and he does not restrain her from giving directions, he commits an offense entailing acknowledgment. If she is fully ordained, but he is unsure of it, and he does not restrain her from giving directions, he commits an offense entailing acknowledgment. If she is fully ordained, but he does not perceive her as such, and he does not restrain her from giving directions, he commits an offense entailing acknowledgment.

If he does not restrain a nun who is fully ordained only on one side from giving directions, he commits an offense of wrong conduct. If the person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the person is not fully ordained, and he does not perceive them as such, there is no offense.

Non-offenses

There is no offense: if a nun does not give it herself, but gets someone else to give her own food; if a nun does not get someone else to give it, but she gives someone else's food herself; if a nun gets someone else to give what has not yet been given; if a nun gets someone else to give to someone who has not yet received anything; if a nun gets someone else to give equally to all; if a trainee nun is giving directions; if a novice nun is giving directions; if it is anything apart from the five kinds of cooked food; if he is insane; if he is the first offender.

The second training rule on acknowledgment is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing acknowledgment

3

**Tatīyapāṭidesanīyasikkhāp
ada: 3. The third training
rule on acknowledgment**

Origin story

First sub-story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time in Sāvattthī there was a family where both the husband and the wife had confidence. They were growing in faith, but declining in wealth. Whatever food they had in the morning, they gave to the monks. Sometimes they went without food.

People complained and criticized the monks, "How can the Sakyan monastics not have a sense of moderation in receiving offerings? After giving to them, these people sometimes go without."

The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: "Monks, if a family's faith is growing, but its wealth is declining, I allow you to designate it as 'in training', through a legal procedure consisting of one motion and one announcement.

And the designation should be given like this. A competent and capable monk should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. Such-and-such a family is growing in faith, but declining in wealth. If it seems appropriate to the Sangha, the Sangha should designate that family as "in training". This is the motion.

Please, Venerables, I ask the Sangha to listen. Such-and-such a family is growing in faith, but declining in wealth. The Sangha designates that family as "in training". Any monk who approves of designating that family as "in training"

should remain silent. Any monk who doesn't approve should speak up.

The Sangha has designated such-and-such a family as "in training". The Sangha approves and is therefore silent. I will remember it thus.'

"And, monks, this training rule should be recited like this:

First preliminary ruling

'There are families that are designated as "in training". If a monk eats fresh or cooked food after personally receiving it from such a family, he must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards there was a celebration in Sāvattthī and people invited the monks for a meal. And so did the family that had been designated as in training. But knowing that the Buddha had prohibited eating fresh or cooked food after personally receiving it from such a family, and being afraid of wrongdoing, the monks did not accept. That family complained and criticized them, "What is it with us that they don't receive from us?"

The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: "Monks, if you have been invited, I allow you to eat fresh or cooked food after

personally receiving it from a family designated as in training.

And so, monks, this training rule should be recited like this:

Second preliminary ruling

‘There are families that are designated as “in training”. If a monk, without first being invited, eats fresh or cooked food after personally receiving it from such a family, he must acknowledge it: “I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.”’

In this way the Buddha laid down this training rule for the monks.

Third sub-story

Soon afterwards a certain monk was associating with that family. One morning he robed up, took his bowl and robe, went to them, and sat down on the prepared seat. Just then that monk was sick, and so they invited him to eat. But knowing that the Buddha had prohibited an uninvited monk from eating fresh or cooked food after personally receiving it from such a family, and being afraid of wrongdoing, he did not accept. And being unable to walk for alms, he missed his meal.

He then returned to the monastery and told the monks what had happened, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: “Monks, I allow a sick monk to eat fresh or cooked food after personally receiving it from a family designated as in training.

And so, monks, this training rule should be recited like this:

Final ruling

'There are families that are designated as "in training". If a monk, without being sick and without first being invited, eats fresh or cooked food after personally receiving it from such a family, he must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

Definitions

There are families that are designated as “in training”:
a family designated as in training: a family in which the faith is growing but the wealth is declining. Such a family is designated as “in training” through a legal procedure consisting of one motion and one announcement.

A:
whoever ...

Monk:
... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Such a family:
that kind of family.

Without being invited:
without being invited for the same or the following day. If the invitation is made when he has entered the vicinity of the house, this is called “without being invited”.

Invited:
invited for the same or the following day. If the invitation is made when he has not entered the vicinity of the house, this is called “invited”.

Without being sick:
who is able to walk for alms.

Sick:
who is unable to walk for alms.

Fresh food:
apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics—

the rest is called “fresh food”.

Cooked food:

there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

If, without being sick and without being invited, he receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing acknowledgment.

Permutations

If a family is designated as in training, and he perceives it as such, and he, without being sick and without being invited, eats fresh or cooked food after personally receiving it from that family, he commits an offense entailing acknowledgment. If a family is designated as in training, but he is unsure of it, and he, without being sick and without being invited, eats fresh or cooked food after personally receiving it from that family, he commits an offense entailing acknowledgment. If a family is designated as in training, but he does not perceive it as such, and he, without being sick and without being invited, eats fresh or cooked food after personally receiving it from that family, he commits an offense entailing acknowledgment.

If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct. If a family is not designated as in training, but he perceives it as such, he commits an offense of wrong conduct. If a family is not designated as in training, but he is unsure of it, he commits an offense of wrong conduct. If a family is not designated as in training, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if he has been invited; if he is sick; if he eats the leftovers from one who has been invited or who is sick; if other people's almsfood is prepared there; if they give after coming out from the house; if it is a regular meal invitation; if it is a meal for which lots are drawn; if it is a half-monthly meal; if it is on the observance day; if it is on the day after the observance day; if the family gives post-midday tonics, seven-day tonics, or lifetime tonics, saying, "Use these when there's a reason;" if he is insane; if he is the first offender.

The third training rule on acknowledgment is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on offenses entailing acknowledgment

4

**Catutthapāṭidesanīyasikkh
āpada: 4. The fourth
training rule on
acknowledgment**

Origin story

First sub-story

At one time when the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu, the slaves of the Sakyans were rebelling. The Sakyan women wished to prepare a meal at the wilderness dwellings, but the slaves heard about this and infested the path. When the Sakyan women took various kinds of fine food and set out for a wilderness dwelling, the slaves emerged, and they robbed and raped those Sakyan women. Soon afterwards the Sakyan men came out, and they got hold of those criminals together with their loot. They then complained and criticized the monks, “How could they not announce that there are criminals staying near the monastery?”

The monks heard the complaints of the Sakyans and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: “Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of well-behaved monks, for the restraint of corruptions relating to the present life, for the restraint of corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. And, monks, this training rule should be recited like this:

Preliminary ruling

‘There are wilderness dwellings that are considered risky and dangerous. If a monk, without first making an announcement about those dwellings, eats fresh or cooked food after personally receiving it inside that monastery, he must acknowledge it: “I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.”’

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards a monk in a wilderness dwelling was sick. People took fresh or cooked food and went to that wilderness dwelling, and they invited that monk to eat. But knowing that the Buddha had prohibited the eating of fresh or cooked food after personally receiving it at a wilderness dwelling, and being afraid of wrongdoing, he did not accept it. And being unable to walk for alms, he missed his meal.

He then told the monks what had happened, and they in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: “Monks, I allow a sick monk, without first making an announcement, to eat fresh or cooked food after personally receiving it at a wilderness dwelling.

And so, monks, this training rule should be recited like this:

Final ruling

'There are wilderness dwellings that are considered risky and dangerous. If a monk who is not sick, without first making an announcement about those dwellings, eats fresh or cooked food after personally receiving it inside that monastery, he must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

Definitions

There are wilderness dwellings:

a wilderness dwelling: if it is at least 800 meters away from any inhabited area.

Risky:

in the monastery, or in the vicinity of the monastery, criminals have been seen camped, eating, standing, seated, or lying down.

Dangerous:

in the monastery, or in the vicinity of the monastery, criminals have been seen injuring, robbing, or beating people.

A:

whoever ...

Monk:

... The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

About those dwellings:

about such kinds of dwellings.

Without making an announcement:

if an announcement is made to any of one's five co-monastics, this is called "without making an announcement". If an announcement is made about anything apart from the monastery or its vicinity, this is called "without making an announcement".

Making an announcement:

if a woman or a man comes to the monastery or the vicinity of the monastery and says, "Venerable, they'll bring so-and-so's fresh or cooked food," then, if it is risky, this should be declared, and if it is dangerous, that

should be declared. If the person says, “Never mind, it will be brought,” then the criminals are to be told, “People are coming here; go away.” When an announcement has been made in regard to rice porridge, and accompanying food is brought, this is called “announced”. When an announcement has been made in regard to rice, and accompanying food is brought, this is called “announced”. When an announcement has been made in regard to fresh food, and accompanying food is brought, this is called “announced”. When an announcement has been made in regard to a particular family, then when any person from that family brings fresh or cooked food, this is called “announced”. When an announcement has been made in regard to a particular village, then when any person from that village brings fresh or cooked food, this is called “announced”. When an announcement has been made in regard to a particular association, then when any person from that association brings fresh or cooked food, this is called “announced”.

Fresh food:

apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics—the rest is called “fresh food”.

Cooked food:

there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

Inside that monastery:

if the monastery is enclosed, then within the enclosure.

If the monastery is unenclosed, then in the vicinity.

Who is not sick:

who is able to walk for alms.

Who is sick:

who is unable to walk for alms.

If, without making an announcement, one who is not sick receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing acknowledgment.

Permutations

If there has been no announcement, and he does not perceive that there has, and he, not being sick, eats fresh or cooked food after personally receiving it inside that monastery, then he commits an offense entailing acknowledgment. If there has been no announcement, but he is unsure of it, and he, not being sick, eats fresh or cooked food after personally receiving it inside that monastery, then he commits an offense entailing acknowledgment. If there has been no announcement, but he perceives that there has, and he, not being sick, eats fresh or cooked food after personally receiving it inside that monastery, then he commits an offense entailing acknowledgment.

If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct. If there has been an announcement, but he does not perceive that there has, he commits an offense of wrong conduct. If there has been an announcement, but he is unsure of it, he commits an offense of wrong conduct. If there has been an announcement, and he perceives that there has, there is no offense.

Non-offenses

There is no offense: if there has been an announcement; if he is sick; if he eats the leftovers from where there has been an announcement or from one who is sick; if he receives the food outside the monastery and then eats it inside; if he eats a root, bark, a leaf, a flower, or a fruit originating in that monastery; if, when there is a reason, he uses post-midday tonics, seven-day tonics, or lifetime tonics; if he is insane; if he is the first offender.

The fourth training rule entailing acknowledgment is finished.

“Venerables, the four rules on acknowledgment have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The chapter on offenses entailing acknowledgment is finished.

Bhikkhu Sekhiya: Monks' Rules for Training

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on evenly all around

1 Parimaṇḍalasikkhāpada: 1. The training rule on evenly all around

Venerables, these rules to be trained in come up for recitation.

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six wore their sarongs hanging down in front and behind. People complained and criticized them, "How can the Sakyan monastics wear their sarongs hanging down in front and behind? They are just like householders who indulge in worldly pleasures!"

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six wear their sarongs hanging down in front and behind?"

After rebuking those monks in many ways, they told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks from the group of six: "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Final ruling

“I will wear my sarong evenly all around,” this is how you should train.’”

One should wear one’s sarong evenly all around, covering the navel and the knees. If a monk, out of disrespect, wears his sarong hanging down in front or behind, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on evenly all around

2

**Dutiyaparimaṇḍalasikkhāp
ada: 2. The second
training rule on evenly all
around**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six wore their upper robes hanging down in front and behind. ...

Final ruling

“I will wear my upper robe evenly all around,’ this is how you should train.”

One should wear one’s upper robe evenly all around, making both corners even. If a monk, out of disrespect, wears his upper robe hanging down in front or behind, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on evenly all around

3

**Suppaṭṭicchannasikkhāpad
a: 3. The training rule on
well-covered**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were walking in inhabited areas with their bodies uncovered. ...

Final ruling

“‘I will walk well-covered in inhabited areas,’ this is how you should train.”

One should be well-covered while walking in an inhabited area. If a monk, out of disrespect, walks in an inhabited area with his body uncovered, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on evenly all around

4

**Dutiyasuppaṭṭicchannasikk
hāpada: 4. The second
training rule on well-
covered**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were sitting in inhabited areas with their bodies uncovered. ...

Final ruling

“‘I will sit well-covered in inhabited areas,’ this is how you should train.”

One should be well-covered while sitting in an inhabited area. If a monk, out of disrespect, sits in an inhabited area with his body uncovered, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on evenly all around

5 Susaṁvutasikkhāpada:

5. The training rule on well-restrained

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were playing with their hands and feet while walking in inhabited areas. ...

Final ruling

“‘I will walk well-restrained in inhabited areas,’ this is how you should train.”

One should be well-restrained while walking in an inhabited area. If a monk, out of disrespect, plays with his hands or feet while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he is insane; if he is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on evenly all around

6

**Dutiyasusamvutasikkhāpa
da: 6. The second training
rule on well-restrained**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were playing with their hands and feet while sitting in inhabited areas. ...

Final ruling

“‘I will sit well-restrained in inhabited areas,’ this is how you should train.”

One should be well-restrained while sitting in an inhabited area. If a monk, out of disrespect, plays with his hands or feet while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he is insane; if he is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on evenly all around

7

**Okkhittacakkhusikkhāpad
a: 7. The training rule on
lowered eyes**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were looking here and there while walking in inhabited areas. ...

Final ruling

“‘I will walk with lowered eyes in inhabited areas,’ this is how you should train.”

One should lower one’s eyes while walking in an inhabited area, looking a plow’s length ahead. If a monk, out of disrespect, looks here and there while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on evenly all around

8

**Dutiyaokkhittacakkhusikk
hāpada: 8. The second
training rule on lowered
eyes**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were looking here and there while sitting in inhabited areas. ...

Final ruling

“‘I will sit with lowered eyes in inhabited areas,’ this is how you should train.”

One should lower one’s eyes while sitting in an inhabited area, looking a plow’s length ahead. If a monk, out of disrespect, looks here and there while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on evenly all around

9 Ukkhittakasikkhāpada:

9. The training rule on lifted robes

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were lifting their robes while walking in inhabited areas. ...

Final ruling

“‘I will not lift my robe while walking in inhabited areas,’ this is how you should train.”

One should not lift one’s robe while walking in an inhabited area. If a monk, out of disrespect, lifts his robe on one or both sides while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense:: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on evenly all around

10

**Dutiyaukkhittakasikkhāpa
da: 10. The second
training rule on lifted
robes**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were lifting their robes while sitting in inhabited areas. ...

Final ruling

“‘I will not lift my robe while sitting in inhabited areas,’ this is how you should train.”

One should not lift one’s robe while sitting in an inhabited area. If a monk, out of disrespect, lifts his robe on one or both sides while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The tenth training rule is finished.

The first sub-chapter on evenly all around is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on laughing loudly

11 Ujjagghikasikkhāpada: 11. The training rule on laughing loudly

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were laughing loudly while walking in inhabited areas. ...

Final ruling

“‘I will not laugh loudly while walking in inhabited areas,’
this is how you should train.”

One should not laugh loudly while walking in an inhabited area. If a monk, out of disrespect, laughs loudly while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he merely smiles when something is funny; if there is an emergency; if he is insane; if he is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on laughing loudly

12

**Dutiyaujjagghikasikkhāpa
da: 12. The second
training rule on laughing
loudly**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were laughing loudly while sitting in inhabited areas. ...

Final ruling

“‘I will not laugh loudly while sitting in inhabited areas,’ this is how you should train.”

One should not laugh loudly while sitting in an inhabited area. If a monk, out of disrespect, laughs loudly while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he merely smiles when something is funny; if there is an emergency; if he is insane; if he is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on laughing loudly

13 Uccasaddasikkhāpada:

13. The training rule on loud noises

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were noisy while walking in inhabited areas. ...

Final ruling

“‘I will not be noisy while walking in inhabited areas,’ this is how you should train.”

One should not be noisy while walking in an inhabited area. If a monk, out of disrespect, makes loud noises while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on laughing loudly

14

**Dutiyauccasaddasikkhāpa
da: 14. The second
training rule on loud
noises**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were noisy while sitting in inhabited areas. ...

Final ruling

“‘I will not be noisy while sitting in inhabited areas,’ this is how you should train.”

One should not be noisy while sitting in an inhabited area. If a monk, out of disrespect, makes loud noises while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on laughing loudly

15

**Kāyappacālakasikkhāpada
: 15. The training rule on
swaying the body**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were swaying and leaning their bodies while walking in inhabited areas. ...

Final ruling

“I will not sway my body while walking in inhabited areas,’ this is how you should train.”

One should not sway one’s body while walking in an inhabited area; one should walk keeping one’s body straight. If a monk, out of disrespect, sways and leans his body while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on laughing loudly

16

**Dutiyakāyappacālakasikkh
āpada: 16. The second
training rule on swaying
the body**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were swaying and leaning their bodies while sitting in inhabited areas. ...

Final ruling

“I will not sway my body while sitting in inhabited areas,’
this is how you should train.”

One should not sway one’s body while sitting in an inhabited area; one should sit keeping one’s body straight. If a monk, out of disrespect, sways and leans his body while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on laughing loudly

17

**Bāhuppacālakasikkhāpada
: 17. The training rule on
swinging the arms**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were swinging and dangling their arms while walking in inhabited areas. ...

Final ruling

“I will not swing my arms while walking in inhabited areas,’ this is how you should train.”

One should not swing one’s arms while walking in an inhabited area; one should walk keeping one’s arms steady. If a monk, out of disrespect, swings and dangles his arms while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on laughing loudly

18

**Dutiyabāhuppacālakasikkh
āpada: 18. The second
training rule on swinging
the arms**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were swinging and dangling their arms while sitting in inhabited areas. ...

Final ruling

“I will not swing my arms while sitting in inhabited areas,’ this is how you should train.”

One should not swing one’s arms while sitting in an inhabited area; one should sit keeping one’s arms steady. If a monk, out of disrespect, swings and dangles his arms while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on laughing loudly

19

Sīsappacālakasikkhāpada:

**19. The training rule on
swaying the head**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were swaying and tilting their heads while walking in inhabited areas. ...

Final ruling

“I will not sway my head while walking in inhabited areas,’ this is how you should train.”

One should not sway one’s head while walking in an inhabited area; one should walk keeping one’s head straight. If a monk, out of disrespect, sways and tilts his head while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on laughing loudly

20

**Dutiyasīsapacālakasikkh
āpada: 20. The second
training rule on swaying
the head**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were swaying and hanging their heads while sitting in inhabited areas. ...

Final ruling

“I will not sway my head while sitting in inhabited areas,’
this is how you should train.”

One should not sway one’s head while sitting in an inhabited area; one should sit keeping one’s head straight. If a monk, out of disrespect, sways and hangs his head while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The tenth training rule is finished.

The second sub-chapter on laughing loudly is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on hands on hips

21

Khambhakatāsikkhāpada:

21. The training rule on

hands on hips

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were walking in inhabited areas with their hands on their hips. ...

Final ruling

“‘I will not walk in inhabited areas with my hands on my hips,’ this is how you should train.”

One should not walk in an inhabited area with one’s hands on one’s hips. If a monk, out of disrespect, walks in an inhabited area with one or both hands on his hips, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on hands on hips

22

**Dutiyakhambhakatāsikkhā
pada: 22. The second
training rule on hands on
hips**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were sitting in inhabited areas with their hands on their hips. ...

Final ruling

“I will not sit in inhabited areas with my hands on my hips,’ this is how you should train.”

One should not sit in an inhabited area with one’s hands on one’s hips. If a monk, out of disrespect, sits in an inhabited area with one or both hands on his hips, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on hands on hips

**23 Oguṇṭhitasikkhāpada:
23. The training rule on
covering the head**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were covering their heads with their upper robes while walking in inhabited areas. ...

Final ruling

“I will not cover my head while walking in inhabited areas,’ this is how you should train.”

One should not cover one’s head while walking in an inhabited area. If a monk, out of disrespect, covers his head with his upper robe while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on hands on hips

24

**Dutiyaogunṭhitasikkhāpad
a: 24. The second training
rule on covering the head**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were covering their heads with their robes while sitting in inhabited areas. ...

Final ruling

“I will not cover my head while sitting in inhabited areas;’ this is how you should train.”

One should not cover one’s head while sitting in an inhabited area. If a monk, out of disrespect, covers his head with his upper robe while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on hands on hips

**25 Ukkuṭikasikkhāpada:
25. The training rule on
squatting on the heels**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were moving about while squatting on their heels in inhabited areas. ...

Final ruling

“I will not move about while squatting on my heels in inhabited areas,’ this is how you should train.”

One should not move about while squatting on one’s heels in an inhabited area. If a monk, out of disrespect, moves about while squatting on his heels in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on hands on hips

**26 Pallatthikasikkhāpada:
26. The training rule on
sitting with clasped knees**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were clasping their knees while sitting in inhabited areas. ...

Final ruling

“I will not clasp my knees while sitting in inhabited areas,’ this is how you should train.”

One should not clasp one’s knees while sitting in an inhabited area. If a monk, out of disrespect, clasps his knees with his hands or with a cloth while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on hands on hips

27

**Sakkaccaṭiggahaṇasikk
hāpada: 27. The training
rule on receiving
respectfully**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were receiving almsfood contemptuously, as if wanting to throw it away. ...

Final ruling

“‘I will receive almsfood respectfully,’ this is how you should train.”

Almsfood is to be received respectfully. If a monk, out of disrespect, receives almsfood contemptuously, as if wanting to throw it away, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on hands on hips

28

**Pattasaññīpaṭiggahaṇasik
khāpada: 28. The training
rule on receiving with
attention on the almsbowl**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were receiving almsfood while looking here and there, and they did not know whether people were still giving or whether they had received too much. ...

Final ruling

“I will receive almsfood with attention on the almsbowl,’ this is how you should train.”

Almsfood is to be received with attention on the bowl. If a monk, out of disrespect, receives almsfood while looking here and there, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on hands on hips

29

**Samasūpakapaṭiggahaṇasi
kkhāpada: 29. The training
rule on receiving an even
measure of bean curry**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were receiving almsfood with large amounts of bean curry. ...

Final ruling

“I will receive almsfood with the right proportion of bean curry,’ this is how you should train.”

Definitions

Bean curry:

there are two kinds of bean curry, to be taken with the hand: mung-bean curry and black-gram curry.

Almsfood should be received with the right proportion of bean curry. If a monk, out of disrespect, receives much bean curry, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is any food apart from bean curry; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if there is an emergency; if he is insane; if he is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on hands on hips

**30 Samatittikasikkhāpada:
30. The training rule on
even levels**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six received almsfood in a heap. ...

Final ruling

“‘I will receive an even level of almsfood,’ this is how you should train.”

Almsfood is to be received at an even level. If a monk, out of disrespect, receives almsfood in a heap, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if there is an emergency; if he is insane; if he is the first offender.

The tenth training rule is finished.

The third sub-chapter on hands on hips is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on respectfully

**31 Sakkaccasikkhāpada:
31. The training rule on
respectfully**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were eating almsfood contemptuously, as if not wanting to eat it. ...

Final ruling

“‘I will eat almsfood respectfully,’ this is how you should train.”

Almsfood is to be eaten respectfully. If a monk, out of disrespect, eats almsfood contemptuously, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on respectfully

**32 Pattasaññīsikkhāpada:
32. The training rule on
attention on the almsbowl**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were eating almsfood while looking here and there, and they did not know whether people were still giving or whether they had received too much. ...

Final ruling

“‘I will eat almsfood with attention on the almsbowl,’ this is how you should train.”

Almsfood is to be eaten with attention on the bowl. If a monk, out of disrespect, eats almsfood while looking here and there, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on respectfully

33 Sapadānasikkhāpada: 33. The training rule on in order

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate almsfood picking here and there.

...

Final ruling

“‘I will eat almsfood in order,’ this is how you should train.”

Almsfood is to be eaten in order. If a monk, out of disrespect, eats almsfood picking here and there, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he picks things out to give to others; if he picks things out to put it into someone else's vessel; if it is a non-bean curry; if there is an emergency; if he is insane; if he is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on respectfully

34

Samasūpakasikkhāpada:

**34. The training rule on an
even measure of bean
curry**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were eating almsfood with large amounts of bean curry. ...

Final ruling

“I will eat almsfood with the right proportion of bean curry,
this is how you should train.”

Definitions

Bean curry:

there are two kinds of bean curry, to be taken with the hand: mung-bean curry and black-gram curry.

Almsfood should be eaten with the right proportion of bean curry. If a monk, out of disrespect, eats much bean curry, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is any food apart from bean curry; if it is from relatives; if it is from those who have given an invitation; if it is by means of his own property; if there is an emergency; if he is insane; if he is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on respectfully

**35 Thūpakatasikkhāpada:
35. The training rule on
making a heap**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate their almsfood after making a heap. ...

Final ruling

“I will not eat almsfood after making a heap,’ this is how you should train.”

Almsfood should not be eaten after making a heap. If a monk, out of disrespect, eats almsfood after making heap, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if only a little food remains and he eats it after collecting it in one place; if there is an emergency; if he is insane; if he is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on respectfully

36

**Odanappaṭicchādanasikkh
āpada: 36. The training
rule on covering with rice**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were covering their curries with rice because they wanted more. ...

Final ruling

“I will not cover my curries with rice because I want more,’ this is how you should train.”

One should not cover one’s curries with rice because one wants more. If a monk, out of disrespect, covers his curries with rice because he wants more, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if the owners cover it and then give; if it is not out of a desire for more; if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on respectfully

37

**Sūpodanaviññattisikkhāpa
da: 37. The training rule
on asking for rice and
bean curry**

Origin story

First sub-story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate rice and bean curry that they had requested themselves. People complained and criticized them, "How can the Sakyan monastics eat rice and bean curry that they have requested themselves? Who doesn't like nice food? Who doesn't prefer tasty food?"

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six do this?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

"I will not ask for bean curry or rice for myself and then eat it," this is how you should train."

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards a number of monks were sick. The monks who were looking after them asked, "I hope you're bearing

up? I hope you're getting better?"

"Previously we ate rice and bean curry that we had requested ourselves, and then we were comfortable. But now that the Buddha has prohibited this, we don't ask because we're afraid of wrongdoing. And because of that we're not comfortable."

They told the Buddha. Soon afterwards he gave a teaching and addressed the monks: "Monks, I allow a sick monk to eat rice and bean curry that he has requested for himself.

And so, monks, this training rule should be recited like this:

Final ruling

“When not sick, I will not ask for bean curry or rice for myself and then eat it,” this is how you should train.”

When one is not sick, one should not ask for bean curry or rice for oneself and then eat it. If a monk who is not sick, out of disrespect, eats bean curry or rice that he has requested for himself, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if there is an emergency; if he is insane; if he is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on respectfully

38

Ujjhānasaññīsikkhāpada:

**38. The training rule on
finding fault**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were looking at the bowls of others finding fault. ...

Final ruling

“‘I will not look at another’s almsbowl finding fault,’ this is how you should train.”

One should not look at the bowl of another finding fault. If a monk, out of disrespect, looks at the bowl of another finding fault, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he looks with the intention of giving or having someone give; if he is not finding fault; if there is an emergency; if he is insane; if he is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on respectfully

39 Kabaḷasikkhāpada: 39. The training rule on mouthfuls

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were making large mouthfuls. ...

Final ruling

“‘I will not make a mouthful that’s too large,’ this is how you should train.”

One should not make mouthfuls that are too large. If a monk, out of disrespect, makes a large mouthful, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is a fresh food; if it is any kind of fruit; if it is a non-bean curry; if there is an emergency; if he is insane; if he is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on respectfully

40 Ālopasikkhāpada: 40. The training rule on mouthfuls

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were making elongated mouthfuls. ...

Final ruling

“‘I will make rounded mouthfuls,’ this is how you should train.”

One should make rounded mouthfuls. If a monk, out of disrespect, makes an elongated mouthful, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is a fresh food; if it is any kind of fruit; if it is a non-bean curry; if there is an emergency; if he is insane; if he is the first offender.

The tenth training rule is finished.

The fourth sub-chapter on respectfully is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on mouthfuls

**41 Anāhaṭasikkhāpada:
41. The training rule on
without bringing**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six opened their mouths without bringing a mouthful to it. ...

Final ruling

“‘I will not open my mouth without bringing a mouthful to it,’ this is how you should train.”

One should not open one’s mouth without bringing a mouthful to it. If a monk, out of disrespect, opens his mouth without bringing a mouthful to it, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on mouthfuls

42

Dutiyaanāhaṭṭasikkhāpada:

**42. The second training
rule on without bringing**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six put their whole hand in their mouths while eating. ...

Final ruling

“I will not put my whole hand in my mouth while eating,’
this is how you should train.”

One should not put one’s whole hand in one’s mouth while eating. If a monk, out of disrespect, puts his whole hand in his mouth while eating, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on mouthfuls

**43 Sakabaḷasikkhāpada:
43. The training rule on
with a mouthful**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six spoke with food in their mouths. ...

Final ruling

“‘I will not speak with food in my mouth,’ this is how you should train.”

One should not speak with food in one’s mouth. If a monk, out of disrespect, speaks with food in his mouth, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on mouthfuls

44

**Piṇḍukkhepakasikkhāpada
: 44. The training rule on
lifted balls of food**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate from lifted balls of food. ...

Final ruling

“‘I will not eat from a lifted ball of food,’ this is how you should train.”

One should not eat from a lifted ball of food. If a monk, out of disrespect, eats from a lifted ball of food, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is a fresh food; if it is any kind of fruit; if there is an emergency; if he is insane; if he is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on mouthfuls

45

**Kabaḷāvacchedakāsikkhāp
ada: 45. The training rule
on breaking up mouthfuls**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate breaking up mouthfuls. ...

Final ruling

“‘I will not eat breaking up a mouthful,’ this is how you should train.”

One should not eat breaking up mouthfuls. If a monk, out of disrespect, eats breaking up mouthfuls, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is a fresh food; if it is any kind of fruit; if it is a non-bean curry; if there is an emergency; if he is insane; if he is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on mouthfuls

46

**Avagaṇḍakāraśikkhāpad
a: 46. The training rule on
stuffing the cheeks**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate stuffing their cheeks. ...

Final ruling

“‘I will not eat stuffing my cheeks,’ this is how you should train.”

One should not eat stuffing one’s cheeks. If a monk, out of disrespect, eats stuffing one or both cheeks, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is any kind of fruit; if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on mouthfuls

47

**Hatthaniddhunakasikkhāp
ada: 47. The training rule
on shaking the hand**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate shaking their hands. ...

Final ruling

“‘I will not eat shaking my hand,’ this is how you should train.”

One should not eat shaking one’s hand. If a monk, out of disrespect, eats shaking his hand, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he shakes the hand to discard trash; if there is an emergency; if he is insane; if he is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on mouthfuls

48

**Sitthāvakāraśikkhāpada
: 48. The training rule on
scattering rice**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six scattered rice while eating. ...

Final ruling

“‘I will not scatter rice while eating,’ this is how you should train.”

One should not scatter rice while eating. If a monk, out of disrespect, scatters rice while eating, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he discards rice while discarding trash; if there is an emergency; if he is insane; if he is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on mouthfuls

49

**Jivhānicchāarakasikkhāpad
a: 49. The training rule on
sticking out the tongue**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate sticking out their tongues. ...

Final ruling

“‘I will not eat sticking out my tongue,’ this is how you should train.”

One should not eat sticking out one’s tongue. If a monk, out of disrespect, eats sticking out his tongue, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on mouthfuls

50

**Capucapukāarakasikkhāpad
a: 50. The training rule on
chomping**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six made chomping sounds while eating.

...

Final ruling

“I will not make a chomping sound while eating,’ this is how you should train.”

One should not make a chomping sound while eating. If a monk, out of disrespect, makes a chomping sound while eating, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The tenth training rule is finished.

The fifth sub-chapter on mouthfuls is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on slurping

51

**Surusurukāraśikkhāpad
a: 51. The training rule on
slurping**

Origin story

At one time the Buddha was staying at Kosambī in Ghosita's Monastery. At that time a brahmin had prepared a milk drink for the Sangha. The monks drank the milk making a slurping sound. A monk who was previously an entertainer made a joke of it, saying, "It's as if the whole sangha is cooled."

The monks of few desires complained and criticized him, "How could a monk joke about the Sangha?" ... "Is it true, monk, that you did this?"

"It's true, Sir."

The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks:

"Monks, you should not joke about the Buddha, the Teaching, or the Sangha. If you do, you commit an offense of wrong conduct."

After rebuking that monk in many ways, the Buddha spoke in dispraise of being difficult to support ... the Buddha said, "And, monks, this training rule should be recited like this:

Final ruling

“I will not slurp while eating,” this is how you should train.”

One should not slurp while eating. If a monk, out of disrespect, slurps while eating, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on slurping

52

**Hatthanillehakasikkhāpad
a: 52. The training rule on
licking the hands**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were licking their hands while eating.

...

Final ruling

“‘I will not lick my hands while eating,’ this is how you should train.”

One should not lick one’s hands while eating. If a monk, out of disrespect, licks his hands while eating, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on slurping

53

Pattanillehakasikkhāpada:

53. The training rule on

licking the almsbowl

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were licking their bowls while eating.

...

Final ruling

“‘I will not lick my almsbowl while eating,’ this is how you should train.”

One should not lick one’s bowl while eating. If a monk, out of disrespect, licks his bowl while eating, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if only a little food remains and he eats it after collecting it in one place and then licking it; if there is an emergency; if he is insane; if he is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on slurping

54

Oṭṭhanillehakasikkhāpada:

54. The training rule on

licking the lips

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were licking their lips while eating. ...

Final ruling

“‘I will not lick my lips while eating,’ this is how you should train.”

One should not lick one’s lips while eating. If a monk, out of disrespect, licks his lips while eating, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on slurping

55 Sāmisasikkhāpada: 55. The training rule on with food

Origin story

At one time when the Buddha was staying in the Bhagga country at Susumāragira in the Bhesakaḷā Grove, the monks in the Kokanada stilt house were receiving the drinking-water vessel with hands soiled with food. People complained and criticized them, “How can the Sakyan monastics receive drinking-water vessels with hands soiled with food? They are just like householders who indulge in worldly pleasures!”

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, “How can those monks do this?” ... “Is it true, monks, that they do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

“I will not receive the drinking-water vessel with a hand soiled with food,” this is how you should train.’”

One should not receive the drinking-water vessel with a hand soiled with food. If a monk, out of disrespect, receives the drinking-water vessel with a hand soiled with food, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he receives it with the intention of washing it or having it washed; if there is an emergency; if he is insane; if he is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on slurping

**56 Sasitthakasikkhāpada:
56. The training rule on
containing rice**

Origin story

At one time when the Buddha was staying in the Bhagga country at Susumāragira in the Bhesakaḷā Grove, the monks in the Kokanada stilt house were discarding their bowl-washing water containing rice in inhabited areas. People complained and criticized them, “How can the Sakyan monastics discard their bowl-washing water containing rice in inhabited areas? They are just like householders who indulge in worldly pleasures!”

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, “How can those monks do this?” ... “Is it true, monks, that they do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

“I will not discard bowl-washing water containing rice in inhabited areas,” this is how you should train.”

One should not discard bowl-washing water containing rice in an inhabited area. If a monk, out of disrespect, discards bowl-washing water containing rice in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he discards it after removing the rice, after breaking it up, into a container, or after taking it outside; if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on slurping

**57 Chattapāṇisikkhāpada:
57. The training rule on
holding a sunshade**

Origin story

First sub-story

At one time the Buddha was staying in the Bhagga country at Susumāragira in the Bhesakaḷā Grove, the deer park. At that time the monks from the group of six gave teachings to people holding a sunshade.

The monks of few desires complained and criticized those monks, “How can the monks from the group of six give teachings to people holding a sunshade?” ... “Is it true, monks, that you do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “Foolish men, how can you do this? This will affect people’s confidence ...” ... “And, monks, this training rule should be recited like this:

Preliminary ruling

“I will not give a teaching to anyone holding a sunshade,” this is how you should train.”

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards, being afraid of wrongdoing, the monks did not give teachings to sick people holding a sunshade. People complained and criticized them, “How can the Sakyan monastics not give teachings to someone who’s sick holding a sunshade?”

The monks heard the complaints of those people, and they told the Buddha. Soon afterwards he gave a teaching and addressed the monks: “Monks, I allow you to give a teaching to someone who’s sick holding a sunshade.

And so, monks, this training rule should be recited like this:

Final ruling

“I will not give a teaching to anyone holding a sunshade who is not sick,” this is how you should train.”

Definitions

A sunshade:

there are three kinds of sunshades: the white sunshade, the reed sunshade, the leaf sunshade. They are bound at the rim and bound at the ribs.

Teaching:

what has been spoken by the Buddha, what has been spoken by disciples, what has been spoken by sages, what has been spoken by gods, what is connected with what is beneficial, what is connected with the Teaching.

Give:

if he teaches by the line, then for every line he commits an offense of wrong conduct. If he teaches by the syllable, then for every syllable he commits an offense of wrong conduct.

One should not give a teaching to anyone holding a sunshade who is not sick. If a monk, out of disrespect, gives a teaching to someone holding a sunshade who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on slurping

**58 Daṇḍapāṇisikkhāpada:
58. The training rule on
holding a staff**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people holding staffs. ...

Final ruling

“I will not give a teaching to anyone holding a staff who is not sick,’ this is how you should train.”

Definitions

A staff:

a stick measuring 1.6 meters. What is longer than that is not a staff, nor what is shorter.

One should not give a teaching to anyone holding a staff who is not sick. If a monk out, of disrespect, gives a teaching to someone holding a staff who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on slurping

**59 Satthapāṇisikkhāpada:
59. The training rule on
holding a knife**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people holding knives. ...

Final ruling

“I will not give a teaching to anyone holding a knife who is not sick,’ this is how you should train.”

Definitions

A knife:

a weapon with a single-edged or double-edged blade.

One should not give a teaching to anyone holding a knife who is not sick. If a monk, out of disrespect, gives a teaching to someone holding a knife who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on slurping

**60 Āvudhapāṇisikkhāpada:
60. The training rule on
holding a weapon**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people holding weapons. ...

Final ruling

“I will not give a teaching to anyone holding a weapon who is not sick,’ this is how you should train.”

Definitions

A weapon:
any kind of bow.

One should not give a teaching to anyone holding a weapon who is not sick. If a monk, out of disrespect, gives a teaching to someone holding a weapon who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The tenth training rule is finished.

The sixth sub-chapter on slurping is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

61 Pādukasikkhāpada: 61. The training rule on shoes

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people wearing shoes. ...

Final ruling

“I will not give a teaching to anyone wearing shoes who is not sick,’ this is how you should train.”

One should not give a teaching to anyone wearing shoes who is not sick. If a monk, out of disrespect, gives a teaching to someone who is not sick and who is standing on shoes, whose shoes are fastened, or whose shoes are loose, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

62

**Upāhanāruḥhasikkhāpada:
62. The training rule on
sandals**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people wearing sandals. ...

Final ruling

“‘I will not give a teaching to anyone wearing sandals who is not sick,’ this is how you should train.”

One should not give a teaching to anyone wearing sandals who is not sick. If a monk, out of disrespect, gives a teaching to someone who is not sick and who is standing on sandals, whose sandals are fastened, or whose sandals are loose, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

**63 Yānasikkhāpada: 63.
The training rule on
vehicles**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people in vehicles.

...

Final ruling

“I will not give a teaching to anyone in a vehicle who is not sick,’ this is how you should train.”

Definitions

A vehicle:

a wagon, a carriage, a cart, a chariot, a palanquin, a litter.

One should not give a teaching to anyone in a vehicle who is not sick. If a monk, out of disrespect, gives a teaching to someone in a vehicle who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

64 Sayanasikkhāpada: 64. The training rule on lying down

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people who were lying down. ...

Final ruling

“I will not give a teaching to anyone lying down who is not sick,’ this is how you should train.”

One should not give a teaching to anyone lying down who is not sick. If a monk, out of disrespect, gives a teaching to someone who is lying down and who is not sick, even if they are just lying on the ground, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

**65 Pallatthikasikkhāpada:
65. The training rule on
clasping the knees**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people who were seated clasping their knees. ...

Final ruling

“I will not give a teaching to anyone who is seated clasping their knees and who is not sick,’ this is how you should train.”

One should not give a teaching to anyone who is seated clasping their knees and who is not sick. If a monk, out of disrespect, gives a teaching to someone who is clasping their knees with their hands or with a cloth and who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

66 Veṭṭhisikkhāpada: 66. The training rule on headresses

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people wearing headdresses. ...

Final ruling

“I will not give a teaching to anyone wearing a headdress who is not sick,’ this is how you should train.”

Definitions

A headdress:

if the ends of the hair are not showing it is a headdress.

One should not give a teaching to anyone wearing a headdress who is not sick. If a monk, out of disrespect, gives a teaching to someone wearing a headdress who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he teaches the person after having them uncover the ends of their hair; if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

**67 Oguṇṭhitasikkhāpada:
67. The training rule on
covered heads**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people with covered heads. ...

Final ruling

“I will not give a teaching to anyone with a covered head who is not sick,’ this is how you should train.”

Definitions

With a covered head:

the upper robe covering the head is what is meant.

One should not give a teaching to anyone with a covered head who is not sick. If a monk, out of disrespect, gives a teaching to someone with a covered head who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he teaches the person after having them uncover their head; if there is an emergency; if he is insane; if he is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

68 Chamāsikkhāpada: 68. The training rule on the ground

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were sitting on the ground giving teachings to people sitting on seats. ...

Final ruling

“I will not give a teaching while sitting on the ground to anyone sitting on a seat who is not sick,’ this is how you should train.”

One should not give a teaching while sitting on the ground to anyone sitting on a seat who is not sick. If a monk, out of disrespect, gives a teaching while sitting on the ground to someone sitting on a seat who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

**69 Nīcāsanāsikkhāpada:
69. The training rule on
low seats**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were sitting on low seats while giving teachings to people sitting on high seats.

The monks of few desires complained and criticized them, "How can the monks from the group of six sit on low seats while giving teachings to people sitting on high seats?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

Jataka

"Once upon a time in Bārāṇasī, monks, there was a low-caste man whose wife became pregnant. She said to him, 'I'm pregnant. I crave mangoes.'

'But there are no mangoes. It's the wrong season.'

'If I don't get any, I'll die.'

At that time the king had a mango tree that was always bearing fruit. Then that low-caste man went to that mango tree, climbed it, and hid himself. Just then the king and his brahmin counselor went to that same mango tree. There the king sat on a high seat while learning the Vedas. The low-caste man thought, 'How wrong-headed this king is, in that he sits on a high seat while learning the Vedas. And the

brahmin is wrong-headed too, in that he sits on a low seat while teaching the Vedas to one sitting on a high seat. And I'm wrong-headed too, in that I steal mangoes from the king because of a woman. This is all so low!' And he fell out of the tree right there.

The low-caste man says: 'Neither understands what is good, Neither sees the Truth: Not he who teaches the Vedas, Nor he who learns improperly.'

The brahmin replies: 'I've eaten the finest rice, With a curry of pure meat: Therefore I'm not practicing the Teaching, The Teaching praised by the Noble Ones.'

The low-caste man replies in turn: 'A curse it is the obtaining of wealth, And the obtaining of fame, too, brahmin; These things come with a low rebirth, Or with wrong-headed behavior.

'Go forth, great brahmin, Other beings will do the cooking; Don't go against the Teaching, Because you'll break like a jar.'

Even at that time, monks, I was displeased by someone teaching the Vedas while sitting on a low seat to someone sitting on a high seat. How, then, could it not be displeasing now? This will affect people's confidence ...” ... “And, monks, this training rule should be recited like this:

Final ruling

“I will not give a teaching while sitting on a low seat to anyone sitting on a high seat who is not sick,” this is how you should train.”

One should not give a teaching while sitting on a low seat to anyone sitting on a high seat who is not sick. If a monk, out of disrespect, gives a teaching while sitting on a low seat to someone sitting on a high seat who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

**70 70. Ṭhitasikkhāpada:
70. The training rule on
standing**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were standing while giving teachings to people who were sitting. ...

Final ruling

“‘I will not give a teaching while standing to anyone sitting who is not sick,’ this is how you should train.”

One should not give a teaching while standing to anyone sitting who is not sick. If a monk, out of disrespect, gives a teaching while standing to someone sitting who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The tenth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

71

**Pacchatogamanasikkhāpa
da: 71. The training rule
on walking behind**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were walking behind while giving teachings to people walking in front. ...

Final ruling

“I will not give a teaching while walking behind to anyone walking in front who is not sick,’ this is how you should train.”

One should not give a teaching while walking behind to anyone walking in front who is not sick. If a monk, out of disrespect, gives a teaching while walking behind to someone walking in front who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The eleventh training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

72

**Uppathenagamanasikkhāp
ada: 72. The training rule
on walking off the path**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were walking next to the path while giving teachings to people walking on the path. ...

Final ruling

“‘I will not give a teaching while walking next to the path to anyone walking on the path who is not sick,’ this is how you should train.”

One should not give a teaching while walking next to the path to anyone walking on the path who is not sick. If a monk, out of disrespect, gives a teaching while walking next to the path to someone walking on the path who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The twelfth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

73 73.

Ṭhitouccārasikkhāpada:

**73. The training rule on
defecating while standing**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were defecating and urinating while standing. ...

Final ruling

“‘When not sick, I will not defecate or urinate while standing,’ this is how you should train.”

If one is not sick, one should not defecate or urinate while standing. If, out of disrespect, a monk who is not sick defecates or urinates while standing, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there are dangers; if he is insane; if he is the first offender.

The thirteenth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

74

Hariteuccārasikkhāpada:

**74. The training rule on
defecating on cultivated
plants**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were defecating, urinating, and spitting on cultivated plants. ...

Final ruling

“When not sick, I will not defecate, urinate, or spit on cultivated plants,’ this is how you should train.”

If one is not sick, one should not defecate, urinate, or spit on cultivated plants. If, out of disrespect, a monk who is not sick defecates, urinates, or spits on cultivated plants, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he does it in a place with no cultivated plants, but it then spreads to cultivated plants; if there is an emergency; if he is insane; if he is the first offender.

The fourteenth training rule is finished.

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

75

Udakeuccārasikkhāpada:

75. The training rule on

defecating in water

Origin story

First sub-story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were defecating, urinating, and spitting in water. People complained and criticized them, "How can the Sakyan monastics defecate, urinate, and spit in water? They are just like householders who indulge in worldly pleasures!"

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six do this?" ... "Is it true, monks, that you do this?"

"It's true, Sir."

The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

Preliminary ruling

"I will not defecate, urinate, or spit in water," this is how you should train."

In this way the Buddha laid down this training rule for the monks.

Second sub-story

Soon afterwards, being afraid of wrongdoing, sick monks did not defecate, urinate, or spit in water. They told the Buddha.

Soon afterwards he gave a teaching and addressed the monks: “Monks, I allow a sick monk to defecate, urinate, or spit in water.

And so, monks, this training rule should be recited like this:

Final ruling

“When not sick, I will not defecate, urinate, or spit in water,” this is how you should train.”

If one is not sick, one should not defecate, urinate, or spit in water. If, out of disrespect, a monk who is not sick defecates, urinates, or spits in water, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he does it on dry ground, but it then spreads to water; if there is an emergency; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

The fifteenth training rule is finished.

The seventh sub-chapter on shoes is finished.

“Venerables, the rules to be trained in have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The rules to be trained in are finished.

The chapter on training is finished.

Bhikkhu Adhikaraṇasamatha: Monks' Settling Legal Issues

- Theravāda Collection on Monastic Law
- The monks' rules and their analysis

1-7 Adhikaraṇasamatha: The settling of legal issues

Venerables, these seven principles for the settling of legal issues come up for recitation.

“For the settling and resolving of legal issues whenever they arise there is:

Resolution face-to-face to be applied;

Resolution through recollection to be granted;

Resolution because of past insanity to be granted;

Acting according to what has been admitted;

Majority decision;

Further penalty;

Covering over as if with grass.

Venerables, the seven principles for the settling of legal issues have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The seven principles for the settling of legal issues are finished.

“Venerables, the introduction has been recited; the four rules on expulsion have been recited; the thirteen rules on

suspension have been recited; the two undetermined rules have been recited; the thirty rules on relinquishment and confession have been recited; the ninety-two rules on confession have been recited; the four rules on acknowledgment have been recited; the rules to be trained in have been recited; the seven principles for the settling of legal issues have been recited. This much has come down and is included in the Monastic Code of the Buddha and comes up for recitation every half-month. In regard to this everyone should train in unity, in concord, without dispute.”

The monks’ rules and their analysis is finished.

Bhikkhuni Pārājika: Nuns' Expulsion

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing expulsion

5

**Ubbhajāṇumaṇḍalikāsikkh
āpada: 5. The training rule
on above the knees**

Origin story

Homage to the Buddha, the Perfected One, the fully Awakened One

At one time when the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery, Migāra's grandson Sāḷha wanted to build a dwelling for the Sangha of nuns. He went to the nuns and said, "Venerables, I wish to build a dwelling for the Sangha of nuns. Please give me the nun in charge of building work."

At that time four sisters had gone forth as nuns: Nandā, Nandavatī, Sundarīnandā, and Thullanandā. Of these, the nun Sundarīnandā had gone forth when she was young, and she was beautiful, intelligent, skilled, and diligent, and she possessed good judgment in regard to doing and arranging things well. After appointing Sundarīnandā to be in charge of building work, the Sangha made her work with Sāḷha. As a consequence of this, Sundarīnandā would often go to Sāḷha's house to ask for tools, whether an adz, a hatchet, an ax, a spade, or a chisel. And Sāḷha would often go to the nuns' dwelling place to find out about the progress of the building work. And because they saw each other frequently, they fell in love.

But because Sāḷha could not find any opportunity to be intimate with Sundarīnandā, he invited the Sangha of nuns for a meal. When preparing the seats in the dining hall, he counted the number of nuns senior to Venerable Sundarīnandā and placed their seats to one side, and he counted the number of nuns junior to her and placed their seat on the other side. He then placed Sundarīnandā's seat in a concealed spot in a corner. In this way the senior nuns would think she was seated close to the junior ones and the

junior nuns would think she was seated close to the senior ones. Soon afterwards he informed the Sangha that the meal was ready.

Sundarīnandā thought, “Sāḷha hasn’t prepared a meal for the Sangha as a service, but because he wants to be intimate with me. If I go, I will get into trouble.” She then told a nun who was her pupil, “Go and bring back almsfood for me. If anyone asks about me, tell them I’m sick.”

“Yes, Venerable,” she replied.

Soon afterwards Sāḷha was standing outside the gateway of his house repeatedly inquiring after Sundarīnandā: “Venerables, where’s Venerable Sundarīnandā?” The nun who was Sundarīnandā’s pupil told him: “She’s sick. I’m bringing her almsfood.” Sāḷha thought, “I invited the Sangha of nuns because of Sundarīnandā,” and after telling the people there to serve the meal to the Sangha of nuns, he left for the nuns’ dwelling place.

Just then Sundarīnandā was standing outside the monastery gateway longing for Sāḷha. When she saw him coming, she entered the dwelling, put on her upper robe so that it covered her head, and lay down on her bed. Sāḷha approached her and said, “Venerable, what’s wrong with you? Why are you lying down?”

“That’s what happens when you desire someone who doesn’t desire you in return.”

“What do you mean I don’t desire you? I just couldn’t find an opportunity to be intimate with you.” And both having lust, he made physical contact with Sundarīnandā.

Just then a nun who was weak from old age and had problems with her feet was lying down not far from

Sundarīnandā. She saw how Sāḷha made physical contact with Sundarīnandā while both of them had lust. She complained and criticized her, “How could Venerable Sundarīnandā consent to a man making physical contact with her, when they both had lust?” That nun then told the nuns what had happened. The nuns of few desires, who had a sense of conscience, and who were contented, afraid of wrongdoing, and fond of the training, complained and criticized her, “How could Venerable Sundarīnandā consent to a man making physical contact with her, when they both had lust?” Those nuns then told the monks. And the monks of few desires, who had a sense of conscience, and who were contented, afraid of wrongdoing, and fond of the training, criticized her in the same way.

After rebuking the nun Sundarīnandā in many ways, they told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that the nun Sundarīnandā acted like this?”

“It’s true, Sir.”

The Buddha rebuked her, “It’s not suitable, monks, it’s not proper for the nun Sundarīnandā, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could Sundarīnandā consent to a man making physical contact with her, when they both had lust? This will affect people’s confidence, and cause some to lose it.” And the Buddha spoke in many ways in dispraise of being difficult to support and maintain, in dispraise of great desires, discontent, socializing, and laziness; but he spoke in many ways in praise of being easy to support and maintain, of fewness of wishes, contentment, self-effacement, ascetic practices, serenity, reduction in things, and being energetic. After giving a teaching on what is right and proper, he addressed the monks:

“Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad nuns, for the ease of good nuns, for the restraint of corruptions relating to the present life, for the restraint of corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training.

And, monks, the nuns should recite this training rule like this:

Final ruling

'If a lustful nun consents to a lustful man making physical contact with her, to touching her, to taking hold of her, to contacting her, or to squeezing her, anywhere below the collar bone but above the knees, she too is expelled and excluded from the community. The training rule on above the knees.'"

Definitions

A:

whoever, of such a kind, of such activity, of such caste, of such name, of such family, of such conduct, of such behavior, of such association, who is senior, who is junior, or who is of middle standing—this is called “a”.

Nun:

she is a nun because she lives on alms; a nun because she has gone over to living on alms; a nun because she wears a patchwork cloth; a nun by convention; a nun on account of her claim; a “come, nun” nun; a nun given the full ordination by taking the three refuges; a good nun; a nun of substance; a trainee nun; a fully trained nun; a nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand. The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand —this sort of nun is meant in this case.

Lustful:

having lust, longing for, in love with.

Lustful:

having lust, longing for, in love with.

Man:

a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of making physical contact.

Below the collar bone:

down from the collar bone.

Above the knees:

up from the knees.

Making physical contact:
making mere physical contact.

Touching:
touching here and there.

Taking hold of:
the mere taking hold of.

Contacting:
mere contacting.

Consents to squeezing:
consents to the taking hold of a bodily part and then
pressing.

She too:
this is said with reference to the preceding offenses
entailing expulsion.

Is expelled:
just as a man with his head cut off is unable to continue
living by reconnecting it to the body, so is a lustful nun
who consents to a lustful man making physical contact
with her, to touching her, to taking hold of her, to
contacting her, or to squeezing her, anywhere below the
collar bone but above the knees, not a monastic, not a
daughter of the Sakyan. Therefore it is said “she is
expelled”.

Excluded from the community:
Community: joint legal procedures, a joint recitation, the
same training—this is called “community”. She does not
take part in this—therefore it is called “excluded from
the community”.

Permutations

Both having lust: contact below the collar bone but above the knees

If both have lust and either of them makes physical contact, below the collar bone but above the knees, body to body, she commits an offense entailing expulsion. If either of them, with their own body, makes physical contact with something connected to the other's body, she commits a serious offense. If either of them, with something connected to their own body, makes physical contact with the other's body, she commits a serious offense. If either of them, with something connected to their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct.

If either of them, with something released by them, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something released by the other, she commits an offense of wrong conduct.

Both having lust: contact above the collar bone or below the knees

If either of them makes physical contact, above the collar bone or below the knees, body to body, she commits a serious offense. If either of them, with their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with

something connected to their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct.

If either of them, with something released by them, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something released by the other, she commits an offense of wrong conduct.

Only the nun having lust: contact below the collar bone but above the knees

If only the nun has lust and either of them makes physical contact, below the collar bone but above the knees, body to body, she commits a serious offense. If either of them, with their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct.

If either of them, with something released by them, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something released by the other, she commits an offense of wrong conduct.

Only the nun having lust: contact above the collar bone or below the knees

If either of them makes physical contact, above the collar bone or below the knees, body to body, she commits an offense of wrong conduct. If either of them, with their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct.

If either of them, with something released by them, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something released by the other, she commits an offense of wrong conduct.

Both having lust: contact with other beings below the collar bone but above the knees

If both have lust and she makes physical contact with a spirit, a ghost, a *paṇḍaka*, or an animal in human form, below the collar bone but above the knees, body to body, she commits a serious offense. If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something connected to her own body,

makes physical contact with something connected to their body, she commits an offense of wrong conduct.

If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct.

Both having lust: contact with other beings above the collar bone or below the knees

If she makes physical contact with them, above the collar bone or below the knees, body to body, she commits an offense of wrong conduct. If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct.

If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct.

Only the nun having lust: contact with other beings below the collar bone but above the knees

If only the nun has lust and she makes physical contact with them, below the collar bone but above the knees, body to body, she commits an offense of wrong conduct. If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct.

If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct.

Only the nun having lust: contact with other beings above the collar bone or below the knees

If she makes physical contact with them, above the collar bone or below the knees, body to body, she commits an offense of wrong conduct. If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct.

If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if she is not mindful; if she does not know; if she does not consent; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender.

The fifth offense entailing expulsion is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing expulsion

6

**Vajjappaṭicchādikāsikkhāp
ada: 6. The training rule
on those who conceal
offenses**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Sundarīnandā was pregnant by Migāra's grandson Sāḷha. When the fetus got large, she concealed her condition. And when the fetus was fully grown, she disrobed and gave birth.

The nuns said to the nun Thullanandā, "Venerable, Sundarīnandā gave birth shortly after disrobing."

"Could it be that she was pregnant while she was still a nun?"

"Yes, Venerables."

"But, Venerable, when you knew that a nun had committed an offense entailing expulsion, why didn't you either confront her yourself or tell a group of nuns?"

"Her disrepute is my disrepute, her infamy is my infamy, her notoriety is my notoriety, her loss is my loss. Why would I tell others of my own disrepute, infamy, notoriety, and loss?"

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā, knowing that a nun had committed an offense entailing expulsion, neither confront her herself nor tell a group of nuns?"

Then those nuns told the monks what had happened, and the monks in turn told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the

monks: “Is it true, monks, that the nun Thullanandā acted like this?”

“It’s true, Sir.”

The Buddha rebuked her ... “How could the nun Thullanandā, knowing that a nun had committed an offense entailing expulsion, neither confront her herself nor tell a group of nuns? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun knows that a nun has committed an offense entailing expulsion, but she neither confronts her herself nor tells a group of nuns, and afterward—whether that nun remains or has died or has been expelled or has converted—she says, “Venerables, although I previously knew that this nun was like this, I thought, ‘I will neither confront her myself nor tell a group of nuns,’” she too is expelled and excluded from the community. The training rule on those who conceal offenses.’”

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Knows:

she knows by herself or others have told her or she has told her.

Has committed an offense entailing expulsion:

she has committed any one of the eight offenses entailing expulsion.

She neither confronts her herself:

she does not herself accuse her.

Nor tells a group of nuns:

she does not tell other nuns.

Whether that nun remains or has died:

Remains: what is meant is that she remains as a nun.

Has died: what is meant is that she has passed away.

Has been expelled:

she has either disrobed herself or been expelled by others.

Has converted:

what is meant is that she has joined another religious community.

Afterward she says, “Venerables, although I previously knew that this nun was like this, I thought, ‘I will neither confront her myself’”:

“I won’t accuse her myself.”

“Nor tell a group of nuns”:

“Nor tell other nuns.”

She too:

this is said with reference to the preceding offenses entailing expulsion.

Is expelled:

just as a fallen, withered leaf is incapable of becoming green again, so is a nun who knows that a nun has committed an offense entailing expulsion, but who thinks, “I will neither confront her myself nor tell a group of nuns,” by the mere fact of giving up her duty, not a monastic, not a daughter of the Sakyan. Therefore it is said “she is expelled”.

Excluded from the community:

Community: joint legal procedures, a joint recitation, the same training—this is called “community”. She does not take part in this—therefore it is called “excluded from the community”.

Non-offenses

There is no offense: if she does not tell because she thinks there will be quarrels or disputes in the Sangha; if she does not tell because she thinks there will be a schism or fracture in the Sangha; if she does not tell because she thinks the person she is telling about is cruel and harsh and that she might become a threat to life or the monastic life; if she does not tell because she does not see any suitable nuns; if she does not tell, but not because she wants to conceal; if she does not tell because she thinks the other person will be known through her own actions; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender.

The sixth offense entailing expulsion is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing expulsion

7

**Ukkhittānuvattikāsikkhāpa
da: 7. The training rule on
taking sides with one who
has been ejected**

Origin story

At one time when the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery, the nun Thullanandā was taking sides with the monk Ariṭṭha, an ex-vulture-killer, who had been ejected by a unanimous Sangha.

The nuns of few desires complained and criticized her, "How can Venerable Thullanandā take sides with the monk Ariṭṭha who has been ejected by a unanimous Sangha?" ... "Is it true, monks, that the nun Thullanandā is doing this?"

"It's true, Sir."

The Buddha rebuked her ... "How can the nun Thullanandā take sides with the monk Ariṭṭha who has been ejected by a unanimous Sangha? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun takes sides with a monk who has been ejected by a unanimous Sangha—in accordance with the rule, the Monastic Law, and the Teacher's instruction—and who is disrespectful, who has not made amends, and who has not made friends, the nuns should correct her like this:

“Venerable, this monk has been ejected by a unanimous Sangha in accordance with the rule, the Monastic Law, and the Teacher's instruction. He's disrespectful, hasn't made amends, and hasn't made friends. Venerable, don't take sides with this monk.” If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not stop, she too is expelled and excluded from the community. The training rule on taking sides with one who has been ejected.’”

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A unanimous Sangha:

those belonging to the same Buddhist sect and staying within the same monastery zone.

Who has been ejected:

who has been ejected for not recognizing an offense, for not making amends, or for not giving up a bad view.

In accordance with the rule, the Monastic Law:

in accordance with that rule, in accordance with that Monastic Law.

In accordance with the Teacher's instruction:

in accordance with the Conqueror's instruction, in accordance with the Buddha's instruction.

Who is disrespectful:

he does not heed the Sangha, groups of monks, individual monks, or legal procedures.

Who has not made amends:

he has been ejected and not reinstated.

Who has not made friends:

monks belonging to the same Buddhist sect is what is meant by "friends". He is not together with them—therefore it is called "who has not made friends".

Takes sides with:

she has the same view, the same belief, the same persuasion as he does.

Her:

that nun who supports one who has been ejected.

The nuns:

Other nuns who see it or hear about it. They should correct her like this:

“Venerable, this monk has been ejected by a unanimous Sangha in accordance with the rule, the Monastic Law, and the Teacher’s instruction. He’s disrespectful, hasn’t made amends, and hasn’t made friends. Venerable, don’t take sides with this monk.” And they should correct her a second and a third time.

If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who heard about it do not say anything, they commit an offense of wrong conduct.

That nun, even if she has to be pulled into the midst of the Sangha, should be corrected like this:

“Venerable, this monk has been ejected by a unanimous Sangha in accordance with the rule, the Monastic Law, and the Teacher’s instruction. He’s disrespectful, hasn’t made amends, and hasn’t made friends. Venerable, don’t take sides with this monk.” They should correct her a second and a third time.

If she stops, all is well. If she does not stop, she commits an offense of wrong conduct.

Should press her:

“And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The nun so-and-so is taking sides with a monk who has been ejected by a unanimous Sangha—in accordance with the rule, the Monastic Law, and the Teacher’s instruction—and who is disrespectful, who has not made amends, and who has not made friends. And she keeps on doing it. If it seems appropriate to the Sangha, the Sangha should press her to make her stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The nun so-and-so is taking sides with a monk who has been ejected by a unanimous Sangha—in accordance with the rule, the Monastic Law, and the Teacher’s instruction—and who is disrespectful, who has not made amends, and who has not made friends. And she keeps on doing it. The Sangha presses her to make her stop. Any nun who approves of pressing her to make her stop should remain silent. Any nun who does not approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter ...

The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I will remember it thus.’”

After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits a serious offense. When the last announcement is finished, she commits an offense entailing expulsion.

She too:

this is said with reference to the preceding offenses entailing expulsion.

Is expelled:

just as an ordinary stone that has broken in half cannot be put together again, so is a nun who does not stop when pressed three times not a monastic, not a daughter of the Sakyan. Therefore it is said “she is expelled”.

Excluded from the community:

Community: joint legal procedures, a joint recitation, the same training—this is called “community”. She does not take part in this—therefore it is called “excluded from the community”.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, but she does not stop, she commits an offense entailing expulsion. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing expulsion. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing expulsion.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she has not been pressed; if she stops; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender.

The seventh offense entailing expulsion is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing expulsion

8

**Aṭṭhavatthukāsikkhāpada:
8. The training rule having
eight parts**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six, being lustful and aiming to indulge in inappropriate sexual conduct, consented to lustful men holding their hand and the edge of their robes, and they stood with them, chatted with them, went to appointments with them, consented to men coming to them, entered covered places with them, and disposed their body for that purpose.

The nuns of few desires complained and criticized them, "How can the nuns from the group of six do such things?" ... "Is it true, monks, that those nuns do these things?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six, being lustful and aiming to indulge in inappropriate sexual conduct, consent to lustful men holding their hand and the edge of their robes, and how can they stand with them, chat with them, go to appointments with them, consent to men coming to them, enter covered places with them, and dispose their body for that purpose? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If, for the purpose of indulging in inappropriate sexual conduct, a lustful nun consents to a lustful man holding her hand and the edge of her robe, and she stands with him and chats with him and goes to an appointment with him and consents to him coming to her and enters a covered place with him and disposes her body for him for that purpose, she too is expelled and excluded from the community. The training rule having eight parts.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Lustful:

having lust, longing for, in love with.

Lustful:

having lust, longing for, in love with.

Man:

a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of making physical contact.

Consents to holding her hand:

hand: from the elbow to the tip of the nails. If, for the purpose of indulging in inappropriate sexual conduct, she consents to him holding her above the collar bone or below the knees, she commits a serious offense.

And the edge of her robe:

if, for the purpose of indulging in inappropriate sexual conduct, she consents to him holding her sarong or upper robe, she commits a serious offense.

And stands with him:

if, for the purpose of indulging in inappropriate sexual conduct, she stands within arm's reach of a man, she commits a serious offense.

And chats with him:

if, for the purpose of indulging in inappropriate sexual conduct, she stands within arm's reach of a man,

chatting with him, she commits a serious offense.

And goes to an appointment with him:

if, for the purpose of indulging in inappropriate sexual conduct, she goes to such-and-such a place when told by a man to do so, then for every step, she commits an offense of wrong conduct. For entering within arm's reach of the man, she commits a serious offense.

And consents to him coming to her:

if, for the purpose of indulging in inappropriate sexual conduct, she consents to a man coming to her, she commits an offense of wrong conduct. When he enters within arm's reach, she commits a serious offense.

And enters a covered place with him:

if, for the purpose of indulging in inappropriate sexual conduct, she enters a concealed place with any man, she commits a serious offense.

And disposes her body for him for that purpose:

if, for the purpose of indulging in inappropriate sexual conduct, she disposes her body for a man while standing within arm's reach of him, she commits a serious offense.

She too:

this is said with reference to the preceding offenses entailing expulsion.

Is expelled:

just as a palm tree with its crown cut off is incapable of further growth, so is a nun who fulfills the eight parts not a monastic, not a daughter of the Sakyan. Therefore it is said "she is expelled".

Excluded from the community:

Community: joint legal procedures, a joint recitation, the same training—this is called "community". She does not take part in this—therefore it is called "excluded from the community".

Non-offenses

There is no offense: if it is unintentional; if she is not mindful; if she does not know; if she does not consent; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender.

The eighth offense entailing expulsion is finished.

“Venerables, the eight rules on expulsion have been recited. If a nun commits any one of them, she no longer belongs to the community of nuns. As before, so after, she is expelled and excluded from the community. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The chapter on offenses entailing expulsion in the nuns’ analysis is finished.

Bhikkhuni Saṅghādisesa: Nuns' Suspension

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing suspension

1

Ussayavādikāsikkhāpada: 1. The training rule on taking legal action

Venerables, these seventeen rules on suspension come up for recitation.

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's monastery. At that time a lay follower who had given a storehouse to the Sangha of nuns had died. He had two sons, one with and one without faith and confidence, and they divided their father's property between them. Then the one without faith said to the other, "The storehouse is ours; let's share it out." But the one with faith responded, "No, our father gave it to the Sangha of nuns."

A second time they both said the same thing, and a third time the one without faith repeated his proposal. The one with faith then thought, "If I get it, I too would give it to the Sangha of nuns," and he said, "Let's share it out."

But when they shared it out, it fell to the one without faith. He then went to the nuns and said, "Please leave, Venerables, this storehouse is mine."

The nun Thullanandā said to him, "No, your father gave it to the Sangha of nuns."

Because they were unable to agree, they asked judges to decide on the matter. They said, "Venerable, who knows that it was given to the Sangha of nuns?" Thullanandā replied, "But Sirs, didn't you appoint a witness who saw or heard the giving of the gift?" Saying, "It's true what the Venerable says," the judges made the storehouse the property of the Sangha of nuns.

The defeated man complained and criticized the nuns, "They're not monastics these shaven-headed sluts. How could they take my storehouse?" Thullanandā told the

judges of this and they punished him. That man then made a dwelling place for Ājīvaka ascetics not far from the nuns, inciting them to abuse the nuns.

Once again Thullanandā told the judges and the judges jailed him. People then complained and criticized those nuns, “First the nuns take his storehouse, then they have him punished, and then they have him jailed. Now they’ll have him executed!”

Nuns heard the complaints of those people, and the nuns of few desires complained and criticized her, “How could Venerable Thullanandā take legal action?”

Then those nuns told the monks ... “Is it true, monks, that the nun Thullanandā is taking legal action?”

“It’s true, Sir.”

The Buddha rebuked her ... “How could the nun Thullanandā take legal action? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun takes legal action against a householder or a householder's offspring or a slave or a worker or even toward a monastic or a wanderer, then that nun has committed an immediate offense entailing sending away and suspension.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Takes legal action:

what is meant is that she is the initiator of a lawsuit.

A householder:

anyone who lives at home.

A householder's offspring:

whoever is an offspring or a sibling.

A slave:

one born in the household, one who has been bought, one who has been brought back as a captive.

A worker:

a paid worker, a servant.

A monastic or a wanderer:

anyone who is a wanderer apart from Buddhist monks, nuns, trainee nuns, novice monks, and novice nuns. If, thinking, "I'll initiate a lawsuit," she looks for a companion or just goes there herself, she commits an offense of wrong conduct. If she tells one other person, she commits an offense of wrong conduct. If she tells a second person, she commits a serious offense. At the end of the lawsuit, she commits an offense entailing suspension.

An immediate offense:

there is an offense as soon as the misconduct is committed, and no pressing is required.

Entailing sending away:

she is sent away from the Sangha.

Suspension:

only the Sangha gives the trial period for that offense, sends back to the beginning, and rehabilitates—not several nuns, not an individual nun. Therefore it is called an offense entailing suspension. This is the name and designation of this class of offense. Therefore, too, it is called an offense entailing suspension.

Non-offenses

There is no offense: if she goes there because people pull her; if she is asking for protection; if she tells without specifying a person; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender.

The first offense entailing suspension is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing suspension

2

**Corīvuṭṭhāpikāsikkhāpada:
2. The training rule on one
who gives the full
admission to a criminal**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time in Vesālī the wife of a certain Licchavī man was unfaithful. He said to her, "Please stop. If you don't, I'll punish you." But she did not listen.

Just then in Vesālī the Licchavī clan had gathered on some business. That Licchavī man said to them, "Sirs, please give me permission in regard to one of my wives."

"What is it with her?"

"She's unfaithful. I wish to kill her."

"You may go ahead."

When his wife heard that her husband wanted to kill her, she took their most valuable possessions and went to Sāvattthī. There she went to the monastics of other religions and asked for the going forth, but they refused. She then went to the Buddhist nuns and again asked for the going forth, but they too refused. She then went to the nun Thullanandā, showed her the goods, and once again asked for the going forth. Thullanandā took the goods and gave her the going forth.

That Licchavī man then went to Sāvattthī in search of his wife. When he saw that she had been given the going forth as a nun, he went to King Pasenadi of Kosala and said, "Sir, my wife took my most valuable possessions and came to Sāvattthī. Please permit me to deal with her."

"Well then, find her and then inform me."

“I’ve seen her. She’s gone forth as a nun.”

“If she’s gone forth as a nun, there’s nothing that can be done. The Teaching of the Buddha is well-proclaimed. Let her practice the spiritual life for the full ending of suffering.”

Then that Licchavī man complained and criticized the nuns, “How could the nuns give the going forth to a criminal?”

The nuns heard the complaints of that Licchavī man, and the nuns of few desires complained and criticized her, “How could Venerable Thullanandā give the going forth to a criminal?” The nuns told the monks. ... “Is it true, monks, that the nun Thullanandā did this?”

“It’s true, Sir.”

The Buddha rebuked her ... “How could the nun Thullanandā give the going forth to a criminal? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun, without getting permission from the king or the Sangha or a community or an association or a society, gives the full admission to a woman who she knows is a criminal and who is known as sentenced to death, then, except when it is allowable, that nun too has committed an immediate offense entailing sending away and suspension.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

She knows:

she knows by herself or others have told her or she has told her.

A woman who is a criminal:

any woman who has stolen anything worth five *māsakas* coins or more is called “a criminal”.

Sentenced to death:

she has been sentenced to death because of her action.

Is known:

it is known to other people that she has been sentenced to death.

Without getting permission from:

without having asked permission.

The king:

where a king reigns, permission should be obtained from the king.

The Sangha:

what is meant is the Sangha of nuns, and permission should be obtained from that Sangha.

A community:

where a community governs, permission should be obtained from that community.

An association:

where an association governs, permission should be obtained from that association.

A society:

where a society governs, permission should be obtained from that society.

Except when it is allowable:

unless it is allowable.

Allowable:

there are two allowable situations: she has gone forth with monastics of another religion or she has gone forth with other Buddhist nuns. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, then, except when it is allowable, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits a serious offense. When the last announcement is finished, the preceptor commits an offense entailing suspension, and the group and the teacher commit an offense of wrong conduct.

That too:

this is said with reference to the preceding offense.

An immediate offense:

there is an offense as soon as the misconduct is committed, and no pressing is required.

Entailing sending away:

she is sent away from the Sangha.

Suspension:

... Therefore, too, it is called an offense entailing suspension.

Permutations

If she is a criminal, and the nun perceives her as such, and she gives her the full admission, except when it is allowable, she commits an offense entailing suspension. If she is a criminal, but the nun is unsure of it, and she gives her the full admission, except when it is allowable, she commits an offense of wrong conduct. If she is a criminal, but the nun does not perceive her as such, and she gives her the full admission, except when it is allowable, there is no offense.

If she is not a criminal, but the nun perceives her as such, she commits an offense of wrong conduct. If she is not a criminal, but the nun is unsure of it, she commits an offense of wrong conduct. If she is not a criminal, and the nun does not perceive her as such, there is no offense.

Non-offenses

There is no offense: if she gives her the full admission without knowing that she is a criminal; if she gives her the full admission after getting permission; if she gives her the full admission when it is allowable; if she is insane; if she is the first offender.

The second offense entailing suspension is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing suspension

3

**Ekagāmantaragamanasikk
hāpada: 3. The training
rule on walking alone to
the next village**

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a nun who was a pupil of Bhaddā Kāpilānī had an argument with the nuns and then went to her relatives' village. Not seeing her pupil anywhere, Bhaddā Kāpilānī asked the nuns, "Where's so-and-so? She's disappeared."

"She disappeared, Venerable, after arguing with the nuns."

"My dears, her relatives live in such-and-such a village. Go there and look for her."

The nuns went there, and when they saw her, they said to her, "Why did you go alone, Venerable? We hope you weren't assaulted?"

"I wasn't."

The nuns of few desires complained and criticized her, "How could a nun walk to the next village by herself?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could a nun do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

First preliminary ruling

‘If a nun walks to the next inhabited area by herself, then that nun too has committed an immediate offense entailing sending away and suspension.’”

In this way the Buddha laid down this training rule for the nuns.

Second sub-story

On one occasion two nuns were traveling from Sāketa to Sāvattihī. On the way they had to cross a river. They went to a boatman and said, “Please take us across.”

“I’m not able, Venerables, to take both of you across at the same time.” And so they crossed individually, alone with the boatman. When he had crossed with the first nun, he raped her. And after returning to the first bank, he raped the other nun as well. Later, when they were reunited, they asked each other, “Venerable, I hope you weren’t assaulted?”

“I was. And you, Venerable, were you assaulted?”

“I was, too.”

They then continued on to Sāvattihī and told the nuns there what had happened. The nuns of few desires complained and criticized them, “How could a nun cross a river by herself?” They told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that a nun did this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How could a nun do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Second preliminary ruling

‘If a nun walks to the next inhabited area by herself or crosses a river by herself, then that nun too has committed an immediate offense entailing sending away and suspension.’”

In this way the Buddha laid down this training rule for the nuns.

Third sub-story

On one occasion a number of nuns were walking through the Kosalan country on their way to Sāvattthī, when one evening they arrived at a certain village. One of the nuns was beautiful and graceful, and a certain man fell in love with her as soon as he saw her. Then, as he was preparing sleeping places for those nuns, he prepared hers to one side. And that nun thought, “This man is obsessed with me. If I go there for the night, I’ll get into trouble.” Then, without informing the nuns, she went to a certain family and slept there.

When night arrived, that man went searching for that nun, and as he did so he bumped into the other nuns. Not seeing that nun anywhere, the nuns said, “No doubt she has left with a man.”

The following morning that nun returned to the nuns, and they said to her, “Venerable, why did you leave with a man?”

“I didn’t leave with a man, Venerables.”

She then told the nuns what had happened. The nuns of few desires complained and criticized her, “How could a nun

spend the night apart by herself?” ... “Is it true, monks, that a nun did this?”

“It’s true, Sir.”

The Buddha rebuked her ... “How could a nun do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Third preliminary ruling

‘If a nun walks to the next inhabited area by herself or crosses a river by herself or spends the night apart by herself, then that nun too has committed an immediate offense entailing sending away and suspension.’”

In this way the Buddha laid down this training rule for the nuns.

Fourth sub-story

On one occasion a number of nuns were traveling through the Kosalan country on their way to Sāvattthī. One of the nuns, needing to defecate, stayed behind by herself, and then followed behind the others. People saw her and raped her. She then went to the other nuns, and they said to her, “Why did you stay behind by yourself, Venerable? We hope you weren’t assaulted?”

“I was.”

The nuns of few desires complained and criticized her, “How could a nun lag behind her companions by herself?” ... “Is it true, monks, that a nun did this?”

“It’s true, Sir.”

The Buddha rebuked her ... “How could a nun do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun walks to the next inhabited area by herself or crosses a river by herself or spends the night apart by herself or lags behind her companions by herself, then that nun too has committed an immediate offense entailing sending away and suspension.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Walks to the next inhabited area by herself:

if she crosses the boundary of an enclosed inhabited area with her first foot, she commits a serious offense. If she then crosses it with her second foot, she commits an offense entailing suspension. If she enters the vicinity of an unenclosed inhabited area with her first foot, she commits a serious offense. If she then enters it with her second foot, she commits an offense entailing suspension.

Or crosses a river by herself:

A river: wherever, after covering the three circles, the sarong gets wet when the nun is crossing. When she has crossed with the first foot, she commits a serious offense. When she has crossed with the second foot, she commits an offense entailing suspension.

Or spends the night apart by herself:

if, at dawn, she is in the process of going beyond arm's reach of her companion nun, she commits a serious offense. When she has gone beyond, she commits an offense entailing suspension.

Or lags behind her companions by herself:

if, in an uninhabited area, in the wilderness, she is in the process of going beyond the range of sight or the range of hearing of her companion nun, she commits a serious

offense. When she has gone beyond, she commits an offense entailing suspension.

That too:

this is said with reference to the preceding offenses.

An immediate offense:

there is an offense as soon as the misconduct is committed, and no pressing is required.

Entailing sending away:

she is sent away from the Sangha.

Suspension:

... Therefore, too, it is called an offense entailing suspension.

Non-offenses

There is no offense: if her companion nun has left or disrobed or died or joined another faction; if there is an emergency; if she is insane; if she is the first offender.

The third offense entailing suspension is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing suspension

4

**Ukkhittakaosāraṇasikkhāp
ada: 4. The training rule
on reinstating one who
has been ejected**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Caṇḍakālī was quarrelsome and argumentative, and she created legal issues in the Sangha. But when a legal procedure was being done against her, the nun Thullanandā objected.

Soon afterwards Thullanandā went to a village on some business. The Sangha of nuns took the opportunity to eject Caṇḍakālī for not recognizing an offense. When Thullanandā had finished her business in that village, she returned to Sāvattthī. On her return, Caṇḍakālī neither prepared a seat for her, nor set out a foot stool, a foot scraper, or water for washing the feet; and she did not go out to meet her to receive her bowl and robe, nor ask whether she wanted water to drink. Thullanandā asked her why she was acting like this. She replied, "That's how it is, Venerable, when you don't have a protector."

"But how is it, Venerable, that you don't have a protector?"

"When the nuns knew that no one would speak up for me because I am not esteemed by them and I didn't have a protector, they ejected me for not recognizing an offense."

"They are incompetent fools. They don't know about legal procedures or their flaws, nor what makes them fail or succeed. But we know all these things. We can get legal procedures done that haven't been done, and we can get procedures that have been done overturned." And she quickly gathered a sangha of nuns and reinstated the nun Caṇḍakālī.

The nuns of few desires complained and criticized her, “How could Venerable Thullanandā reinstate a nun who had been ejected by a unanimous Sangha in accordance with the rule, the Monastic Law, and the Teacher’s instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the group?” ... “Is it true, monks, that the nun Thullanandā did this?”

“It’s true, Sir.”

The Buddha rebuked her ... “How could the nun Thullanandā reinstate a nun who had been ejected by a unanimous Sangha in accordance with the rule, the Monastic Law, and the Teacher’s instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the group? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun, without getting permission from the Sangha that did the legal procedure and without the consent of the group, reinstates a nun who has been ejected by a unanimous Sangha in accordance with the rule and the Monastic Law and the Teacher's instruction, then that nun too has committed an immediate offense entailing sending away and suspension.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A unanimous Sangha:

those belonging to the same Buddhist sect and staying within the same monastery zone.

Who has been ejected:

who has been ejected for not recognizing an offense, for not making amends, or for not giving up a bad view.

In accordance with the rule and the Monastic Law:

in accordance with that rule, in accordance with that Monastic Law.

In accordance with the Teacher's instruction:

in accordance with the Conqueror's instruction, in accordance with the Buddha's instruction.

Without getting permission from the Sangha that did the legal procedure:

without having asked permission of the Sangha that did the legal procedure of ejection.

Without the consent of the group:

without being aware of any consent from the group. If, intending to reinstate her, she searches for a group or establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits a serious offense. When

the last announcement is finished, she commits an offense entailing suspension.

That too:

this is said with reference to the preceding offenses.

An immediate offense:

there is an offense as soon as the misconduct is committed, and no pressing is required.

Entailing sending away:

she is sent away from the Sangha.

Suspension:

... Therefore, too, it is called an offense entailing suspension.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she reinstates her, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she is unsure of it, and she reinstates her, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she reinstates her, she commits an offense entailing suspension.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she reinstates her after getting permission from the Sangha that did the procedure; if she reinstates her with the consent of the group; if she reinstates one who is behaving properly; if she reinstates her when the Sangha that did the procedure is unavailable; if she is insane; if she is the first offender.

The fourth offense entailing suspension is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing suspension

5

**Bhojanapaṭiggahaṇasikkh
āpada: 5. The training rule
on receiving food**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time there was a beautiful nun called Sundarīnandā. When people saw her in the dining hall, they gave her the best food, both the donors and the recipient having lust. Sundarīnandā ate as much as she liked, but not so the other nuns.

The nuns of few desires complained and criticized her, "How could Venerable Sundarīnandā, being lustful, eat either fresh or cooked food after receiving it directly from a lustful man?" ... "Is it true, monks, that the nun Sundarīnandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could Sundarīnandā, being lustful, eat either fresh or cooked food after receiving it directly from a lustful man? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a lustful nun eats fresh or cooked food after receiving it directly from a lustful man, then that nun too has committed an immediate offense entailing sending away and suspension.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Lustful:

having lust, longing for, in love with.

Lustful:

having lust, longing for, in love with.

Man:

a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of having lust.

Fresh food:

apart from the five cooked foods, water, and tooth cleaners, the rest is called “fresh food”.

Cooked food:

there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat. If she receives fresh or cooked food with the intention of eating it, she commits a serious offense. For every mouthful, she commits an offense entailing suspension.

That too:

this is said with reference to the preceding offenses.

An immediate offense:

there is an offense as soon as the misconduct is committed, and no pressing is required.

Entailing sending away:

she is sent away from the Sangha.

Suspension:

... Therefore, too, it is called an offense entailing suspension.

Permutations

If she receives water or a tooth cleaner, she commits an offense of wrong conduct.

If only the man has lust, and she receives fresh or cooked food with the intention of eating it, she commits an offense of wrong conduct.

For every mouthful, she commits a serious offense. If she receives water or a tooth cleaner, she commits an offense of wrong conduct.

If both of them have lust, and she receives fresh or cooked food with the intention of eating it directly from a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct. For every mouthful, she commits a serious offense. If she receives water or a tooth cleaner, she commits an offense of wrong conduct.

If only the male being has lust, and she receives fresh or cooked food with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense of wrong conduct. If she receives water or a tooth cleaner, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if both are without lust; if she receives, knowing that the man has no lust; if she is insane; if she is the first offender.

The fifth offense entailing suspension is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing suspension

6

**Dutiyabhojanapaṭiggahaṇ
asikkhāpada: 6. The
second training rule on
receiving food**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time there was a beautiful nun called Sundarīnandā. When people saw her in the dining hall, they were affected by lust, and they gave her the best food. Being afraid of wrongdoing, Sundarīnandā did not receive it. The nun next to her said, "Why didn't you receive it, Venerable?"

"Because they have lust."

"But do you have lust?"

"No."

"What can this man do to you, whether he has lust or not, when you're without it? Go on, Venerable, receive it with your own hands, and eat whatever fresh or cooked food he gives you."

The nuns of few desires complained and criticized her, "How could a nun say, 'What can this man do to you, whether he has lust or not, when you're without it? Go on, Venerable, receive it with your own hands, and eat whatever fresh or cooked food he gives you?'" ... "Is it true, monks, that a nun said this?"

"It's true, Sir."

The Buddha rebuked her ... "How could a nun say this?" This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun says, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, Venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you," then that nun too has committed an immediate offense entailing sending away and suspension.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Says:

if she urges her on, saying, “Venerable, what can this man do to you, whether he has lust or not, if you’re without? Go on, Venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you,” then she commits an offense of wrong conduct. If, because of her statement, the other nun receives fresh or cooked food with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits a serious offense. At the end of the meal, she commits an offense entailing suspension.

That too:

this is said with reference to the preceding offenses.

An immediate offense:

there is an offense as soon as the misconduct is committed, and no pressing is required.

Entailing sending away:

she is sent away from the Sangha.

Suspension:

... Therefore, too, it is called an offense entailing suspension.

Permutations

If she urges her on to receive water or a tooth cleaner, she commits an offense of wrong conduct. If, because of her statement, the other nun receives it with the intention of eating it, she commits an offense of wrong conduct.

If, when only the male being has lust, she urges her on to eat fresh or cooked food received directly from a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct. If, because of her statement, the other nun receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense of wrong conduct. At the end of the meal, she commits a serious offense. If she urges her on to receive water or a tooth cleaner, she commits an offense of wrong conduct. If, because of her statement, the other nun receives it with the intention of eating it, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she urges her on, knowing that he has no lust; if she urges her on, thinking that she is not receiving because of anger; if she urges her on, thinking that she is not receiving because of compassion for the family; if she is insane; if she is the first offender.

The sixth offense entailing suspension is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing suspension

10

**Sikkhampaccācikkhaṇasik
khāpada: 10. The training
rule on renouncing the
training**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nun Caṇḍakālī had argued with the nuns. In anger she said this: "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them."

The nuns of few desires complained and criticized her, "How could the nun Caṇḍakālī say this in anger? ... "Is it true, monks, that the nun Caṇḍakālī said this in anger?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Caṇḍakālī say this in anger? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun says in anger, "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them," then the nuns should correct her like this: "Venerable, don't say such things in anger, 'I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them.' Take delight, Venerable; the Teaching is well proclaimed. Practice the spiritual life for the complete ending of suffering." If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not stop, then after the third announcement that nun too has committed an offense entailing sending away and suspension.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

In anger:

discontent, having hatred, hostile.

Says:

“I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I’ll practice the spiritual life with them.”

Her:

that nun who speaks thus.

The nuns:

Other nuns who see it or hear about it. They should correct her like this:

“Venerable, don’t say such things in anger: ‘I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I’ll practice the spiritual life with them.’ Take delight, Venerable; the

Teaching is well proclaimed. Practice the spiritual life for the complete ending of suffering.”

And they should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who heard about it do not say anything, they commit an offense of wrong conduct.

That nun, even if she has to be pulled into the Sangha, should be corrected like this:

“Venerable, don’t say such things in anger: ‘I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I’ll practice the spiritual life with them.’ Take delight, Venerable; the Teaching is well proclaimed. Practice the spiritual life for the complete ending of suffering.”

They should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct.

Should press her:

“And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The nun so-and-so says this in anger: “I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and

fond of the training. I'll practice the spiritual life with them." And she keeps on saying it. If it seems appropriate to the Sangha, the Sangha should press her to make her stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The nun so-and-so says this in anger: "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them." And she keeps on saying it. The Sangha presses her to make her stop. Any nun who approves of pressing her to make her stop should remain silent. Any nun who does not approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter ...

The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I will remember it thus.'"

After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits a serious offense. When the last announcement is finished, she commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

That too:

this is said with reference to the preceding offenses.

After the third announcement:

there is an offense when she has been pressed for the third time, not as soon as the misconduct has been committed.

Entailing sending away:

she is sent away from the Sangha.

Suspension:

... Therefore, too, it is called an offense entailing suspension.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing suspension.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she has not been pressed; if she stops; if she is insane; if she is the first offender.

The tenth offense entailing suspension is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing suspension

11

**Adhikaraṇakupitasikkhāpa
da: 11. The training rule
on being angry about a
legal issue**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time the nun Caṇḍakālī was angry that a legal issue had been decided against her, saying, “The nuns are acting out of favoritism, ill will, confusion, and fear.”

The nuns of few desires complained and criticized her, “How could Venerable Caṇḍakālī say such things just because she is angry that a legal issue has been decided against her?” “Is it true, monks, that the nun Caṇḍakālī said this because she was angry?”

“It’s true, Sir.”

The Buddha rebuked her ... “How could Venerable Caṇḍakālī say such things just because she is angry that a legal issue has been decided against her? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun is angry because a legal issue has been decided against her, saying, "The nuns are acting out of favoritism, ill will, confusion, and fear," then the nuns should correct her like this: "Venerable, just because you're angry that a legal issue has been decided against you, don't say, 'The nuns are acting out of favoritism, ill will, confusion, and fear.' Perhaps it's you who are acting out of favoritism, ill will, confusion, and fear." If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not stop, then after the third announcement that nun too has committed an offense entailing sending away and suspension.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A legal issue:

there are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

Has been decided against her:

what is meant is that she has lost.

Angry:

discontent, having hatred, hostile.

Saying:

“The nuns are acting out of favoritism ... and fear.”

Her:

that nun who speaks thus.

The nuns:

Other nuns who see it or hear about it. They should correct her like this:

“Venerable, just because you’re angry that a legal issue has been decided against you, don’t say, ‘The nuns are acting out of favoritism, ill will, confusion, and fear.’ Perhaps it’s you who are acting out of favoritism, ill will, confusion, and fear.”

And they should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who heard about it do not say anything, they commit an offense of wrong conduct.

That nun, even if she has to be pulled into the Sangha, should be corrected like this:

“Venerable, just because you’re angry that a legal issue has been decided against you, don’t say, ‘The nuns are acting out of favoritism, ill will, confusion, and fear.’ Perhaps it’s you who are acting out of favoritism, ill will, confusion, and fear.”

They should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct.

Should press her:

“And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The nun so-and-so, because she is angry that a legal issue has been decided against her, says this: “The nuns are acting out of favoritism, ill will, confusion, and fear.” And she keeps on saying it. If it seems appropriate to the Sangha, the Sangha should press her to make her stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The nun so-and-so, because she is angry that a legal issue has been decided against her, says this: “The nuns are acting out of favoritism, ill will, confusion, and fear.” And she keeps on saying it. The Sangha presses her to make

her stop. Any nun who approves of pressing her to make her stop should remain silent. Any nun who does not approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter ...

The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I will remember it thus.’”

After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits a serious offense. When the last announcement is finished, she commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

That too:

this is said with reference to the preceding offenses.

After the third announcement:

there is an offense when she has been pressed for the third time, not as soon as the misconduct has been committed.

Entailing sending away:

she is sent away from the Sangha.

Suspension:

... Therefore, too, it is called an offense entailing suspension.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing suspension.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she has not been pressed; if she stops; if she is insane; if she is the first offender.

The eleventh offense entailing suspension is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing suspension

12

**Pāpasamācārasikkhāpada:
12. The training rule on
bad behavior**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns who were the pupils of the nun Thullanandā were socializing and behaving badly, had a bad reputation, and were harassing the Sangha of nuns and hiding each other's offenses.

The nuns of few desires complained and criticized them, "How can nuns behave in this way?" ... "Is it true, monks, that nuns are behaving like this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns behave in this way? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If nuns socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses, then the nuns should correct them like this:

"Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters." If those nuns still continue as before, the nuns should press them up to three times to make them stop. If they then stop, all is well. If they do not stop, then after the third announcement those nuns too have committed an offense entailing sending away and suspension.'"

Definitions

Nuns:

what is meant is that they are fully ordained.

Socialize:

they socialize with improper bodily and verbal action.

Behave badly:

having bad behavior.

Have a bad reputation:

a bad reputation has spread about them.

Are notorious:

they make a living by means of a bad and wrong livelihood.

Harass the Sangha of nuns:

they object on each other's behalf when a legal procedure is being carried out against them.

Hide each other's offenses:

they hide one another's offenses.

Them:

those nuns who socialize.

The nuns:

Other nuns who see it or hear about it. They should correct them like this:

“Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.”

And they should correct them a second and a third time. If they stop, all is well. If they do not stop, they commit an offense of wrong conduct. If those who heard about it

do not say anything, they commit an offense of wrong conduct.

Those nuns, even if they have to be pulled into the Sangha, should be corrected like this:

“Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other’s offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.”

They should correct them a second and a third time. If they stop, all is well. If they do not stop, they commit an offense of wrong conduct.

Should press them:

“And, monks, they should be pressed like this. A competent and capable nun should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The nuns so-and-so and so-and-so socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other’s offenses. And they keep on doing it. If it seems appropriate to the Sangha, the Sangha should press them to make them stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The nuns so-and-so and so-and-so socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other’s offenses. And they keep on doing it. The Sangha presses them to make them stop. Any nun who approves of pressing the nuns so-and-so and so-and-so to make them stop should remain silent. Any nun who does not approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter ...

The Sangha has pressed the nuns so-and-so and so-and-so to stop. The Sangha approves and is therefore silent. I will remember it thus.'"

After the motion, they commit an offense of wrong conduct. After each of the first two announcements, they commit a serious offense. When the last announcement is finished, they commit an offense entailing suspension. If they commit the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled. Two or three may be pressed together, but not more than that.

Those nuns too:

this is said with reference to the preceding offenses.

After the third announcement:

there is an offense when they have been pressed for the third time, not as soon as the misconduct has been committed.

Entailing sending away:

they are sent away from the Sangha.

Suspension:

... Therefore, too, it is called an offense entailing suspension.

Permutations

If it is a legitimate legal procedure, and they perceive it as such, and they do not stop, they commit an offense entailing suspension. If it is a legitimate legal procedure, but they are unsure of it, and they do not stop, they commit an offense entailing suspension. If it is a legitimate legal procedure, but they perceive it as illegitimate, and they do not stop, they commit an offense entailing suspension.

If it is an illegitimate legal procedure, but they perceive it as legitimate, they commit an offense of wrong conduct. If it is an illegitimate legal procedure, but they are unsure of it, they commit an offense of wrong conduct. If it is an illegitimate legal procedure, and they perceive it as such, they commit an offense of wrong conduct.

Non-offenses

There is no offense: if they have not been pressed; if they stop; if they are insane; if they are the first offenders.

The twelfth offense entailing suspension is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing suspension

13

**Dutiyapāpasamācārasikkh
āpada: 13. The second
training rule on bad
behavior**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā had been pressed by the Sangha. She then said to the nuns, "But, Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them. It's because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, 'Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.'"

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā, after being pressed by the Sangha, say this to the nuns?" ... "Is it true, monks, that after being pressed by the Sangha, the nun Thullanandā said this to the nuns?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā, after being pressed by the Sangha, say this to the nuns? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun says, "Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them. It's because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, 'Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters,'" then the nuns should correct her like this:

"Venerable, don't say such things: 'Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them. It's because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, "Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.'"" If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not stop, then after the third announcement that nun too has committed an offense entailing sending away and suspension.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Says:

“Venerables, you should socialize. Don’t live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other’s offenses. The Sangha says nothing to them.”

It’s because of disrespect that the Sangha ... to you:
because of despising.

Because of contempt:

because of contemptuousness.

Because of impatience:

because of irritation.

Because of slander:

Because of slandering.

Because ... weak:

Because of lack of supporters.

Says:

“Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other’s offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.”

Her:

that nun who speaks thus.

The nuns:

Other nuns who see it or hear about it. They should correct her like this:

“Venerable, don’t say such things: ‘Venerables, you should socialize. Don’t live separately. There are other nuns in the Sangha ... “... Be secluded, Venerables. The Sangha praises seclusion for the Sisters.””

And they should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who heard about it do not say anything, they commit an offense of wrong conduct.

That nun, even if she has to be pulled into the Sangha, should be corrected like this:

“Venerable, don’t say such things: ‘Venerables, you should socialize. Don’t live separately. There are other nuns in the Sangha ... “... Be secluded, Venerables. The Sangha praises seclusion for the Sisters.””

They should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct.

Should press her:

“And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The nun so-and-so, after being pressed by the Sangha, says this to the nuns, “Venerables, you should socialize. Don’t live separately. There are other nuns in the Sangha who

have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them. It's because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, 'Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.'" And she keeps on saying it. If it seems appropriate to the Sangha, the Sangha should press her to make her stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The nun so-and-so, after being pressed by the Sangha, says this to the nuns, "Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them. It's because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, 'Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.'" And she keeps on saying it. The Sangha presses her to make her stop. Any nun who approves of pressing her to make her stop should remain silent. Any nun who does not approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter ...

The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I will remember

it thus.’”

After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits a serious offense. When the last announcement is finished, she commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

That too:

this is said with reference to the preceding offenses.

After the third announcement:

there is an offense when she has been pressed for the third time, not as soon as the misconduct has been committed.

Entailing sending away:

she is sent away from the Sangha.

Suspension:

only the Sangha gives the trial period for that offense, sends back to the beginning, and rehabilitates—not several nuns, not an individual nun. Therefore it is called an offense entailing suspension. This is the name and designation of this class of offense. Therefore, too, it is called an offense entailing suspension.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing suspension.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she has not been pressed; if she stops; if she is insane; if she is the first offender.

The thirteenth offense entailing suspension is finished.

“Venerables, the seventeen rules on suspension have been recited, nine being immediate offenses, eight after the third announcement. If a nun commits any one of them, she must undertake a trial period for a half-month toward both Sanghas. When this is completed, she is to be rehabilitated wherever there is a sangha of at least twenty nuns. If that nun is rehabilitated by a sangha of nuns of even one less than twenty, then that nun is not rehabilitated and those nuns are at fault. This is proper procedure.

In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The group of seventeen is finished.

The chapter on offenses entailing suspension in the nuns’ analysis is finished.

Bhikkhuni Nissaggiya Pācittiya: Nuns' Relinquishment With Confession

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

1

Pattasannicayasikkhāpada : 1. The training rule on collections of almsbowls

Venerables, these thirty rules on relinquishment and confession come up for recitation.

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six had collected a large number of almsbowls. When people walking about the dwellings saw this, they complained and criticized those nuns, "How can the nuns collect a large number of bowls? Will they start up as bowl merchants or set up a bowl shop?"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized those nuns, "How can the nuns from the group of six collect bowls?" ... "Is it true, monks, that the nuns from the group of six do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six collect bowls? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun collects almsbowls, she commits an offense entailing relinquishment and confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

An almsbowl:

there are two kinds of bowls: the iron bowl and the ceramic bowl. And there are three sizes of bowls: the large bowl, the medium bowl, and the small bowl.

The large bowl:

it takes half an *āḥaka* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry.

The medium bowl:

it takes a *nāḷika* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry.

The small bowl:

it takes a *pattha* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry. Anything larger than this is not a bowl, nor anything smaller.

Collects:

almsbowls that have neither been determined nor assigned to another.

Entailing relinquishment:

entailing relinquishment at dawn. The bowl is to be relinquished to a sangha, a group, or an individual nun.

“And, monks, it’s to be relinquished like this. After approaching the Sangha, that nun should put her upper

robe over one shoulder and pay respect at the feet of the senior nuns. She should then squat on her heels, raise her joined palms, and say,

‘Venerables, this almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to the Sangha.’

After relinquishing it, she is to confess the offense. The confession should be received by a competent and capable nun. The relinquished bowl is then to be given back:

‘Please, Venerables, I ask the Sangha to listen. This almsbowl, which was to be relinquished by the nun so-and-so, has been relinquished to the Sangha. If it seems appropriate to the Sangha, the Sangha should give this bowl back to nun so-and-so.’

After approaching several nuns, that nun should put her upper robe over one shoulder and pay respect at the feet of the senior nuns. She should then squat on her heels, raise her joined palms, and say,

‘Venerables, this almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to you.’

After relinquishing it, she is to confess the offense. The confession should be received by a competent and capable nun. The relinquished bowl is then to be given back:

‘Please, Venerables, I ask you to listen. This almsbowl, which was to be relinquished by the nun so-and-so, has been relinquished to you. If it seems appropriate to you, you should give this bowl back to nun so-and-so.’

After approaching a single nun, that nun should put her upper robe over one shoulder, squat on her heels, raise her joined palms, and say,

'This almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to you.'

After relinquishing it, she is to confess the offense. The confession should be received by that nun. The relinquished bowl is then to be given back:

'I give this almsbowl back to you.'"

Permutations

If it is more than one day and she perceives it as more, she commits an offense entailing relinquishment and confession. If it is more than one day, but she is unsure of it, she commits an offense entailing relinquishment and confession. If it is more than one day, but she perceives it as less, she commits an offense entailing relinquishment and confession. If it has not been determined, but she perceives that it has, she commits an offense entailing relinquishment and confession. If it has not been assigned to another, but she perceives that it has, she commits an offense entailing relinquishment and confession. If it has not been given away, but she perceives that it has, she commits an offense entailing relinquishment and confession. If it is not lost, but she perceives that it is ... If it has not been destroyed, but she perceives that it has ... If it is not broken, but she perceives that it is ... If it has not been stolen, but she perceives that it has, she commits an offense entailing relinquishment and confession.

If she uses an almsbowl that should be relinquished without first relinquishing it, she commits an offense of wrong conduct. If it is less than one day, but she perceives it as more, she commits an offense of wrong conduct. If it is less than one day, but she is unsure of it, she commits an offense of wrong conduct. If it is less than one day and she perceives it as less, there is no offense.

Non-offenses

There is no offense: if, before dawn, it is determined, assigned to another, given away, lost, destroyed, broken, stolen, or taken on trust; if she is insane; if she is the first offender.

Soon afterwards the nuns from the group of six did not give back a relinquished bowl. They told the Buddha.

“Monks, a relinquished almsbowl is to be given back. If a nun doesn’t give it back, she commits an offense of wrong conduct.”

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns’ rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

2

**Akālacīvarabhājanasikkhā
pada: 2. The training rule
on distributing out-of-
season robe-cloth**

Origin story

At one time the Buddha was staying at Sāvattḥī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time, after completing the rainy-season residence in a village monastery, a number of nuns were traveling to Sāvattḥī. They were perfect in conduct and deportment, but poorly dressed in shabby robes. Some lay followers who saw them thought, "These nuns are perfect in conduct and deportment, but poorly dressed in shabby robes; they must've been robbed," and they gave out-of-season robe-cloth to the Sangha of nuns. Because they had performed the robe-making ceremony, the nun Thullanandā determined it as in-season robe-cloth, and then distributed it. The lay followers asked those nuns whether they had obtained any robe-cloth. They replied that they hadn't and told them what had happened. Those lay followers then complained and criticized her, "How could Venerable Thullanandā determine out-of-season robe-cloth as 'in-season', and then distribute it?"

The nuns heard the complaints of those lay followers, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā do this?" Those nuns then told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun determines out-of-season robe-cloth as "in-season", and then distributes it, she commits an offense entailing relinquishment and confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Out-of-season robe-cloth:

for one who has not participated in the robe-making ceremony, it is robe-cloth given during the eleven months. For one who has participated in the robe-making ceremony, it is robe-cloth given during the seven months. Also, if it is given in the robe season, but the cloth is designated, it is called “out-of-season robe-cloth”.

If she distributes it after determining the out-of-season robe-cloth as “in-season”, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment. The robe-cloth is to be relinquished to a sangha, a group, or an individual nun.

“And, monks, it’s to be relinquished like this. (To be expanded as in Nuns’ Relinquishment 1, [Pli Tv Bi Vb NP 1:2.1.21 2.1.43](#), with appropriate substitutions.)

... ‘Venerables, this out-of-season robe-cloth, which I distributed after determining it as “in-season”, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this robe-cloth back to you.’”

Permutations

If it is out-of-season robe-cloth and she perceives it as such, and she distributes it after determining it as “in-season”, she commits an offense entailing relinquishment and confession. If it is out-of-season robe-cloth, but she is unsure of it, and she distributes it after determining it as “in-season”, she commits an offense of wrong conduct. If it is out-of-season robe-cloth, but she perceives it as in-season robe-cloth, and she distributes it after determining it as “in-season”, there is no offense.

If it is in-season robe-cloth, but she perceives it as out-of-season robe-cloth, she commits an offense of wrong conduct. If it is in-season robe-cloth, but she is unsure of it, she commits an offense of wrong conduct. If it is in-season robe-cloth and she perceives it as such, there is no offense.

Non-offenses

There is no offense: if she distributes out-of-season robe-cloth that she perceives as in-season; if she distributes in-season robe-cloth that she perceives as in-season; if she is insane; if she is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

3

**Cīvaraparivattanasikkhāpa
da: 3. The training rule on
trading robes**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was using a robe she had received after trading with another nun. But the other nun folded up the robe she had received and put it aside. Thullanandā then said to her, "Venerable, where's that robe that I traded with you?" She brought out the robe and showed it to her, and Thullanandā said, "Here's your robe and give me that robe of mine. That which is yours is yours and that which is mine is mine. Give me that and take back what's yours." And she just took it.

That nun then told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā trade a robe with a nun and then take it back?" Those nuns then told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā trade a robe with a nun and then take it back? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun trades robes with a nun and then says, "Here's your robe; give me that robe of mine. That which is yours is yours, and that which is mine is mine. Give me that, and take back what's yours;" and she just takes it or has it taken, she commits an offense entailing relinquishment and confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

With a nun:

with another nun.

Robes:

one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

Trades:

much with little or little with much.

Just takes it:

if she just takes it herself, she commits an offense entailing relinquishment and confession.

Has it taken:

if she asks another, she commits an offense of wrong conduct. If she only asks once, then even if the other takes back many, it becomes subject to relinquishment.

The robe-cloth is to be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Nuns’ Relinquishment 1, [Pli Tv Bi Vb NP 1:2.1.21 2.1.43](#), with appropriate substitutions.)

... ‘Venerables, this robe-cloth, which I took back after trading it with a nun, is to be relinquished. I relinquish it to

the Sangha.' ... the Sangha should give ... you should give ... 'I give this robe-cloth back to you.'"

Permutations

If the other person is fully ordained and she perceives her as such, and after trading robe-cloth with her she takes it back or has it taken back, she commits an offense entailing relinquishment and confession. If the other person is fully ordained, but she is unsure of it, and after trading robe-cloth with her she takes it back or has it taken back, she commits an offense entailing relinquishment and confession. If the other person is fully ordained, but she does not perceive her as such, and after trading robe-cloth with her she takes it back or has it taken back, she commits an offense entailing relinquishment and confession.

If she trades another requisite, and then takes it back or has it taken back, she commits an offense of wrong conduct. If she trades robe-cloth or another requisite with someone who is not fully ordained, and then takes it back or has it taken back, she commits an offense of wrong conduct.

If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if the other nun gives it back; if she takes it on trust from her; if she is insane; if she is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

4

**Aññaviññāpanasikkhāpada
: 4. The training rule on
asking for something else**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nun Thullanandā was sick. A lay follower went to her and asked, "Venerable, what's wrong with you? What may I get you?"

"I need ghee."

That lay follower then brought back from a shop a *kahāpaṇa*'s worth of ghee and gave it to Thullanandā. Thullanandā said, "I don't need ghee; I need oil." The lay follower returned to the shopkeeper and said, "It seems the nun doesn't need ghee, but oil. Here's your ghee; please give me oil."

"Sir, if we were to take back goods that have been sold, when would our goods be sold? When ghee is bought, ghee is taken away. Buying oil, you receive that, and you'll take that away."

That lay follower then complained and criticized her, "How could Venerable Thullanandā ask for one thing and then for something else?"

The nuns heard the complaints of that lay follower, and the nuns of few desires complained and criticized her ... Those nuns then told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... “How could the nun Thullanandā ask for one thing and then for something else? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun asks for one thing and then for something else, she commits an offense entailing relinquishment and confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Asks for one thing:

whatever she asks for.

Then for something else:

apart from that thing, if she asks for something else, then for the effort there is an act of wrong conduct.

When she gets it, it becomes subject to relinquishment.

It is to be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Nuns’ Relinquishment 1, [Pli Tv Bi Vb NP 1:2.1.21 2.1.43](#), with appropriate substitutions.)

... ‘Venerables, this thing, which I asked for after asking for something else, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

Permutations

If it is something else and she perceives it as such, and she asks for that, she commits an offense entailing relinquishment and confession. If it is something else, but she is unsure of it, and she asks for that, she commits an offense entailing relinquishment and confession. If it is something else, but she does not perceive it as such, and she asks for that, she commits an offense entailing relinquishment and confession.

If it is not something else, but she perceives it as such, and she asks for that, she commits an offense of wrong conduct. If it is not something else, but she is unsure of it, and she asks for that, she commits an offense of wrong conduct. If it is not something else, and she does not perceive it as such, and she asks for that, there is no offense.

Non-offenses

There is no offense: if she asks for both at the same time; if she can show a benefit in asking; if she is insane; if she is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

5

**Aññacetāpanasikkhāpada:
5. The training rule on
exchanging for something
else**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nun Thullanandā was sick. A lay follower went to her and asked, "I hope you're bearing up, Venerable, I hope you're getting better?"

"I'm not bearing up, and I'm not getting better."

"We'll deposit a *kaḥāpaṇa* coin in such-and-such a shop. Please get whatever you wish from there."

Thullanandā then said to a trainee nun, "Go to such-and-such a shop and bring back a *kaḥāpaṇa*'s worth of oil." That trainee nun did just that and gave it to Thullanandā. Thullanandā said, "I don't need oil; I need ghee." The trainee nun returned to the shopkeeper and said, "It seems the nun doesn't need oil, but ghee. Here's your oil; please give me ghee."

"Venerable, if we were to take back goods that have been sold, when would our goods be sold? When oil is bought, oil is taken away. Buying ghee, you receive that, and you'll take that away."

The trainee nun started to cry. The nuns asked her why, and she told them what had happened.

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā get one thing in exchange and then something else?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... “How could the nun Thullanandā get one thing in exchange and then something else? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gets one thing in exchange and then something else, she commits an offense entailing relinquishment and confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Gets one thing in exchange:

whatever she gets in exchange.

Then something else:

apart from that thing, if she gets something else in exchange, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It is to be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Nuns’ Relinquishment 1, [Pli Tv Bi Vb NP 1:2.1.21 2.1.43](#), with appropriate substitutions.)

... ‘Venerables, this thing, which I got in exchange, having first got something else in exchange, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

Permutations

If it is something else and she perceives it as such, and she gets that in exchange, she commits an offense entailing relinquishment and confession. If it is something else, but she is unsure of it, and she gets that in exchange, she commits an offense entailing relinquishment and confession. If it is something else, but she does not perceive it as such, and she gets that in exchange, she commits an offense entailing relinquishment and confession.

If it is not something else, but she perceives it as such, and she gets that in exchange, she commits an offense of wrong conduct. If it is not something else, but she is unsure of it, and she gets that in exchange, she commits an offense of wrong conduct. If it is not something else, and she does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if she gets both in exchange at the same time; if she can show a benefit in doing the exchange; if she is insane; if she is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

6

**Saṅghikacetapanasikkhāp
ada: 6. The training rule
on exchanging what
belongs to the Sangha**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the lay followers collected voluntary contributions to supply the Sangha of nuns with robes. They stored the requisites in a cloth merchant's shop, and then went to the nuns and said, "Venerables, requisites to be used for robes are stored in such-and-such a cloth merchant's shop. Please have someone get cloth from that and share it out." But the nuns exchanged those requisites for tonics, which they then used. When the lay followers found out about this, they complained and criticized them, "When requisites belonging to the Sangha are designated for a specific purpose, how could the nuns exchange them for something else?"

The nuns heard the complaints of those lay followers, and the nuns of few desires complained and criticized them, "When requisites belonging to the Sangha are designated for a specific purpose, how could the nuns exchange them for something else?" ... "Is it true, monks, that the nuns did this?"

"It's true, Sir."

The Buddha rebuked them ... "When requisites belonging to the Sangha are designated for a specific purpose, how could the nuns exchange them for something else? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

‘When a requisite belonging to the Sangha is designated for a specific purpose, if a nun exchanges it for something else, she commits an offense entailing relinquishment and confession.’”

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A requisite is designated for a specific purpose:
it was given for a specific purpose.

Belonging to the Sangha:

belonging to the Sangha, not to a group, not to an individual nun.

Exchanges it for something else:

if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It is to be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Nuns’ Relinquishment 1, [Pli Tv Bi Vb NP 1:2.1.21 2.1.43](#), with appropriate substitutions.)

‘Venerables, this thing, which I got in exchange for a requisite belonging to the Sangha that was designated for a specific purpose, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

Permutations

If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.

If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense.

Non-offenses

There is no offense: if she uses the remainder; if she uses it after getting permission from the owners; if there is an emergency; if she is insane; if she is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

7

**Dutiyasaṅghikacetāpanasi
kkhāpada: 7. The second
training rule on
exchanging what belongs
to the Sangha**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the lay followers collected voluntary contributions to supply the Sangha of nuns with robes. They stored the requisites in a cloth merchant's shop, and then went to the nuns and said, "Venerables, requisites to be used for robes are stored in such-and-such a cloth merchant's shop. Please have someone get cloth from that and share it out." But even though they had asked for them, the nuns exchanged those requisites for tonics, which they then used.

When the lay followers found out about this, they complained and criticized them, "When requisites belonging to the Sangha are designated for a specific purpose and were asked for, how could the nuns exchange them for something else?" ... "Is it true, monks, that the nuns did this?"

"It's true, Sir."

The Buddha rebuked them ... "When requisites belonging to the Sangha are designated for a specific purpose and were asked for, how could the nuns exchange them for something else? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

‘When a requisite belonging to the Sangha is designated for a specific purpose and was asked for, if a nun exchanges it for something else, she commits an offense entailing relinquishment and confession.’”

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A requisite is designated for a specific purpose:
it was given for a specific purpose.

Belonging to the Sangha:

belonging to the Sangha, not to a group, not to an individual nun.

Was asked for:

that she herself had asked for.

Exchanges it for something else:

if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It is to be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Nuns’ Relinquishment 1, [Pli Tv Bi Vb NP 1:2.1.21 2.1.43](#), with appropriate substitutions.)

‘Venerables, this thing, which I got in exchange for a requisite belonging to the Sangha that was designated for a specific purpose and had been asked for, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

Permutations

If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.

If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense.

Non-offenses

There is no offense: if she uses the remainder; if she uses it after getting permission from the owners; if there is an emergency; if she is insane; if she is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

8

**Gaṇikacetāpanasikkhāpad
a: 8. The training rule on
exchanging what belongs
to a group**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns staying in the yard belonging to a certain association were weak because of a lack of rice porridge. Then, after collecting voluntary contributions to supply the nuns with rice porridge, that association stored the ingredients in a shop. They then went to the nuns and said, "Venerables, rice porridge ingredients are stored in such-and-such a shop. Please have someone get rice from that, have rice porridge cooked, and then eat it." But the nuns exchanged those ingredients for tonics, which they then used.

When that association found out about this, they complained and criticized them, "When collective ingredients are designated for a specific purpose, how could the nuns exchange them for something else?" ... "Is it true, monks, that the nuns did this?"

"It's true, Sir."

The Buddha rebuked them ... "When collective ingredients are designated for a specific purpose, how could the nuns exchange them for something else? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

‘When a collective requisite is designated for a specific purpose, if a nun exchanges it for something else, she commits an offense entailing relinquishment and confession.’”

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A requisite is designated for a specific purpose:
it was given for a specific purpose.

Collective:

belonging to a group, not to the Sangha, not to an individual nun.

Exchanges it for something else:

if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It is to be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Nuns’ Relinquishment 1, [Pli Tv Bi Vb NP 1:2.1.21 2.1.43](#), with appropriate substitutions.)

‘Venerables, this thing, which I got in exchange for a collective requisite that was designated for a specific purpose, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

Permutations

If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.

If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense.

Non-offenses

There is no offense: if she uses the remainder; if she uses it after getting permission from the owners; if there is an emergency; if she is insane; if she is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

9

**Dutiyagaṇikacetāpanasikk
hāpada: 9. The second
training rule on
exchanging what belongs
to a group**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns staying in the yard belonging to a certain association were weak because of a lack of rice porridge. Then, after collecting voluntary contributions to supply the nuns with rice porridge, that association stored the ingredients in a shop. They then went to the nuns and said, "Venerables, rice porridge ingredients are stored in such-and-such a shop. Please have someone get rice from that, have rice porridge cooked, and then eat it." But even though they had asked for them, the nuns exchanged those ingredients for tonics, which they then used.

When that association found out about this, they complained and criticized them, "When collective ingredients are designated for a specific purpose and were asked for, how could the nuns exchange them for something else?" ... "Is it true, monks, that the nuns did this?"

"It's true, Sir."

The Buddha rebuked them ... "When collective ingredients are designated for a specific purpose and were asked for, how could the nuns exchange them for something else? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

‘When a collective requisite is designated for a specific purpose and was asked for, if a nun exchanges it for something else, she commits an offense entailing relinquishment and confession.’”

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A requisite is designated for a specific purpose:
it was given for a specific purpose.

Collective:

belonging to a group, not to the Sangha, not to an individual nun.

Was asked for:

that she herself had asked for.

Exchanges it for something else:

if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It is to be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Nuns’ Relinquishment 1, [Pli Tv Bi Vb NP 1:2.1.21 2.1.43](#), with appropriate substitutions.)

‘Venerables, this thing, which I got in exchange for a collective requisite that was designated for a specific purpose and had been asked for, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

Permutations

If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.

If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense.

Non-offenses

There is no offense: if she uses the remainder; if she uses it after getting permission from the owners; if there is an emergency; if she is insane; if she is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on almsbowls

10

**Puggalikacetāpanasikkhāp
ada: 10. The training rule
on exchanging what
belongs to an individual**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time the nun Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. Many people visited her. Just then the yard of Thullanandā’s dwelling was falling apart. People asked her why, and she replied, “I have neither donor, nor worker.” Then, after collecting voluntary contributions for the yard of Thullanandā’s dwelling, the people gave the collected requisites to Thullanandā. But even though she had asked for them, Thullanandā exchanged those requisites for tonics, which she then used.

When the people found out about this, they complained and criticized her, “When personal requisites are designated for a specific purpose and were asked for, how could the nun Thullanandā exchange them for something else?” ... “Is it true, monks, that the nun Thullanandā did this?”

“It’s true, Sir.”

The Buddha rebuked her ... “When personal requisites are designated for a specific purpose and were asked for, how could the nun Thullanandā exchange them for something else? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

‘When a personal requisite is designated for a specific purpose and was asked for, if a nun exchanges it for something else, she commits an offense entailing relinquishment and confession.’”

Definitions

A:

whoever ...

Nun :

The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A requisite is designated for a specific purpose:
it was given for a specific purpose.

Personal:

belonging to an individual nun, not to the Sangha, not to a group.

Was asked for:

that she herself had asked for.

Exchanges it for something else:

if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It is to be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Nuns’ Relinquishment 1, [Pli Tv Bi Vb NP 1:2.1.21 2.1.43](#), with appropriate substitutions.)

‘Venerables, this thing, which I got in exchange for a personal requisite that was designated for a specific purpose and had been asked for, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

Permutations

If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.

If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense.

Non-offenses

There is no offense: if she uses the remainder; if she uses it after getting permission from the owners; if there is an emergency; if she is insane; if she is the first offender.

The tenth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on robes

11

Garupāvuraṇasikkhāpada:

11. The training rule on

heavy cloaks

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. On one occasion when the weather was cold, King Pasenadi of Kosala put on an expensive woolen cloak and went to Thullanandā. He bowed and sat down. And Thullanandā instructed, inspired, and gladdened him with a teaching. He then said, "Venerable, please say what you need."

"Great king, if you wish to give me something, then give me this woolen cloak."

The king gave her his cloak. He then got up from his seat, bowed down, circumambulated her with his right side toward her, and left. People complained and criticized her, "These nuns have great desires; they are not content. How can they ask the king for his woolen cloak?"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā ask the king for his woolen cloak?" ... "Is it true, monks, that the nun Thullanandā asked for this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā ask the king for his woolen cloak? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun carries out an exchange to get a heavy cloak, it is to be worth at most four *kaṃsa* coins. If she gets one in exchange that is worth more than that, she commits an offense entailing relinquishment and confession.'

Definitions

A heavy cloak:

whatever cloak is used in cold weather.

Carries out an exchange to get:

asks for.

It is to be worth at most four *kaṃsa* coins:

it may be worth sixteen *kaḥāpaṇa* coins.

If she gets one in exchange that is worth more than that:

if she asks for one worth more than that, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It is to be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Nuns’ Relinquishment 1, [Pli Tv Bi Vb NP 1:2.1.21 2.1.43](#), with appropriate substitutions.)

‘Venerables, this heavy cloak worth more than four *kaṃsa* coins, which I got in exchange, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

Permutations

If it is worth more than four *kaṃsa* coins, and she perceives it as such, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than four *kaṃsa* coins, but she is unsure of it, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than four *kaṃsa* coins, but she perceives it as being worth less, and she gets it in exchange, she commits an offense entailing relinquishment and confession.

If it is worth less than four *kaṃsa* coins, but she perceives it as being worth more, she commits an offense of wrong conduct. If it is worth less than four *kaṃsa* coins, but she is unsure of it, she commits an offense of wrong conduct. If it is worth less than four *kaṃsa* coins, and she perceives it as such, there is no offense.

Non-offenses

There is no offense: if she carries out an exchange for one worth at most four *kaṃsa* coins; if she carries out an exchange for one worth less than four *kaṃsa* coins; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she gets one in exchange that has little value from someone who wants to exchange one of great value; if she is insane; if she is the first offender.

The eleventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on relinquishment
- The sub-chapter on robes

12

Lahupāvuraṇasikkhāpada:

12. The training rule on

light cloaks

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. On one occasion when the weather was warm, King Pasenadi of Kosala put on an expensive linen cloak and went to Thullanandā. He bowed and sat down. And Thullanandā instructed, inspired, and gladdened him with a teaching. He then said, "Venerable, please say what you need."

"Great king, if you wish to give me something, then give me this linen cloak."

The king gave her his cloak. He then got up from his seat, bowed down, circumambulated her with his right side toward her, and left. People complained and criticized her, "These nuns have great desires; they are not content. How can they ask the king for his linen cloak?"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā ask the king for his linen cloak?" ... "Is it true, monks, that the nun Thullanandā asked for this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā ask the king for his linen cloak? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun carries out an exchange to get a light cloak, it is to be worth at most two-and-a-half *kaṃsa* coins. If she gets one in exchange that is worth more than that, she commits an offense entailing relinquishment and confession.'

Definitions

A light cloak:

whatever cloak is used in warm weather.

Carries out an exchange to get:

asks for.

It is to be worth at most two-and-a-half *kaṃsa* coins:

it may be worth ten *kaḥāpaṇa* coins.

If she gets one in exchange that is worth more than that:

if she asks for one worth more than that, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It is to be relinquished to a sangha, a group, or an individual nun. “And, monks, it’s to be relinquished like this. (To be expanded as in Nuns’ Relinquishment 1, [Pli Tv Bi Vb NP 1:2.1.21 2.1.43](#), with appropriate substitutions.)

‘Venerables, this light cloak worth more than two-and-a-half *kaṃsa* coins, which I got in exchange, is to be relinquished. I relinquish it to the Sangha.’ ... the Sangha should give ... you should give ... ‘I give this back to you.’”

Permutations

If it is worth more than two-and-a-half *kaṃsa* coins, and she perceives it as such, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than two-and-a-half *kaṃsa* coins, but she is unsure of it, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than two-and-a-half *kaṃsa* coins, but she perceives it as being worth less, and she gets it in exchange, she commits an offense entailing relinquishment and confession.

If it is worth less than two-and-a-half *kaṃsa* coins, but she perceives it as being worth more, she commits an offense of wrong conduct. If it is worth less than two-and-a-half *kaṃsa* coins, but she is unsure of it, she commits an offense of wrong conduct. If it is worth less than two-and-a-half *kaṃsa* coins, and she perceives it as such, there is no offense.

Non-offenses

There is no offense: if she carries out an exchange for one worth at most two-and-a-half *kaṃsa* coins; if she carries out an exchange for one worth less than two-and-a-half *kaṃsa* coins; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she gets one in exchange that has little value from someone who wants to exchange one of great value; if she is insane; if she is the first offender.

The twelfth training rule is finished.

“Venerables, the thirty rules on relinquishment and confession have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The chapter on offenses entailing relinquishment in the nuns’ analysis is finished.

Bhikkhuni Pācittiya: Nuns' Confession

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on garlic

1 Lasuṇasikkhāpada: 1. The training rule on garlic

Venerables, these one hundred and sixty-six rules on offenses entailing confession come up for recitation.

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a lay follower had invited the Sangha of nuns to ask for garlic: "If any of the nuns need garlic, I'll supply it." And he had told his field-keeper, "If the nuns come, give two or three bulbs to each nun."

On that occasion they were holding a celebration in Sāvattthī, and the garlic was used up as soon as it arrived there. Just then the nuns went to that lay follower and said, "We need garlic."

"Venerables, there isn't any. As soon as the garlic arrives, it's used up. Please go to the field."

The nun Thullanandā went to the field, and not having any sense of moderation she took a large amount of garlic. The field-keeper complained and criticized them, "How can the nuns not have any sense of moderation and take a large amount of garlic?"

The nuns heard the complaints of that field-keeper, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā not have any sense of moderation and take a large amount of garlic?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her, "How could the nun Thullanandā not have any sense of moderation and take a large amount of garlic? This will affect people's confidence ..." ... and after giving a teaching he addressed the monks:

Jataka

“Once upon a time, monks, Thullanandā was the wife of a brahmin. They had three daughters, Nandā, Nandavatī, and Sundarīnandā. When that brahmin eventually died, he was reborn as a goose, whose feathers were all made of gold. And he gave his former family members one feather at the time. Thullanandā considered this. She then grabbed hold of that king of geese and plucked him. But when his feathers regrew they were white. At that time too, monks, Thullanandā lost her gold because she was too greedy. Now she will lose her garlic.”

“One should be content with what one gets, Because excessive greed is bad. After grabbing hold of the king of geese, The gold came to an end.”

Then, after rebuking the nun Thullanandā in many ways, the Buddha spoke in dispraise of being difficult to support ...
“And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun eats garlic, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Garlic:

from Magadha is what is meant.

If she receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing confession.

Permutations

If it is garlic and she perceives it as such, and she eats it, she commits an offense entailing confession. If it is garlic, but she is unsure of it, and she eats it, she commits an offense entailing confession. If it is garlic, but she does not perceive it as such, and she eats it, she commits an offense entailing confession.

If it is not garlic, but she perceives it as such, and she eats it, she commits an offense of wrong conduct. If it is not garlic, but she is unsure of it, and she eats it, she commits an offense of wrong conduct. If it is not garlic and she does not perceive it as such, and she eats it, there is no offense.

Non-offenses

There is no offense: if it is an onion; if it is a shallot; if it is chebulic myrobalan; if it is a spring onion; if it is cooked in a bean curry; if it is cooked with meat; if it is cooked with oil; if it is in sweets; if it is a special curry; if she is insane; if she is the first offender.

The training rule on garlic, the first, is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on garlic

2

**Sambādhalomasikkhāpada
: 2. The training rule on
the hair of the private
parts**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six removed the hair from their private parts. They then bathed naked at a ford in the river Aciravatī together with sex workers. The sex workers complained and criticized them, "How can the nuns remove the hair from their private parts? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those sex workers, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six remove the hair from their private parts?" ... "Is it true, monks, that those nuns do that?"

"It's true, Sir."

The Buddha rebuked them, "How can the nuns from the group do that? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun removes hair from her private parts, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

The private parts:

both armpits and the groin.

Removes:

if she removes one hair, she commits an offense entailing confession. Even if she removes many hairs, she commits one offense entailing confession.

Non-offenses

There is no offense: if she does it because she is sick; if she is insane; if she is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on garlic

**3 Talaghātakasikkhāpada:
3. The training rule on
slapping with the palm of
the hand**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, two nuns who were plagued by lust entered their room and slapped their genitals with the palm of their hands. Hearing the sound, the nuns rushed to and asked them, "Venerables, are you having sex with a man?"

"No, we're not," and they told them what had happened.

The nuns of few desires complained and criticized them, "How can nuns slap their genitals with their hands?" ... "Is it true, monks, that nuns did that?"

"It's true, Sir."

The Buddha rebuked them, "How could nuns do that? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun slaps her genitals with the palm of her hand, she commits an offense entailing confession.'"

Definitions

Slaps her genitals with the palm of her hand:
if, consenting to the contact, she hits her genitals, even with a lotus leaf, she commits an offense entailing confession.

Non-offenses

There is no offense: if she does it because she is sick; if she is insane; if she is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on garlic

4

**Jatumaṭṭhakasikkhāpada:
4. The training rule on
dildos**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a woman who had previously belonged to the king's harem had gone forth as a nun. Another nun who was plagued by lust went to that nun and said, "Venerable, the king only came to you at long intervals. How did you cope?"

"With a dildo."

"What's a dildo?"

That nun described a dildo to her. The other nun then used a dildo. But she forgot to wash it before disposing of it in a certain place. The nuns saw it covered with flies, and they said, "Who did this?"

"I did it," she replied.

The nuns of few desires complained and criticized her, "How could a nun use a dildo?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir."

The Buddha rebuked her, "How could a nun use a dildo? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun uses a dildo, she commits an offense entailing confession.'"

Definitions

A dildo:

made of resin, made of wood, made of flour, made of clay.

Uses:

if she consents to the contact and inserts it into her vagina, even if it is just a lotus leaf, she commits an offense entailing confession.

Non-offenses

There is no offense: if she does it because she is sick; if she is insane; if she is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on garlic

5

**Udakasuddhikasikkhāpada
: 5. The training rule on
cleaning with water**

Origin story

At one time when the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu, Mahāpajāpati Gotamī went to him and bowed. Standing downwind from him, she said, “Venerable Sir, women smell.”

“Well then, the nuns should clean themselves with water.” And the Buddha instructed, inspired, and gladdened her with a teaching, after which she bowed down, circumambulated him with her right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: “Monks, I allow the nuns to clean themselves with water.”

Being aware that the Buddha had allowed cleaning with water, a nun did it too deeply, causing a sore in her vagina.

She told the nuns what had happened. The nuns of few desires complained and criticized her, “How could a nun clean herself too deeply with water?” ... “Is it true, monks, that a nun did this?”

“It’s true, Sir.”

The Buddha rebuked her, “How could a nun clean herself too deeply with water? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun is cleaning herself with water, she may insert two finger joints at the most. If she goes further than that, she commits an offense entailing confession.'

Definitions

Is cleaning herself with water:

washing the vagina is what is meant.

Cleaning:

washes.

She may insert two finger joints at the most:

she may insert two joints of two fingers at the most.

If she goes further than that:

if she consents to the contact and goes further even by a hair's breadth, she commits an offense entailing confession.

Permutations

If it is more than two finger joints, and she perceives it as more, and she inserts them, she commits an offense entailing confession. If it is more than two finger joints, but she is unsure of it, and she inserts them, she commits an offense entailing confession. If it is more than two finger joints, but she perceives it as less, and she inserts them, she commits an offense entailing confession.

If it is less than two finger joints, but she perceives it as more, she commits an offense of wrong conduct. If it is less than two finger joints, but she is unsure of it, she commits an offense of wrong conduct. If it is less than two finger joints, and she perceives it as less, there is no offense.

Non-offenses

There is no offense: if she inserts two finger joints; if she inserts less than two finger joints; if she does it because she is sick; if she is insane; if she is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on garlic

6 Upatiṭṭhanasikkhāpada: 6. The training rule on attending on

Origin story

At one time the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a government official called Ārohanta became a monk and his ex-wife a nun. On one occasion that monk was having his meal in the presence of that nun. While he was eating, she attended on him with drinking water and a fan, and she flirted with him. But he dismissed her, saying, "Don't do that; it's not allowable."

"Before you did such and such to me, but now you can't even take this much." And she dropped the water vessel on its head and struck him with the fan.

The nuns of few desires complained and criticized her, "How could a nun hit a monk?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir."

The Buddha rebuked her, "How could a nun hit a monk? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If, when a monk is eating, a nun attends on him with drinking water or a fan, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A monk:

fully ordained.

Is eating:

is eating any of the five cooked foods.

Drinking water:

any kind of drink.

A fan:

any kind of fan.

Attends on:

if she stands within arm's reach, she commits an offense entailing confession.

Permutations

If he is fully ordained, and she perceives him as such, and she attends on him with drinking water or a fan, she commits an offense entailing confession. If he is fully ordained, but she is unsure of it, and she attends on him with drinking water or a fan, she commits an offense entailing confession. If he is fully ordained, but she does not perceive him as such, and she attends on him with drinking water or a fan, she commits an offense entailing confession.

If she attends on him from beyond arm's reach, she commits an offense of wrong conduct. If she attends on him when he is eating fresh food, she commits an offense of wrong conduct. If she attends on one who is not fully ordained, she commits an offense of wrong conduct.

If he is not fully ordained, but she perceives him as such, she commits an offense of wrong conduct. If he is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If he is not fully ordained, and she does not perceive him as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she gives something; if she has someone else give something; if she asks someone who is not fully ordained to do it; if she is insane; if she is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on garlic

7

**Āmakadhaññasikkhāpada:
7. The training rule on raw
grain**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, it was the harvest season. At that time the nuns had asked for raw grain, which they then carried to town. At the town gate they were detained and told, "Venerables, give a share." After being released,

they went to the nuns' dwelling place and told the nuns what had happened. The nuns of few desires complained and criticized them, "How could nuns ask for raw grain?" ... "Is it true, monks, that nuns did this?"

"It's true, Sir."

The Buddha rebuked them, "How could nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun asks for or has someone else ask for raw grain, or she roasts it or has it roasted, or she pounds it or has it pounded, or she cooks it or has it cooked, and she then eats it, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Raw grain:

rice, barley, wheat, millet, wild gram, kodo millet.

Asks for:

she asks herself.

Has someone ask for:

she gets another to ask.

Roasts:

she roasts it herself.

Has it roasted:

she gets someone else to roast it.

Pounds:

she pounds it herself.

Has it pounded:

she gets someone else to pound it.

Cooks:

she cooks it herself.

Has it cooked:

she gets someone else to cook it.

If she accepts it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing confession.

Non-offenses

There is no offense: if she does it because she is sick; if she asks for vegetables; if she is insane; if she is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on garlic

8

**Uccāraḥaḍḍanasikkhāpad
a: 8. The training rule on
disposing of feces**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a brahmin who had earned money by working for the king thought, "I'll ask for my wages." After washing his hair, he walked past the nuns' dwelling place on his way to the king's residence. Just then, after defecating in a pot, a nun disposed of the feces over a wall, and it landed on the head of that brahmin. He complained and criticized the nuns, "They're not monastics these shaven-headed sluts! How can they dump shit on my head? I'm gonna burn down their dwelling place!" And he got hold of a firebrand and entered their dwelling place. Just then a lay follower who was coming out from the nuns' dwelling place saw that brahmin with a firebrand on his way in, and he said to him, "Sir, why are you entering the nuns' dwelling place with a firebrand?"

"These shaven-headed sluts dumped shit on my head. I'm gonna burn down their dwelling place!"

"But this is auspicious, brahmin! You'll get your wages and a thousand coins in addition."

That brahmin then washed his hair, went to the king's residence, and he got his wages and a thousand coins in addition.

But that lay follower returned to the nuns' dwelling place, told them what had happened, and then scolded them. The nuns of few desires complained and criticized them, "How can nuns dispose of feces over a wall?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them, “How can nuns dispose of feces over a wall? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun disposes of feces or urine or trash or food scraps over a wall or over an encircling wall, or she has it disposed of in this way, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Feces:

excrement is what is meant.

Urine:

pee is what is meant.

Trash:

refuse is what is meant.

Food scraps:

food remnants or bones or used water.

A wall:

there are three kinds of walls: walls made of bricks, walls made of stone, walls made of wood.

An encircling wall:

there are three kinds of encircling walls: encircling walls made of bricks, encircling walls made of stone, encircling walls made of wood.

Over a wall:

to the other side of the wall.

Over an encircling wall:

to the other side of the encircling wall.

Disposes of:

if she disposes of it herself, she commits an offense entailing confession.

Has it disposed of:

in asking another, she commits an offense of wrong conduct. If she only asks once, then even if the other disposes of such things many times, she commits one offense entailing confession.

Non-offenses

There is no offense: if she disposes of it after having looked; if she disposes of it at a place where no one passes by; if she is insane; if she is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on garlic

9

**Dutiyauccārachaddānasikk
hāpada: 9. The second
training rule on disposing
of feces**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a brahmin had a barley field next to the nuns' dwelling place. The nuns disposed of feces, urine, trash, and food scraps in that field. The brahmin complained and criticized them, "How could the nuns spoil my barley field?"

The nuns heard the complaints of that brahmin, and the nuns of few desires complained and criticized them, "How could nuns dispose of feces, urine, trash, and food scraps on cultivated plants?" ... "Is it true, monks, that nuns did this?"

"It's true, Sir."

The Buddha rebuked them, "How could nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun disposes of feces or urine or trash or food scraps on cultivated plants, or she has it disposed of in this way, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Feces:

excrement is what is meant.

Urine:

pee is what is meant.

Trash:

refuse is what is meant.

Food scraps:

food remnants or bones or used water.

Cultivated plants:

grain, vegetables, whatever cultivated plants people consider valuable or useful.

Disposes of:

if she disposes of it herself, she commits an offense entailing confession.

Has it disposed of:

in asking another, she commits an offense of wrong conduct. If she only asks once, then even if the other disposes of such things many times, she commits one offense entailing confession.

Permutations

If they are cultivated plants, and she perceives them as such, and she disposes of it or has it disposed of, she commits an offense entailing confession. If they are cultivated plants, but she is unsure of it, and she disposes of it or has it disposed of, she commits an offense entailing confession. If they are cultivated plants, but she perceives them as uncultivated, and she disposes of it or has it disposed of, she commits an offense entailing confession.

If they are uncultivated plants, but she perceives them as cultivated, she commits an offense of wrong conduct. If they are uncultivated plants, but she is unsure of it, she commits an offense of wrong conduct. If they are uncultivated plants, and she perceives them as such, there is no offense.

Non-offenses

There is no offense: if she disposes of it after having looked; if she disposes of it at the edge of the field; if she disposes of it after asking and getting permission from the owners; if she is insane; if she is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on garlic

**10 Naccagītasikkhāpada:
10. The training rule on
dancing and singing**

Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time in Rājagaha there was a hilltop fair, and the nuns from the group of six went to see it. People complained and criticized them, “How can nuns go to see dancing, singing, and music? They are just like householders who indulge in worldly pleasures!”

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, “How could the nuns from the group of six go to see dancing, singing, and music?” ... “Is it true, monks, that those nuns did that?”

“It’s true, Sir.”

The Buddha rebuked them, “How could the nuns from the group do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun goes to see dancing or singing or music, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Dancing:

any kind of dancing.

Singing:

any kind of singing.

Music:

any kind of music.

If she is on her way to see it, she commits an offense of wrong conduct. Wherever she stands to see it or hear it, she commits an offense entailing confession. Every time she goes beyond the range of sight and then sees it or hears it again, she commits an offense entailing confession.

If she is on her way to see any one of the three, she commits an offense of wrong conduct. Wherever she stands to see it or hear it, she commits an offense entailing confession. Every time she goes beyond the range of sight and then sees it or hears it again, she commits an offense entailing confession.

Non-offenses

There is no offense: if she sees it or hears it while remaining in the monastery; if the dancing, singing, or music comes to the place where the nun is standing, sitting, or lying down; if she sees it or hears it while walking in the opposite direction; if she goes there because there is something to be done and she then sees it or hears it; if there is an emergency; if she is insane; if she is the first offender.

The tenth training rule is finished.

The first sub-chapter on garlic is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the dark of the night

11

Rattandhakārasikkhāpada:

**11. The training rule on
the dark of the night**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a male relative of a nun who was a pupil of Bhaddā Kāpilānī went from his own village to Sāvattthī on some business. Then, in the dark of the night and without a lamp, that nun stood and talked alone with that man.

The nuns of few desires complained and criticized her, "How could a nun do such a thing?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could a nun do such a thing? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If, in the dark of the night without a lamp, a nun stands or talks alone with a man, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

In the dark of the night:

when the sun has set.

Without a lamp:

without light.

A man:

a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of standing together and talking.

With:

together.

Alone:

just the man and the nun.

Stands with:

if she stands within arm's reach of the man, she commits an offense entailing confession.

Talks with:

if she stands talking within arm's reach of the man, she commits an offense entailing confession. If she stands or talks outside of arm's reach, she commits an offense of wrong conduct. If she stands or talks with a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she has a companion who understands; if she is not seeking privacy; if she stands or talks thinking of something else; if she is insane; if she is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the dark of the night

12

**Paṭicchannokāsasikkhāpad
a: 12. The training rule on
concealed places**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a male relative of a nun who was a pupil of Bhaddā Kāpilānī went from his own village to Sāvattthī on some business. Then, knowing that the Buddha had prohibited standing or talking alone with a man in the dark of the night without a lamp, she instead stood and talked alone with that man in a concealed place.

The nuns of few desires complained and criticized her, "How could a nun do such a thing?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could a nun do such a thing? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun stands or talks alone with a man in a concealed place, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

In a concealed place:

it is concealed by a wall, a door, a screen, a cloth screen, a tree, a pillar, a grain container, or anything else.

A man:

a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of standing together and talking.

With:

together.

Alone:

just the man and the nun.

Stands with:

if she stands within arm's reach of the man, she commits an offense entailing confession.

Talks with:

if she stands talking within arm's reach of the man, she commits an offense entailing confession. If she stands or talks outside of arm's reach, she commits an offense of wrong conduct. If she stands or talks with a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she has a companion who understands; if she is not seeking privacy; if she stands or talks thinking of something else; if she is insane; if she is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the dark of the night

13

**Ajjhokāsasallapanasikkhāp
ada: 13. The training rule
on talking out in the open**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a male relative of a nun who was a pupil of Bhaddā Kāpilānī went from his own village to Sāvattthī on some business. Then, knowing that the Buddha had prohibited standing or talking alone with a man in a concealed place, she instead stood and talked alone with that man out in the open.

The nuns of few desires complained and criticized her, "How could a nun do such a thing?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could a nun do such a thing? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun stands or talks alone with a man out in the open, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Out in the open:

not concealed by a wall, a door, a screen, a cloth screen, a tree, a pillar, a grain container, or anything else.

A man:

a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of standing together and talking.

With:

together.

Alone:

just the man and the nun.

Stands with:

if she stands within arm's reach of the man, she commits an offense entailing confession.

Talks with:

if she stands talking within arm's reach of the man, she commits an offense entailing confession. If she stands or talks outside of arm's reach, she commits an offense of wrong conduct. If she stands or talks with a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she has a companion who understands; if she is not seeking privacy; if she stands or talks thinking of something else; if she is insane; if she is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the dark of the night

14

**Dutiyikaulyojanasikkhāpa
da: 14. The training rule
on dismissing a
companion**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā stood and talked alone with men on streets, in cul-de-sacs, and at intersections, and she whispered in their ears and dismissed her companion nun.

The nuns of few desires complained and criticized her, "How can Venerable Thullanandā do such things?" ... "Is it true, monks, that the nun Thullanandā does this?"

"It's true, Sir."

The Buddha rebuked her ... "How can the nun Thullanandā do such things? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun stands or talks alone with a man on a street or in a cul-de-sac or at an intersection, or she whispers in his ear or dismisses her companion nun, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A street:

a carriage road is what is meant.

A cul-de-sac:

one departs the same way one enters.

An intersection:

a crossroads is what is meant.

A man:

a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of standing together and talking.

With:

together.

Alone:

just the man and the nun.

Stands with:

if she stands within arm's reach of the man, she commits an offense entailing confession.

Talks with:

if she stands talking within arm's reach of the man, she commits an offense entailing confession.

Whispers in his ear:

if she speaks into the ear of a man, she commits an offense entailing confession.

Dismisses her companion nun:

if, wanting to misbehave, she dismisses her companion nun, she commits an offense of wrong conduct. If the companion nun is in the process of going beyond the range of sight or the range of hearing, she commits an offense of wrong conduct. When the companion nun has gone beyond, she commits an offense entailing confession. If she stands or talks outside of arm's reach, she commits an offense of wrong conduct. If she stands or talks with a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she has a companion who understands; if she is not seeking privacy; if she stands or talks thinking of something else; if she does not want to misbehave; if she dismisses her companion nun when there is something to be done; if she is insane; if she is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the dark of the night

15

**Anāpucchāpakkamanasikk
hāpada: 15. The training
rule on departing without
informing**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a certain nun was associating with a family from which she received a regular meal. Then, after robing up one morning, she took her bowl and robe and went to that family, where she sat down on a seat. She then departed without informing of the owners. Soon afterwards, a slave-woman who was sweeping the house put that seat in between some vessels. Not seeing the seat, the people there asked that nun, "Venerable, where's that seat?"

"I don't know."

"Give back the seat, Venerable." And after scolding her, they made an end of her regular meal. Then, while those people were cleaning the house, they saw that seat in between those vessels. They asked that nun for forgiveness and restored her regular meal.

That nun then told the nuns what had happened. The nuns of few desires complained and criticized her, "How could a nun visit a family before the meal, sit down on a seat, and then depart without informing the owners?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could a nun act like this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun visits families before the meal, sits down on a seat, and then departs without informing the owners, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Before the meal:

from dawn until midday.

A family:

there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

Visits:

goes there.

A seat:

a place for sitting cross-legged is what is meant.

Sits down:

sits down on that seat.

Departs without informing the owners:

if, without informing a person who understands in that family, she goes beyond the roof cover of that house, she commits an offense entailing confession. If it is out in the open and she goes beyond the vicinity of the seat, she commits an offense entailing confession.

Permutations

If she has not informed, and she does not perceive that she has, and she departs, she commits an offense entailing confession. If she has not informed, but she is unsure of it, and she departs, she commits an offense entailing confession. If she has not informed, but she perceives that she has, and she departs, she commits an offense entailing confession.

If it is not a place for sitting cross-legged, she commits an offense of wrong conduct. If she has informed, but she does not perceive that she has, she commits an offense of wrong conduct. If she has informed, but she is unsure of it, she commits an offense of wrong conduct. If she has informed, and she perceives that she has, there is no offense.

Non-offenses

There is no offense: if she departs after informing someone; if the seat is not movable; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the dark of the night

16

**Anāpucchāabhiniśīdanasik
khāpada: 16. The training
rule on sitting down
without asking permission**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā visited families after the meal, and she sat down and lay down on the seats without asking permission of the owners. Because of Thullanandā, the people there had qualms, neither sitting nor lying down. They then complained and criticized her, "How could Venerable Thullanandā visit families after the meal, and then sit down and lie down on the seats without asking the owners for permission?"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā act in this way?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā act in this way? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun visits families after the meal, and then sits down or lies down on a seat without asking permission of the owners, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

After the meal:

when the middle of the day has passed, until sunset.

A family:

there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

Visits:

goes there.

Without asking permission of the owners:

not having asked permission of a person in that family who is an owner and who has the authority to give.

A seat:

a place for sitting cross-legged is what is meant.

Sits down:

if she sits down on that seat, she commits an offense entailing confession.

Lies down:

if she lies down on that seat, she commits an offense entailing confession.

Permutations

If she has not asked permission, and she does not perceive that she has, and she sits down or lies down on a seat, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she sits down or lies down on a seat, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she sits down or lies down on a seat, she commits an offense entailing confession.

If it is not a place for sitting cross-legged, she commits an offense of wrong conduct. If she has asked permission, but she does not perceive that she has, she commits an offense of wrong conduct. If she has asked permission, but she is unsure of it, she commits an offense of wrong conduct. If she has asked permission, and she perceives that she has, there is no offense.

Non-offenses

There is no offense: if she sits down or lies down after asking permission; if a dedicated seat is permanently ready for her; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the dark of the night

17

**Anāpucchāsantharaṇasikk
hāpada: 17. The training
rule on spreading out
without asking permission**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a number of nuns were traveling through the Kosalan country on their way to Sāvattthī, when one evening they arrived at a certain village. There they went to a brahmin family and asked for a place to stay. The brahmin woman told them, "Please wait, Venerables, until my husband returns." While they were waiting, the nuns put out bedding, and some sat down on it while others lay down.

When the husband returned at night, he said to his wife, "Who are they?"

"They are nuns."

"Throw out these shaven-headed sluts!", and he had them thrown out of the house.

Those nuns then went to Sāvattthī, where they told the monks what had happened. The monks of few desires complained and criticized them, "How can nuns visit families at the wrong time, put out bedding without asking permission of the owners, and then sit down and lie down on it?" ... "Is it true, monks, that nuns did this?"

"It's true, Sir."

The Buddha rebuked them ... "How could nuns act like this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun visits families at the wrong time, puts out bedding without asking permission of the owners, or has it put out, and then sits down or lies down on it, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

The wrong time:

from sunset until dawn.

A family:

there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

Visits:

goes there.

Without asking permission of the owners:

not having asked permission of a person in that family who is an owner and who has the authority to give.

Bedding:

even a spread of leaves.

Puts out:

she puts it out herself.

Has it put out:

she has someone else to put it out.

Sits down:

if she sits down on it, she commits an offense entailing confession.

Lies down:

if she lies down on it, she commits an offense entailing confession.

Permutations

If she has not asked permission, and she does not perceive that she has, and she sits down or lies down on bedding after putting it out or having it put out, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she sits down or lies down on bedding after putting it out or having it put out, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she sits down or lies down on bedding after putting it out or having it put out, she commits an offense entailing confession.

If she has asked permission, but she does not perceive that she has, she commits an offense of wrong conduct. If she has asked permission, but she is unsure of it, she commits an offense of wrong conduct. If she has asked permission, and she perceives that she has, there is no offense.

Non-offenses

There is no offense: if she first asks permission, and then, after putting out bedding or having it put out, sits down or lies down on it; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the dark of the night

18

**Paraujjhāpanakāsikkhāpad
a: 18. The training rule on
complaining about others**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a nun who was a pupil of Bhaddā Kāpilānī attended on her with care. Bhaddā Kāpilānī said to the nuns, "Venerables, this nun is attending on me with care. I'll give her a robe." Then, because of misunderstanding and a lack of proper reflection, that nun complained about Bhaddā Kāpilānī, "Venerables, if I didn't attend on her with care, she wouldn't give me a robe."

The nuns of few desires complained and criticized her, "How could a nun complain about someone else because of misunderstanding and a lack of proper reflection?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could a nun act in this way? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

‘If a nun complains about someone else because of misunderstanding and a lack of proper reflection, she commits an offense entailing confession.’”

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Because of misunderstanding:

because of wrong understanding.

Because of a lack of proper reflection:

because of wrong reflection.

Someone else:

if she complains about one who is fully ordained, she commits an offense entailing confession.

Permutations

If the other person is fully ordained, and she perceives them as such, and she complains about them, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she complains about them, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive them as such, and she complains about them, she commits an offense entailing confession.

If she complains about someone who is not fully ordained, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives them as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive them as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she is insane; if she is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the dark of the night

19

**Paraabhisapanasikkhāpad
a: 19. The training rule on
cursing another**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, some nuns were unable to find their possessions. They said to the nun Caṇḍakālī, "Venerable, have you seen our things?"

Caṇḍakālī complained and criticized them, "Why are you asking me if I've seen your things? Am I a thief? Am I shameless? Venerables, if I took your things I wouldn't be a monastic anymore. I would fall from the spiritual life and be reborn in hell. May anyone who speaks such an untruth about me depart from monasticism, fall from the spiritual life, and be reborn in hell!"

The nuns of few desires complained and criticized her, "How could Venerable Caṇḍakālī curse herself and others, referring to hell and the spiritual life?" ... "Is it true, monks, that the nun Caṇḍakālī did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Caṇḍakālī act like this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun curses herself or someone else, referring to hell or the spiritual life, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Herself:

oneself.

Someone else:

one who is fully ordained. If she curses, referring to hell or the spiritual life, she commits an offense entailing confession.

Permutations

If the other person is fully ordained, and she perceives them as such, and she curses them, referring to hell or the spiritual life, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, she curses them, referring to hell or the spiritual life, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive them as such, she curses them, referring to hell or the spiritual life, she commits an offense entailing confession.

If she curses, referring to the animal realm, the ghost realm, or human misfortune, she commits an offense of wrong conduct. If she curses someone who is not fully ordained, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives them as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive them as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she is aiming at something beneficial; if she is aiming at giving a teaching; if she is aiming at giving an instruction; if she is insane; if she is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on the dark of the night

20 Rodanasikkhāpada: 20. The training rule on crying

Origin story

At one time when the Buddha was staying at Sāvattthī in the Anāthapiṇḍika's Monastery, the nun Caṇḍakālī quarreled with the nuns and then cried after repeatedly beating herself. The nuns of few desires complained and criticized her, "How could Venerable Caṇḍakālī cry after repeatedly beating herself?" ... "Is it true, monks, that the nun Caṇḍakālī did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Caṇḍakālī act like this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun cries after repeatedly beating herself, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Herself:

oneself.

If she cries after repeatedly beating herself, she commits an offense entailing confession. If she beats herself, but does not cry, she commits an offense of wrong conduct. If she cries, but does not beat herself, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she cries, but does not beat herself, because of loss of relatives, loss of property, or loss of health; if she is insane; if she is the first offender.

The tenth training rule is finished.

The second sub-chapter on darkness is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on nakedness

21 Naggasikkhāpada: 21. The training rule on nakedness

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a number of nuns were bathing naked at a ford in the river Aciravatī together with sex workers. The sex workers teased the nuns, "Venerables, why practice the spiritual life when you're still young? Why not enjoy worldly pleasures? You can practice the spiritual life when you're old. In this way you'll get the benefit of both." The nuns felt humiliated.

They then went to the nuns' dwelling place and told the nuns what had happened. The nuns told the monks, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: "Well then, monks, I will lay down a training rule for the nuns for the following ten reasons: for the well-being of the Sangha ... for supporting the training. And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun bathes naked, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Bathes naked:

if she bathes without wearing a sarong or an upper robe, then for the effort there is an act of wrong conduct. At the end of the bath, she commits an offense entailing confession.

Non-offenses

There is no offense: if her robes have been stolen or lost; if there is an emergency; if she is insane; if she is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on nakedness

22

Udakasāṭikasikkhāpada:

22. The training rule on

bathing robes

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the Buddha had allowed bathing robes for the nuns. Knowing this, the nuns from the group of six wore bathing robes of inappropriate size. As they were walking about, they were dragging them along, both in front and behind.

The nuns of few desires complained and criticized them, "How can the nuns from the group of six wear such bathing robes?" ... "Is it true, monks, that the nuns from the group of six do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six wear such bathing robes? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun is having a bathing robe made, it should be made the right size. This is the right size: four standard handspans long and two wide. If it exceeds that, it is to be cut down, and she commits an offense entailing confession.'"

Definitions

A bathing robe:

wearing it as a sarong, she bathes.

Is having made:

making it herself or having someone else make it, it should be made the right size. This is the right size: four standard handspans long and two wide. If she makes one or has one made that exceeds that, then for the effort there is an act of wrong conduct. When she gets it, it is to be cut down, and she is then to confess an offense entailing confession.

Permutations

If she finishes what she began herself, she commits an offense entailing confession. If she has others finish what she began herself, she commits an offense entailing confession. If she finishes herself what was begun by others, she commits an offense entailing confession. If she has others finish what was begun by others, she commits an offense entailing confession.

If she makes one or has one made for the benefit of someone else, she commits an offense of wrong conduct. If she gets one that was made by someone else and then uses it, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she makes it the right size; if she makes it smaller than the right size; if she gets one made by someone else that exceeds the right size and she cuts it down before using it; if she makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if she is insane; if she is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on nakedness

23

Cīvarasibbanasikkhāpada:

23. The training rule on

sewing robes

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time a robe belonging to a certain nun had been badly made and badly sewn from expensive robe-cloth. The nun Thullanandā said to her, “Venerable, this robe-cloth is beautiful, but the robe has been badly made and badly sewn.”

“If I unstitch it, will you sew it back together?”

“Sure.”

Then that nun unstitched the robe and gave it to Thullanandā. Yet although Thullanandā repeatedly said she would sew it, she neither sewed it herself nor did she make any effort to have someone else do it.

That nun then told the nuns what had happened. The nuns of few desires complained and criticized Thullanandā, “How could Venerable Thullanandā have a nun’s robe unstitched, and then neither sew it herself nor make any effort to have someone else do it?” ... “Is it true, monks, that the nun Thullanandā did this?”

“It’s true, Sir.”

The Buddha rebuked her ... “How could the nun Thullanandā act like this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun, after unstitching a nun's robe or having it unstitched, neither sews it herself nor makes any effort to have someone else sew it, then, if there was no obstruction or it was no more than four or five days, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A nun's:

another nun's.

Robe:

one of the six kinds of robes.

Unstitching:

she unstitches it herself.

Having it unstitched:

she has someone else unstitch it.

Then, if there was no obstruction:

when there is no obstacle.

She neither sews:

she does not sew it herself.

Nor makes any effort to have someone else sew it:

she does not ask anyone else.

It was no more than four or five days:

unless it was no more than four or five days.

If she thinks, "I'll neither sew it nor make any effort to have someone else sew it," then by the mere fact of giving up her duty, she commits an offense entailing confession.

Permutations

If the other person is fully ordained, and she perceives her as such, and she unstitches her robe or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, then, except if she was obstructed or it was no more than four or five days, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she unstitches her robe or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, then, except if she was obstructed or it was no more than four or five days, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she unstitches her robe or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, then, except if she was obstructed or it was no more than four or five days, she commits an offense entailing confession.

If she unstitches another requisite or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, then, except if she was obstructed or it was no more than four or five days, she commits an offense of wrong conduct. If the other person is not fully ordained, and she unstitches her robe or another requisite, or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, then, except if she was obstructed or it was no more than four or five days, she commits an offense of wrong conduct.

If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it,

she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if there is an obstacle; if she searches for someone to sew, but does not find anyone; if she is doing it, but she takes longer than four or five days; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on nakedness

24

Saṅghāṭīcārasikkhāpada:

24. The training rule on

moving the robes

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns stored one of their robes with other nuns and then left to wander the country in a sarong and an upper robe. Because they were stored for a long time, the robes became moldy. When the nuns put them out to sun them, other nuns asked them, "Whose moldy robes are these?"

And they told them what had happened.

The nuns of few desires complained and criticized them, "How can nuns store one of their robes with other nuns and then go wandering the country in a sarong and an upper robe?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun does not move her robes for more than five days, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Does not move her robes for more than five days:

if she does not wear or sun her five robes on the fifth day, then, when the fifth day has passed, she commits an offense entailing confession.

Permutations

If it is more than five days, and she perceives it as more, she commits an offense entailing confession. If it is more than five days, but she is unsure of it, she commits an offense entailing confession. If it is more than five days, but she perceives it as less, she commits an offense entailing confession.

If it is less than five days, but she perceives it as more, she commits an offense of wrong conduct. If it is less than five days, but she is unsure of it, she commits an offense of wrong conduct. If it is less than five days and she perceives it as less, there is no offense.

Non-offenses

There is no offense: if she wears or suns the five robes on the fifth day; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on nakedness

25

**Cīvarasaṅkamaṇīyasikkhā
pada: 25. The training rule
on borrowed robes**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, there was a nun who, after walking for almsfood, spread out her moist robe and entered her dwelling. A second nun put on that robe and went to the village for alms. Soon afterwards the first nun came out and asked the nuns, "Venerables, have you seen my robe?" The nuns told her what had happened. She then complained and criticized the second nun, "How could a nun put on my robe without asking permission?"

She told the nuns what had happened, and the nuns of few desires complained and criticized her, "How could a nun put on another nun's robe without asking permission?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could a nun do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun wears a robe taken on loan, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A robe taken on loan:

if she wears any of the five robes belonging to a fully ordained nun, and it has not been given to her, nor has she asked permission to use it, she commits an offense entailing confession.

Permutations

If the other person is fully ordained, and she perceives her as such, and she takes on loan a robe belonging to her and then wears it, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she takes on loan a robe belonging to her and then wears it, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she takes on loan a robe belonging to her and then wears it, she commits an offense entailing confession.

If the other person is not fully ordained, and she takes on loan a robe belonging to her and then wears it, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if the robe has been given to her; if she wears it after asking permission; if her own robe has been stolen; if her own robe has been lost; if there is an emergency; if she is insane; if she is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on nakedness

**26 Gaṇacīvarasikkhāpada:
26. The training rule on
robe-cloth for a group**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a family that was supporting the nun Thullanandā said to her, "Venerable, we're going to give robe-cloth to the Sangha of nuns."

She replied, "You're very busy," and she created an obstacle for them.

Soon afterwards the house of that family burned down. They then complained and criticized her, "How could Venerable Thullanandā create an obstacle for our gift? Now we have neither possessions nor merit."

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā create an obstacle for a group to get robe-cloth?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun creates an obstacle for a group to get robe-cloth, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A group:

the Sangha of nuns is what is meant.

Robe-cloth:

one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

Creates an obstacle:

if she creates an obstacle with the thought, “What can be done so that these people don’t give robe-cloth?”, she commits an offense entailing confession.

If she creates an obstacle for another requisite, she commits an offense of wrong conduct. If she creates an obstacle for a number of nuns or for a single nun or for someone who is not fully ordained to get robe-cloth or another requisite, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she can show a benefit in obstructing them; if she is insane; if she is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on nakedness

27 Paṭibāhanasikkhāpada: 27. The training rule on blocking

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time out-of-season robe-cloth had been given to the Sangha of nuns, and the Sangha gathered to share it out. Just then the nuns who were pupils of the nun Thullanandā were away.

Thullanandā said to the nuns: "Venerables, there are nuns who are away. We cannot distribute the robe-cloth until they get back." And she blocked the distribution of robe-cloth. Since the robe-cloth could not be distributed until those nuns returned, other nuns left. Then, when her pupils returned, Thullanandā had that robe-cloth distributed.

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā block a legitimate distribution of robe-cloth?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

‘If a nun blocks a legitimate distribution of robe-cloth, she commits an offense entailing confession.’”

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A legitimate distribution of robe-cloth:

it is distributed by a unanimous Sangha of nuns.

Blocks:

if she blocks it with the thought, “What can be done so that this robe-cloth isn’t distributed?”, she commits an offense entailing confession.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she blocks it, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she blocks it, she commits an offense of wrong conduct. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she blocks it, there is no offense.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, there is no offense.

Non-offenses

There is no offense: if she blocks it after demonstrating a benefit; if she is insane; if she is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on nakedness

**28 Cīvaradānasikkhāpada:
28. The training rule on
giving robes**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was giving monastic robes to actors, dancers, acrobats, magicians, and musicians, saying, "Please praise me in public." And they did: "Venerable Thullanandā is a learned reciter; she's confident and skilled at giving teachings. Give to her; work for her!"

The nuns of few desires complained and criticized her, "How can Venerable Thullanandā give monastic robes to householders?" ... "Is it true, monks, that the nun Thullanandā does this?"

"It's true, Sir."

The Buddha rebuked her ... "How can the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives a monastic robe to a householder or a male wanderer or a female wanderer, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A householder:

anyone who lives at home.

A male wanderer:

any male wanderer apart from Buddhist monks and novice monks.

A female wanderer:

any female wanderer apart from Buddhist nuns, trainee nuns, and novice nuns.

A monastic robe:

a mark has been made is what is meant. If she gives it away, she commits an offense entailing confession.

Non-offenses

There is no offense: if she gives one to her mother or father; if she lends one out; if she is insane; if she is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on nakedness

29

**Kālaatikkamanasikkhāpad
a: 29. The training rule on
letting the time expire**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a family that was supporting the nun Thullanandā said to her, "If we're able, Venerable, we'll give robe-cloth to the Sangha of nuns."

Just then the nuns who had completed the rainy-season residence had gathered to distribute robe-cloth. But Thullanandā said to them, "Please wait, Venerables. The Sangha is expecting more cloth." The nuns said to her, "Go and find out what's happening." She then went to that family and said to them, "Please give the robe-cloth to the Sangha of nuns."

"We're sorry, but we're not able to give robe-cloth to the Sangha."

Thullanandā told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā allow the robe season to expire because of an uncertain expectation of robe-cloth?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun lets the robe season expire because of an uncertain expectation of robe-cloth, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

An uncertain expectation of robe-cloth:

they have said, “If we’re able, then we’ll give, then we’ll act.”

Robe season:

for one who has not participated in the robe-making ceremony, it is the last month of the rainy season; for one who has participated in the robe-making ceremony, it is the five month period.

Lets the robe season expire:

for one who has not participated in the robe-making ceremony, if she goes beyond the last day of the rainy season, she commits an offense entailing confession. For one who has participated in the robe-making ceremony, if she goes beyond the day on which the robe season ends, she commits an offense entailing confession.

Permutations

If it is an uncertain expectation of robe-cloth, and she perceives it as such, and she lets the robe season expire, she commits an offense entailing confession. If it is an uncertain expectation of robe-cloth, but she is unsure of it, and she lets the robe season expire, she commits an offense of wrong conduct. If it is an uncertain expectation of robe-cloth, but she does not perceive it as such, and she lets the robe season expire, there is no offense.

If it is not an uncertain expectation of robe-cloth, but she perceives it as such, she commits an offense of wrong conduct. If it is not an uncertain expectation of robe-cloth, but she is unsure of it, she commits an offense of wrong conduct. If it is not an uncertain expectation of robe-cloth, and she does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if she can show a benefit in hindering it; if she is insane; if she is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on nakedness

30

Kathinuddhārasikkhāpada:

**30. The training rule on
the ending of the robe
season**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a lay follower had built a dwelling for the Sangha. He wanted to give out-of-season robe-cloth to both Sanghas at the presentation ceremony for that dwelling, but both Sanghas had already performed the robe-making ceremony. That lay follower then went to the Sangha and asked it to make an end of the robe season.

They told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: "Monks, I allow you to end the robe season.

And it should be done like this. A competent and capable monk should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should end the robe season. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha ends the robe season. Any monk who approves of ending the robe season should remain silent. Any monk who doesn't approve should speak up.

The Sangha has made an end of the robe season. The Sangha approves and is therefore silent. I will remember it thus.'"

That lay follower then went to the Sangha of nuns and asked them to end the robe season. But the nun Thullanandā, aiming to get robe-cloth for herself, blocked the Sangha from doing it. That lay follower complained and

criticized them, “How could the nuns not end the robe season for us?”

The nuns heard the complaints of that lay follower. The nuns of few desires complained and criticized her, “How could Venerable Thullanandā block a legitimate ending of the robe season?” ... “Is it true, monks, that the nun Thullanandā did this?”

“It’s true, Sir.”

The Buddha rebuked her ... “How could the nun Thullanandā do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun blocks a legitimate ending of the robe season, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A legitimate ending of the robe season:

a unanimous Sangha of nuns brings it to an end.

Blocks:

if she blocks it with the thought, “What can be done so that the robe season doesn’t end?”, she commits an offense entailing confession.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she blocks it, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she blocks it, she commits an offense of wrong conduct. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she blocks it, there is no offense.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, there is no offense.

Non-offenses

There is no offense: if she can show a benefit in blocking it; if she is insane; if she is the first offender.

The tenth training rule is finished.

The third sub-chapter on nakedness is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying down

31

**Ekamañcatuvaṭṭanasikkhā
pada: 31. The training rule
on lying down on the same
bed**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, two nuns were lying down on the same bed. When people walking about the dwellings saw this, they complained and criticized them, "How can two nuns lie down on the same bed? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can nuns do this?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If two nuns lie down on the same bed, they commit an offense entailing confession.'"

Definitions

Two:

 whoever ...

Nuns:

 fully ordained is what is meant.

If two lie down on the same bed:

 if, when one is lying down, the other lies down, they commit an offense entailing confession. If both lie down together, they commit an offense entailing confession. Every time they get up and then lie down again, they commit an offense entailing confession.

Non-offenses

There is no offense: if, when one is lying down, the other sits down; if both sit down together; if they are insane; if they are the first offenders.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying down

32

**Ekattaraṇatuvattānasikk
hāpada: 32. The training
rule on lying down on the
same sheet**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, two nuns were lying down on the same sheet and under the same cover. When people walking about the dwellings saw this, they complained and criticized them, "How can two nuns lie down on the same sheet and under the same cover? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can nuns do this?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If two nuns lie down on the same sheet and under the same cover, they commit an offense entailing confession.'

Definitions

Two:

 whoever ...

Nuns:

 fully ordained is what is meant.

If two lie down on the same sheet and under the same cover:

 if they spread out just the one and cover themselves with just the one, they commit an offense entailing confession.

Permutations

If it is the same sheet and the same cover, and they perceive them as such, and they lie down, they commit an offense entailing confession. If it is the same sheet and the same cover, but they are unsure of it, and they lie down, they commit an offense entailing confession. If it is the same sheet and the same cover, but they perceive them as different, and they lie down, they commit an offense entailing confession.

If it is the same sheet but different covers, they commit an offense of wrong conduct. If it is different sheets but the same cover, they commit an offense of wrong conduct.

If it is different sheets and different covers, but they perceive them as the same, they commit an offense of wrong conduct. If it is different sheets and different covers, but they are unsure of it, they commit an offense of wrong conduct. If it is different sheets and different covers, and they perceive them as such, there is no offense.

Non-offenses

There is no offense: if they make a partition and then lie down; if they are insane; if they are the first offenders.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying down

33

Aphāsukaraṇasikkhāpada:

33. The training rule on

making ill at ease

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time the nun Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. Bhaddā Kāpilānī, too, was a learned reciter who was confident and skilled at giving teachings, and she was respected for her excellence. Because of this, people visited Bhaddā Kāpilānī first and then Thullanandā. Overcome by jealousy, Thullanandā thought, “These ones, who are supposedly contented and have few desires, who are supposedly secluded and not socializing, are always persuading and convincing people.” And in front of Bhaddā Kāpilānī, she walked back and forth, stood, sat down, and lay down, and she recited and had others recite, and she rehearsed.

The nuns of few desires complained and criticized her, “How could Venerable Thullanandā intentionally make Bhaddā Kāpilānī ill at ease?” ... “Is it true, monks, that the nun Thullanandā did this?”

“It’s true, Sir.”

The Buddha rebuked her ... “How could the nun Thullanandā do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun intentionally makes a nun ill at ease, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A nun:

another nun.

Intentionally:

knowing, perceiving, having intended, having decided, she transgresses.

Makes ill at ease:

if, without asking permission, but thinking, “In this way she will be ill at ease,” she walks back and forth in front of her, or she stands, sits down, or lies down in front of her, or she recites, has others recite, or rehearses in front of her, she commits an offense entailing confession.

Permutations

If the other person is fully ordained, and she perceives her as such, and she intentionally makes her ill at ease, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she intentionally makes her ill at ease, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she intentionally makes her ill at ease, she commits an offense entailing confession.

If the other person is not fully ordained, and she intentionally makes her ill at ease, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if, after asking permission and not desiring to make her ill at ease, she walks back and forth in front of her, or she stands, sits down, or lies down in front of her, or she recites, has others recite, or rehearses in front of her; if she is insane; if she is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying down

34

**Naupaṭṭhāpanasikkhāpada
: 34. The training rule on
not having someone
nursed**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a disciple of the nun Thullanandā was suffering, but Thullanandā neither nursed her nor made any effort to have someone else nurse her.

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā not nurse a suffering disciple, nor make any effort to have someone else nurse her?" ... "Is it true, monks, that the nun Thullanandā didn't do this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā not do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun neither nurses a suffering disciple, nor makes any effort to have someone else nurse her, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Suffering:

sick is what is meant.

Disciple:

a student is what is meant.

Neither nurses:

does not herself nurse her.

Nor makes any effort to have someone else nurse her:

she does not ask anyone else.

If she thinks, “I will neither nurse her nor make any effort to have someone else nurse her,” then by the mere fact of giving up her duty, she commits an offense entailing confession. If she neither nurses, nor makes any effort to have someone else nurse, a pupil or one who is not fully ordained, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if there is an obstacle; if she searches but does not find a nurse; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying down

35

Nikkadḍhanasikkhāpada:

**35. The training rule on
throwing out**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time Bhaddā Kāpilānī had entered the rainy-season residence at Sāketa. But because she was disturbed by a certain matter, she sent a message to the nun Thullanandā: “If you would give me a dwelling place, I would come to Sāvattthī.” Thullanandā replied, “Please come; I’ll give you one.”

Bhaddā Kāpilānī then traveled from Sāketa to Sāvattthī, and Thullanandā gave her a dwelling place. At that time Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. Bhaddā Kāpilānī, too, was a learned reciter who was confident and skilled at giving teachings, and she was respected for her excellence. Because of this, people visited Bhaddā Kāpilānī first and then Thullanandā. Overcome by jealousy, Thullanandā thought, “These ones, who are supposedly contented and have few desires, who are supposedly secluded and not socializing, are always persuading and convincing people.” And in anger she threw Bhaddā Kāpilānī out of that dwelling place.

The nuns of few desires complained and criticized her, “How could Venerable Thullanandā give a dwelling place to Venerable Bhaddā Kāpilānī and then throw her out in anger?” ... “Is it true, monks, that the nun Thullanandā did this?”

“It’s true, Sir.”

The Buddha rebuked her ... “How could the nun Thullanandā do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives a dwelling place to a nun, and then, in anger, throws her out or has her thrown out, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

To a nun:

To another nun.

A dwelling place:

one that has a door is what is meant.

Gives:

she gives it herself.

In anger:

discontent, having hatred, hostile.

Throws out:

if she takes hold of her in a room and throws her out to the entryway, she commits an offense entailing confession. If she takes hold of her in the entryway and throws her outside, she commits an offense entailing confession. Even if she makes her go through many doors with a single effort, she commits one offense entailing confession.

Has thrown out:

if she asks another, she commits an offense entailing confession. If she only asks once, then even if the other makes her go through many doors, she commits one offense entailing confession.

Permutations

If the other person is fully ordained, and she perceives her as such, and she gives her a dwelling place, and she then throws her out in anger or has her thrown out, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she gives her a dwelling place, and she then throws her out in anger or has her thrown out, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she gives her a dwelling place, and she then throws her out in anger or has her thrown out, she commits an offense entailing confession.

If she throws out one of her requisites, or she has it thrown out, she commits an offense of wrong conduct. If she throws her out or has her thrown out from a dwelling place without a door, she commits an offense of wrong conduct. If she throws out one of her requisites from a dwelling place without a door, or she has it thrown out, she commits an offense of wrong conduct. If she throws out one who is not fully ordained, or she has her thrown out, from a dwelling place with or without a door, she commits an offense of wrong conduct. If she throws out one of her requisites from that place, or she has it thrown out, she commits an offense of wrong conduct.

If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she throws out, or has thrown out, one who is shameless; if she throws out, or has thrown out, a requisite belonging to that person; if she throws out, or has thrown out, one who is insane; if she throws out, or has thrown out, a requisite belonging to that person; if she throws out, or has thrown out, one who is quarrelsome and argumentative, and who creates legal issues in the Sangha; if she throws out, or has thrown out, a requisite belonging to that person; if she throws out, or has thrown out, a pupil or student who is not conducting herself properly; if she throws out, or has thrown out, a requisite belonging to that person; if she is insane; if she is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying down

**36 Saṃsaṭṭhasikkhāpada:
36. The training rule on
socializing**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nun Caṇḍakālī was socializing with householders and their offspring.

The nuns of few desires complained and criticized her, “How can Venerable Caṇḍakālī socialize with householders and their offspring?” ... “Is it true, monks, that the nun Caṇḍakālī does this?”

“It's true, Sir.”

The Buddha rebuked her ... “How can the nun Caṇḍakālī do this? This will affect people's confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun is socializing with a householder or a householder's offspring, the nuns should correct her like this: "Venerable, don't socialize with householders or householders' offspring. Be secluded, Venerable. The Sangha praises seclusion for the Sisters." If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not stop, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Socializing:

she socializes with improper bodily and verbal actions.

A householder:

anyone who lives at home.

A householder's offspring:

whoever is an offspring or a sibling.

Her:

the nun who is socializing.

The nuns:

Other nuns who see it or hear about it. They should correct her like this:

“Venerable, don't socialize with householders or householders' offspring. Be secluded, Venerable. The Sangha praises seclusion for the Sisters.”

And they should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who heard about it do not say anything, they commit an offense of wrong conduct.

That nun, even if she has to be pulled into the Sangha, should be corrected like this:

“Venerable, don’t socialize with householders or householders’ offspring. Be secluded, Venerable. The Sangha praises seclusion for the Sisters.”

They should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct.

Should press her:

“And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The nun so-and-so is socializing with householders and their offspring. And she keeps on doing it. If it seems appropriate to the Sangha, the Sangha should press her to make her stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The nun so-and-so is socializing with householders and their offspring. And she keeps on doing it. The Sangha presses her to make her stop. Any nun who approves of pressing nun so-and-so to make her stop should remain silent. Any nun who does not approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter ...

The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I will remember it thus.’”

After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last

announcement is finished, she commits an offense
entailing confession.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she does not stop, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing confession.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she has not been pressed; if she stops; if she is insane; if she is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying down

**37 Antoraṭṭhasikkhāpada:
37. The training rule on
within their own country**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns went wandering without a group of travelers where it was considered risky and dangerous within their own country. Scoundrels raped them.

The nuns of few desires complained and criticized them, "How can nuns go wandering without a group of travelers where it's considered risky and dangerous within their own country?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun goes wandering without a group of travelers where it is considered risky and dangerous within her own country, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Within her own country:

in the country where she is living.

Risky:

a place has been seen along that road where criminals are camped, eating, standing, sitting, or lying down.

Dangerous:

criminals have been seen along that road, injuring, robbing, or beating people.

Without a group of travelers:

in the absence of a group of travelers.

Goes wandering:

when the villages are a chicken's flight apart, then for every next village she commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers she commits an offense entailing confession.

Non-offenses

There is no offense: if she travels with a group; if she travels where it is safe and free from danger; if there is an emergency; if she is insane; if she is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying down

**38 Tiroraṭṭhasikkhāpada:
38. The training rule on
outside their own country**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns went wandering without a group of travelers where it was considered risky and dangerous outside their own country. Scoundrels raped them.

The nuns of few desires complained and criticized them, "How can nuns go wandering without a group of travelers where it's considered risky and dangerous outside their own country?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

‘If a nun goes wandering without a group of travelers where it is considered risky and dangerous outside her own country, she commits an offense entailing confession.’”

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Outside her own country:

in any country apart from the one where she is living.

Risky:

a place has been seen along that road where criminals are camped, eating, standing, sitting, or lying down.

Dangerous:

criminals have been seen along that road, injuring, robbing, or beating people.

Without a group of travelers:

in the absence of a group of travelers.

Goes wandering:

when the villages are a chicken's flight apart, then for every next village she commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers she commits an offense entailing confession.

Non-offenses

There is no offense: if she travels with a group; if she travels where it is safe and free from danger; if there is an emergency; if she is insane; if she is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying down

**39 Antovassasikkhāpada:
39. The training rule on
during the rainy season**

Origin story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary, the nuns went wandering during the rainy season. People complained and criticized them, “How can the nuns go wandering during the rainy season? They are trampling down the green grass, harming one-sensed life, and destroying many small beings.”

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, “How can nuns go wandering during the rainy season?” ... “Is it true, monks, that nuns do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can nuns do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun goes wandering during the rainy season, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

During the rainy season:

not having stayed put for the first three or the last three months of the rainy season.

Goes wandering:

when the villages are a chicken's flight apart, then for every next village she commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers she commits an offense entailing confession.

Non-offenses

There is no offense: if she goes on seven-day business; if she goes because something is disturbing her; if there is an emergency; if she is insane; if she is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on lying down

40

**Cārikanapakkamanasikkhā
pada: 40. The training rule
on going wandering**

Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the nuns were staying right there at Rājagaha for the rainy season, the cold season, and the hot season. People complained and criticized them, “The nuns are leaving the districts in darkness and obscurity. They don’t brighten them up by their presence.”

The nuns heard the complaints of those people. They then told the monks, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: “Well then, monks, I will lay down a training rule for the nuns for the following ten reasons: for the well-being of the Sangha ... for the longevity of the true Teaching, and for supporting the training. And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun who has completed the rainy-season residence does not go wandering at least 65 to 80 kilometers, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who has completed the rainy-season residence:

who has completed the first three or the last three months of the rainy-season residence.

If she thinks, “I won’t go wandering, not even 65 to 80 kilometers,” then by the mere fact of giving up her duty, she commits an offense entailing confession.

Non-offenses

There is no offense: if there is an obstacle; if she searches for a companion nun, but is unable to find one; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The tenth training rule is finished.

The fourth sub-chapter on lying down is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pleasure houses

41 Rājāgārasikkhāpada: 41. The training rule on royal houses

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, artwork had been installed in the pleasure house in King Pasenadi of Kosala's park. Many people visited the pleasure house, as did the nuns from the group of six. People complained and criticized them, "How can nuns visit a pleasure house? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How could the nuns from the group of six do this?" ... "Is it true, monks, that those nuns did this?"

"It's true, Sir."

The Buddha rebuked them ... "How could the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun visits a royal house or a pleasure house or a park or a garden or a lotus pond, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A royal house:

wherever one has been built for a king to entertain and enjoy himself.

A pleasure house:

wherever one has been built for a people to entertain and enjoy themselves.

A park:

wherever one has been made for a people to entertain and enjoy themselves.

A garden:

wherever one has been made for a people to entertain and enjoy themselves.

A lotus pond:

wherever one has been made for a people to entertain and enjoy themselves.

If she is on her way to visit them, she commits an offense of wrong conduct. Wherever she stands to see them, she commits an offense entailing confession. Every time she goes beyond the range of sight and then sees them again, she commits an offense entailing confession.

If she is on her way to visit any one of them, she commits an offense of wrong conduct. Wherever she stands to see it, she commits an offense entailing confession. Every time she goes beyond the range of sight and then sees it again, she commits an offense entailing confession.

Non-offenses

There is no offense: if she sees it while remaining in a monastery; if she sees it while coming or going; if she goes when there is something to be done and then sees it; if there is an emergency; if she is insane; if she is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pleasure houses

42

**Āsandiparibhuñjanasikkhā
pada: 42. The training rule
on using high couches**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns were using high and luxurious couches. When people walking about the dwellings saw this, they complained and criticized them, "How can nuns use high and luxurious couches? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can nuns do this?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun uses a high or luxurious couch, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A high couch:

one that is oversized is what is meant.

A luxurious couch:

one decorated with images of predatory animals.

Uses:

if she sits down or lies down on it, she commits an offense entailing confession.

Non-offenses

There is no offense: if she uses a high couch after cutting off the legs; if she uses a luxurious couch after removing the decorations with images of predatory animals; if she is insane; if she is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pleasure houses

43

Suttakantanasikkhāpada:

43. The training rule on

spinning yarn

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were spinning yarn. When people walking about the dwellings saw this, they complained and criticized them, "How can the nuns spin yarn? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six spin yarn?" ... "Is it true, monks, that those nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun spins yarn, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Yarn:

there are six kinds of yarn: linen, cotton, silk, wool, sunn hemp, and hemp.

Spins:

if she spins it herself, then for the effort there is an act of wrong conduct. For every pull, she commits an offense entailing confession.

Non-offenses

There is no offense: if she spins thread that has already been spun; if she is insane; if she is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pleasure houses

44

**Gihiveyyāvaccasikkhāpada
: 44. The training rule on
providing services for
householders**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns were providing services for householders. The nuns of few desires complained and criticized them, "How can nuns provide services for householders?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun provides services for a householder, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Services for a householder:

if she cooks rice porridge, a meal, or fresh food for a householder, or she washes a wrap garment or a turban for them, she commits an offense entailing confession.

Non-offenses

There is no offense: if it is a rice-porridge drink; if it is a meal for the Sangha; if it is to venerate a shrine; if she cooks rice porridge, a meal, or fresh food for her own service-provider, or she washes a wrap garment or a turban for them; if she is insane; if she is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pleasure houses

**45 Adhikaraṇasikkhāpada:
45. The training rule on
legal issues**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain nun went to the nun Thullanandā and said, "Please come, Venerable, and resolve this legal issue." Thullanandā agreed, but then neither resolved it nor made any effort to do so.

That nun told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā agree to resolve a legal issue, but then neither resolve it nor make any effort to do so?" ... "Is it true, monks, that the nun Thullanandā acted like this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā act like this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If, when asked by a nun, a nun consents to resolve a legal issue, but then neither resolves it nor makes any effort to resolve it, then, if there was no obstruction, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

By a nun:

by another nun.

A legal issue:

there are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

To resolve a legal issue:

to decide a legal issue.

Then, if there was no obstruction:

when there is no obstacle.

Neither resolves it:

she does not resolve it herself.

Nor makes any effort to resolve it:

she does not ask anyone else.

If, thinking, “I’ll neither resolve it nor make any effort to resolve it,” then, by the mere fact of giving up her duty, she commits an offense entailing confession.

Permutations

If the other person is fully ordained, and she perceives her as such, and she neither resolves the legal issue nor makes any effort to resolve it, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she neither resolves the legal issue nor makes any effort to resolve it, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she neither resolves the legal issue nor makes any effort to resolve it, she commits an offense entailing confession.

If the other person is not fully ordained, and she neither resolves the legal issue nor makes any effort to resolve it, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if there is an obstacle; if she searches, but is unable to find anyone to settle it; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pleasure houses

46

Bhojanadānasikkhāpada:

46. The training rule on

giving food

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was personally giving food to actors, dancers, acrobats, magicians, and musicians, saying, "Please praise me in public." And they did: "Venerable Thullanandā is a learned reciter; she's confident and skilled at giving teachings. Give to her; work for her!"

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā personally give food to householders?" ... "Is it true, monks, that the nun Thullanandā does this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun personally gives fresh or cooked food to a householder or a male wanderer or a female wanderer, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A householder:

anyone who lives at home.

A male wanderer:

any male wanderer apart from Buddhist monks and novice monks.

A female wanderer:

any female wanderer apart from Buddhist nuns, trainee nuns, and novice nuns.

Fresh food:

apart from the five cooked foods and water and tooth cleaners, the rest is called “fresh food”.

Cooked food:

there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

Gives:

if she gives by body or by what is connected to the body or by releasing, she commits an offense entailing confession. If she gives water or tooth cleaners, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she does not give, but has it given; if she gives by placing it near the person; if she gives ointments for external use; if she is insane; if she is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pleasure houses

47

**Āvasathacīvarasikkhāpada
: 47. The training rule on
monastery robes**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā did not relinquish the monastery robe, but continued using it. Other menstruating nuns did not get to use it.

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā not relinquish the monastery robe, but continue using it?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun does not relinquish a monastery robe, but continues to use it, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A monastery robe:

it is given specifically for the use of menstruating nuns.

Does not relinquish, but continues to use it:

if she uses it for two or three days, washes it on the fourth day, and then uses it again without relinquishing it to a nun or a trainee nun or a novice nun, she commits an offense entailing confession.

Permutations

If it has not been relinquished, and she perceives that it has not, and she uses it, she commits an offense entailing confession. If it has not been relinquished, but she is unsure of it, and she uses it, she commits an offense entailing confession. If it has not been relinquished, but she perceives that it has, and she uses it, she commits an offense entailing confession.

If it has been relinquished, but she perceives that it has not, she commits an offense of wrong conduct. If it has been relinquished, but she is unsure of it, she commits an offense of wrong conduct. If it has been relinquished, and she perceives that it has, there is no offense.

Non-offenses

There is no offense: if she relinquishes it and then uses it; if she uses it again at the next turn; if there are no other menstruating nuns; if her robe has been stolen; if her robe has been lost; if there is an emergency; if she is insane; if she is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pleasure houses

48

**Āvasathavihārasikkhāpada
: 48. The training rule on
lodgings**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nun Thullanandā went wandering without first relinquishing her lodging. Soon afterwards her lodging caught fire. Some nuns said, "Come, Venerables, let's remove her things." But others replied, "No, let's not. She'll just make us responsible for anything that gets lost."

When Thullanandā returned to her lodging, she asked the nuns, "Venerables, I hope you removed my things?"

"No, we didn't."

Thullanandā complained and criticized them, "How could the nuns not remove the contents when a lodging is burning?"

But the nuns of few desires complained and criticized her, "How could Venerable Thullanandā go wandering without relinquishing her lodging?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun goes wandering without relinquishing her lodging, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Lodging:

one with a door is what is meant.

Goes wandering without relinquishing:

if she crosses the boundary of an enclosed lodging without first relinquishing it to a nun, a trainee nun, or a novice nun, she commits an offense entailing confession. If she goes beyond the vicinity of an unenclosed lodging, she commits an offense entailing confession.

Permutations

If it has not been relinquished, and she perceives that it has not, and she goes, she commits an offense entailing confession. If it has not been relinquished, but she is unsure of it, and she goes, she commits an offense entailing confession. If it has not been relinquished, but she perceives that it has, and she goes, she commits an offense entailing confession.

If she does not relinquish a lodging without a door, and then goes, she commits an offense of wrong conduct. If it has been relinquished, but she perceives that it has not, she commits an offense of wrong conduct. If it has been relinquished, but she is unsure of it, she commits an offense of wrong conduct. If it has been relinquished, and she perceives that it has, there is no offense.

Non-offenses

There is no offense: if she relinquishes it and then goes; if there is an obstacle; if she searches, but is unable to find anyone to relinquish it to; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pleasure houses

49

**Tiracchānavijjāpariyāpuṇa
nasikkhāpada: 49. The
training rule on learning
pointless knowledge**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six were learning pointless knowledge. People complained and criticized them, "How can the nuns learn pointless knowledge? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six do this?" ... "Is it true, monks, those nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun learns pointless knowledge, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Pointless knowledge:

whatever is external to the Buddha's Teaching, not connected with the goal.

Learns:

if she learns by the line, then for every line she commits an offense entailing confession. If she learns by the syllable, then for every syllable she commits an offense entailing confession.

Non-offenses

There is no offense: if she learns writing; if she learns protective verses; if she learns verses for the purpose of protection; if she is insane; if she is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pleasure houses

50

**Tiracchānavijjāvācanasikk
hāpada: 50. The training
rule on teaching pointless
knowledge**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six were teaching pointless knowledge. People complained and criticized them, "How can the nuns teach pointless knowledge? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six do this?" ... "Is it true, monks, those nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun teaches pointless knowledge, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Pointless knowledge:

whatever is external to the Buddha's Teaching, not connected with the goal.

Teaches:

if she teaches by the line, then for every line she commits an offense entailing confession. If she teaches by the syllable, then for every syllable she commits an offense entailing confession.

Non-offenses

There is no offense: if she teaches writing; if she teaches protective verses; if she teaches verses for the purpose of protection; if she is insane; if she is the first offender.

The tenth training rule is finished.

The fifth sub-chapter on pleasure houses is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on monasteries

51

**Ārāmapavisanasikkhāpada
: 51. The training rule on
entering monasteries**

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a number of monks dressed only in a sarong were making robes in a certain village monastery. Nuns entered that monastery without asking permission and approached those monks. The monks complained and criticized them, "How could nuns enter a monastery without asking permission?" ... "Is it true, monks, that nuns did that?"

"It's true, Sir."

The Buddha rebuked them ... "How could nuns do that? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

First preliminary ruling

'If a nun enters a monastery without asking permission, she commits an offense entailing confession.'

In this way the Buddha laid down this training rule for the nuns.

Second sub-story

Soon afterwards those monks left that monastery. But even though the nuns had heard that the monks had left, they did not go there. Soon the monks returned. When the nuns heard that this was the case, they asked permission and then entered that monastery. They approached the monks and bowed down to them. The monks then said to them,

“Sisters, why didn’t you sweep the monastery, or put out water for drinking or water for washing?”

“The Buddha has laid down a training rule that we may not enter a monastery without asking permission. That’s why we didn’t do it.”

They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and addressed the monks: “Monks, when a monk is available, a nun should enter a monastery only after asking permission. And so, monks, the nuns should recite this training rule like this:

Second preliminary ruling

‘If a nun, when a monk is available, enters a monastery without asking permission, she commits an offense entailing confession.’”

In this way the Buddha laid down this training rule for the nuns.

Third sub-story

After leaving that monastery once more, the monks returned yet again. Thinking that the monks were still away, the nuns entered the monastery without asking permission. The nuns became anxious, thinking, “We have entered a monastery without asking permission, even though a monk was available. And the Buddha has laid down a training rule against this. Could it be that we have committed an offense entailing confession?”

They told the Buddha. Soon afterwards he gave a teaching and addressed the monks: “And so, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun, knowing that there are monks in a monastery, enters it without asking permission, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Knowing:

she knows it by herself or others have told her or they have told her.

There are monks in a monastery:

even where monks stay at the foot of a tree.

Enters it without asking permission:

if she crosses the boundary of an enclosed monastery without asking permission of a monk or a novice monk or a monastery worker, she commits an offense entailing confession. If she enters the vicinity of an unenclosed monastery, she commits an offense entailing confession.

Permutations

If there are monks in a monastery, and she perceives that there are, and she enters it without asking permission of an available monk, she commits an offense entailing confession. If there are monks in a monastery, but she is unsure of it, and she enters it without asking permission of an available monk, she commits an offense of wrong conduct. If there are monks in a monastery, but she does not perceive that there are, and she enters it without asking permission of an available monk, there is no offense.

If there are no monks in a monastery, but she perceives that there are, she commits an offense of wrong conduct. If there are no monks in a monastery, but she is unsure of it, she commits an offense of wrong conduct. If there are no monks in a monastery, and she does not perceive that there are, there is no offense.

Non-offenses

There is no offense: if she enters after asking permission of an available monk; if, when there is no available monk, she enters without asking permission; if she goes while looking at the head of a nun in front of her; if she is going to where the nuns have gathered; if a path goes through the monastery; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on monasteries

52

**Bhikkhuakkosanasikkhāpa
da: 52. The training rule
on abusing monks**

Origin story

At one time when the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī, Venerable Upāli's preceptor, Venerable Kappita, was staying in a charnel ground. At that time the leader of the nuns from the group of six had just died. They took her to that charnel ground, cremated her near Venerable Kappita's dwelling, and made a stupa. They then went there to cry.

Venerable Kappita was disturbed by the noise, and so he demolished the stupa and scattered the rubble. The nuns from the group of six thought, "Kappita has demolished our Venerable's stupa; let's kill him," and they laid a plan. A certain nun told Venerable Upāli what was happening, and he in turn told Venerable Kappita. Venerable Kappita then left his dwelling and went into hiding. Soon afterwards the nuns from the group of six went to his dwelling and crushed it with rocks and lumps of earth. When they thought he was dead, they left.

The following morning Venerable Kappita robed up, took his bowl and robe, and entered Vesālī for almsfood. When the nuns from the group of six saw him, they said, "Kappita is alive! Who spoiled our plan?"

When they heard it was Venerable Upāli, they abused him, "How could this barber, this dirt remover of inferior caste, spoil our plan?"

The nuns of few desires complained and criticized them, "How could the nuns from the group of six abuse Venerable Upāli?" ... "Is it true, monks, that those nuns did this?"

"It's true, Sir."

The Buddha rebuked them ... “How could the nuns from the group of six do this? This will affect people’s confidence ...”
... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun abuses or reviles a monk, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A monk:

one who is fully ordained.

Abuses:

if she abuses with the ten kinds of abuse or with any one of them, she commits an offense entailing confession.

Reviles:

if she induces fear, she commits an offense entailing confession.

Permutations

If he is fully ordained, and she perceives him as such, and she abuses or reviles him, she commits an offense entailing confession. If he is fully ordained, but she is unsure of it, and she abuses or reviles him, she commits an offense entailing confession. If he is fully ordained, but she does not perceive him as such, and she abuses or reviles him, she commits an offense entailing confession.

If she abuses or reviles someone who is not fully ordained, she commits an offense of wrong conduct. If he is not fully ordained, but she perceives him as such, she commits an offense of wrong conduct. If he is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If he is not fully ordained, and she does not perceive him as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she is aiming at something beneficial; if she is aiming at giving a teaching; if she is aiming at giving an instruction; if she is insane; if she is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on monasteries

53

**Gaṇaparibhāsanāsikkhāpa
da: 53. The training rule
on reviling a group**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Caṇḍakālī was quarrelsome and argumentative, and she created legal issues in the Sangha. But when a legal procedure was being done against her, the nun Thullanandā objected.

Soon afterwards when Thullanandā went to a village on some business, the Sangha of nuns took the opportunity to eject Caṇḍakālī for not recognizing an offense. When Thullanandā had finished her business, she returned to Sāvattthī. As she was approaching, Caṇḍakālī neither prepared a seat for her, nor set out a foot stool, a foot scraper, or water for washing the feet; and she did not go out to meet her to receive her bowl and robe or to ask whether she wanted water to drink. Thullanandā asked her why she was acting like this. She replied, "That's how it is, Venerable, when one doesn't have a protector."

"But how is it, Venerable, that you don't have a protector?"

"When these nuns knew that no one would speak up for me because I am not esteemed by them and I didn't have a protector, they ejected me for not recognizing an offense."

"They are incompetent fools! They don't understand legal procedures, nor what makes them fail or succeed." And being furious, she reviled the community.

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā revile the community because she is furious?" ... "Is it true, monks, that the nun Thullanandā did this?"

“It’s true, Sir.”

The Buddha rebuked her ... “How could the nun Thullanandā do this? This will affect people’s confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a furious nun reviles a community, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Furious:

angry is what is meant.

A community:

the Sangha of nuns is what is meant.

Reviles:

if she reviles them, saying, “They are incompetent fools. They don’t understand legal procedures, nor what makes them fail or succeed,” she commits an offense entailing confession. If she reviles several nuns, a single nun, or someone who is not fully ordained, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she is aiming at something beneficial; if she is aiming at giving a teaching; if she is aiming at giving an instruction; if she is insane; if she is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on monasteries

**54 Pavāritasikkhāpada:
54. The training rule on
inviting**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain brahmin had invited the nuns for a meal. When the nuns had finished and refused an invitation to eat more, they went to their respective families, where some ate and others got almsfood and left.

Soon afterwards that brahmin said this to his neighbors, "I have satisfied the nuns. Come, and I'll satisfy you, too."

"How could you satisfy us? Those nuns who were invited by you came to our houses, where some ate and others got almsfood and left."

That brahmin complained and criticized those nuns, "How could they eat in our house and afterwards eat elsewhere? Am I not able to give them as much as they want?"

The nuns heard the complaints of that brahmin, and the nuns of few desires complained and criticized them, "How could nuns finish their meal, refuse an invitation to eat more, and then eat elsewhere?" ... "Is it true, monks, that nuns did this?"

"It's true, Sir."

The Buddha rebuked them ... "How could nuns act in this way? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun, who has been invited to a meal, refuses an invitation to eat more, and then eats fresh or cooked food, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Refuses an offer to eat more:

refuses an offer to eat any of the five cooked foods.

Refuses an invitation to eat more:

eating is seen, cooked food is seen, it is brought forward within arm's reach, a refusal is seen.

Fresh food:

apart from the five cooked foods, rice porridge, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called "fresh food".

Cooked food:

there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat. If she receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing confession.

Permutations

If she has refused an offer, and she perceives that she has, and she eats fresh or cooked food, she commits an offense entailing confession. If she has refused an offer, but she is unsure of it, and she eats fresh or cooked food, she commits an offense entailing confession. If she has refused an offer, but she does not perceive that she has, and she eats fresh or cooked food, she commits an offense entailing confession.

If she receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, she commits an offense of wrong conduct. For every mouthful, she commits an offense of wrong conduct. ...

Non-offenses

There is no offense: if she has refused an offer to eat more, but not an invitation; if she drinks rice porridge; if she eats more after getting permission from the person who invited her; if, when there is a reason, she uses post-midday tonics, seven-day tonics, or lifetime tonics; if she is insane; if she is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on monasteries

55

**Kulamaccharinīsikkhāpada
: 55. The training rule on
being keeping families for
oneself**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain nun there was walking for almsfood along a street. She then went to a certain family, where she sat down on the prepared seat. The people there gave her a meal and said, "Venerable, other nuns may come too." Then that nun thought, "What can I do so that other nuns don't come?" And she went up to other nuns and said, "Venerables, in such-and-such a place there are malicious dogs, a temperamental ox, and it's muddy. Don't go there."

Another nun, too, went to that family while walking for almsfood along that street. She sat down on the prepared seat and the people there gave her a meal. They then asked her, "Venerable, why don't the nuns come here?"

And she told them what had happened.

People complained and criticized her, "How can a nun keep a family for herself?" ... "Is it true, monks, that a nun acted like this?"

"It's true, Sir."

The Buddha rebuked her ... "How could a nun act like this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun is keeps a family for herself, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A family:

there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

Keeps for herself:

if she thinks, “What can I do so that other nuns don’t come?” and she then speaks disparagingly about that family to the nuns, she commits an offense entailing confession. If she speaks disparagingly about that family to the nuns, she commits an offense entailing confession.

Non-offenses

There is no offense: if she is not keeping a family for herself, but describes the disadvantages as they are; if she is insane; if she is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on monasteries

56

**Abhikkhukāvāsasikkhāpad
a: 56. The training rule on
monasteries without
monks**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a number of nuns who had completed the rainy-season residence in a village monastery went to Sāvattthī. The nuns there asked them, "Venerables, where did you spend the rains residence? We hope the instruction was effective?"

"There were no monks there. So how could the instruction be effective?"

The nuns of few desires complained and criticized them, "How could nuns spend the rains residence in a monastery without monks?" ... "Is it true, monks, that nuns did this?"

"It's true, Sir."

The Buddha rebuked them ... "How could nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun spends the rainy-season residence in a monastery without monks, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A monastery without monks:

she is not able to go to the instruction or to formal meetings of the community. If she thinks, “I’ll stay here for the rainy-season residence,” and she prepares a dwelling, sets out water for drinking and water for washing, and sweeps the yard, she commits an offense of wrong conduct. At dawn, she commits an offense entailing confession.

Non-offenses

There is no offense: if the monks who entered the rainy-season residence there depart or disrobe or die or join another faction; if there is an emergency; if she is insane; if she is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on monasteries

**57 Apavāraṇāsikkhāpada:
57. The training rule on
not inviting**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a number of nuns who had completed the rainy-season residence in a village monastery went to Sāvattthī. The nuns there asked them, "Venerables, where did you spend the rains residence? Where did you invite the Sangha of monks for correction?"

"We didn't invite the Sangha of monks for correction."

The nuns of few desires complained and criticized them, "How could nuns who have completed the rains residence not invite the Sangha of monks for correction?" ... "Is it true, monks, that nuns didn't do this?"

"It's true, Sir."

The Buddha rebuked them ... "How could nuns not do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun who has completed the rainy-season residence does not invite correction from both Sanghas in regard to three things—what has been seen, what has been heard, and what has been suspected—she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who has completed the rainy-season residence:

who has completed the first three or the last three months of the rainy-season residence. If she thinks, “I won’t invite correction from both Sanghas in regard to three things—what has been seen, heard, or suspected,” then by the mere fact of giving up her duty, she commits an offense entailing confession.

Non-offenses

There is no offense: if there is an obstacle; if she searches, but does not find anyone to invite for correction; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on monasteries

**58 Ovādasikkhāpada: 58.
The training rule on the
instruction**

Origin story

At one time when the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu, the monks from the group of six went to the nuns' dwelling place to instruct the nuns from the group of six. Soon afterwards other nuns said to those nuns, "Come, Venerables, let's go to the instruction."

"There's no need. The monks from the group of six came and instructed us right here."

The nuns of few desires complained and criticized them, "How could the nuns from the group of six not go to the instruction?" ... "Is it true, monks, that those nuns didn't do this?"

"It's true, Sir."

The Buddha rebuked them ... "How could the nuns from the group of six not do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun does not go to the instruction or take part in a formal meeting of the community, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

The instruction:

the eight important principles.

The community:

joint legal procedures, a joint recitation, the same training. If she thinks, “I won’t go to the instruction or take part in a formal meeting of the community,” then by the mere fact of giving up her duty, she commits an offense entailing confession.

Non-offenses

There is no offense: if there is an obstacle; if she searches for a companion nun, but does not find one; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on monasteries

59

**Ovādūpasaṅkamaṇasikkhā
pada: 59. The training rule
on going to the instruction**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns did not enquire about the observance day nor ask for the instruction. The monks complained and criticized them, "How can the nuns not enquire about the observance day nor ask for the instruction?" ... "Is it true, monks, that the nuns don't do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns not do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

‘Every half-month a nun should seek two things from the Sangha of monks: asking it about the observance day and going to it for the instruction. If she lets the half-month pass, she commits an offense entailing confession.’”

Definitions

Every half-month:

every observance day.

The observance day:

there are two observance days: the fourteenth and the fifteenth day of the lunar half-month.

The instruction:

the eight important principles. If she thinks, "I won't enquire about the observance day, nor ask for the instruction," then by the mere fact of giving up her duty, she commits an offense entailing confession.

Non-offenses

There is no offense: if there is an obstacle; if she searches for a companion nun, but does not find one; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on monasteries

60

Pasākhejātasikkhāpada:

**60. The training rule on
what is growing on the
lower part of the body**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a certain nun was alone with a man, when she had him rupture an abscess growing on the lower part of her body. When he tried to rape her, she cried out. The nuns came rushing to and asked her why.

And she told them what had happened.

The nuns of few desires complained and criticized her, "How could a nun be alone with a man and have him rupture an abscess growing on the lower part of her body?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could a nun do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun, alone with a man, without getting permission from the Sangha or a group, has an abscess or a wound situated on the lower part of her body ruptured by him, or split open, washed, anointed, bandaged, or unwrapped by him, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

The lower part of the body:

below the navel and above the knees.

Situated:

situated there.

An abscess:

any kind of abscess.

A wound:

any kind of sore.

Without getting permission:

without having asked permission.

The Sangha:

the Sangha of nuns is what is meant.

A group:

several nuns is what is meant.

A man:

a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of raping.

With:

together.

Alone:

just the man and the nun.

If she tells him, "Rupture it," she commits an offense of wrong conduct. When it has been ruptured, she commits an offense entailing confession. If she tells him, "Split it open," she commits an offense of wrong conduct. When it has been split open, she commits an offense entailing confession. If she tells him, "Wash it," she commits an offense of wrong conduct. When it has been washed, she commits an offense entailing confession. If she tells him, "Anoint it," she commits an offense of wrong conduct. When it has been anointed, she commits an offense entailing confession. If she tells him, "Bandage it," she commits an offense of wrong conduct. When it has been bandaged, she commits an offense entailing confession. If she tells him, "Unwrap it," she commits an offense of wrong conduct. When it has been unwrapped, she commits an offense entailing confession.

Non-offenses

There is no offense: if she gets permission and then has it ruptured, split open, washed, anointed, bandaged, or unwrapped; if she has a female companion who understands; if she is insane; if she is the first offender.

The tenth training rule is finished.

The sixth sub-chapter on monasteries is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pregnant women

61 Gabbhinisikkhāpada: 61. The training rule on pregnant women

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns gave the full admission to a pregnant woman. When she walked for alms, people said, "Give almsfood to the Venerable. She's carrying a heavy burden."

People complained and criticized them, "How can the nuns give the full admission to a pregnant woman?"

The nuns heard the complaints of those people and the nuns of few desires complained and criticized them, "How could nuns do this?" ... "Is it true, monks, that nuns did this?"

"It's true, Sir."

The Buddha rebuked them ... "How could nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a pregnant woman, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A pregnant woman:

a woman with child is what is meant.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If the woman is pregnant, and the nun perceives her as such, yet she gives her the full admission, she commits an offense entailing confession. If the woman is pregnant, but the nun is unsure of it, yet she gives her the full admission, she commits an offense of wrong conduct. If the woman is pregnant, but the nun does not perceive her as such, and she gives her the full admission, there is no offense.

If the woman is not pregnant, but the nun perceives her as such, she commits an offense of wrong conduct. If the woman is not pregnant, but the nun is unsure of it, she commits an offense of wrong conduct. If the woman is not pregnant, and the nun does not perceive her as such, there is no offense.

Non-offenses

There is no offense: if she gives the full admission to a woman is pregnant, but she does not perceive her as such; if she gives the full admission to a woman is not pregnant, and she does not perceive her as such; if she is insane; if she is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pregnant women

**62 Pāyantisikkhāpada: 62.
The training rule on
women who are
breastfeeding**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns gave the full admission to a woman who was breastfeeding. When she walked for alms, people said, "Give almsfood to the Venerable. She has a companion." People complained and criticized them, "How can the nuns give the full admission to a woman who is breastfeeding?"

The nuns heard the complaints of those people and the nuns of few desires complained and criticized them, "How could nuns do this?" ... "Is it true, monks, that nuns did this?"

"It's true, Sir."

The Buddha rebuked them ... "How could nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a woman who is breastfeeding, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A woman who is breastfeeding:

she is a mother or a wet-nurse.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If the woman is breastfeeding, and the nun perceives her as such, yet she gives her the full admission, she commits an offense entailing confession. If the woman is breastfeeding, but the nun is unsure of it, yet she gives her the full admission, she commits an offense of wrong conduct. If the woman is breastfeeding, but the nun does not perceive her as such, and she gives her the full admission, there is no offense.

If the woman is not breastfeeding, but the nun perceives her as such, she commits an offense of wrong conduct. If the woman is not breastfeeding, but the nun is unsure of it, she commits an offense of wrong conduct. If the woman is not breastfeeding, and the nun does not perceive her as such, there is no offense.

Non-offenses

There is no offense: if she gives the full admission to a woman who is breastfeeding, but she does not perceive her as such; if she gives the full admission to a woman who is not breastfeeding, and she does not perceive her as such; if she is insane; if she is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pregnant women

63

**Sikkhamānasikkhāpada:
63. The training rule on
trainee nuns**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to trainee nuns who had not trained for two years in the six rules. They were ignorant and incompetent, and did not know what was allowable and what was not.

The nuns of few desires complained and criticized them, "How can nuns give the full admission to trainee nuns who haven't trained for two years in the six rules?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

"Monks, approval is required for a trainee nun to train in the six rules for two years. And it should be given like this.

After approaching the Sangha of nuns, that trainee nun should put her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say, 'Venerables, I, so-and-so, am a trainee nun under Venerable so-and-so. I ask the Sangha for approval to train for two years in the six rules.' And she should ask a second and a third time.

A competent and capable nun should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. So-and-so, who is a trainee nun under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. If it seems appropriate to the Sangha, the Sangha should give approval to trainee nun so-and-so to train in the six rules for two years. This is the motion.

Please, Venerables, I ask the Sangha to listen. So-and-so, who is a trainee nun under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. The Sangha gives approval to trainee nun so-and-so to train in the six rules for two years. Any nun who approves of giving approval to trainee nun so-and-so to train in the six rules for two years should remain silent. Any nun who does not approve should speak up.

The Sangha has given approval to trainee nun so-and-so to train in the six rules for two years. The Sangha approves and is therefore silent. I will remember it thus.’

That trainee nun should then be told to say this: ‘I undertake to abstain from killing living beings for two years without transgression. I undertake to abstain from stealing for two years without transgression. I undertake to abstain from sexual activity for two years without transgression. I undertake to abstain from lying for two years without transgression. I undertake to abstain from alcohol, which causes heedlessness, for two years without transgression. I undertake to abstain from eating at the wrong time for two years without transgression.’”

Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a trainee nun who has not trained in the six rules for two years, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Two years:

two twelve-month periods.

Who has not trained:

the training has not been given to her, or the training has been given to her, but she has failed in it.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she gives the full admission to a trainee nun who has trained in the six rules for two years; if she is insane; if she is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pregnant women

64

**Dutiyasikkhamānasikkhāp
ada: 64. The second
training rule on trainee
nuns**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to trainee nuns who had trained in the six rules for two years, but who had not been approved by the Sangha. The nuns said, "Come, trainee nuns, find out about this," "Give this," "Bring this," "There's need for this," or "Make this allowable." But they replied, "Venerables, we're not trainee nuns. We're nuns."

The nuns of few desires complained and criticized them, "How can nuns give the full admission to trainee nuns who have trained for two years in the six rules, but who haven't been approved by the Sangha?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

"Monks, approval is required for the full admission of a trainee nun who has trained for two years in the six rules.

And it should be given like this.

After approaching the Sangha of nuns, that trainee nun should put her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say:

'Venerables, I, the trainee nun so-and-so, who has trained for two years in the six rules under Venerable so-and-so, ask

the Sangha for approval to be fully admitted.’

And she should ask a second and a third time.

A competent and capable nun should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This trainee nun so-and-so, who has trained under Venerable so-and-so for two years in the six rules, is asking the Sangha for approval to be fully admitted. If it seems appropriate to the Sangha, the Sangha should give approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted. This is the motion.

Please, Venerables, I ask the Sangha to listen. This trainee nun so-and-so, who has trained under Venerable so-and-so for two years in the six rules, is asking the Sangha for approval to be fully admitted. The Sangha gives approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted. Any nun who approves of giving approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted should remain silent. Any nun who does not approve should speak up.

The Sangha has given approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted. The Sangha approves and is therefore silent. I will remember it thus.’”

Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a trainee nun who has trained in the six rules for two years, but who has not been approved by the Sangha, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Two years:

two twelve-month periods.

Who has trained:

who has trained in the six rules.

Who has not been approved:

approval to be fully admitted has not been given though a legal procedure consisting of one motion and one announcement.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she gives the full admission to a trainee nun who has trained in the six rules for two years and who has been approved by the Sangha; if she is insane; if she is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pregnant women

**65 Gihigatasikkhāpada:
65. The training rule on
married girls**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns were giving the full admission to married girls less than twelve years old. They were unable to endure cold and heat; hunger and thirst; contact with horseflies, mosquitoes, wind, the burning sun, and creeping animals and insects; rude and unwelcome speech; and they were unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life.

The nuns of few desires complained and criticized them, "How can nuns give the full admission to married girls less than twelve years old?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? A married girl less than twelve years old is unable to endure cold and heat; hunger and thirst; contact with horseflies, mosquitoes, wind, the burning sun, and creeping animals and insects; rude and unwelcome speech; and she's unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life. But a married girl who is twelve years old is able to endure these things. This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a married girl who is less than twelve years old, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is less than twelve years old:

who has not reached twelve years of age.

A married girl:

one who has gone to the place of a man is what is meant.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If the girl is less than twelve years old, but the nun perceives her as less, yet she gives her the full admission, she commits an offense entailing confession. If the girl is less than twelve years old, but the nun is unsure of it, yet she gives her the full admission, she commits an offense of wrong conduct. If the girl is less than twelve years old, but the nun perceives her as more, and she gives her the full admission, there is no offense.

If the girl is more than twelve years old, but the nun perceives her as less, she commits an offense of wrong conduct. If the girl is more than twelve years old, but the nun is unsure of it, she commits an offense of wrong conduct. If the girl is more than twelve years old, and the nun perceives her as more, there is no offense.

Non-offenses

There is no offense: if she gives the full admission to a girl less than twelve years old, but she perceives her as more; if she gives the full admission to a girl more than twelve years old, and she perceives her as more; if she is insane; if she is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pregnant women

66

Dutiyagihigatasikkhāpada:

66. The second training

rule on married girls

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to married girls who were more than twelve years old, but who had not trained for two years in the six rules. They were ignorant and incompetent, and they did not know what was allowable and what was not.

The nuns of few desires complained and criticized them, "How can nuns give the full admission to married girls who are more than twelve years old, but who haven't trained for two years in the six rules?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

"Monks, approval is required for a married girl who is more than twelve years old to train in the six rules for two years.

And the approval is to be given like this.

After approaching the Sangha of nuns, that married girl who is more than twelve years old should put her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say,

'Venerables, I, so-and-so, a married girl who is more than twelve years old, am training under Venerable so-and-so. I

ask the Sangha for approval to train for two years in the six rules.'

And she should ask a second and a third time.

A competent and capable nun should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The married girl so-and-so, who is more than twelve years old and training under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. If it seems appropriate to the Sangha, the Sangha should give approval to the married girl so-and-so, who is more than twelve years old, to train in the six rules for two years. This is the motion.

Please, Venerables, I ask the Sangha to listen. The married girl so-and-so, who is more than twelve years old and training under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. The Sangha gives approval to the married girl so-and-so, who is more than twelve years old, to train in the six rules for two years. Any nun who approves of giving approval to the married girl so-and-so, who is more than twelve years old, to train in the six rules for two years should remain silent. Any nun who does not approve should speak up.

The Sangha has given approval to the married girl so-and-so, who is more than twelve years old, to train in the six rules for two years. The Sangha approves and is therefore silent. I will remember it thus.'

That married girl, who is more than twelve years old, should be told to say this: 'I undertake to abstain from killing living beings for two years without transgression. ... I undertake to abstain from eating at the wrong time for two years without transgression.'"

Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a married girl who is more than twelve years old, but who has not trained in the six rules for two years, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is more than twelve years old:

who has reached twelve years of age.

A married girl:

one who has gone to the place of a man is what is meant.

Two years:

two twelve-month periods.

Who has not trained:

the training has not been given to her, or the training has been given to her, but she has failed in it.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

If it is an illegitimate legal procedure, but she perceives it as legitimate, and she gives the full admission, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she gives the full admission to a married girl who is more than twelve years old and who has trained in the six rules for two years; if she is insane; if she is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pregnant women

67

**Tatīyagihigatasikkhāpada:
67. The third training rule
on married girls**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to married girls who were more than twelve years old and who had trained in the six rules for two years, but who had not been approved by the Sangha. The nuns said, "Come, trainee nuns, find out about this," "Give this," "Bring this," "There's need for this," or "Make this allowable." But they replied, "Venerables, we're not trainee nuns. We're nuns."

The nuns of few desires complained and criticized them, "How can nuns give the full admission to married girls who are more than twelve years old and who have trained for two years in the six rules, but who haven't been approved by the Sangha?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

"Monks, approval should be given for the full admission of a married girl who is more than twelve years old and who has trained for two years in the six rules.

And it should be given like this.

After approaching the Sangha of nuns, that married girl who is more than twelve years old should put her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say, 'Venerables, I, the married girl so-and-so, who is

more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, ask the Sangha for approval to be fully admitted.' And she should ask a second and a third time.

A competent and capable nun should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. This married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, is asking the Sangha for approval to be fully admitted. If it seems appropriate to the Sangha, the Sangha should give approval for the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. This is the motion.

Please, Venerables, I ask the Sangha to listen. This married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, is asking the Sangha for approval to be fully admitted. The Sangha gives approval for the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. Any nun who approves of giving approval for the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted should remain silent. Any nun who does not approve should speak up.

The Sangha has given approval for the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, to

be fully admitted. The Sangha approves and is therefore silent. I will remember it thus.’”

Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a married girl who is more than twelve years old and who has trained for two years in the six rules, but who has not been approved by the Sangha, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is more than twelve years old:

who has reached twelve years of age.

A married girl:

one who has gone to the place of a man is what is meant.

Two years:

two twelve-month periods.

Who has trained:

who has trained in the six rules.

Who has not been approved:

approval to be fully admitted has not been given though a legal procedure consisting of one motion and one announcement.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she gives the full admission to a married girl who is more than twelve years old and who has trained in the six rules for two years and who has been approved by the Sangha; if she is insane; if she is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pregnant women

**68 Sahajīvinīsikkhāpada:
68. The training rule on
disciples**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā gave the full admission to her disciples, but then, for the next two years, neither guided them nor had them guided. They were ignorant and incompetent, and they did not know what was allowable and what was not.

The nuns of few desires complained and criticized her, "How can Venerable Thullanandā give the full admission to her disciples, and then neither guide them nor have them guided for two years?" ... "Is it true, monks, that the nun Thullanandā does this?"

"It's true, Sir."

The Buddha rebuked her ... "How can the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to her disciple, and then, for the next two years, neither guides her nor has her guided, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Disciple:

student is what is meant.

Gives the full admission:

gives the full ordination.

Two years:

two twelve-month periods.

Neither guides her:

she does not herself guide her—through recitation, through questioning, through instruction, though teaching.

Nor has her guided:

she does not ask anyone else. If she thinks, “I’ll neither guide her nor have her guided for two years,” then by the mere fact of giving up her duty, she commits an offense entailing confession.

Non-offenses

There is no offense: if there is an obstacle; if she searches for someone to guide her, but cannot find anyone; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pregnant women

69

**Pavattinīnānubandhanasik
khāpada: 69. The training
rule on not following one's
mentor**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time nuns who had received the full admission did not follow their mentor for two years. They were ignorant and incompetent, and they did not know what was allowable and what was not.

The nuns of few desires complained and criticized them, "How can those nuns receive the full admission and then not follow their mentor for two years?" ... "Is it true, monks, that nuns don't do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns not do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun does not follow the mentor who gave her the full admission for two years, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who gave her the full admission:

who gave her the full ordination.

The mentor:

the preceptor is what is meant.

Two years:

two twelve-month periods.

Does not follow:

does not herself attend on her. If she thinks, “I won’t follow her for two years,” then by the mere fact of giving up her duty, she commits an offense entailing confession.

Non-offenses

There is no offense: if the preceptor is ignorant or shameless; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on pregnant women

70

**Dutiyasahajīvinīsikkhāpad
a: 70. The second training
rule on disciples**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā gave the full admission to a disciple, but then neither sent her away nor had her sent away. And so her husband got hold of her.

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā give the full admission to a disciple, and then neither send her away nor have her sent away? If this nun had gone away, her husband would not have gotten hold of her." ... "Is it true, monks, that the nun Thullanandā didn't do this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā not do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to her disciple, and then neither sends her away nor has her sent away at least 65 to 80 kilometers, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Disciple:

student is what is meant.

Gives the full admission:

gives the full ordination.

Neither sends her away:

she does not herself send her away.

Nor has her sent away:

she does not ask anyone else to send her away. If she thinks, "I'll neither send her away nor have her sent away, not even 65 to 80 kilometers," then by the mere fact of giving up her duty, she commits an offense entailing confession.

Non-offenses

There is no offense: if there is an obstacle; if she searches for a companion nun for her, but cannot find anyone; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The tenth training rule is finished.

The seventh sub-chapter on pregnant women is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

71

Kumāribhūtasikkhāpada:

**71. The training rule on
unmarried girls**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to unmarried girls less than twenty years old. They were unable to endure cold and heat; hunger and thirst; contact with horseflies, mosquitoes, wind, the burning sun, and creeping animals and insects; rude and unwelcome speech; and they were unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life.

The nuns of few desires complained and criticized them, "How can nuns give the full admission to unmarried girls less than twelve years old?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? An unmarried girl less than twenty years old is unable to endure cold and heat; hunger and thirst; contact with horseflies, mosquitoes, wind, the burning sun, and creeping animals and insects; rude and unwelcome speech; and she's unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life. But an unmarried girl who is twenty years old is able to endure these things. This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to an unmarried girl who is less than twenty years old, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is less than twenty years old:

who has not reached twenty years of age.

An unmarried girl:

a novice nun is what is meant.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If the girl is less than twenty years old, and the nun perceives her as less, and she gives her the full admission, she commits an offense entailing confession. If the girl is less than twenty years old, but the nun is unsure of it, and she gives her the full admission, she commits an offense of wrong conduct. If the girl is less than twenty years old, but the nun perceives her as more, and she gives her the full admission, there is no offense.

If the girl is more than twenty years old, but the nun perceives her as less, she commits an offense of wrong conduct. If the girl is more than twenty years old, but the nun is unsure of it, she commits an offense of wrong conduct. If the girl is more than twenty years old, and the nun perceives her as more, there is no offense.

Non-offenses

There is no offense: if she gives the full admission to a girl less than twenty years old, but she perceives her as more; if she gives the full admission to a girl more than twenty years old, and she perceives her as more; if she is insane; if she is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

72

**Dutiyakumāribhūtasikkhā
pada: 72. The second
training rule on unmarried
girls**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to unmarried girls who were more than twenty years old, but who had not trained for two years in the six rules. They were ignorant and incompetent, and they did not know what was allowable and what was not.

The nuns of few desires complained and criticized them, "How can nuns give the full admission to unmarried girls who are more than twenty years old, but who haven't trained for two years in the six rules?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

"Monks, approval is required for an unmarried girl who is eighteen years old to train in the six rules for two years.

And the approval is to be given like this.

After approaching the Sangha of nuns, that unmarried girl who is eighteen years old should put her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say,

'Venerables, I, so-and-so, an unmarried girl who is eighteen years old, am training under Venerable so-and-so. I ask the

Sangha for approval to train for two years in the six rules.’

And she should ask a second and a third time.

A competent and capable nun should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This unmarried girl so-and-so, who is eighteen years old and training under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. If it seems appropriate to the Sangha, the Sangha should give approval to the unmarried girl so-and-so who is eighteen years old to train in the six rules for two years. This is the motion.

Please, Venerables, I ask the Sangha to listen. This unmarried girl so-and-so, who is eighteen years old and training under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. The Sangha gives approval to the unmarried girl so-and-so who is eighteen years old to train in the six rules for two years. Any nun who approves of giving approval to the unmarried girl so-and-so who is eighteen years old to train in the six rules for two years should remain silent. Any nun who does not approve should speak up.

The Sangha has given approval to the unmarried girl so-and-so who is eighteen years old to train in the six rules for two years. The Sangha approves and is therefore silent. I will remember it thus.’

That unmarried girl who is eighteen years old should be told to say this: ‘I undertake to abstain from killing living beings for two years without transgression. ... I undertake to abstain from eating at the wrong time for two years without transgression.’”

Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to an unmarried girl who is more than twenty years old, but who has not trained in the six rules for two years, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is more than twenty years old:

who has reached twenty years of age.

An unmarried girl:

a novice nun is what is meant.

Two years:

two twelve-month periods.

Who has not trained:

the training has not been given to her, or the training has been given to her, but she has failed in it.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she gives the full admission to an unmarried girl who is more than twenty years old, and who has trained in the six rules for two years; if she is insane; if she is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

73

**Tatīyakumāribhūtasikkhāp
ada: 73. The third training
rule on unmarried girls**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to unmarried girls who were more than twenty years old and who had trained in the six rules for two years, but who had not been approved by the Sangha. The nuns said this: "Come, trainee nuns, find out about this," "Give this," "Bring this," "There's need for this," or "Make this allowable." But they replied, "Venerables, we're not trainee nuns. We're nuns."

The nuns of few desires complained and criticized them, "How can nuns give the full admission to unmarried girls who are more than twenty years old and who have trained for two years in the six rules, but who haven't been approved by the Sangha?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

"Monks, approval is required for the full admission of an unmarried girl who is more than twenty years old and who has trained for two years in the six rules.

And the approval is to be given like this.

After approaching the Sangha of nuns, that unmarried girl who is more than twenty years old should put her upper robe over one shoulder and pay respect at the feet of the

nuns. She should then squat on her heels, raise her joined palms, and say,

‘Venerables, I, the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, ask the Sangha for approval to be fully admitted.’

And she should ask a second and a third time.

A competent and capable nun should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, is asking the Sangha for approval to be fully admitted. If it seems appropriate to the Sangha, the Sangha should give approval for the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. This is the motion.

Please, Venerables, I ask the Sangha to listen. This unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, is asking the Sangha for approval to be fully admitted. The Sangha gives approval for the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. Any nun who approves of giving approval for the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted should remain silent. Any nun who does not approve should speak up.

The Sangha has given approval for the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. The Sangha approves and is therefore silent. I will remember it thus.’”

Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to an unmarried girl who is more than twenty years old and who has trained for two years in the six rules, but who has not been approved by the Sangha, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is more than twenty years old:

who has reached twenty years of age.

An unmarried girl:

a novice nun is what is meant.

Two years:

two twelve-month periods.

Who has trained:

who has trained in the six rules.

Who has not been approved:

approval to be fully admitted has not been given though a legal procedure consisting of one motion and one announcement.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she gives the full admission to an unmarried girl who is more than twenty years old, who has trained in the six rules for two years, and who has been approved by the Sangha; if she is insane; if she is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

74 74.

**Ūnadvādasavassasikkhāpa
da: 74. The training rule
on less than twelve years**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time nuns who had less than twelve years of seniority were giving the full admission. They were ignorant and incompetent, and they did not know what was allowable and what was not. And their students too were ignorant and incompetent, and they too did not know what was allowable and what was not.

The nuns of few desires complained and criticized them, "How can nuns who have less than twelve years of seniority give the full admission?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun who has less than twelve years of seniority gives the full admission, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who has less than twelve years of seniority:

who has not reached twelve years of seniority.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Non-offenses

There is no offense: if one who has twelve years of seniority gives the full admission; if she is insane; if she is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

75

**Paripuṇṇadvādasavassasik
khāpada: 75. The training
rule on twelve years of
seniority**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time nuns who had twelve years of seniority were giving the full admission without being approved by the Sangha. They were ignorant and incompetent, and they did not know what was allowable and what was not. And their students too were ignorant and incompetent, and they too did not know what was allowable and what was not.

The nuns of few desires complained and criticized them, "How can nuns who have twelve years of seniority give the full admission without being approved by the Sangha?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

"Monks, approval is required for a nun who has twelve years of seniority to give the full admission.

And the approval is to be given like this.

After approaching the Sangha of nuns, that nun who has twelve years of seniority should put her upper robe over one shoulder and pay respect at the feet of the senior nuns. She should then squat on her heels, raise her joined palms, and say,

'Venerables, I, the nun so-and-so who has twelve years of seniority, ask the Sangha for approval to give the full

admission.'

And she should ask a second and a third time.

The Sangha should then decide whether that nun is competent and has a sense of conscience.

- If she is ignorant and shameless, approval should not be given.
- If she is ignorant but has a sense of conscience, approval should not be given.
- If she is competent but shameless, approval should not be given.
- If she is competent and has a sense of conscience, approval should be given.

And it is to be given like this. A competent and capable nun should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The nun so-and-so, who has twelve years of seniority, is asking the Sangha for approval to give the full admission. If it seems appropriate to the Sangha, the Sangha should give approval to nun so-and-so, who has twelve years of seniority, to give the full admission. This is the motion.

Please, Venerables, I ask the Sangha to listen. The nun so-and-so, who has twelve years of seniority, is asking the Sangha for approval to give the full admission. The Sangha gives approval to nun so-and-so, who has twelve years of seniority, to give the full admission. Any nun who approves of giving approval to nun so-and-so, who has twelve years of seniority, to give the full admission should remain silent. Any nun who does not approve should speak up.

The Sangha has given approval to nun so-and-so, who has twelve years of seniority, to give the full admission. The

Sangha approves and is therefore silent. I will remember it thus.’”

Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun who has twelve years of seniority gives the full admission without approval from the Sangha, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who has twelve years of seniority:

who has reached twelve years of seniority.

Without approval:

approval to give the full admission has not been given though a legal procedure consisting of one motion and one announcement.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she has twelve years of seniority, has been approved by the Sangha, and then gives the full admission; if she is insane; if she is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

76

**Khīyanadhammasikkhāpad
a: 76. The training rule on
criticizing**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nun Caṇḍakālī approached the Sangha of nuns and asked for approval to give the full admission. The Sangha of nuns decided that she should not, and Caṇḍakālī consented.

Soon afterwards the Sangha of nuns gave approval to other nuns to give the full admission. Caṇḍakālī complained and criticized it, "So it seems I'm ignorant and shameless, since the Sangha gives approval to other nuns, but not to me."

The nuns of few desires complained and criticized her, "How could Venerable Caṇḍakālī consent to not being approved to give the full admission, and then criticize it afterwards?" ... "Is it true, monks, that the nun Caṇḍakālī did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Caṇḍakālī do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun is told, "Venerable, you have given enough full admissions for now," and she consents, saying, "Fine," but then criticizes it afterwards, she commits an offense entailing confession.'

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Venerable, you have given enough full admissions for now:

Venerable, you have given enough full ordinations for now. If she consents, saying, “Fine,” but then criticizes it afterwards, she commits an offense entailing confession.

Non-offenses

There is no offense: if she criticizes one who regularly acts out of favoritism, ill will, confusion, or fear; if she is insane; if she is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

**77 Sikkhamāna-
navuṭṭhāpanasikkhāpada:
77. The training rule on
not giving the full
admission to trainee nuns**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a trainee nun went to the nun Thullanandā and asked her for the full ordination.

Thullanandā told her, "If you give me a robe, Venerable, I'll give you the full admission." But she neither gave her the full admission nor made any effort to have her fully admitted.

That trainee nun told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā say this to a trainee nun, but then neither give her the full admission nor make any effort to have her fully admitted?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā act in this way? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun tells a trainee nun, "If you give me a robe, Venerable, I'll give you the full admission," but she then neither gives her the full admission nor makes any effort to have her fully admitted, then, if there was no obstruction, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A trainee nun:

one who has trained for two years in the six rules.

If you give me a robe, Venerable, I'll give you the full admission:

I'll give you the full ordination.

Then, if there was no obstruction:

when there is no obstacle.

She neither gives her the full admission:

does not herself give her the full admission.

Nor makes any effort to have her fully admitted:

does not ask anyone else to give her the full ordination.

If she thinks, "I'll neither give her the full admission nor make any effort to have her fully admitted," then by the mere fact of giving up her duty, she commits an offense entailing confession.

Non-offenses

There is no offense: if there is an obstacle; if she searches for someone to give her the full ordination, but is unable to find anyone; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

**78 Dutiyasikkhamāna-
navuṭṭhāpanasikkhāpada:
78. The second training
rule on not giving the full
admission to trainee nuns**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a trainee nun went to the nun Thullanandā and asked for the full ordination. Thullanandā told her, "If you follow me for two years, Venerable, I'll give you the full admission." But she neither gave her the full admission nor made any effort to have her fully admitted.

That trainee nun told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā say this to a trainee nun, but then neither give her the full admission nor make any effort to have her fully admitted?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā act in this way? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun tells a trainee nun, "If you follow me for two years, Venerable, I'll give you the full admission," but she then neither gives her the full admission nor makes any effort to have her fully admitted, then, if there was no obstruction, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A trainee nun:

one who has trained for two years in the six rules.

“If you follow me for two years, Venerable”:

if you attend on me for two twelve-month periods.

“I’ll give you the full admission”:

I’ll give you the full ordination.

Then, if there was no obstruction:

when there is no obstacle.

She neither gives her the full admission:

she does not herself give her the full admission.

Nor makes any effort to have her fully admitted:

she does not ask anyone else to give her the full admission.

If she thinks, “I’ll neither give her the full admission nor make any effort to have her fully admitted,” then by the mere fact of giving up her duty, she commits an offense entailing confession.

Non-offenses

There is no offense: if there is an obstacle; if she searches for someone to give her the full ordination, but is unable to find anyone; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The eighth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

**79 Sokāvāsasikkhāpada:
79. The training rule on
one who is difficult to live
with**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā gave the full admission to the trainee nun Caṇḍakālī, who was socializing with men and boys, and who was temperamental and difficult to live with.

The nuns of few desires complained and criticized her, “How could Venerable Thullanandā give the full admission to the trainee nun Caṇḍakālī, who is socializing with men and boys, and who is temperamental and difficult to live with?” ... “Is it true, monks, that the nun Thullanandā did this?”

“It's true, Sir.”

The Buddha rebuked her ... “How could the nun Thullanandā do this? This will affect people's confidence ...” ... “And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a trainee nun who is socializing with men and boys and who is temperamental and difficult to live with, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Men:

those who have reached twenty years of age.

Boys:

those who have not reached twenty years of age.

Socializing:

she socializes with improper bodily and verbal actions.

Temperamental:

angry is what is meant.

Difficult to live with:

she causes suffering to others, and grieves herself.

A trainee nun:

one who has trained for two years in the six rules.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Non-offenses

There is no offense: if she gives her the full admission without knowing what she is like; if she is insane; if she is the first offender.

The ninth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

80

**Ananuññātasikkhāpada:
80. The training rule on
lack of permission**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā gave the full admission to a trainee nun who had not been given permission by her parents and her husband. They complained and criticized her, "How could Venerable Thullanandā give the full admission to that trainee nun without our permission?"

The nuns heard the complaints of the parents and the husband. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā give the full admission to a trainee nun who doesn't have permission from her parents and her husband?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a trainee nun who has not been given permission by her parents or her husband, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Parents:

the biological parents is what is meant.

Husband:

he who possesses her.

Who has not been given permission:

who has not asked permission.

A trainee nun:

one who has trained for two years in the six rules.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Non-offenses

There is no offense: if she gives her the full admission without knowing; if she gives her the full admission after getting permission; if she is insane; if she is the first offender.

The tenth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

**81 Pārivāsikasikkhāpada:
81. The training rule on
what is expired**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nun Thullanandā had gathered a group of senior monks, intending to give the full admission to a trainee nun. But after seeing much fresh and cooked food, she dismissed the senior monks, saying, "Venerables, I won't give the full admission to the trainee nun just yet." She then gathered Devadatta, Kokālika, Kaṭamodakatissaka, Khaṇḍadeviyāputta, and Samuddadatta, and gave the full admission to that trainee nun.

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā give the full admission to a trainee nun, when the given consent had expired?" ... "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could the nun Thullanandā do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If, when any given consent has expired, a nun gives the full admission to a trainee nun, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

When any given consent has expired:
when the gathering has left.

A trainee nun:

one who has trained for two years in the six rules.

Gives the full admission:

gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Non-offenses

There is no offense: if she gives her the full admission while the gathering has not yet left; if she is insane; if she is the first offender.

The eleventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

**82 Anuvassasikkhāpada:
82. The training rule on
every year**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving full admission every year, and the nuns' dwelling place did not have sufficient capacity. People complained and criticized them, "How can the nuns give full admission every year, when the nuns' dwelling place doesn't have sufficient capacity?"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns give full admission every year?" ... "Is it true, monks, that the nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives full admission every year, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Every year:

every twelve-month period.

Gives full admission:

gives full ordination. If, intending to give full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Non-offenses

There is no offense: if she gives full admission every other year; if she is insane; if she is the first offender.

The twelfth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on unmarried girls

**83 Ekavassasikkhāpada:
83. The training rule on
one year**

Origin story

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to two women per year, and the nuns' dwelling place still did not have sufficient capacity. People complained and criticized them, "How can the nuns give the full admission to two women per year, when the nuns' dwelling place still doesn't have sufficient capacity?"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can nuns give the full admission to two women per year?" ... "Is it true, monks, that the nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to two women in one year, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

In one year:

in one twelve-month period.

Gives the full admission to two women:

gives the full ordination to two women. If, intending to give the full admission to two women, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Non-offenses

There is no offense: if she gives the full admission to one woman every other year; if she is insane; if she is the first offender.

The thirteenth training rule is finished.

The eighth sub-chapter on unmarried girls is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on sunshades and sandals

84

**Chattupāhanasikkhāpada:
84. The training rule on
sunshades and sandals**

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six used sunshades and sandals. People complained and criticized them, "How can nuns use sunshades and sandals? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six use sunshades and sandals?" ... "Is it true, monks, that those nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

First preliminary ruling

'If a nun uses a sunshade and sandals, she commits an offense entailing confession.'

In this way the Buddha laid down this training rule for the nuns.

Second sub-story

Soon afterwards there was a sick nun who was not comfortable without sandals and a sunshade. ... They told

the Buddha. The Buddha then had the Sangha gathered and addressed the monks: “Monks, I allow a sick nun to use a sunshade and sandals.

And so, monks, the nuns should recite this training rule like this:

Final ruling

‘If a nun who is not sick uses a sunshade and sandals, she commits an offense entailing confession.’”

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is not sick:

who is comfortable without a sunshade and sandals.

Who is sick:

who is not comfortable without a sunshade and sandals.

A sunshade:

there are three kinds of sunshades: the white sunshade, the reed sunshade, the leaf sunshade. They are bound at the rim and bound at the ribs.

Uses:

if she uses it even once, she commits an offense entailing confession.

Permutations

If she is not sick, and she does not perceive herself as sick, and she uses a sunshade and sandals, she commits an offense entailing confession. If she is not sick, but she is unsure of it, and she uses a sunshade and sandals, she commits an offense entailing confession. If she is not sick, but she perceives herself as sick, and she uses a sunshade and sandals, she commits an offense entailing confession.

If she uses a sunshade, but not sandals, she commits an offense of wrong conduct. If she uses sandals, but not a sunshade, she commits an offense of wrong conduct. If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it, she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense.

Non-offenses

There is no offense: if she is sick; if she uses them in a monastery or in the vicinity of a monastery; if there is an emergency; if she is insane; if she is the first offender.

The first training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on sunshades and sandals

85 Yānasikkhāpada: 85. The training rule on vehicles

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were traveling in vehicles. People complained and criticized them, "How can the nuns travel in a vehicle? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six travel in a vehicle?" ... "Is it true, monks, that those nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

First preliminary ruling

'If a nun travels in a vehicle, she commits an offense entailing confession.'

In this way the Buddha laid down this training rule for the nuns.

Second sub-story

Soon afterwards there was a sick nun who was not able to travel on foot. ... They told the Buddha. The Buddha then

had the Sangha gathered and addressed the monks:
“Monks, I allow a sick nun to use a vehicle.

And so, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun who is not sick travels in a vehicle, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is not sick:

who is able to travel on foot.

Who is sick:

who is unable to travel on foot.

A vehicle:

a wagon, a carriage, a cart, a chariot, a palanquin, a litter.

Travels:

if she travels in a vehicle even once, she commits an offense entailing confession.

Permutations

If she is not sick, and she does not perceive herself as sick, and she travels in a vehicle, she commits an offense entailing confession. If she is not sick, but she is unsure of it, and she travels in a vehicle, she commits an offense entailing confession. If she is not sick, but she perceives herself as sick, and she travels in a vehicle, she commits an offense entailing confession.

If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it, she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense.

Non-offenses

There is no offense: if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The second training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on sunshades and sandals

**86 Saṅghāṇisikkhāpada:
86. The training rule on
ornamentations of the hip**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, there was a nun was associating with the family of a certain woman. That woman said to that nun, "Venerable, please give this hip ornament to such-and-such a woman." The nun thought, "If I carry it in my almsbowl, I'll get into trouble," and so she put it on and then left. While she was walking along a street the threads snapped and were scattered all over. People complained and criticized her, "How can nuns wear hip ornaments? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized her, "How could a nun wear a hip ornament?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could a nun do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun wears a hip ornament, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A hip ornament:

whatever goes on the hip.

Wears:

if she wears it even once, she commits an offense entailing confession.

Non-offenses

There is no offense: if she wears it because she is sick; if she wears a girdle; if she is insane; if she is the first offender.

The third training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on sunshades and sandals

87

**Itthālaṅkārasikkhāpada:
87. The training rule on
jewellery**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were wearing jewellery. People complained and criticized them, "How can nuns wear jewellery? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six wear jewellery?" ... "Is it true, monks, that those nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun wears jewellery, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Jewellery:

what goes on the head, what goes around the neck, what goes on the hands, what goes on the feet, what goes around the hips.

Wears:

if she wears it even once, she commits an offense entailing confession.

Non-offenses

There is no offense: if she does it because she is sick; if she is insane; if she is the first offender.

The fourth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on sunshades and sandals

88

**Gandhavaṇṇakasikkhāpad
a: 88. The training rule on
scents and colors**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were bathing with scents and colors. People complained and criticized them, "How can nuns bathe with scents and colors? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six bathe with scents and colors?" ... "Is it true, monks, that those nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun bathes with scents and colors, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Scents:

any kind of scent.

Colors:

any kind of color.

Bathes:

is bathing. For the effort there is an act of wrong conduct. At the end of the bath, she commits an offense entailing confession.

Non-offenses

There is no offense: if she does it because she is sick; if she is insane; if she is the first offender.

The fifth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on sunshades and sandals

**89 Vāsītakasikkhāpāda:
89. The training rule on
what is scented**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were bathing with scents and oil-seed flour. People complained and criticized them, "How can nuns bathe with scents and oil-seed flour? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six bathe with scents and oil-seed flour?" ... "Is it true, monks, that those nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun bathes with scents and oil-seed flour, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Scents:

any kind of scent.

Oil-seed flour:

ground sesame is what is meant.

Bathes:

is bathing. For the effort there is an act of wrong conduct. At the end of the bath, she commits an offense entailing confession.

Non-offenses

There is no offense: if she does it because she is sick; if she bathes with ordinary oil-seed flour; if she is insane; if she is the first offender.

The sixth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on sunshades and sandals

90

**Bhikkhuniummaddāpanasi
kkhāpada: 90. The training
rule on having nuns
massage**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns were having other nuns massage and rub them. When people walking about the dwellings saw this, they complained and criticized them, "How can nuns get other nuns to massage and rub them? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can nuns get other nuns to massage and rub them?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun has a nun massage her or rub her, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A nun:

another nun.

If she has a nun massage her:

if she gets her to massage her, she commits an offense entailing confession.

Or if she has a nun rub her:

if she gets her to rub her, she commits an offense entailing confession.

Non-offenses

There is no offense: if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The seventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on sunshades and sandals

**91-93 Sikkhamāna-
sāmaṇerī-
gihiniummaddāpanasikkhā
pada: 91-93. The training
rules on having trainee
nuns ... novice nuns ...
female householders
massage**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns were having trainee nuns ...

... novice nuns ...

... female householders massage and rub them.

When people walking about the dwellings saw this, they complained and criticized them, "How can the nuns get female householders to massage and rub them? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people.

The nuns of few desires complained and criticized them, "How can nuns get female householders to massage and rub them?"

"Is it true, monks, that the nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun has (a trainee nun ... a novice nun ...) a female householder massage her or rub her, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A trainee nun:

one who has trained for two years in the six rules.

A novice nun:

a female training in the ten training rules.

A female householder:

a female who lives in a house is what is meant.

If she has her massage her:

if she gets her to massage her, she commits an offense entailing confession.

If she has her rub her:

if she gets her to rub her, she commits an offense entailing confession.

Non-offenses

There is no offense: if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The tenth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on sunshades and sandals

**94 Anāpucchāsikkhāpada:
94. The training rule on
not asking permission**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, nuns sat down on seats in front of a monk without asking permission. The monks complained and criticized them, "How can nuns sit down on seats in front of a monk without asking permission?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun sits down on a seat in front of a monk without asking permission, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

In front of a monk:

in front of one who is fully ordained.

Without asking permission:

without getting permission.

Sits down on a seat:

even if she sits down on the ground, she commits an offense entailing confession.

Permutations

If she has not asked permission, and she does not perceive that she has, and she sits down on a seat, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she sits down on a seat, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she sits down on a seat, she commits an offense entailing confession.

If she has asked permission, but she does not perceive that she has, she commits an offense of wrong conduct. If she has asked permission, but she is unsure of it, she commits an offense of wrong conduct. If she has asked permission, and she perceives that she has, there is no offense.

Non-offenses

There is no offense: if she sits down on the seat after asking permission; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The eleventh training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on sunshades and sandals

95

**Pañhāpucchanasikkhāpad
a: 95. The training rule on
asking questions**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns asked questions of a monk who had not given them permission. The monks complained and criticized them, "How can nuns ask questions of a monk who hasn't given them permission?" ... "Is it true, monks, that nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can nuns do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

‘If a nun asks a question of a monk who has not given her permission, she commits an offense entailing confession.’”

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who has not given her permission:
without asking permission.

A monk:

one who is fully ordained.

Asks a question:

if she gets permission to ask about the discourses, but she asks about the Monastic Law or philosophy, she commits an offense entailing confession. If she gets permission to ask about the Monastic Law, but she asks about the discourses or philosophy, she commits an offense entailing confession. If she gets permission to ask about philosophy, but she asks about the discourses or the Monastic Law, she commits an offense entailing confession.

Permutations

If she has not asked permission, and she does not perceive that she has, and she asks a question, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she asks a question, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she asks a question, she commits an offense entailing confession.

If she has asked permission, but she does not perceive that she has, she commits an offense of wrong conduct. If she has asked permission, but she is unsure of it, she commits an offense of wrong conduct. If she has asked permission, and she perceives that she has, there is no offense.

Non-offenses

There is no offense: if she asks after getting permission; if she gets permission, but not in regard to a specific subject, and she then asks about any subject; if she is insane; if she is the first offender.

The twelfth training rule is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing confession
- The sub-chapter on sunshades and sandals

96

Asaṅkaccikasikkhāpada:

**96. The training rule on
not wearing a chest wrap**

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, a nun had gone to the village for alms without wearing her chest wrap. While she was walking along a street, a whirlwind lifted up her upper robes. People shouted out, "She has beautiful breasts and stomach!" Because she was teased by those people, she felt humiliated.

After returning to the nuns' dwelling place, she told the nuns what had happened. The nuns of few desires complained and criticized her, "How could a nun enter an inhabited area without wearing her chest wrap?" ... "Is it true, monks, that a nun did this?"

"It's true, Sir."

The Buddha rebuked her ... "How could a nun do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun enters an inhabited area without wearing her chest wrap, she commits an offense entailing confession.'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Without wearing her chest wrap:

not wearing her chest wrap.

Chest wrap:

it is for the purpose of concealing the body below the collar bone and above the navel.

Enters an inhabited area:

if she crosses the boundary of an enclosed inhabited area, she commits an offense entailing confession. If she enters the vicinity of an unenclosed inhabited area, she commits an offense entailing confession.

Non-offenses

There is no offense: if her robe is stolen; if her robe is lost; if she is sick; if she is not mindful; if she does not know; if there is an emergency; if she is insane; if she is the first offender.

The thirteenth training rule is finished.

The ninth sub-chapter on sunshades and sandals is finished.

“Venerables, the one hundred and sixty-six rules on confession have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The section on minor rules has been completed.

The chapter on offenses entailing confession in the nuns’ analysis is finished.

Bhikkhuni Pāṭidesaniya: Nuns' Acknowledgment

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing acknowledgment

1

Sappiviññāpanasikkhāpad a: 1. The training rule on asking for ghee

Venerables, these eight rules on acknowledgment come up for recitation.

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were eating ghee that they had asked for. People complained and criticized them, "How can nuns eat ghee that they have asked for? Who doesn't like nice food? Who doesn't prefer tasty food?"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six eat ghee that they have asked for?" ... "Is it true, monks, that those nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

First preliminary ruling

'If a nun asks for ghee and then eats it, she must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.'"

In this way the Buddha laid down this training rule for the nuns.

Second sub-story

Soon afterwards a number of nuns were sick. The nuns who were looking after them asked, “I hope you’re bearing up? I hope you’re getting better?”

“Previously we ate ghee that we had asked for, and then we were comfortable. But now that the Buddha has prohibited this, we don’t ask because we’re afraid of wrongdoing. And because of that we’re not comfortable.” ...

They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and addressed the monks: “Monks, I allow a sick nun to eat ghee that she has asked for.

And so, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun who is not sick asks for ghee and then eats it, she must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

who is not sick:

who is comfortable without ghee.

Who is sick:

who is not comfortable without ghee.

Ghee:

ghee from cows, ghee from goats, ghee from buffaloes, or ghee from whatever animal whose meat is allowable.

If she is not sick and she asks for herself, then for the effort there is an act of wrong conduct. When she receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing acknowledgment.

Permutations

If she is not sick, and she does not perceive herself as sick, and she eats ghee that she has asked for, she commits an offense entailing acknowledgment. If she is not sick, but she is unsure of it, and she eats ghee that she has asked for, she commits an offense entailing acknowledgment. If she is not sick, but she perceives herself as sick, and she eats ghee that she has asked for, she commits an offense entailing acknowledgment.

If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it, she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense.

Non-offenses

There is no offense: if she is sick; if she asked for it when she was sick, but eats it when she is no longer sick; if she eats the leftovers from one who is sick; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she is insane; if she is the first offender.

The first training rule on acknowledgment is finished.

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on offenses entailing acknowledgment

**2-8 Tela-madhu-phāṇita-
maccha-maṁsa-khīra-
dadhiviññāpanasikkhāpad
a: 2-8. The training rules
on asking for oil ... honey
... syrup ... fish ... meat ...
milk ... curd**

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were eating oil that they had asked for. ... were eating honey that they had asked for. ... were eating syrup that they had asked for. ... were eating fish that they had asked for. ... were eating meat that they had asked for. ... were drinking milk that they had asked for. ... were eating curd that they had asked for.

People complained and criticized them, "How can nuns eat curd that they have asked for? Who doesn't like nice food? Who doesn't prefer tasty food?"

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six eat curd that they have asked for?" ... "Is it true, monks, that those nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

First preliminary ruling

'If a nun asks for curd and then eats it, she must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.'"

In this way the Buddha laid down this training rule for the nuns.

Second sub-story

Soon afterwards a number of nuns were sick. The nuns who were looking after them asked, “I hope you’re bearing up? I hope you’re getting better?”

“Previously we ate curd that we had asked for, and then we were comfortable. But now that the Buddha has prohibited this, we don’t ask because we’re afraid of wrongdoing. And because of that we’re not comfortable.” ...

They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and addressed the monks: “Monks, I allow a sick nun to eat curd that she has asked for.

And so, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun who is not sick asks for (oil ...

honey ...

syrup ...

fish ...

meat ...

milk ...)

curd and then eats it, she must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

Definitions

A:

whoever ...

Nun:

... The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is not sick:

who is comfortable without curd.

who is sick:

who is not comfortable without curd.

Oil:

sesame oil, mustard seed oil, honey tree oil, castor oil, oil from tallow.

Honey:

honey from bees.

Syrup:

from sugar cane.

Fish:

what lives in water is what is meant.

Meat:

the meat of those animals whose meat is allowable.

Milk:

milk from cows, milk from goats, milk from buffaloes, or milk from whatever animal whose meat is allowable.

Curd:

curd from those same animals.

If she is not sick and she asks for herself, then for the effort there is an act of wrong conduct. When she receives it with

the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing acknowledgment.

Permutations

If she is not sick, and she does not perceive herself as sick, and she eats curd that she has asked for, she commits an offense entailing acknowledgment. If she is not sick, but she is unsure of it, and she eats curd that she has asked for, she commits an offense entailing acknowledgment. If she is not sick, but she perceives herself as sick, and she eats curd that she has asked for, she commits an offense entailing acknowledgment.

If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it, she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense.

Non-offenses

There is no offense: if she is sick; if she asked for it when she was sick, but eats it when she is no longer sick; if she eats the leftovers from one who is sick; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she is insane; if she is the first offender.

The eighth training rule entailing acknowledgment is finished.

“Venerables, the eight rules on acknowledgment have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The chapter on offenses entailing acknowledgment in the nuns’ analysis is finished.

Bhikkhuni Sekhiya: Nuns' Rules for Training

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on training
- The sub-chapter on evenly all around

1 Parimaṇḍalasikkhāpada: 1. The training rule on evenly all around

Venerables, these rules to be trained in come up for recitation.

Origin story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six wore their sarongs hanging down in front and behind. People complained and criticized them, "How can nuns wear their sarongs hanging down in front and behind? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six wear their sarongs hanging down in front and behind?" ... "Is it true, monks, that those nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Final ruling

'I will wear my sarong evenly all around,' this is how you should train."

One should wear one's sarong evenly all around, covering the navel and the knees. If a nun, out of disrespect, wears her sarong hanging down in front or behind, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if she is not mindful; if she does not know; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

(Contracted.)

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis
- The chapter on training
- The sub-chapter on shoes

75

Udakeuccārasikkhāpada:

75. the training rule on

defecating in water

Origin story

First sub-story

At one time when the Buddha was staying at Sāvattthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were defecating, urinating, and spitting in water. People complained and criticized them, "How can nuns defecate, urinate, and spit in water? They are just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six defecate, urinate, and spit in water?" The nuns told the monks, who in turn told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that those nuns do this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the nuns from the group of six do this? This will affect people's confidence ..." ... "And, monks, the nuns should recite this training rule like this:

Preliminary ruling

'I will not defecate, urinate, or spit in water,' this is how you should train."

In this way the Buddha laid down this training rule for the nuns.

Second sub-story

Soon afterwards, being afraid of wrongdoing, sick nuns did not defecate, urinate, or spit in water. They told the Buddha. He then had the Sangha gathered and addressed the monks: “Monks, I allow a sick nun to defecate, urinate, and spit in water.

And so, monks, the nuns should recite this training rule like this:

Final ruling

‘When not sick, I will not defecate, urinate, or spit in water,’ this is how you should train.”

If one is not sick, one should not defecate, urinate, or spit in water. If, out of disrespect, a nun who is not sick defecates, urinates, or spits in water, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if she is not mindful; if she does not know; if she is sick; if she does it on dry ground, but it then spreads to water; if there is an emergency; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender.

The fifteenth training rule is finished.

The seventh sub-chapter on shoes is finished.

“Venerables, the rules to be trained in have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The chapter on training is finished.

Bhikkhuni Adhikaraṇasamatha: Nuns' Settling Legal Issues

- Theravāda Collection on Monastic Law
- The nuns' rules and their analysis

1-7 Adhikaraṇasamatha: The settling of legal issues

Venerables, these seven principles for the settling of legal issues come up for recitation.

“For the settling and resolving of legal issues whenever they arise there is:

Resolution face-to-face to be applied;

Resolution through recollection to be granted;

Resolution because of past insanity to be granted;

Acting according to what has been admitted;

Majority decision;

Further penalty;

Covering over as if with grass.

Venerables, the seven principles for the settling of legal issues have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The seven principles for the settling of legal issues are finished.

“Venerables, the introduction has been recited; the eight rules on expulsion have been recited; the seventeen rules

on suspension have been recited; the thirty rules on relinquishment and confession have been recited; the one hundred and sixty-six rules on confession have been recited; the eight rules on acknowledgment have been recited; the rules to be trained in have been recited; the seven principles for the settling of legal issues have been recited. This much has come down and is included in the Monastic Code of the Buddha and comes up for recitation every half-month. In regard to this everyone should train in unity, in concord, without dispute." The nuns' rules and their analysis is finished.

The canonical text beginning with offenses entailing confession is finished.

Khandhaka: Chapters on Legal Topics

- Theravāda Collection on Monastic Law
- The Long Division

1 Mahākhandhaka: The long chapter

1. The account with the Bodhi tree

Homage to the Buddha, the Perfected One, the fully Awakened One

Soon after his awakening, the Buddha was staying at Uruvelā on the bank of the river Nerañjara at the foot of a Bodhi tree. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. Then, in the first part of the night, the Buddha reflected on dependent origination in forward and reverse order:

“Ignorance is the condition for intentional activities; intentional activities are the condition for consciousness; consciousness is the condition for name and form; name and form are the condition for the six sense spheres; the six sense spheres are the condition for contact; contact is the condition for feeling; feeling is the condition for craving; craving is the condition for grasping; grasping is the condition for existence; existence is the condition for birth; birth is the condition for old age and death, for grief, sorrow, pain, aversion, and distress to come to be. This is how there is the origin of this whole mass of suffering.

But with the complete fading away and end of ignorance comes the end of intentional activities; with the end of intentional activities comes the end of consciousness; with the end of consciousness comes the end of name and form; with the end of name and form comes the end of the six sense spheres; with the end of the six sense spheres comes the end of contact; with the end of contact comes the end of feeling; with the end of feeling comes the end of craving; with the end of craving comes the end of grasping; with the end of grasping comes the end of existence; with the end of existence comes the end of birth; with the end of birth

comes the end of old age and death, and the end of sorrow, lamentation, pain, displeasure, and distress. This is how there is the end of this whole mass of suffering.”

Seeing the significance of this, the Buddha uttered a heartfelt exclamation:

“When things become clear To the energetic brahmin who practices absorption, Then all his doubts are dispelled, Since he understands the natural order and its conditions.”

In the middle part of the night, the Buddha again reflected on dependent origination in forward and reverse order:

“Ignorance is the condition for intentional activities; intentional activities are the condition for consciousness; consciousness is the condition for name and form ... This is how there is the origin of this whole mass of suffering. ... This is how there is the end of this whole mass of suffering.”

Seeing the significance of this, the Buddha uttered a heartfelt exclamation:

“When things become clear To the energetic brahmin who practices absorption, Then all his doubts are dispelled, Since he’s understood the end of the conditions.”

In the last part of the night, the Buddha again reflected on dependent origination in forward and reverse order:

“Ignorance is the condition for intentional activities; intentional activities are the condition for consciousness; consciousness is the condition for name and form ... This is how there is the origin of this whole mass of suffering. ... This is how there is the end of this whole mass of suffering.”

Seeing the significance of this, the Buddha uttered a heartfelt exclamation:

“When things become clear To the energetic brahmin who practices absorption, He defeats the army of the Lord of Death, Like the sun beaming in the sky.”

The account with the Bodhi tree is finished.

2. The account with the goatherd's banyan tree

After seven days, the Buddha came out from that stillness and went from the Bodhi tree to a goatherd's banyan tree. There too he sat cross-legged for seven days without moving, experiencing the bliss of freedom.

Then a conceited brahmin went up to the Buddha, exchanged pleasantries with him, and said, "Good Gotama, how is one a brahmin? What are the qualities that make one a brahmin?"

Seeing the significance of this, the Buddha uttered a heartfelt exclamation:

"The brahmin who has shut out bad qualities, Who is humble, free from flaws, and self-controlled, Who has reached final knowledge and has fulfilled the spiritual life— He may rightly proclaim himself a brahmin, Having no conceit about anything in the world."

The account with the goatherd's banyan tree is finished.

3. The account with the powderpuff tree

After seven days, the Buddha came out from that stillness and went from the goatherd's banyan tree to a powderpuff tree. There too he sat cross-legged for seven days without moving, experiencing the bliss of freedom.

Just then an unseasonal storm was approaching, bringing seven days of rain, cold winds, and clouds. Mucalinda, the dragon king, came out from his abode. He encircled the body of the Buddha with seven coils and spread his large hood over his head, thinking, "May the Buddha not be hot or cold, nor be bothered by horseflies or mosquitoes, by the wind or the burning sun, or by creeping animals or insects."

After seven days, when he knew the sky was clear, Mucalinda unraveled his coils from the Buddha's body and transformed himself into a young brahmin. He then stood in front of the Buddha, raising his joined palms in veneration.

Seeing the significance of this, the Buddha uttered a heartfelt exclamation:

"Seclusion is bliss for the contented
Who sees the Teaching that they have learned.
Kindness to the world is happiness,
For one who's harmless to living beings.

Dispassion for the world is happiness,
For one who overcomes sensuality.
But removing the conceit 'I am',
This, indeed, is the highest bliss."

The account with the powderpuff tree is finished.

4. The account with the ape-flower tree

After seven days, the Buddha came out from that stillness and went from the powderpuff tree to an ape-flower tree. There too he sat cross-legged for seven days without moving, experiencing the bliss of freedom.

Just then the merchants Tapussa and Bhallika were traveling from Ukkala to that area. Then a god who was a former relative of theirs said to them, “Sirs, a Buddha who has just attained awakening is staying at the foot of an ape-flower tree. Go to that Buddha and offer him baked goods and honey. That will be for your benefit and happiness for a long time.”

And they took baked goods and honey and went to the Buddha. They bowed down and said, “Venerable Sir, please accept the baked goods and honey from us. That will be for our benefit and happiness for a long time.”

The Buddha thought, “Buddhas don’t receive with their hands. In what should I receive the baked goods and honey?”

Then, reading the mind of the Buddha, the four great kings offered him four crystal bowls from the four directions, saying, “Here, Sir, please receive the baked goods and honey in these.” After receiving the baked goods and honey in one of the valuable crystal bowls, the Buddha ate them.

When Tapussa and Bhallika knew that the Buddha had finished his meal, they bowed down with their head at his feet, and said, “Sir, we go for refuge to the Buddha and the Teaching. Please accept us as lay followers who have gone

for refuge for life.” By means of the double refuge, they became the first lay followers in the world.

The account with the ape-flower tree is finished.

5. The account of the supreme being's request

After seven days, the Buddha came out from that stillness and went from the ape-flower tree to a goatherd's banyan tree, and he stayed there. Then, while reflecting in private, the Buddha thought this:

“I have discovered this profound truth, so hard to see, so hard to comprehend. It's peaceful and sublime, subtle, beyond the intellect, and knowable only to the wise. But human beings delight in holding on, find pleasure in holding on, rejoice in holding on, and because of that it's hard for them to see causal relationships, dependent origination. This too is very hard for them to see: the stilling of all intentional activities, the giving up of all ownership, the stopping of craving, fading away, ending, extinguishment. If I were to teach this truth, others would not understand, and that would be wearying and troublesome for me.”

And spontaneously, these verses never heard before occurred to the Buddha:

“What I've discovered with difficulty, There's no point in making it known. For those overcome by sensual desire and ill will, This truth is hard to understand.

Those who are excited by sensual desire, Obstructed by a mass of darkness, Won't see what goes against the stream, What's subtle and refined, profound and hard to see.”

When the Buddha reflected like this, he inclined to inactivity, not to teaching.

Just then the supreme being Sahampati read the mind of the Buddha. He thought, “The world is lost; it’s perished!—for the Buddha, perfected and fully awakened, inclines to inaction, not to teaching.”

Then, just as a strong man might bend or stretch his arm, Sahampati disappeared from the world of supreme beings and appeared in front of the Buddha. He put his upper robe over one shoulder, placed his right knee on the ground, raised his joined palms, and said, “Please teach, Venerable Sir, please teach! There are beings with little dust in their eyes who are ruined because of not hearing the Teaching. There will be those who understand.”

This is what Sahampati said, and he added:

“Earlier, among the Magadhans, An impure teaching appeared, conceived by defiled people. Open this door to the deathless! Let them hear the Teaching, discovered by the Pure One.

Just as one standing on a rocky mountain top Would see the people all around, Just so, All-seeing Wise One, Ascend the temple of the Truth. Being rid of sorrow, look upon the people, Sunk in grief, overcome by birth and old age.

Stand up, Victorious Hero! Leader of travelers, wander the world without obligation. Sir, proclaim the Teaching; There will be those who understand.”

Twice the Buddha repeated to Sahampati what he had thought,

and on both occasions Sahampati repeated his request.

The Buddha understood the request of that supreme being. Then, with the eye of a Buddha, he surveyed the world out

of compassion for sentient beings. He saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and difficult to teach. He even saw some who regarded the next world as dangerous and to be avoided, while others did not. It was just like blue, red, and white lotuses, sprouted and grown in a lotus pond: some remain submerged in the water without rising out of it, others reach the surface of the water, while others still rise out of the water without being touched by it. When he had seen this, the Buddha replied to Sahampati in verse:

“Open to them are the doors to the deathless! May those who hear release their faith. Seeing trouble, supreme being, I did not speak the sublime and subtle Truth.”

Sahampati thought, “The Buddha has consented to teach.” He bowed down, circumambulated the Buddha with his right side toward him, and disappeared right there.

The account of the supreme being’s request is finished.

6. The account of the group of five

The Buddha thought, “Who should I teach first? Who will understand this Teaching quickly?” And it occurred to him, “Ālāra Kālāma is wise and competent, and has for a long time had little dust in his eyes. Let me teach him first. He will understand it quickly.”

But an invisible god informed the Buddha, “Sir, Ālāra Kālāma died seven days ago,” and the Buddha also knew this for himself. He thought, “Ālāra Kālāma’s loss is great. If he had heard this Teaching, he would have understood it quickly.”

Again the Buddha thought, “Who should I teach first? Who will understand this Teaching quickly?” And it occurred to him, “Udaka Rāmaputta is wise and competent, and has for a long time had little dust in his eyes. Let me teach him first. He will understand it quickly.”

But an invisible god informed the Buddha, “Sir, Udaka Rāmaputta died last night,” and the Buddha also knew this for himself. He thought, “Udaka Rāmaputta’s loss is great. If he had heard this Teaching, he would have understood it quickly.”

Once again the Buddha thought, “Who should I teach first? Who will understand this Teaching quickly?” And it occurred to him, “The group of five monks who supported me while I was striving were of great service to me. Let me teach them first. But where are they staying now?”

With his superhuman and purified clairvoyance, the Buddha saw that the group of five monks were staying near Benares, in the deer park at Isipatana. Then, after staying at

Uruvelā for as long as he liked, he set out wandering toward Benares.

The Ājīvaka ascetic Upaka saw the Buddha traveling between Gayā and the place of awakening. He said to the Buddha, “Sir, your senses are clear and your skin is pure and bright. In whose name have you gone forth? Who is your teacher or whose teaching do you follow?”

The Buddha replied to Upaka in verse:

“I’m the victor, the knower of all. Abandoning all, I’m not soiled by anything. Through my own insight, I’m freed by the ending of craving—So who should I refer to as a teacher?

I have no teacher; No-one like me exists. In the world with its gods, I have no equal.

For I’m the Perfected One, The supreme teacher. I alone am fully awakened; I’m cool and extinguished.

I’m going to the city of Kāsi, To set rolling the wheel of the Teaching. In this world immersed in darkness, I’ll beat the drum of the deathless.”

“According to your own claim you must be a universal conqueror.”

“Indeed, those like me are conquerors, Those who have ended the corruptions. I have conquered all bad traits—Therefore, Upaka, I’m a conqueror.”

Saying, “May it be so,” Upaka shook his head, chose the wrong path, and left.

The Buddha continued wandering toward the deer park at Isipatana near Benares. When he eventually arrived, he went to the group of five monks.

Seeing him coming, the group of five made an agreement with one another: "Here comes the ascetic Gotama, who has given up his striving and returned to a life of indulgence. We shouldn't bow down to him, stand up for him, or receive his bowl and robe, but we should prepare a seat. If he wishes, he may sit down." But as the Buddha approached, the group of five monks was unable to keep their agreement. One went to meet him to receive his bowl and robe, another prepared a seat, another set out water for washing the feet, yet another set out a foot stool, and the last one put out a foot scraper. The Buddha sat down on the prepared seat and washed his feet. But they still addressed him by name and as "friend".

The Buddha said to the group of five monks, "Monks, don't address the Buddha by name or as 'friend'. Listen, I'm perfected and fully awakened. I have discovered the deathless. I will instruct you and teach you the Truth. When you practice as instructed, in this very life you will soon realize with your own insight the supreme goal of the spiritual life for which gentlemen rightly go forth into homelessness."

They replied, "Friend Gotama, by practicing extreme austerities you didn't gain any superhuman quality, any distinction in knowledge and vision worthy of noble ones. Since you have given up your striving and returned to a life of indulgence, how could you now have achieved any of this?"

The Buddha said, "I haven't given up striving and returned to a life of indulgence," and he repeated what he had said

before.

A second time the group of five monks repeated their question and a second time the Buddha repeated his reply. A third time they repeated their question,

and the Buddha then said, “Have you ever heard me speak like this?”

“No, Sir.”

“Then listen. I’m perfected and fully awakened. I have discovered the deathless. I will instruct you and teach you the Truth. When you practice as instructed, in this very life you will soon realize with your own insight the supreme goal of the spiritual life for which gentlemen rightly go forth into homelessness.”

The Buddha was able to persuade the group of five monks. They then listened to the Buddha, paid careful attention, and applied their minds to understand.

And the Buddha addressed them:

“There are these two opposites that should not be pursued by one who has gone forth. One is the devotion to worldly pleasures, which is inferior, crude, common, ignoble, and unbeneficial. The other is the devotion to self-torment, which is painful, ignoble, and unbeneficial. By avoiding these opposites, I have awakened to the middle path, which produces vision and knowledge, which leads to peace, insight, awakening, and extinguishment.

And what, monks, is that middle path? It’s just this noble eightfold path, that is, right view, right aim, right speech, right action, right livelihood, right effort, right mindfulness, and right stillness.

And this is noble truth of suffering: birth is suffering, old age is suffering, sickness is suffering, death is suffering, association with what is disliked is suffering, separation from what is liked is suffering, not getting what you want is suffering. In brief, the five aspects of existence affected by grasping are suffering.

And this is noble truth of the origin of suffering: the craving that leads to rebirth, that comes with delight and sensual desire, ever delighting in this and that, that is, craving for worldly pleasures, craving for existence, and craving for non-existence.

And this is noble truth of the end of suffering: the full fading away and ending of that very craving; giving it up, relinquishing it, releasing it, letting it go.

And this is noble truth of the path leading to the end of suffering: just this noble eightfold path, that is, right view, right aim, right speech, right action, right livelihood, right effort, right mindfulness, and right stillness.

I knew that this is the noble truth of suffering. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of suffering should be fully understood. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of suffering had been fully understood. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before.

I knew that this is the noble truth of the origin of suffering. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the origin of suffering should be fully

abandoned. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the origin of suffering had been fully abandoned. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before.

I knew that this is the noble truth of the end of suffering. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the end of suffering should be fully experienced. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the end of suffering had been fully experienced. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before.

I knew that this is the noble truth of the path leading to the end of suffering. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the path leading to the end of suffering should be fully developed. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before. I knew that this noble truth of the path leading to the end of suffering had been fully developed. Vision, knowledge, wisdom, understanding, and light arose in me regarding things I had never heard before.

So long as I had not fully purified my knowledge and vision according to reality of these four noble truths with their three stages and twelve characteristics, I didn't claim the supreme full awakening in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and people.

But when I had fully purified my knowledge and vision according to reality of these four noble truths with their three stages and twelve characteristics, then I did claim the supreme full awakening in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and people. And knowledge and vision arose in me: ‘My freedom is unshakable, this is my last birth, now there is no further rebirth.’”

This is what the Buddha said. The monks from the group of five were pleased and they rejoiced in the Buddha’s exposition.

And while this exposition was being spoken, Venerable Koṇḍañña experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

When the Buddha had set rolling the wheel of the Teaching, the earth gods cried out, “At Benares, in the deer park at Isipatana, the Buddha has set rolling the supreme wheel of the Teaching. It can’t be stopped by any monastic, brahmin, god, lord of death, supreme being, or anyone in the world.” Hearing the earth gods, the gods of the four great kings cried out ... Hearing the gods of the four great kings, the gods of the Thirty-three cried out ... the Yāma gods ... the contented gods ... the gods who delight in creation ... the gods who control the creations of others ... the gods of the realm of the supreme beings cried out, “At Benares, in the deer park at Isipatana, the Buddha has set rolling the supreme wheel of the Teaching. It can’t be stopped by any monastic, brahmin, god, lord of death, supreme being, or anyone in the world.”

In that instant the news spread as far as the world of the supreme beings. Ten thousand solar systems shook and

trembled. And there appeared in the world an immeasurable and glorious radiance, surpassing the splendor of the gods.

Then the Buddha uttered a heartfelt exclamation: “Koṇḍañña has understood! Indeed, Koṇḍañña has understood!” That’s how Koṇḍañña got the name “Aññāsikoṇḍañña”, “Koṇḍañña who has understood.”

Aññāsikoṇḍañña had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “Venerable Sir, I wish to receive the going forth in your presence. I wish to receive the full ordination.” The Buddha replied, “Come, monk. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of that venerable.

The Buddha then instructed and taught the rest of the monks. While they were being instructed and taught, Venerable Vappa and Venerable Bhaddiya experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. They then said to the Buddha, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha replied, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables.

Living on the food brought to him, the Buddha then instructed and taught the remaining monks. The six of them

lived on the almsfood brought by three. While they were being instructed and taught, Venerable Mahānāma and Venerable Assaji experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” They had seen the Truth, had reached, understood, and penetrated it; they had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. They then said to the Buddha, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha replied, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables.

Then the Buddha addressed the group of five:

“Form is not your essence. For if form were your essence, it would not lead to suffering, and you could make it be like this and not be like that. But because form is not your essence, it leads to suffering, and you can’t make it be like this and not be like that.

Feeling is not your essence. For if feeling were your essence, it would not lead to suffering, and you could make it be like this and not be like that. But because feeling is not your essence, it leads to suffering, and you can’t make it be like this and not be like that.

Perception is not your essence. For if perception were your essence, it would not lead to suffering, and you could make it be like this and not be like that. But because perception is not your essence, it leads to suffering, and you can’t make it be like this and not be like that.

Intentional activities are not your essence. For if intentional activities were your essence, they would not lead to

suffering, and you could make them be like this and not be like that. But because intentional activities are not your essence, they lead to suffering, and you can't make them be like this and not be like that.

Consciousness is not your essence. For if consciousness were your essence, it would not lead to suffering, and you could make it be like this and not be like that. But because consciousness is not your essence, it leads to suffering, and you can't make it be like this and not be like that.

What do you think, monks: is form permanent or impermanent?"— "Impermanent, Sir."— "Is what is impermanent suffering or happiness?"— "Suffering."— "And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: 'This is mine, I am this, this is my essence?'"— "Definitely not."

"What do you think: is feeling permanent or impermanent?"— "Impermanent."— "Is what is impermanent suffering or happiness?"— "Suffering."— "And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: 'This is mine, I am this, this is my essence?'"— "Definitely not."

"What do you think: is perception permanent or impermanent?"— "Impermanent."— "Is what is impermanent suffering or happiness?"— "Suffering."— "And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: 'This is mine, I am this, this is my essence?'"— "Definitely not."

"What do you think: are intentional activities permanent or impermanent?"— "Impermanent."— "Is what is impermanent suffering or happiness?"— "Suffering."— "And that which is impermanent, suffering, and changeable by

nature, is it proper to regard it like this: ‘This is mine, I am this, this is my essence?’” — “Definitely not.”

“What do you think: is consciousness permanent or impermanent?” — “Impermanent.” — “Is what is impermanent suffering or happiness?” — “Suffering.” — “And that which is impermanent, suffering, and changeable by nature, is it proper to regard it like this: ‘This is mine, I am this, this is my essence?’” — “Definitely not.”

“So, whatever form there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’

Whatever feeling there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’

Whatever perception there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’

Whatever intentional activities there are—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—they should all be seen with right wisdom according to reality: ‘This is not mine, I am not this, this is not my essence.’

Whatever consciousness there is—whether past, present, or future, internal or external, gross or subtle, inferior or superior, far or near—it should all be seen with right wisdom

according to reality: 'This is not mine, I am not this, this is not my essence.'

A learned noble disciples who sees this is repelled by form, repelled by feeling, repelled by perception, repelled by intentional activities, and repelled by consciousness. Being repelled, they become desireless. Because they are desireless, they are freed. When they are freed, they know they are freed. They understand that birth has come to an end, that the spiritual life has been fulfilled, that the job has been done, that there is no further state of existence.”

This is what the Buddha said. The monks from the group of five were pleased and they rejoiced in the Buddha's exposition. And while this exposition was being spoken to the monks from the group of five, their minds were freed from the corruptions through letting go.

Then there were six perfected ones in the world.

The account of the group of five is finished.

The first section for recitation is finished.

7. The account of the going forth

At that time in Benares there was a gentleman called Yasa, the son of a wealthy merchant, who had been brought up in great comfort. He had three stilt houses: one for the winter, one for the summer, and one for the rainy season.

While Yasa was spending the four months of the rainy season in the rainy-season house, he was attended on by female musicians, and he did not come down from that house. On one occasion, while he was enjoying himself with worldly pleasures, he fell asleep before his attendants. He then woke up first, while the oil lamp was still burning. He saw his attendants sleeping: one with a lute in her armpit, another with a tabor on her neck, still another with a drum in her armpit; one with hair disheveled, another drooling, still another talking in her sleep. It was like a charnel ground before his very eyes. When he saw this, the problem became clear, and a feeling of repulsion stayed with him. He uttered a heartfelt exclamation: "Oh the oppression! Oh the affliction!"

He then put on his golden shoes and went to the entrance door. Spirits opened the door, thinking, "No-one should create any obstacle for Yasa going forth into homelessness." He went to the town gate, and again it was opened by spirits. He then went to the deer park at Isipatana.

Just then, after getting up early in the morning, the Buddha was doing walking meditation outside. When the Buddha saw Yasa coming, he stepped down from his walking path and sat down on the prepared seat.

As he was getting close to the Buddha, Yasa uttered the same heartfelt exclamation: "Oh the oppression! Oh the

affliction!”

The Buddha said, “This isn’t oppressive, Yasa, this isn’t afflictive. Come and sit down. I’ll give you a teaching.”

Thinking, “Apparently this isn’t oppressive, apparently it’s not afflictive!” excited and joyful, Yasa removed his shoes, approached the Buddha, bowed, and sat down.

The Buddha then gave Yasa a progressive talk— on generosity, morality, and heaven; on the danger, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that Yasa’s mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. Just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Yasa experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

Soon afterwards Yasa’s mother went up to his stilt house. Not seeing him, she went to her husband and said, “I can’t find your son Yasa.” The merchant then dispatched horsemen to the four directions, while he himself went to the deer park at Isipatana. He saw the imprints of the golden shoes on the ground and he followed along.

When the Buddha saw the wealthy merchant coming, he thought, “Why don’t I use my supernatural powers so that the merchant, when he sits down, doesn’t see Yasa seated next to him?” And he did just that.

The merchant approached the Buddha and said, “Sir, have you seen Yasa by any chance?”

“Please sit down, householder. Perhaps you’ll get to see Yasa.”

When the merchant heard this, he was elated and joyful. And he bowed and sat down.

The Buddha then gave him a progressive talk— on generosity, morality, and heaven; on the danger, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, the merchant experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. And he said to the Buddha, “Wonderful, Venerable Sir, wonderful! Just as one might set upright what had been overturned, or reveal what was hidden, or show the way to one who was lost, or bring a lamp into the darkness so that one with eyes might see what’s there— just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who has gone for refuge for life.” He was the first person in the world to become a lay follower by means of the triple refuge.

While his father was given this teaching, Yasa reviewed what he had already seen and understood, and his mind was freed from the corruptions through letting go. Realizing what

had happened, the Buddha thought, “Yasa is incapable of returning to the lower life to enjoy worldly pleasures as he did while still a householder. Let me stop using my supernormal powers.” And he did.

The merchant saw Yasa sitting there and he said to him, “Dear Yasa, your mother is grieving and lamenting. Please give her back her life.” Yasa looked to the Buddha, and the Buddha said to the merchant, “What do you think, householder: suppose the mind of one such as you—who has seen and understood the Truth with the trainee’s knowledge and vision—while he was reviewing what he had already seen and understood, was freed from the corruptions through letting go. Would he be able to return to the lower life to enjoy worldly pleasures as he did while still a householder?”

“Definitely not.”

“But this is what has happened to Yasa. He is now unable to return to the lower life.”

“It’s a great gain for Yasa that his mind has been freed from the corruptions through letting go! Sir, please accept today’s meal from me with Yasa as your attendant.” The Buddha consented by remaining silent.

Knowing that the Buddha had consented, the merchant got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon after the merchant had left, Yasa said to the Buddha, “Sir, I wish to receive the going forth in your presence. I wish to receive the full ordination.” The Buddha said, “Come, monk. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full

ordination of that venerable. Then there were seven perfected ones in the world.

The going forth of Yasa is finished.

The following morning the Buddha robed, took his bowl and robe, and, with Venerable Yasa as his attendant, went to the house of that merchant, where he sat down on the prepared seat. Yasa's mother and ex-wife approached the Buddha, bowed, and sat down.

The Buddha gave them a progressive talk— on generosity, morality, and heaven; on the danger, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, they experienced the stainless vision of the Truth: "Anything that has a beginning has an end."

They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher's instruction. And they said to the Buddha, "Wonderful, Venerable Sir, wonderful! ... We go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept us as lay followers who have gone for refuge for life." And they were the first women in the world to become lay followers by means of the triple refuge.

Yasa's mother, father, and ex-wife personally served various kinds of fine food to the Buddha and Yasa. When the Buddha had finished his meal, they sat down. The Buddha then

instructed, inspired, and gladdened them with a teaching, before getting up from his seat and leaving.

Now Yasa had four friends— Vimala, Subāhu, Puṇṇaji, and Gavampati— who were from the wealthiest merchant families in Benares. When they heard that Yasa had shaved off his hair and beard, put on ocher robes, and gone forth into homelessness, they said to one another, “This must be an extraordinary spiritual path, an extraordinary going forth, for Yasa to have done this.” And they went to Yasa and bowed down to him.

Yasa then took his four friends to the Buddha. He bowed, sat down, and said, “Venerable Sir, these four friends of mine— Vimala, Subāhu, Puṇṇaji, and Gavampati— are from the wealthiest merchant families in Benares. Please instruct them.”

The Buddha gave them a progressive teaching: on generosity, morality, and heaven; on the danger, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, they experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. And they said to the Buddha, “Venerable Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.”

The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables. Then, as the Buddha instructed those monks in the Teaching, their minds were freed from the corruptions through letting go. And there were eleven perfected ones in the world.

The going forth of the four friends is finished.

Fifty of Yasa’s friends from leading families in the countryside also heard that Yasa had shaved off his hair and beard, put on ocher robes, and gone forth into homelessness. They too said to one another, “This must be an extraordinary spiritual path, an extraordinary going forth, for Yasa to have done this.” And they went to Yasa and bowed down to him.

Yasa then took his fifty friends to the Buddha. He bowed, sat down, and said, “Sir, these fifty friends of mine are from leading families in the countryside. Please instruct them.”

The Buddha then gave them a progressive talk— on generosity, morality, and heaven; on the danger, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, they experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty,

had attained to confidence, and had become independent of others in the Teacher's instruction. And they said to the Buddha, "Venerable Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination." The Buddha said, "Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering." That was the full ordination of those venerables. Then, as the Buddha instructed those monks in the Teaching, their minds were freed from the corruptions through letting go. And there were sixty-one perfected ones in the world.

The going forth of the fifty friends is finished.

8. The account of the Lord of Death

Then the Buddha addressed those monks: “I’m free from all snares, both human and divine. You, too, are free from all snares, both human and divine. Go wandering, monks, for the benefit and happiness of humanity, out of compassion for the world, for the good, benefit, happiness of gods and humans. You should each go a different way. Proclaim the Teaching that is good in the beginning, good in the middle, and good in the end, that has a true goal and is well articulated. Set out the perfectly complete and pure spiritual life. There are beings with little dust in their eyes who are ruined because of not hearing the Teaching. There will be those who understand. I too will go to Uruvelā, to Senānigama, to proclaim the Teaching.”

Then the Lord of Death, the Evil One, went up to the Buddha and spoke to him in verse:

“You’re bound by all snares, Both human and divine. You’re bound by the great bond: You’re not free from me, monastic.”

“I’m free from all snares, Both human and divine. I’m free from the great bond: Terminator, you’re defeated!”

“The snare is ethereal, And it comes from the mind. With that I’ll bind you: You’re not free from me, monastic.”

“Sights, sounds, tastes, smells, And tangibles, the mind’s delights—For these I have no desire: Terminator, you’re defeated!”

Then the Lord of Death, the Evil One, thought, “The Buddha knows me, the Happy One knows me,” and sad and

miserable he disappeared right there.

The account of the Lord of Death is finished.

9. Discussion of the going forth and the full ordination

Soon afterwards, the monks were bringing back, from various regions and countries, people desiring the going forth and the full ordination, thinking, "The Buddha will ordain them." The monks became tired, as did those seeking ordination.

Then, while reflecting in private, the Buddha thought, "Why don't I allow the monks to give the going forth and the full ordination right there in those various regions and countries?"

In the evening, the Buddha came out from seclusion, gave a teaching, and told the monks what he had thought, adding:

"I allow you to give the going forth and the full ordination in those various regions and countries.

And, monks, it should be done like this.

First the candidate should shave off his hair and beard and put on ocher robes. He should then put his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then be told to say this:

'I go for refuge to the Buddha, I go for refuge to the Teaching, I go for refuge to the Sangha.

For the second time I go for refuge to the Buddha, For the second time I go for refuge to the Teaching, For the second time I go for refuge to the Sangha.

For the third time I go for refuge to the Buddha, For the third time I go for refuge to the Teaching, For the third time I go for refuge to the Sangha.'

You should give the going forth and the full ordination through the taking of the three refuges."

The discussion of the full ordination through the taking of the three refuges is finished.

10. The second account of the Lord of Death

When the Buddha had completed the rainy-season residence, he said to the monks, "Through wise attention and wise right effort, I have reached the supreme freedom, realized the supreme freedom. And you, monks, have done the same."

Then the Lord of Death, the Evil One, went up to the Buddha and spoke to him in verse:

"You're bound by the snares of the Lord of Death, Both human and divine. You're bound by the great bond: You're not free from me, monastic."

"I'm free from the snares of the Lord of Death, Both human and divine. I'm free from the great bond: Terminator, you're defeated!"

Then the Lord of Death, the Evil One, thought, "The Buddha knows me, the Happy One knows me," and sad and miserable he disappeared right there.

The second account of the Lord of Death is finished.

11. The account of the fine group of people

When the Buddha had stayed at Benares for as long as he liked, he set out wandering toward Uruvelā. At a certain point he left the road, entered a forest grove, and sat down at the foot of a tree.

Just then a fine group of thirty friends and their wives were enjoying themselves in that forest grove. Because one of them did not have a wife, they had brought him a sex worker. While they were all carelessly enjoying themselves, that sex worker took that man's possessions and ran away. To help their friend, they all went searching for that woman. And as they walked about that forest grove, they saw the Buddha seated at the foot of a tree. They approached him and said, "Sir, have you seen a woman by any chance?"

"But, young men, why look for a woman?"

They told him what had happened.

"What do you think is better for you: that you search for a woman, or that you search for yourselves?"

"It's better that we search for ourselves."

"Well then, sit down, and I'll give you a teaching."

Saying, "Yes, Sir," those friends bowed to the Buddha and sat down.

The Buddha then gave them a progressive talk— on generosity, morality, and heaven; on the danger, degradation, and defilement of worldly pleasures; and he

revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, they experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. And they said to the Buddha, “Venerable Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables.

The account of the fine group of friends is finished.

The second section for recitation is finished.

12. The account of the wonders at Uruvelā

The Buddha continued his wandering and eventually arrived at Uruvelā. At that time there were three dreadlocked ascetics were living there: Uruvelā Kassapa, Nadī Kassapa, and Gayā Kassapa. Uruvelā Kassapa was the leader and chief of five hundred dreadlocked ascetics, Nadī Kassapa of three hundred, and Gayā Kassapa of two hundred.

The Buddha went to the hermitage of Uruvelā Kassapa and said to him, “If it’s not inconvenient for you, Kassapa, may I stay for one night in your fire hut?”

“It’s not inconvenient for me, Great Ascetic, but there’s a fierce and highly venomous dragon king with supernormal powers there. I don’t want it to harm you.”

The Buddha asked a second

and a third time, and on both occasions Uruvelā Kassapa replied as before. The Buddha then said, “Perhaps it won’t harm me. Come on, Kassapa, let me to stay in the fire hut.”

“Well then, do as you like.”

The Buddha entered the fire hut and prepared a straw mat. He sat down, crossed his legs, straightened his body, and established mindfulness in front of him.

When the dragon saw that the Buddha had entered, he was displeased and emitted smoke. The Buddha thought, “Let me overpower this dragon, using fire against fire, but without harming it in the slightest way.”

The Buddha then used his supernormal powers so that he, too, emitted smoke. The dragon, not being able to contain his rage, emitted flames. The Buddha entered the fire element and he, too, emitted flames. With both of them emitting flames, it was as if the fire hut was ablaze and burning. Those dreadlocked ascetics gathered around the fire hut, saying, “The Great Ascetic is handsome, but the dragon is harming him.”

The next morning the Buddha had overcome that dragon, using fire against fire, but without harming it in the slightest way. He put it in his almsbowl and showed it to Uruvelā Kassapa: “Here is your dragon, Kassapa, his fire overpowered by fire.”

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty. Using fire against fire, he has overcome that fierce and highly venomous dragon king with its supernormal powers. But he’s not a perfected one like me.”

At the Nerañjara the Buddha said To the dreadlocked ascetic Uruvelā Kassapa, “If it’s convenient for you, Kassapa, May I stay for a night in your fire hut?”

“It’s convenient for me, Great Ascetic, But for your own good, I bar you. A fierce dragon king is there, Highly venomous, with supernormal powers: I don’t want it to harm you.”

“Perhaps it won’t harm me. Come on, Kassapa, Let me stay in the fire hut.” When he knew the answer was “Yes,” He entered without fear.

Seeing the sage who had entered, The angry dragon emitted smoke. With a mind of good will, The Great Man, too, emitted smoke.

Unable to contain his rage, The dragon emitted fire. Well-skilled in the fire element, The Great Man, too, emitted fire.

With both of them emitting flames, The fire hut was glowing and blazing. Looking on, the dreadlocked ascetics said, “He’s handsome, the Great Ascetic, But the dragon is harming him.”

Yet the following morning The dragon’s flames were extinguished, While the One with supernormal powers Had flames of various colors.

Blue, red, and magenta, Yellow, and the color of crystal: Flames of various colors remained In the body of Aṅgīrasa.

Putting the dragon in his bowl, He showed it to the brahmin: “Here is your dragon, Kassapa, His fire overpowered by fire.”

Because of this wonder of supernormal power, Uruvelā Kassapa gained confidence in the Buddha and said to him, “Great Ascetic, please stay right here. I’ll supply you with food.”

The first wonder is finished.

Soon afterwards the Buddha stayed in a forest grove not far from Uruvelā Kassapa’s hermitage. Then, when the night was well advanced, the magnificent four great kings approached the Buddha, illuminating the whole forest grove. They bowed down to the Buddha and stood at the four cardinal points, appearing like great bonfires.

The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. And who was it that visited you last night?”

“That was the four great kings. They came to me to hear the Teaching.”

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that even the four great kings go to him to hear the Teaching. But he’s not a perfected one like me.”

The Buddha ate his meal and continued to stay in the same forest grove.

The second wonder is finished.

Once again when the night was well advanced, Sakka, the magnificent ruler of the gods, approached the Buddha, illuminating the whole forest grove. He bowed down to the Buddha and stood up, appearing just like a great bonfire. But it was more splendid and sublime than the previous ones.

The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. And who was it that visited you last night?”

“That was Sakka, the ruler of the gods. He came to me to hear the Teaching.”

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that even Sakka, the ruler of gods, goes to him to hear the Teaching. But he’s not a perfected one like me.”

The Buddha ate his meal and continued to stay in the same forest grove.

The third wonder is finished.

Once again when the night was well advanced, Sahampati, the magnificent supreme being, approached the Buddha, illuminating the whole forest grove. He bowed down to the Buddha and stood up, appearing just like a great bonfire. But it was even more splendid and sublime than the previous ones.

The next morning Uruvelā Kassapa went to the Buddha and said, "It's time, Great Ascetic, the meal is ready. And who was it that visited you last night?"

"That was Sahampati, the supreme being. He came to me to hear the Teaching."

Uruvelā Kassapa thought, "The Great Ascetic is powerful and mighty, in that even, Sahampati, the supreme being, goes to him to hear the Teaching. But he's not a perfected one like me."

The Buddha ate his meal and continued to stay in the same forest grove.

The fourth wonder is finished.

At this time Uruvelā Kassapa was holding a great sacrifice, and the whole of Aṅga and Magadha wanted to attend with much food of various kinds. Uruvelā Kassapa considered this and thought, "If the Great Ascetic performs a wonder of supernormal power for the great crowd, he will get more gain and honor, whereas I will get less. I hope he doesn't come tomorrow."

The Buddha read the mind of Uruvelā Kassapa. He then went to Uttarakuru, collected almsfood there, ate it at the Anotatta lake, and stayed there for the day's meditation.

The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. And why didn’t you come yesterday? We did think of you and set aside a share of various kinds of food.”

“But, Kassapa, didn’t you think, ‘I hope he doesn’t come tomorrow’? Because I read your mind, I went to Uttarakuru, collected almsfood there, ate it at the Anotatta lake, and stayed there for the day’s meditation.”

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can read the minds of others. But he’s not a perfected one like me.”

The Buddha ate his meal and continued to stay in the same forest grove.

The fifth wonder is finished.

Soon afterwards the Buddha got a rag and he thought, “Where can I wash it?” Reading the Buddha’s mind, Sakka dug a pond with his hand. And he said to the Buddha, “Sir, please wash it here.”

The Buddha thought, “Where can I beat it?” Reading the Buddha’s mind once again, Sakka placed a boulder there. And he said to the Buddha, “Sir, please beat it here.”

The Buddha thought, “What can I hold onto to get out of this pond?” A god living in an arjun tree read the Buddha’s mind. She then bent down a branch and said to the Buddha, “Sir, please come out by holding onto this.”

The Buddha thought, “Where can I dry this rag?” Reading the Buddha’s mind yet again, Sakka placed another boulder there. And he said to the Buddha, “Sir, please dry it here.”

The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready. But what’s going on? There was no pond here before, but now there is. These boulders were not here before. Who placed them here? And this arjun tree didn’t have a bent branch, but now it does.”

When the Buddha told him what had happened, Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that even Sakka, the ruler of the gods, performs services for him. But he’s not a perfected one like me.”

The Buddha ate his meal and continued to stay in the same forest grove.

The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready.”

“You just go ahead, Kassapa, I’ll come.” After dismissing him, he took a fruit from a rose-apple tree—the tree after which the Rose-apple Land of India is named—and then arrived first in the fire hut, where he sat down.

When Uruvelā Kassapa saw the Buddha sitting there, he said to him, “Which path did you take? I left first, but you’re already here.”

The Buddha told him what he had done and added, “This rose apple has a good color, and it’s fragrant and delicious, too. You can have it, if you wish.”

“There’s no need. You deserve it and you should have it.”

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he dismissed me, then took a fruit from a rose-apple tree, and still arrived first in the fire hut. But he’s not a perfected one like me.”

The Buddha ate his meal and continued to stay in the same forest grove.

The next morning Uruvelā Kassapa went to the Buddha and said, “It’s time, Great Ascetic, the meal is ready.”

“You just go ahead, Kassapa, I’ll come.” After dismissing him, he took a fruit from a mango tree not far from the rose-apple tree ... he took a fruit from an emblic myrobalan tree not far from the mango tree ... he took a fruit from a chebulic myrobalan tree not far from the emblic myrobalan tree ... he went to Tāvātimsa heaven, took a flower from an orchid tree, and then arrived first in the fire hut, where he sat down.

When Uruvelā Kassapa saw the Buddha sitting there, he said to him, “Which path did you take? I left first, but you’re already here.”

The Buddha told him what he had done, and added, “This orchid tree flower is colorful and fragrant. You can have it, if you wish.”

“There’s no need. You deserve it and you should have it.”

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he dismissed me, then went to Tāvātimsa heaven, took an orchid tree flower, and still arrived first in the fire hut. But he’s not a perfected one like me.”

Soon afterwards those dreadlocked ascetics wanted to tend the sacred fire, but were unable to split the logs. They thought, “This must be because of the supernatural powers of the Great Ascetic.”

The Buddha said to Uruvelā Kassapa, “May the logs be split, Kassapa.”

“Yes, may they,” he replied. And five hundred logs were split all at once.

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can split logs just like that. But he’s not a perfected one like me.”

Those ascetics still wanted to tend the sacred fire, but were unable to light it. They thought, “This must be because of the supernormal powers of the Great Ascetic.”

The Buddha said to Uruvelā Kassapa, “May the fires be lit, Kassapa.”

“Yes, may they,” he replied. And five hundred fires were lit all at once.

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can light fires just like that. But he’s not a perfected one like me.”

When those ascetics had tended the sacred fires, they were unable to extinguish them. They thought, “This must be because of the supernormal powers of the Great Ascetic.”

The Buddha said to Uruvelā Kassapa, “May the fires be extinguished, Kassapa.”

“Yes, may they,” he replied. And the five hundred fires were extinguished all at once.

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can extinguish fires just like that. But he’s not a perfected one like me.”

At that time it was midwinter, with cold days and snow. During this period those ascetics emerged from the Nerañjara river, immersed themselves in it, and repeatedly emerged and immersed themselves.

Then the Buddha manifested five hundred pans with hot coals, where those ascetics could warm themselves after coming out of the water. They thought, “These were no doubt created by the supernormal powers of the Great Ascetic.”

Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can manifest so many pans with hot coals. But he’s not a perfected one like me.”

Soon afterwards an unseasonal storm poured down, producing a great flood. The spot where the Buddha was staying was inundated. The Buddha thought, “Why don’t I drive back the water on all sides and walk on the dry ground in the middle?” And he did.

Uruvelā Kassapa thought, “I hope the Great Ascetic hasn’t been swept away by the water.” Together with a number of ascetics he went by boat to where the Buddha was staying. He saw that the Buddha had driven back the water on all sides and was walking on dry ground in the middle. And he said to the Buddha, “Is that you, Great Ascetic?”

“It’s me, Kassapa.”

The Buddha rose up into the air and landed in the boat. Uruvelā Kassapa thought, “The Great Ascetic is powerful and mighty, in that he can displace the water. But he’s not a perfected one like me.”

Then the Buddha thought, “For a long time this foolish man has thought, ‘The Great Ascetic is powerful and mighty, but he’s not a perfected one like me.’ Let me stir him up.” And he said to Uruvelā Kassapa, “Kassapa, you’re not a perfected one or on the path to perfection. You don’t have the practice that might make you a perfected one or one on the path to perfection.”

At that Uruvelā Kassapa bowed down with his head at the Buddha’s feet and said, “Venerable Sir, I wish to receive the going forth in your presence. I wish to receive the full ordination.”

“Kassapa, you’re the leader and chief of five hundred dreadlocked ascetics. Tell them first, so that they may take appropriate action.”

Uruvelā Kassapa then went to those ascetics and said, “I wish to practice the spiritual life under the Great Ascetic. Please do whatever you think is appropriate.”

“Sir, we’ve had confidence in the Great Ascetic for a long time. If you are to practice the spiritual life under him, so will all of us.”

Then, after letting their hair and dreadlocks, their carrying pole and bundle, and their fire-worship implements be carried away by the water, they went to the Buddha. They bowed down with their head at his feet and said, “Venerable Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.”

The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” And that was the full ordination of those venerables.

Nadī Kassapa saw those things being carried away by the water, and he thought, “I hope my brother is okay.” He dispatched his ascetics, saying, “Go and check on my brother.” Together with the three hundred ascetics he then went to Uruvelā Kassapa and said, “Is this better, Kassapa?”

“Yes, this is better.”

Then, after letting their hair and dreadlocks, their carrying pole and bundle, and their fire-worship implements be carried away by the water, they went to the Buddha. They bowed down with their head at his feet and said, “Venerable Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.”

The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” And that was the full ordination of those venerables.

Gayā Kassapa saw those things being carried away by the water, and he thought, “I hope my brothers are okay.” He dispatched his ascetics, saying, “Go and check on my brothers.” Together with the two hundred ascetics he then went to Uruvelā Kassapa and said, “Is this better, Kassapa?”

“Yes, this is better.”

Then, after letting their hair and dreadlocks, their carrying pole and bundle, and their fire-worship implements be carried away by the water, they went to the Buddha. They bowed down with their head at his feet and said, “Venerable Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.”

The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete

end of suffering.” And that was the full ordination of those venerables.

By an act of supernormal determination the Buddha stopped five hundred logs from being split before splitting them; he stopped fires from being lit before lighting them; he then stopped them from being extinguished before extinguishing them; and he manifested five hundred pans with hot coals. In this way, there were three and a half thousand wonders.

After staying at Uruvelā for as long as he liked, the Buddha went to Gayāsīsa together with that large sangha of one thousand monks, all of them previously dreadlocked ascetics, and they stayed there.

Then the Buddha addressed the monks:

“Everything is burning. What is that everything that is burning? The eye is burning. Sights are burning. Eye consciousness is burning. Eye contact is burning. Whatever feeling arises because of eye contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say.

The ear is burning. Sounds are burning. Ear consciousness is burning. Ear contact is burning. Whatever feeling arises because of ear contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age,

and death; burning with grief, sorrow, pain, aversion, and distress, I say.

The nose is burning. Smells are burning. Nose consciousness is burning. Nose contact is burning. Whatever feeling arises because of nose contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say.

The tongue is burning. Tastes are burning. Tongue consciousness is burning. Tongue contact is burning. Whatever feeling arises because of tongue contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say.

The body is burning. Touches are burning. Body consciousness is burning. Body contact is burning. Whatever feeling arises because of body contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say.

The mind is burning. Mental phenomena are burning. Mind consciousness is burning. Mind contact is burning. Whatever feeling arises because of mind contact—whether pleasant, painful, or neither-pleasant-nor-painful—that too is burning. Burning with what? Burning with the fire of sensual desire, the fire of ill will, and the fire of confusion; burning with

birth, old age, and death; burning with grief, sorrow, pain, aversion, and distress, I say.

When they see this, the learned noble disciple is repelled by the eye, repelled by sights, repelled by eye consciousness, repelled by eye contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling arises because of eye contact.

They are repelled by the ear, repelled by sounds, repelled by ear consciousness, repelled by ear contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling arises because of ear contact.

They are repelled by the nose, repelled by smells, repelled by nose consciousness, repelled by nose contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling arises because of nose contact.

They are repelled by the tongue, repelled by tastes, repelled by tongue consciousness, repelled by tongue contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling arises because of tongue contact.

They are repelled by the body, repelled by touches, repelled by body consciousness, repelled by body contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling arises because of body contact.

They are repelled by the mind, repelled by mental phenomena, repelled by mind consciousness, repelled by mind contact, and repelled by whatever pleasant, painful, or neither-pleasant-nor-painful feeling arises because of mind contact.

Being repelled, they become desireless. Because they are desireless, they are freed. When they are freed, they know

they are freed. They understand that birth has come to an end, that the spiritual life has been fulfilled, that the job has been done, that there is no further state of existence.”

And while this exposition was being spoken, the minds of those one thousand monks were freed from the corruptions through letting go.

The discourse on burning is finished.

The third section for recitation on the wonders at Uruvelā is finished.

13. The account of the meeting with Bimbisāra

After staying at Gayāsīsa for as long as he liked, the Buddha set out wandering toward Rājagaha with that large sangha of one thousand monks, all of them previously dreadlocked ascetics. When he eventually arrived, he stayed in the cane grove at the Suppatiṭṭha Shrine.

King Seniya Bimbisāra of Magadha was told: “Sir, the ascetic Gotama, the Sakyan, who has gone forth from the Sakyan clan, has arrived at Rājagaha and is staying in the cane grove at the Suppatiṭṭha Shrine. That good Gotama has a fine reputation:

‘He is a Buddha, perfected and fully awakened, complete in insight and conduct, happy, knower of the world, supreme leader of trainable people, teacher of gods and humans, awakened, a Buddha. With his own insight he has seen this world with its gods, its lords of death, and its supreme beings, this society with its monastics and brahmins, its gods and humans, and he makes it known to others. He has a Teaching that’s good in the beginning, good in the middle, and good in the end. It has a true goal and is well articulated. He sets out a perfectly complete and pure spiritual life.’ It’s good to see such perfected ones.”

Then, accompanied by one hundred and twenty thousand brahmin householders from Magadha, King Bimbisāra went to the Buddha, bowed, and sat down. Among those brahmins, some bowed to the Buddha and then sat down, some exchanged pleasantries with him and then sat down, some raised their joined palms and then sat down, some announced their name and family and then sat down, and

some sat down in silence. They thought, “Is the Great Ascetic practicing the spiritual life under Uruvelā Kassapa, or is Uruvelā Kassapa practicing the spiritual life under the Great Ascetic?”

Reading their minds, the Buddha spoke to Venerable Uruvelā Kassapa in verse:

“The resident of Uruvelā, known as The Emaciated One—
What did he see that he abandoned the fire? Kassapa, I ask
you this: Why did you abandon the fire worship?”

“As a reward for the sacrifice, they promise sense pleasures:
Sights, sounds, and tastes, and women, too. But knowing
the stain of ownership, I found no delight in worship and
sacrifice.”

“So your mind didn’t delight there—In sights and sounds,
and in tastes, too. What then, in the world of gods and
humans, Does your mind delight in? Tell me this, Kassapa.”

“I saw the state of peace that is detached from sense
existence, Where there is nothing and no ownership; It
doesn’t change, and can’t be found through another. That’s
why I found no delight in worship and sacrifice.”

Uruvelā Kassapa got up from his seat, put his upper robe
over one shoulder, bowed down with his head at the
Buddha’s feet, and said, “Venerable Sir, you’re my teacher,
I’m your disciple; you’re my teacher, I’m your disciple.”

The one hundred and twenty thousand brahmin
householders from Magadha thought, “So Uruvelā Kassapa
is practicing the spiritual life under the Great Ascetic.”
Reading their minds, the Buddha gave them a progressive
talk— on generosity, morality, and heaven; on the danger,
degradation, and defilement of worldly pleasures; and he

revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, one hundred and ten thousand of those brahmin householders headed by Bimbisāra experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” The remaining ten thousand declared themselves as lay followers.

King Bimbisāra had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “Venerable Sir, when I was a prince, I had five wishes, and they have now been fulfilled. When I was a prince, I thought, ‘Oh, I wish they would anoint me as the king!’ That was my first wish, which has now been fulfilled. ‘May one who is perfected and fully awakened come to my kingdom!’ That was my second wish, which has now been fulfilled. ‘May I get to visit that Buddha!’ That was my third wish, which has now been fulfilled. ‘May that Buddha give me a teaching!’ That was my fourth wish, which has now been fulfilled. ‘May I understand the Teaching of that Buddha!’ That was my fifth wish, which has now been fulfilled. Wonderful, Sir, wonderful! Just as one might set upright what had been overturned, or reveal what was hidden, or show the way to one who was lost, or bring a lamp into the darkness so that one with eyes might see what’s there— just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who has gone for refuge for life. And please accept tomorrow’s meal from me together with the Sangha

of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, the King got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

The following morning King Bimbisāra had various kinds of fine food prepared. He then had the Buddha informed that the meal was ready.

The Buddha robed up, took his bowl and robe, and together with a large sangha of a thousand monks, all previously dreadlocked ascetics, he entered Rājagaha. Just then Sakka, the ruler of the gods, had transformed himself into a young brahmin. He walked in front of the Sangha of monks headed by the Buddha, chanting these verses:

“The Tamed One with the tamed ones, previously dreadlocked; The Liberated One with the liberated ones: Golden in color, The Buddha entered Rājagaha.

The Freed One with the freed ones, previously dreadlocked; The Liberated One with the liberated ones: Golden in color, The Buddha entered Rājagaha.

The One Crossed Over with the ones crossed over, previously dreadlocked; The Liberated One with the liberated ones: Golden in color, The Buddha entered Rājagaha.

The Peaceful One with the peaceful ones, previously dreadlocked; The Liberated One with the liberated ones: Golden in color, The Buddha entered Rājagaha.

He has ten abidings and ten powers; He knows ten truths and has ten qualities—With a following of ten times one hundred, The Buddha entered Rājagaha.”

People saw Sakka, and they said, “This young brahmin is handsome and graceful. Who is he?” Sakka replied to them in verse:

“Unwavering and tamed in all respects, Purified, perfected, and without equal; The one in the world who is happy—I’m his servant.”

The Buddha then went to King Bimbisāra’s house, where he sat down on the prepared seat, together with the Sangha of monks. The King personally served various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, the King sat down to one side. And he thought, “Where will the Buddha stay that’s neither too far from habitation nor too close, that has good access roads, that’s easily accessible for people who seek him, that has few people during the day and is quiet at night, that’s free from chatter and offers solitude, a private resting place suitable for seclusion?” And it occurred to him, “My Bamboo Grove park has all these qualities. Why don’t I give it to the Sangha of monks headed by the Buddha?”

The King then took hold of a golden ceremonial vessel and dedicated the park to the Buddha, saying, “I give this park, the Bamboo Grove, to the Sangha of monks headed by the Buddha.” The Buddha accepted the park. After instructing, inspiring, and gladdening the King with a teaching, he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow monasteries.”

The account of the meeting with Bimbisāra is finished.

14. The account of the going forth of Sāriputta and Moggallāna

At that time the wanderer Sañcaya was staying at Rājagaha with a large group of two hundred and fifty wanderers, including Sāriputta and Moggallāna. The two of them had made an agreement that whoever reached the deathless first would inform the other.

Just then, Venerable Assaji robed up in the morning, took his bowl and robe, and entered Rājagaha for almsfood. He was pleasing in his conduct: in going out and coming back, in looking ahead and looking aside, in bending and stretching his arms. His eyes were lowered, and he was perfect in deportment. The wanderer Sāriputta observed all this and thought, “This monk is one of those in the world who are perfected or on the path to perfection. Why don’t I go up to him and ask in whose name he has gone forth, and who his teacher is or whose teachings he follows?” But it occurred to him, “It’s the wrong time to ask him while he’s walking for almsfood among the houses. Let me follow behind him, for one who seeks the path will find it.”

After walking for alms in Rājagaha, Assaji turned back with his almsfood. Sāriputta then went up to him and exchanged pleasantries with him. And he asked, “Venerable, your senses are clear and your skin is pure and bright. In whose name have you gone forth? Who is your teacher or whose teaching do you follow?”

“There’s a great ascetic, a Sakyan who has gone forth from the Sakyan clan. I’ve gone forth in his name, he’s my teacher, and I follow his teaching.”

“But what does he teach?”

“I’ve only recently gone forth; I’m new to this spiritual path. I’m not able to give you the Teaching in full, but I can tell you the meaning in brief.”

Sāriputta replied, “Yes, please,” and he added:

“Speak little or much, But do tell me the meaning. I just want the meaning, For what’s the point of a detailed exposition?”

And Assaji gave this teaching to the wanderer Sāriputta:

“Of causally arisen things, The Buddha has declared their cause, As well as their ending. This is the teaching of the Great Ascetic.”

When he had heard this teaching, Sāriputta experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

“Now this is the truth, even just this much—The sorrowless state that you have penetrated, Unseen and neglected For innumerable eons.”

Then the wanderer Sāriputta went to the wanderer Moggallāna. When Moggallāna saw him coming, he said to Sāriputta, “Your senses are clear and your skin is pure and bright. You haven’t attained the deathless, have you?”

“I have.”

“But how did it happen?”

Sāriputta told him everything up to and including the teaching given by Assaji.

When he had heard this teaching, Moggallāna experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

“Now this is the truth, even just this much—The sorrowless state that you have penetrated, Unseen and neglected For innumerable eons.”

Moggallāna said to Sāriputta, “Let’s go to the Buddha. He’s our teacher.”

“But these two hundred and fifty wanderers look to us for support. We must tell them first, so that they may take appropriate action.” And they went to those wanderers and said, “We’re going over to the Buddha. He’s our teacher.”

“But we look to you for support. If you are to practice the spiritual life under the Great Ascetic, so will all of us.”

Then Sāriputta and Moggallāna went to Sañcaya and said, “We’re going over to the Buddha. He’s our teacher.”

“Don’t go! The three of us can look after this community together.”

Sāriputta and Moggallāna said the same thing a second time and a third time, and they got the same reply. They then took those two hundred and fifty wanderers and went to the Bamboo Grove. But the wanderer Sañcaya vomited hot blood right there.

When the Buddha saw Sāriputta and Moggallāna coming, he said to the monks, “The two friends Kolita and Upatissa are coming. They will become my most eminent disciples, an excellent pair.”

They had not even reached the Bamboo Grove, Yet had a profound range of knowledge, About the supreme end of ownership, about freedom. And the Teacher said of them:

“These two friends are coming, Kolita and Upatissa. They will be an excellent pair, My most eminent disciples.”

Sāriputta and Moggallāna approached the Buddha, bowed down with their heads at the his feet, and said, “Venerable Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables.

14.1 The going forth of the well-known

At that time many well-known gentlemen from Magadha who were practicing the spiritual life under the Buddha. People complained and criticized him, “The ascetic Gotama is making us childless; he’s making us widows. He’s breaking up good families! A thousand dreadlocked ascetics have now gone forth because of him, and also these two hundred and fifty wanderers who were disciples of Sañcaya. All these well-known gentlemen from Magadha are practicing the spiritual life under the ascetic Gotama.” And when they saw monks, they confronted them with this verse:

“The Great Ascetic has arrived At Giribbaja in Magadha. After leading away all of Sañcaya’s disciples, Who will he lead away next?”

The monks heard the complaints of those people and they told the Buddha what had happened. ... “The complaining

will soon stop. It will only go on for seven days. Still, when people confront you like this,

you can confront them in return with this verse:

‘Indeed, the Great Heroes, the Buddhas, Lead by means of a good teaching. When you understand this, what indignation can there be Toward those who lead legitimately?’”

Soon, when they saw monks, people confronted them with the same verse:

“The Great Ascetic has arrived At Giribbaja in Magadha. After leading away all of Sañcaya’s disciples, Who will he lead away next?”

And the monks confronted them in return with this verse:

“Indeed, the Great Heroes, the Buddhas, Lead by means of a good teaching. When you understand this, what indignation can there be Toward those who lead legitimately?”

People thought, “So it seems the Sakyan monastics lead legitimately, not illegitimately.” The complaining went on for seven days and then stopped.

The account of the going forth of Sāriputta and Moggallāna is finished.

The fourth section for recitation is finished.

15. Discussion of the proper conduct toward the preceptor

At that time the monks did not have preceptors or teachers, and as a result they were not being instructed. When walking for almsfood, they were shabbily dressed and improper in appearance. While people were eating, they held out their almsbowls to receive leftovers, even right over their food, whether it was cooked or fresh food, delicacies or drinks. They ate bean curry and rice that they themselves had asked for, and they were noisy in the dining hall. People complained and criticized them, “How can the Sakyan monastics act like this? They are just like brahmins at a brahminical meal!”

The monks heard the complaints of those people. The monks of few desires, who had a sense of conscience, and who were contented, afraid of wrongdoing, and fond of the training, complained and criticized them, “How can monks act like this?”

They then told the Buddha.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that monks act like this?”

“It’s true, Sir.”

The Buddha rebuked them, “It’s not suitable for those foolish men, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can they act like this? This will affect people’s confidence, and cause some to lose it.”

Then the Buddha spoke in many ways in dispraise of being difficult to support and maintain, in dispraise of great desires, discontent, socializing, and laziness; but he spoke in many ways in praise of being easy to support and maintain, of fewness of wishes, contentment, self-effacement, ascetic practices, serenity, reduction in things, and being energetic. After giving a teaching on what is right and proper, he addressed the monks:

“There should be a preceptor.

The preceptor should think of his student as a son and the student his preceptor as a father. In this way they will respect, esteem, and be considerate toward each other, and they will grow and reach greatness on this spiritual path.

A preceptor should be chosen like this.

After putting his upper robe over one shoulder, a student should pay respect at the feet of the potential preceptor. He should then squat on his heels, raise his joined palms, and say, ‘Venerable, please be my preceptor.’ And he should repeat this a second and a third time. If the other conveys the following by body, by speech, or by body and speech: ‘Yes;’ ‘No problem;’ ‘It’s suitable;’ ‘It’s appropriate;’ or, ‘Carry on with inspiration’—then a preceptor has been chosen. If the other doesn’t convey this by body, by speech, or by body and speech, then a preceptor hasn’t been chosen.

“A student should conduct himself properly toward his preceptor. This is the proper conduct:

Having gotten up at the appropriate time, the student should remove his sandals and put his upper robe over one shoulder. He should then give his preceptor a tooth cleaner

and water for rinsing the mouth, and he should prepare a seat for him. If there is rice porridge, he should wash a vessel and bring the rice porridge to his preceptor. When the preceptor has drunk the rice porridge, the student should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the preceptor has gotten up, the student should put away the seat. If the place is dirty, he should sweep it.

If the preceptor wants to enter the village, the student should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should wash his preceptor's bowl and give it to him while wet. If the preceptor wants an attendant, the student should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should wash his bowl, bring it along, and be his preceptor's attendant.

He shouldn't walk too far behind his preceptor or too close to him. He should receive the contents of his bowl. He shouldn't interrupt his preceptor when he's speaking. But if the preceptor's speech is bordering on an offense, he should stop him.

When returning, the student should go first to prepare a seat and to set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the preceptor and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is moist, he should sun it for a short while, but he shouldn't leave it in the heat. He should fold the robe, offsetting the

edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold.

If there is almsfood and his preceptor wants to eat, the student should give him water and then the almsfood. He should ask his preceptor if he wants water to drink. When the preceptor has eaten, the student should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but he shouldn't leave it in the heat.

The student should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the preceptor has gotten up, the student should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

If the preceptor wants to bathe, the student should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that.

If the preceptor wants to take a sauna, the student should knead bath powder, moisten the clay, take a sauna bench, and follow behind his preceptor. After giving the preceptor the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the

senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should do services for his preceptor. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

He should also do services for his preceptor in the water. When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his preceptor's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his preceptor if he wants water to drink. If the preceptor wants him to recite, he should do so. If the preceptor wants to question him, he should be questioned.

If the dwelling where the preceptor is staying is dirty, the student should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it

out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, while trying to avoid stirring up dust. He should look out for any trash and discard it.

He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing

from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night.

If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the rinsing pot, he should fill it.

If the preceptor becomes discontent with the spiritual life, the student should send him away or have him sent away, or he should give him a teaching. If the preceptor becomes anxious, the student should dispel it or have it dispelled, or he should give him a teaching. If the preceptor has wrong view, the student should make him give it up or have someone else do it, or he should give him a teaching. If the preceptor has committed a heavy offense and deserves probation, the student should try to get the Sangha to give it to him. If the preceptor has committed a heavy offense and deserves to be sent back to the beginning, the student should try to get the Sangha to do it. If the preceptor has committed a heavy offense and deserves the trial period, the student should try to get the Sangha to give it to him. If the preceptor has committed a heavy offense and deserves rehabilitation, the student should try to get the Sangha to give it to him.

If the Sangha wants to do a legal procedure against his preceptor—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection— the student should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his preceptor—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection— the student should help the preceptor conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.

If the preceptor's robe needs washing, the student should do it himself, or he should make an effort to get it done. If the preceptor needs a robe, the student should make one himself, or he should make an effort to get one made. If the preceptor needs dye, the student should make it himself, or he should make an effort to get it made. If the preceptor's robe needs dyeing, the student should do it himself, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and he shouldn't go away while it's still dripping.

Without asking his preceptor for permission, he shouldn't do any of the following: give away or receive a bowl; give away or receive a robe; give away or receive a requisite; cut anyone's hair or get it cut; do work for anyone or get work done by anyone; do a service for anyone or get a service done by anyone; be the attendant monk for anyone or take anyone as his attendant monk; bring back almsfood for anyone or get almsfood brought back by anyone; enter the village, go to the charnel ground, or leave for another region. If his preceptor is sick, he should nurse him for as long as he lives, or he should wait until he's recovered."

The proper conduct toward the preceptor is finished.

16. Discussion of the proper conduct toward a student

“And a preceptor should conduct himself properly toward his student. This is the proper conduct:

A preceptor should help and take care of his student through recitation, questioning, and instruction. If the preceptor has a bowl, but not the student, the preceptor should give it to him, or he should make an effort to get him one. If the preceptor has a robe, but not the student, the preceptor should give it to him, or he should make an effort to get him one. If the preceptor has a requisite, but not the student, the preceptor should give it to him, or he should make an effort to get him one.

If the student is sick, the preceptor should get up at the appropriate time and give his student a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is rice porridge, he should wash a vessel and bring the rice porridge to his student. When the student has drunk the rice porridge, the preceptor should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the student has gotten up, the preceptor should put away the seat. If the place is dirty, he should sweep it.

If the student wants to enter the village, the preceptor should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should wash his student's bowl and give it to him while wet. Before he's due back, the preceptor should prepare a seat and set out a foot stool, a

foot scraper, and water for washing the feet. He should go out to meet the student and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is moist, he should sun it for a short while, but he shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold.

If there is almsfood and his student wants to eat, the preceptor should give him water and then the almsfood. He should ask his student if he wants water to drink. When the student has eaten, the preceptor should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but he shouldn't leave it in the heat. The preceptor should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the student has gotten up, the preceptor should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

If the student wants to bathe, the preceptor should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that.

If the student wants to take a sauna, the preceptor should knead bath powder, moisten the clay, take a sauna bench, and go to the sauna. After giving the student the sauna

bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should do services for his student. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

The preceptor should also do services for his student in the water. When the preceptor has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his student's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his student if he wants water to drink.

If the dwelling where the student is staying is dirty, the preceptor should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the

ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, while trying to avoid stirring up dust. He should look out for any trash and discard it.

He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night.

If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the rinsing pot, he should fill it.

If the student becomes discontent with the spiritual life, the preceptor should send him away or have him sent away, or he should give him a teaching. If the student becomes anxious, the preceptor should dispel it or have it dispelled, or he should give him a teaching. If the student has wrong view, the preceptor should make him give it up or have someone else do it, or he should give him a teaching. If the student has committed a heavy offense and deserves probation, the preceptor should try to get the Sangha to give it to him. If the student has committed a heavy offense and deserves to be sent back to the beginning, the preceptor should try to get the Sangha to do it. If the student has committed a heavy offense and deserves the trial period, the preceptor should try to get the Sangha to give it to him. If the student has committed a heavy offense and deserves rehabilitation, the preceptor should try to get the Sangha to give it to him.

If the Sangha wants to do a legal procedure against his student—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection— the preceptor should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his student—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection— the preceptor should help the student conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.

If the student's robe needs washing, the preceptor should show him how to do it, or he should make an effort to get it done. If the student needs a robe, the preceptor should show him how to make one, or he should make an effort to get one made. If the student needs dye, the preceptor should show him how to make it, or he should make an effort to get it made. If the student's robe needs dyeing, the preceptor should show him how to do it, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and he shouldn't go away while it's still dripping. If his student is sick, he should nurse him for as long as he lives, or he should wait until he's recovered."

The proper conduct toward a student is finished.

17. Discussion on dismissal

On a later occasion the students did not conduct themselves properly toward their preceptors. The monks of few desires complained and criticized them, “How can students not conduct themselves properly toward their preceptors?” They told the Buddha what had happened. ... “Is it true, monks, that students are acting like this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can students not conduct themselves properly toward their preceptors?” ... After rebuking them ... he gave a teaching and addressed the monks:

“A student should conduct himself properly toward his preceptor. If he doesn’t, he commits an offense of wrong conduct.”

They still did not conduct themselves properly.

They told the Buddha.

“You should dismiss one who doesn’t conduct himself properly.

And this is how he should be dismissed. If the preceptor conveys the following by body, by speech, or by body and speech: ‘I dismiss you;’ ‘Don’t come back here;’ ‘Remove your bowl and robe;’ or, ‘You shouldn’t attend on me’—then the student has been dismissed. If he doesn’t convey this by body, speech, or by body and speech, then the student hasn’t been dismissed.”

Students who had been dismissed did not ask for forgiveness. They told the Buddha.

“You should ask for forgiveness.”

They still did not ask for forgiveness. They told the Buddha.

“One who has been dismissed should ask for forgiveness. If he doesn’t, he commits an offense of wrong conduct.”

Preceptors who were asked for forgiveness did not forgive. They told the Buddha.

“You should forgive.”

They still did not forgive. The students left, disrobed, and joined the monastics of other religions. They told the Buddha.

“When asked for forgiveness, you should forgive. If you don’t, you commit an offense of wrong conduct.”

Preceptors dismissed students who were conducting themselves properly and did not dismiss those who were not. They told the Buddha.

“You should not dismiss someone who is conducting himself properly. If you do, you commit an offense of wrong conduct.

And you should dismiss someone who isn’t conducting himself properly. If you don’t, you commit an offense of wrong conduct.

If a student has five qualities, he should be dismissed: he doesn’t have much affection for his preceptor; he doesn’t have much confidence in his preceptor; he doesn’t have much conscience toward his preceptor; he doesn’t have

much respect for his preceptor; he hasn't developed his mind much under his preceptor.

If a student has five qualities, he shouldn't be dismissed: he has much affection for his preceptor; he has much confidence in his preceptor; he has much conscience toward his preceptor; he has much respect for his preceptor; he has developed his mind much under his preceptor.

If a student has five qualities, he deserves to be dismissed: he doesn't have much affection for his preceptor; he doesn't have much confidence in his preceptor; he doesn't have much conscience toward his preceptor; he doesn't have much respect for his preceptor; he hasn't developed his mind much under his preceptor.

If a student has five qualities, he doesn't deserve to be dismissed: he has much affection for his preceptor; he has much confidence in his preceptor; he has much conscience toward his preceptor; he has much respect for his preceptor; he has developed his mind much under his preceptor.

If a student has five qualities, the preceptor is at fault if he doesn't dismiss him, but not if he does: the student doesn't have much affection for his preceptor; he doesn't have much confidence in his preceptor; he doesn't have much conscience toward his preceptor; he doesn't have much respect for his preceptor; he hasn't developed his mind much under his preceptor.

If a student has five qualities, the preceptor is at fault if he dismisses him, but not if he doesn't: the student has much affection for his preceptor; he has much confidence in his preceptor; he has much conscience toward his preceptor; he has much respect for his preceptor; he has developed his mind much under his preceptor.”

On one occasion a brahmin went to the monks and asked for the going forth, but the monks declined. As a result, he became thin, haggard, and pale, with veins protruding all over his body. The Buddha saw him, and he asked the monks, “Why is that brahmin looking so sickly?” They told him what had happened.

The Buddha said, “Does anyone remember any act of service from that brahmin?”

Venerable Sāriputta replied, “I do, Sir.”

“What service do you remember, Sāriputta?”

“When I was walking for almsfood here in Rājagaha, that brahmin gave a ladleful of food.”

“Good, good, Sāriputta, superior people have gratitude. Well then, Sāriputta, give that brahmin the going forth and the full ordination.”

“But how should I do it?”

The Buddha then gave a teaching and addressed the monks:

“From today I rescind the full ordination through the taking of the three refuges. Instead you should give the full ordination through a legal procedure consisting of one motion and three announcements.

And the ordination should be done like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. So-and-so wants the full ordination with Venerable so-and-so. If it

seems appropriate to the Sangha, the Sangha should give the full ordination to so-and-so with so-and-so as his preceptor. This is the motion.

Please, Venerables, I ask the Sangha to listen. So-and-so wants the full ordination with Venerable so-and-so. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. Please, Venerables, I ask the Sangha to listen. So-and-so wants the full ordination with Venerable so-and-so. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. So-and-so wants the full ordination with Venerable so-and-so. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given the full ordination to so-and-so with so-and-so as his preceptor. The Sangha approves and is therefore silent. I will remember it thus.'”

On a later occasion, a monk misbehaved immediately after his full ordination. The monks told him, “Don't do that. It's not allowable.”

“But I didn’t ask you to ordain me. Why did you ordain me without being asked?”

They told the Buddha.

“You should not give the full ordination to someone who hasn’t asked. If you do, you commit an offense of wrong conduct. I allow you to give the full ordination to someone who has asked.

And this is how they should ask. After approaching the Sangha, the one who wants the full ordination should put his upper robe over one shoulder and pay respect at the feet of the monks. He should then squat on his heels, raise his joined palms, and say: ‘Venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. So-and-so wants the full ordination with Venerable so-and-so. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. If it seems appropriate to the Sangha, the Sangha should give the full ordination to so-and-so with so-and-so as his preceptor. This is the motion.

Please, Venerables, I ask the Sangha to listen. So-and-so wants the full ordination with Venerable so-and-so. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given the full ordination to so-and-so with so-and-so as his preceptor. The Sangha approves and is therefore silent. I will remember it thus.’”

At that time in Rājagaha, there was a succession of fine meals. A certain brahmin thought, “These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don’t I go forth with the Sakyan monastics?”

Then that brahmin went to the monks and asked for the going forth. The monks gave him the going forth and the full ordination. When he had gone forth, that succession of meals came to a stop. The monks said to him, “Come, let’s walk for alms.”

“I didn’t go forth to walk for alms. If you give me some, I’ll eat it. If not, I’ll disrobe.”

“But did you go forth for the sake of your stomach?”

“Yes.”

The monks of few desires complained and criticized him, “How could a monk go forth on this well-proclaimed spiritual path for the sake of his stomach?”

They told the Buddha what had happened. ... “Is it true, monk, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how could you go forth on this well-proclaimed spiritual path for the sake of your stomach? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“When you are giving the full ordination, you should point out the four supports:

1. One gone forth is supported by almsfood. You should persevere with this for life. There are these additional allowances: a meal for the Sangha, a meal for designated monks, an invitational meal, a meal for which lots are drawn, a half-monthly meal, a meal on the observance day, and a meal on the day after the observance day.
2. One gone forth is supported by rag-robles. You should persevere with this for life. There are these additional allowances: linen, cotton, silk, wool, sunn hemp, and hemp.
3. One gone forth is supported by the foot of a tree as resting place. You should persevere with this for life. There are these additional allowances: a dwelling, a stilt house, and a cave.
4. One gone forth is supported by medicine of fermented urine. You should persevere with this for life. There are these additional allowances: ghee, butter, oil, honey, and syrup.”

The fifth section for recitation on the proper conduct toward the preceptor is finished.

18. Discussion of the proper conduct toward a teacher

Soon afterwards a young brahmin went to the monks and asked for the going forth. The monks told him about the four supports. He said, “Venerables, if you had told me about this after my going forth, I would have been fine. But now I won’t go forth, for these supports are disgusting and repulsive to me.” They told the Buddha.

“You should not point out the supports beforehand. If you do, you commit an offense of wrong conduct. You should point out the supports immediately after the full ordination.”

At that time the monks gave the full ordination in groups of two and three. They told the Buddha.

“You should not give the full ordination in groups of less than ten. If you do, you commit an offense of wrong conduct. You should give the full ordination in groups of ten or more than ten.”

At that time monks who only had one or two years of seniority gave the full ordination, among them Venerable Upasena of Vaṅganta.

After completing the rainy-season residence, he had two years of seniority and his student had one. The two of them went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said to Upasena, “I hope you’re keeping well, monk, I hope you’re getting by. I hope you’re not tired from traveling.”

“I’m keeping well, Venerable Sir, I’m getting by. I’m not tired from traveling.”

When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

The Buddha said to Upasena, “How long have you been a monk?”

“Two years, Sir.”

“And this monk?”

“One year.”

“And what’s his relationship to you?”

“He’s my student.”

The Buddha rebuked him, “It’s not suitable, foolish man, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. You ought to be taught and instructed by others. What, then, makes you think that you should teach and instruct another person? You have turned to indulgence too readily, that is, by forming a group. This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“You should not give the full ordination if you have less than ten years of seniority. If you do, you commit an offense of wrong conduct. I allow you to give the full ordination if you have ten or more years of seniority.”

Then, once they had ten years of seniority, ignorant and incompetent monks gave the full ordination. As a result there were ignorant preceptors with knowledgeable students, incompetent preceptors with competent students, uneducated preceptors with learned students, and foolish preceptors with wise students. A monk who had been a monastic in another religion even refuted his preceptor, despite being legitimately corrected by him. He then returned to that religious community.

The monks of few desires complained and criticized them, “How can ignorant and incompetent monks give the full ordination just because they have ten years of seniority? There are ignorant preceptors with knowledgeable students, incompetent preceptors with competent students, uneducated preceptors with learned students, and foolish preceptors with wise students.”

They told the Buddha. He said, “Is it true, monks, that this is happening?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men give the full ordination just because they have ten years of seniority? The consequences are evident. This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“An ignorant and incompetent monk should not give the full ordination. If he does, he commits an offense of wrong conduct. I allow a competent and capable monk who has ten or more years of seniority to give the full ordination.”

At that time there were preceptors who went away, disrobed, died, or joined another faction, and as a result their students were not being instructed. When walking for

almsfood, they were shabbily dressed and improper in appearance. While people were eating, they held out their almsbowls to receive leftovers, even right over their food, whether it was cooked or fresh food, delicacies or drinks. They ate bean curry and rice that they themselves had asked for, and they were noisy in the dining hall.

People complained and criticized them, “How can the Sakyan monastics act like this? They are just like brahmins at a brahminical meal.”

The monks heard the complaints of those people. ... They then told the Buddha. “Is it true, monks ... ?”

“It’s true, Sir.” ...

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

“There should be a teacher.

The teacher should think of his pupil as a son and the pupil his teacher as a father. In this way they will respect, esteem, and be considerate toward each other, and they will grow and reach greatness on this spiritual path.

You should live with formal support for ten years. And I allow a monk of ten years’ seniority to give such support.

A teacher should be chosen like this:

After putting his upper robe over one shoulder, a pupil should pay respect at the feet of a potential teacher. He should then squat on his heels, raise his joined palms, and say, ‘Venerable, please be my teacher. I wish to live with formal support from you.’ And he should repeat this a second and a third time. If the other conveys the following

by body, by speech, or by body and speech: 'Yes;' 'No problem;' 'It's suitable;' 'It's appropriate;' or, 'Carry on with inspiration'—then a teacher has been chosen. If the other doesn't convey this by body, by speech, or by body and speech, then a teacher hasn't been chosen.

"A pupil should conduct himself properly toward his teacher. This is the proper conduct:

Having gotten up at the appropriate time, the pupil should remove his sandals, and put his upper robe over one shoulder. He should then give his teacher a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is rice porridge, he should wash a vessel and bring the rice porridge to his teacher. When the teacher has drunk the rice porridge, the pupil should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the teacher has gotten up, the pupil should put away the seat. If the place is dirty, he should sweep it.

If the teacher wants to enter the village, the pupil should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should wash his teacher's bowl and give it to him while wet. If the teacher wants an attendant, the pupil should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should wash his bowl, bring it along, and be his teacher's attendant.

He shouldn't walk too far behind his teacher or too close to him. He should receive the contents of his bowl. He shouldn't interrupt his teacher when he's speaking. But if the teacher's speech is bordering on an offense, he should stop him.

When returning, the pupil should go first to prepare a seat and to set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the teacher and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is moist, he should sun it for a short while, but he shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold.

If there is almsfood and his teacher wants to eat, the pupil should give him water and then the almsfood. He should ask his teacher if he wants water to drink. When the teacher has eaten, the pupil should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but he shouldn't leave it in the heat.

The pupil should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the teacher has gotten up, the pupil should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

If the teacher wants to bathe, the pupil should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that.

If the teacher wants to take a sauna, the pupil should knead bath powder, moisten the clay, take a sauna bench, and follow behind his teacher. After giving the teacher the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should do services for his teacher. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

He should also do services for his teacher in the water. When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his teacher's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his teacher if he wants water to drink. If the teacher wants him to recite, he should do so. If the teacher wants to question him, he should be questioned.

If the dwelling where the teacher is staying is dirty, the pupil should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it

against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, while trying to avoid stirring up dust. He should look out for any trash and discard it.

He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring

it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night.

If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the rinsing pot, he should fill it.

If the teacher becomes discontent with the spiritual life, the pupil should send him away or have him sent away, or he should give him a teaching. If the teacher becomes anxious, the pupil should dispel it or have it dispelled, or he should give him a teaching. If the teacher has wrong view, the pupil should make him give it up or have someone else do it, or he should give him a teaching. If the teacher has committed

a heavy offense and deserves probation, the pupil should try to get the Sangha to give it to him. If the teacher has committed a heavy offense and deserves to be sent back to the beginning, the pupil should try to get the Sangha to do it. If the teacher has committed a heavy offense and deserves the trial period, the pupil should try to get the Sangha to give it to him. If the teacher has committed a heavy offense and deserves rehabilitation, the pupil should try to get the Sangha to give it to him.

If the Sangha wants to do a legal procedure against his teacher—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection— the pupil should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his teacher—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection— the pupil should help the teacher conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.

If the teacher's robe needs washing, the pupil should do it himself, or he should make an effort to get it done. If the teacher needs a robe, the pupil should make one himself, or he should make an effort to get one made. If the teacher needs dye, the pupil should make it himself, or he should make an effort to get it made. If the teacher's robe needs dyeing, the pupil should do it himself, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and he shouldn't go away while it's still dripping.

Without asking his teacher for permission, he shouldn't do any of the following: give away or receive a bowl; give away or receive a robe; give away or receive a requisite; cut anyone's hair or have it cut; do work for anyone or get work

done by anyone; do a service for anyone or get a service done by anyone; be the attendant monk for anyone or take anyone as his attendant monk; bring back almsfood for anyone or get almsfood brought back by anyone; enter the village, go to the charnel ground, or leave for another region. If his teacher is sick, he should nurse him for as long as he lives, or he should wait until he's recovered."

The proper conduct toward a teacher is finished.

19. Discussion of the proper conduct toward a pupil

“And a teacher should conduct himself properly toward his pupil. This is the proper conduct:

A teacher should help and take care of his pupil through recitation, questioning, and instruction. If the teacher has a bowl, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. If the teacher has a robe, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. If the teacher has a requisite, but not the pupil, the teacher should give it to him, or he should make an effort to get him one.

If the pupil is sick, the teacher should get up at the appropriate time and give his pupil a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is rice porridge, he should wash a vessel and bring the rice porridge to his pupil. When the pupil has drunk the rice porridge, the teacher should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the pupil has gotten up, the teacher should put away the seat. If the place is dirty, he should sweep it.

If the pupil wants to enter the village, the teacher should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should wash his pupil's bowl and give it to him while wet.

Before he's due back, the teacher should prepare a seat and set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the pupil and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is moist, he should sun it for a short while, but he shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold.

If there is almsfood and his pupil wants to eat, the teacher should give him water and then the almsfood. He should ask his pupil if he wants water to drink. When the pupil has eaten, the teacher should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but he shouldn't leave it in the heat. The teacher should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the pupil has gotten up, the teacher should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

If the pupil wants to bathe, the teacher should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that.

If the pupil wants to take a sauna, the teacher should knead bath powder, moisten the clay, take a sauna bench, and go to the sauna. After giving the pupil the sauna bench,

receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should do services for his pupil. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

The teacher should also do services for his pupil in the water. When the teacher has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his pupil's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his pupil if he wants water to drink.

If the dwelling where the pupil is staying is dirty, the teacher should clean it if he's able. When he's cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the

ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, while trying to avoid stirring up dust. He should look out for any trash and discard it.

He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night.

If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the rinsing pot, he should fill it.

If the pupil becomes discontent with the spiritual life, the teacher should send him away or have him sent away, or he should give him a teaching. If the pupil becomes anxious, the teacher should dispel it or have it dispelled, or he should give him a teaching. If the pupil has wrong view, the teacher should make him give it up or have someone else do it, or he should give him a teaching. If the pupil has committed a heavy offense and deserves probation, the teacher should try to get the Sangha to give it to him. If the pupil has committed a heavy offense and deserves to be sent back to the beginning, the teacher should try to get the Sangha to do it. If the pupil has committed a heavy offense and deserves the trial period, the teacher should try to get the Sangha to give it to him. If the pupil has committed a heavy offense and deserves rehabilitation, the teacher should try to get the Sangha to give it to him.

If the Sangha wants to do a legal procedure against his pupil—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the teacher should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his pupil—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the teacher should help the pupil conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.

If the pupil's robe needs washing, the teacher should show him how to do it, or he should make an effort to get it done. If the pupil needs a robe, the teacher should show him how to make one, or he should make an effort to get one made. If the pupil needs dye, the teacher should show him how to make it, or he should make an effort to get it made. If the pupil's robe needs dyeing, the teacher should show him how to do it, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and he shouldn't go away while it's still dripping. If his pupil is sick, he should nurse him for as long as he lives, or he should wait until he's recovered."

The proper conduct toward a pupil is finished.

The sixth section for recitation is finished.

20. Asking for forgiveness when dismissed

On a later occasion the pupils did not conduct themselves properly toward their teachers. ... They told the Buddha what had happened. ...

“A pupil should conduct himself properly toward his teacher. If he doesn’t, he commits an offense of wrong conduct.”

They still did not conduct themselves properly. They told the Buddha what had happened. ...

“You should dismiss one who doesn’t conduct himself properly.

And this is how he should be dismissed. If the teacher conveys the following by body, by speech, or by body and speech: ‘I dismiss you;’ ‘Don’t come back here;’ ‘Remove your bowl and robe;’ or, ‘You shouldn’t attend on me’— then the pupil has been dismissed. If he doesn’t convey this by body, by speech, or by body and speech, then the pupil hasn’t been dismissed.”

Pupils who had been dismissed did not ask for forgiveness. They told the Buddha.

“You should ask for forgiveness.”

They still did not ask for forgiveness. They told the Buddha.

“One who has been dismissed should ask for forgiveness. If he doesn’t, he commits an offense of wrong conduct.”

Teachers who were asked for forgiveness did not forgive. They told the Buddha.

“You should forgive.”

They still did not forgive. The pupils left, disrobed, and joined the monastics of other religions. They told the Buddha.

“When asked for forgiveness, you should forgive. If you don’t, you commit an offense of wrong conduct.”

Teachers dismissed pupils who were conducting themselves properly and did not dismiss those who were not. They told the Buddha.

“You should not dismiss someone who is conducting himself properly. If you do, you commit an offense of wrong conduct.

And you should dismiss someone who isn’t conducting himself properly. If you don’t, you commit an offense of wrong conduct.

If a pupil has five qualities, he should be dismissed: He doesn’t have much affection for his teacher; he doesn’t have much confidence in his teacher; he doesn’t have much conscience toward his teacher; he doesn’t have much respect for his teacher; he hasn’t developed his mind much under his teacher.

If a pupil has five qualities, he shouldn’t be dismissed: He has much affection for his teacher; he has much confidence in his teacher; he has much conscience toward his teacher; he has much respect for his teacher; he has developed his mind much under his teacher.

If a pupil has five qualities, he deserves to be dismissed: He doesn't have much affection for his teacher; he doesn't have much confidence in his teacher; he doesn't have much conscience toward his teacher; he doesn't have much respect for his teacher; he hasn't developed his mind much under his teacher.

If a pupil has five qualities, he doesn't deserve to be dismissed: He has much affection for his teacher; he has much confidence in his teacher; he has much conscience toward his teacher; he has much respect for his teacher; he has developed his mind much under his teacher.

If a pupil has five qualities, the teacher is at fault if he doesn't dismiss him, but not if he does: The pupil doesn't have much affection for his teacher; he doesn't have much confidence in his teacher; he doesn't have much conscience toward his teacher; he doesn't have much respect for his teacher; he hasn't developed his mind much under his teacher.

If a pupil has five qualities, the teacher is at fault if he dismisses him, but not if he doesn't: The pupil has much affection for his teacher; he has much confidence in his teacher; he has much conscience toward his teacher; he has much respect for his teacher; he has developed his mind much under his teacher."

Asking for forgiveness when dismissed is finished.

21. The ignorant and incompetent

Then, once they had ten years of seniority, ignorant and incompetent monks gave formal support. As a result there were ignorant teachers with knowledgeable pupils, incompetent teachers with competent pupils, uneducated teachers with learned pupils, and foolish teachers with wise pupils.

The monks of few desires complained and criticized them, “How can ignorant and incompetent monks give formal support, just because they have ten years of seniority? There are ignorant teachers with knowledgeable pupils, incompetent teachers with competent pupils, uneducated teachers with learned pupils, and foolish teachers with wise pupils.”

They told the Buddha what had happened. ... “Is it true, monks, that this is happening?”

“It’s true, Sir.”

The Buddha rebuked them ... He then gave a teaching and addressed the monks:

“An ignorant and incompetent monk should not give formal support. If he does, he commits an offense of wrong conduct. I allow a competent and capable monk who has ten or more years of seniority to give formal support.”

The section on the ignorant and incompetent is finished.

22. Discussion of the ending of formal support

At that time there were preceptors and teachers who went away, disrobed, died, or joined another faction, but their pupils did not know about the ending of support. They told the Buddha.

“There are these five reasons why the formal support from a preceptor comes to an end: the preceptor goes away; the preceptor disrobes; the preceptor dies; the preceptor joins another faction; or the preceptor orders it.

There are these six reasons why the formal support from a teacher comes to an end: the teacher goes away; the teacher disrobes; the teacher dies; the teacher joins another faction; the teacher orders it; or one is reunited with one’s preceptor.”

The discussion of the ending of formal support is finished.

23. The five requirements for giving the full ordination

“A monk who has five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He doesn’t have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained.

But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained.

“A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He neither has it himself nor encourages others in the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained.

But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He both has it himself and encourages others in the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained.

“A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He has no faith, conscience, or moral prudence; and he is lazy and absentminded.

But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He has faith, conscience, moral prudence, energy, and mindfulness.

“A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He has failed in the higher morality, in conduct, and in view; and he’s ignorant and foolish.

A monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He hasn’t failed in the higher morality, in conduct, or in view; he’s learned and wise.

“A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He’s not capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to send him away or have him sent away when he’s discontent with the spiritual life; and to use the Teaching to dispel anxiety. And he doesn’t know the offenses; and he doesn’t know how offenses are cleared.

But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He’s capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to send him away or have him sent away when he’s discontent with the spiritual life; and to use the Teaching to dispel anxiety. And he knows the offenses; and he knows how offenses are cleared.

“A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He’s not capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; to use the Teaching to make him give up wrong views.

But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He’s capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; to use the Teaching to make him give up wrong views.

“A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He doesn’t know the offenses; he doesn’t know the non-offenses; he doesn’t know which offenses are light; he doesn’t know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he hasn’t analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition.

But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he’s properly learned both Monastic Codes in detail, and he’s analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition.

“A monk who has another five qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He doesn’t know the offenses; he doesn’t know the non-offenses; he doesn’t know which offenses are light; he doesn’t know which offenses are heavy; he has less than ten years of seniority.

But a monk who has five qualities may give the full ordination, give formal support, and have a novice monk attend on him. He knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has ten or more years of seniority.”

The section consisting of sixteen groups of five requirements for giving the full ordination is finished.

24. The six requirements for giving the full ordination

“A monk who has six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He doesn’t have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained, and he has less than ten years of seniority.

But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained, and he has ten or more years of seniority.

“A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He neither has it himself nor encourages others in the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained, and he has less than ten years of seniority.

But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He both has it himself and encourages others in the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained, and he has ten or more years of seniority.

“A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He has no faith, conscience, or moral

prudence; he is lazy and absentminded; and he has less than ten years of seniority.

But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He has faith, conscience, moral prudence, energy, mindfulness, and ten or more years of seniority.

“A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He has failed in the higher morality, in conduct, and in view; he’s ignorant and foolish; and he has less than ten years of seniority.

But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He hasn’t failed in the higher morality, in conduct, or in view; he’s learned and wise; and he has ten or more years of seniority.

“A monk who has another six qualities shouldn’t give the full ordination, give formal support, or have a novice monk attend on him. He’s not capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to send him away or have him sent away when he’s discontent with the spiritual life; to use the Teaching to dispel anxiety. And he doesn’t know the offenses; he doesn’t know how offenses are cleared; and he has less than ten years of seniority.

But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He’s capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to

send him away or have him sent away when he's discontent with the spiritual life; to use the Teaching to dispel anxiety. And he knows the offenses; he knows how offenses are cleared; and he has ten or more years of seniority.

"A monk who has another six qualities shouldn't give the full ordination, give formal support, or have a novice monk attend on him. He's not capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; or to use the Teaching to make him give up wrong views. And he has less than ten years of seniority.

But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He's capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; and to use the Teaching to make him give up wrong views. And he has ten or more years of seniority.

"A monk who has another six qualities shouldn't give the full ordination, give formal support, or have a novice monk attend on him. He doesn't know the offenses; he doesn't know the non-offenses; he doesn't know which offenses are light; he doesn't know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he hasn't analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition; he has less than ten years of seniority.

But a monk who has six qualities may give the full ordination, give formal support, and have a novice monk attend on him. He knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition; he has ten or more years of seniority.”

The section consisting of fourteen groups of six requirements for giving the full ordination is finished.

25. Discussion on those who have been monastics of another religion

Soon afterwards he who had been a monastic of another religion, and who had returned to that religious community after refuting his preceptor, came back to the monks and asked for the full ordination. The monks told the Buddha.

“Monks, when someone who has been a monastic of another religion refutes his preceptor after being legitimately corrected by him and then returns to that religion, but then comes back from that religious community once more, he should not be given the full ordination.

Anyone else who has been a monastic of another religion, and who wants the going forth and the full ordination on this spiritual path, should be given four months of probation.

And it should be given like this. First he should shave off his hair and beard and put on the other robes. He should then put his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then be told to say this:

‘I go for refuge to the Buddha, I go for refuge to the Teaching, I go for refuge to the Sangha.

For the second time I go for refuge to the Buddha, For the second time I go for refuge to the Teaching, For the second time I go for refuge to the Sangha.

For the third time I go for refuge to the Buddha, For the third time I go for refuge to the Teaching, For the third time I go for refuge to the Sangha.’

Then, after approaching the Sangha, he who had been a monastic of another religion should put his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then say this: 'Venerables, I have been a monastic of another religion, and I wish for the full ordination on this spiritual path. I ask the Sangha for four months of probation.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. So-and-so, who has been a monastic of another religion, wants the full ordination on this spiritual path. He is asking the Sangha for four months of probation. If it seems appropriate to the Sangha, the Sangha should give four months of probation to so-and-so, who has been a monastic of another religion. This is the motion.

Please, Venerables, I ask the Sangha to listen. So-and-so, who has been a monastic of another religion, wants the full ordination on this spiritual path. He is asking the Sangha for four months of probation. The Sangha gives four months of probation to so-and-so, who has been a monastic of another religion. Any monk who approves of giving four months of probation to so-and-so, who has been a monastic of another religion, should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given so-and-so, who has been a monastic of another religion, four months of probation. The Sangha approves and is therefore silent. I will remember it thus.'

And this is how someone who has been a monastic of another religion fails his probation:

He enters the village too early and returns too late in the day.

He regularly associates with sex workers, widows, single women, *paṇḍakas*, and nuns.

He's not skilled or diligent in the various duties of his fellow monastics, and he lacks the proper judgment to organize and perform them well.

He doesn't have a keen desire for recitation, for questioning, for the higher morality, for the higher mind, or for the higher wisdom.

He is displeased when anyone disparages the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he's pleased when anyone disparages the Buddha, the Teaching, or the Sangha; and he's pleased when anyone praises the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he is displeased when anyone praises the Buddha, the Teaching, or the Sangha. This is the critical factor for someone who has been a monastic of another religion to fail his probation.

When he fails in this way, he should not be given the full ordination.

And this is how someone who has been a monastic of another religion passes his probation:

He doesn't enter the village too early or return too late in the day.

He doesn't regularly associate with sex workers, widows, single women, *paṇḍakas*, or nuns.

He's skilled and diligent in the various duties of his fellow monastics, and he has the proper judgment to organize and perform them well.

He has a keen desire for recitation, for questioning, for the higher morality, for the higher mind, and for the higher wisdom.

He's pleased when anyone disparages the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he is displeased when anyone disparages the Buddha, the Teaching, or the Sangha; and he is displeased when anyone praises the teacher, the views, the beliefs, the persuasion, or the opinions of the religious community he's left; but he's pleased when anyone praises the Buddha, the Teaching, or the Sangha. This is the critical factor for someone who has been a monastic of another religion to pass his probation.

When he passes in this way, he should be given the full ordination.

If someone who has been a monastic of another religion arrives naked, a robe should be sought through his preceptor. If he arrives with hair, he should get permission from the Sangha to shave. But any dreadlocked, fire-worshipping ascetic who comes to be ordained should be given the full ordination without probation. Why is that? Because they believe that deeds and action have results. And if someone comes to be ordained who has been a monastic of another religion but is a Sakyan by birth, he should be given the full ordination without probation. I give this special privilege to my relatives."

The discussion on those who have been monastics of another religion is finished.

The seventh section for recitation is finished.

26. The five diseases

At that time in Magadha, there were five common diseases: leprosy, abscesses, mild leprosy, tuberculosis, and epilepsy. When people were sick with any of these, they went to Jīvaka Komārabhacca and said, “Doctor, please treat us.”

He replied, “I’m very busy. I look after King Seniya Bimbisāra of Magadha and his harem. I also look after the Sangha of monks headed by the Buddha. I’m not able to treat you.”

“We’ll give you everything we own, and we’ll be your slave, too. Please treat us, doctor.”

Jīvaka repeated what he had already said. And those people thought, “These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don’t we go forth with the Sakyan monastics? If we do, the monks will nurse us and Jīvaka Komārabhacca will treat us.”

They then went to the monks and asked for the going forth. The monks gave them the going forth and the full ordination. And the monks nursed them, and Jīvaka treated them.

At one time the monks were nursing many sick monks. As a result, they kept on asking, “Please give a meal for the sick and for those nursing the sick. Please give medicines for the sick.” And because Jīvaka was treating many sick monks, he was unable to fulfill his duty to the king.

Then a certain man who was afflicted with one of the five diseases went to Jīvaka and said, “Doctor, please treat me.”

He replied, “I’m very busy. I look after King Seniya Bimbisāra of Magadha and his harem. I also look after the Sangha of monks headed by the Buddha. I’m not able to treat you.”

“I will give you everything I own, and I’ll be your slave, too. Please treat me, doctor.”

Jīvaka repeated what he had already said.

And that man thought, “These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don’t I go forth with the Sakyan monastics? If I do, the monks will nurse me, and Jīvaka Komārabhacca will treat me. And when I’m healthy, I’ll disrobe.”

He then went to the monks and asked for the going forth. The monks gave him the going forth and the full ordination, after which they nursed him and Jīvaka treated him. When he was healthy again, he disrobed.

Jīvaka saw that man after he had disrobed, and he asked him, “Didn’t you go forth with the monks?”

“Yes, doctor.”

“And why did you do it?”

When that man had told him what had happened, Jīvaka complained and criticized the monks, “How could the venerables allow one with the five diseases to go forth?”

He went to the Buddha, bowed, sat down, and said, “Venerable Sir, it would be good if the venerables didn’t allow those with the five diseases to go forth.” The Buddha instructed, inspired, and gladdened him with a teaching. Jīvaka then got up from his seat, bowed down,

circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“You should not give the going forth to anyone afflicted with any of the five diseases. If you do, you commit an offense of wrong conduct.”

27. Those employed by the king

On one occasion unrest erupted in the outlying districts governed by King Bimbisāra. The King told his generals, “Go and sort out those districts.”

“Yes, sir.”

But the most distinguished soldiers thought, “If we go and enjoy the battle, we’ll do what’s bad and make much demerit. How can we avoid what’s bad and do what’s good instead?”

It occurred to them, “These Sakyan monastics have integrity. They’re celibate and their conduct is good, and they’re truthful, moral, and have a good character. If we go forth with them, we’ll avoid what’s bad and do what’s good.” Those soldiers then went to the monks and asked for the going forth. And the monks gave them the going forth and the full ordination.

Soon afterwards the generals asked among the King’s employees, “Where are the soldiers so-and-so and so-and-so?”

“They’ve gone forth with the monks.”

The generals complained and criticized the monks, “How could the Sakyan monastics give the going forth to those who are employed by the King?” They told the King.

The King then asked the judges, “What’s the penalty for one who gives the going forth to someone employed by the King?”

“The preceptor should have his head cut off, the one who does the formal proclamation should have his tongue cut out, and the participating group should have half their ribs broken.”

The King went to the Buddha, bowed, sat down, and said, “Venerable Sir, there are kings with little faith and confidence. They would give the monks a hard time even over small matters. It would be good if the venerables didn’t give the going forth to those employed by a king.” The Buddha instructed, inspired, and gladdened him with a teaching. The King then got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“You should not give the going forth to anyone employed by a king. If you do, you commit an offense of wrong conduct.”

28. The criminal Aṅgulimāla

At that time the criminal Aṅgulimāla had gone forth with the monks. When people saw him, they became alarmed and fearful. They turned away, took a different path, ran off, and closed their doors. People complained and criticized the monks, “How could the Sakyan monastics give the going forth to a notorious criminal?” The monks heard the complaints of those people. They then told the Buddha. ...

“You should not give the going forth to a notorious criminal. If you do, you commit an offense of wrong conduct.”

29. The escaped criminal

At that time King Bimbisāra had made the following declaration: “Nothing should be done to anyone who has gone forth with the Sakyan monastics. The Teaching is well-proclaimed. Allow them to practice the spiritual life to make a complete end of suffering.”

Soon afterwards a certain thief was was put in prison. But he escaped, ran away, and went forth with the monks. When people saw him, they said, “There’s that criminal who escaped from prison. Let’s get him!” But some said, “No, the King has declared that nothing should be done to anyone gone forth with the Sakyan monastics.”

People complained and criticized the monks, “These Sakyan monastics are untouchable; you can’t do anything to them. So how could they give the going forth to an escaped criminal?” They told the Buddha.

“You should not give the going forth to an escaped criminal. If you do, you commit an offense of wrong conduct.”

30. The wanted criminal

On one occasion a certain man stole something, ran away, and then went forth with the monks. Yet the King's court had issued a statement: "He should be executed wherever he's seen."

When people saw him, they said, "There's that wanted criminal. Let's execute him!"

But some said, "No, the King has declared that nothing should be done to anyone gone forth with the Sakyan monastics."

People complained and criticized the monks, "These Sakyan monastics are untouchable; you can't do anything to them. So how could they give the going forth to a wanted criminal?" They told the Buddha.

"You should not give the going forth to a wanted criminal. If you do, you commit an offense of wrong conduct."

31. The one who had been whipped

At one time a certain man who had been whipped as a penalty went forth with the monks. People complained and criticized the monks, “How could the Sakyan monastics give the going forth to one who has been whipped as a penalty?” They told the Buddha.

“You should not give the going forth to one who has been whipped as a penalty. If you do, you commit an offense of wrong conduct.”

32. The one who had been branded

At one time a certain man who had been branded as a penalty went forth with the monks. People complained and criticized the monks, “How could the Sakyan monastics give the going forth to one who has been branded as a penalty?” They told the Buddha.

“You should not give the going forth to one who has been branded as a penalty. If you do, you commit an offense of wrong conduct.”

33. The one in debt

On one occasion a certain indebted man ran away and went forth with the monks. Soon afterwards the creditors saw him and said, "There's that man who owes us. Let's get him!"

But some said, "No, the King has declared that nothing should be done to anyone gone forth with the Sakyan monastics."

People complained and criticized the monks, "These Sakyan monastics are untouchable; you can't do anything to them. So how could the Sakyan monastics give the going forth to an indebted person?" They told the Buddha.

"You should not give the going forth to one who is indebted. If you do, you commit an offense of wrong conduct."

34. The slave

On one occasion a certain slave ran away and went forth with the monks. Soon afterwards the owners saw him and said, "There's our slave. Let's get him!"

But some said, "No, the King has declared that nothing should be done to anyone gone forth with the Sakyan monastics."

People complained and criticized the monks, "These Sakyan monastics are untouchable; you can't do anything to them. So how could the Sakyan monastics give the going forth to a slave?" They told the Buddha.

"You should not give the going forth to a slave. If you do, you commit an offense of wrong conduct."

35. The shaven-headed smith

At that time a certain shaven-headed smith had quarreled with his parents. He then went to the monastery and went forth with the monks. While looking for their son, the parents came to that monastery. They asked the monks, "Venerables, have you by any chance seen such-and-such a boy?" Because they had not, they said, "No."

Soon afterwards those parents saw that their son had gone forth as a monk. They then complained and criticized the monks, "These Sakyan monastics are shameless and immoral liars. They deny knowing what they know and having seen what they've seen. Our boy has gone forth as a monk." The monks heard the complaints of those parents. They told the Buddha.

"You should get permission from the Sangha to shave someone's head."

36. The boy Upāli

At that time in Rājagaha, there was a group of seventeen boys who were friends and had Upāli as their leader.

On one occasion Upāli's parents thought, "How can we make sure that Upāli is able to live happily without exhausting himself after we've passed away? He could become a clerk, but then his fingers will hurt. Or he could become an accountant, but then his chest will hurt. Or he could become a banker, but then his eyes will hurt. These Sakyan monastics, however, have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. If Upāli goes forth with them, he'll be able to live happily without exhausting himself after we've passed away."

Upāli overheard this conversation between his parents. He then went to the other boys and said, "Come, let's go forth with the Sakyan monastics."

"If you go forth, so will we."

The boys went each to his own parents and said, "Please allow me to go forth into homelessness." Because the parents knew that all the boys had the same desire and good intentions, they gave their approval. The boys then went to the monks and asked them for the going forth, and the monks gave them the going forth and the full ordination.

Soon afterwards they got up early in the morning and cried, "Give us rice porridge, give us a meal, give us fresh food!"

The monks said, "Wait until it gets light. If any of that becomes available then, you can have it. If not, you'll eat

after walking for alms.”

But they carried on as before. And they defecated and urinated on the furniture.

After rising early in the morning, the Buddha heard the sound of those boys. He asked Venerable Ānanda, who told him what was happening. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that the monks give the full ordination to people they know are less than twenty years old?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men do this? A person who’s less than twenty years old is unable to endure cold and heat; hunger and thirst; horseflies, mosquitoes, wind, and the burning sun; creeping animals and insects; and rude and unwelcome speech. And they’re unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life. But a person who’s twenty is able to endure these things. This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“You should not give the full ordination to a person you know is less than twenty years old. If you do, you should be dealt with according to the rule.”

37. The deadly and contagious disease

At one time most of the members of a particular family had died from a deadly and contagious disease. Only a father and son were left. After going forth as monks, they walked together for alms. Then, when the boy had handed over his almsfood to his father, he said, "Give to me too, daddy!"

People complained and criticized the monks, "These Sakyan monastics are not celibate. This boy was born to a nun!" The monks heard the complaints of those people and they told the Buddha.

"You should not give the going forth to a boy less than fifteen years old. If you do, you commit an offense of wrong conduct."

At that time there was a family with faith and confidence that was supporting Venerable Ānanda. Then most of its members died from a deadly and contagious disease, and only two boys were left behind. When they saw the monks, they ran up to them, as they had done before. When the monks dismissed them, they cried.

Ānanda thought, "The Buddha has laid down a rule that a boy less than fifteen years old shouldn't be given the going forth, which applies to these boys. How then can I make sure that these boys don't perish?" He told the Buddha.

"Are they able, Ānanda, to scare away crows?"

"Yes." The Buddha then gave a teaching and addressed the monks:

“I allow you to give the going forth to a boy less than fifteen years old if he’s able to scare away crows.”

38. Kaṇṭaka

At one time Venerable Upananda the Sakyan had two novice monks, Kaṇṭaka and Mahaka. They had sex with each other. The monks complained and criticized them, “How could novice monks misbehave like this?” They told the Buddha.

“A single monk should not have two novice monks attend on him. If he does, he commits an offense of wrong conduct.”

39. The obscure

At one time the Buddha was staying right there at Rājagaha for the rainy season, for the cold season, and for the hot season. People complained, “The districts are left in darkness and obscurity by the Sakyan monastics. They don’t brighten them up by their presence.”

The monks heard the complaints of those people and told the Buddha. He said to Venerable Ānanda, “Take a key, Ānanda, and go around the yards, informing the monks that the Buddha wishes to go wandering in the Southern Hills. Anyone is welcome to join him.”

Saying, “Yes, Sir,” he did just that.

The monks said, “Ānanda, the Buddha has laid down a rule that one must live with formal support for ten years and that one who has ten years seniority can give such support. If we were to go, we would have to obtain support for a short time, and when we returned, we would have to obtain support once again. So, if our preceptors and teachers go, we’ll go too. If they don’t, neither will we. We don’t want the burden.”

As a result, the Buddha went wandering in the Southern Hills with a small group of monks.

40. Discussion of release from formal support

After staying in the Southern Hills for as long as he liked, the Buddha returned to Rājagaha. He then asked Ānanda, “Why was it so small, Ānanda, the group of monks that came wandering with me in the Southern Hills?” Ānanda told him what had happened. Soon afterwards the Buddha gave a teaching and addressed the monks:

“A competent and capable monk should live with formal support for five years, but one who is incompetent should live with formal support for life.

A monk who has five qualities should live with formal support: he doesn’t have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained.

But a monk who has five qualities may live without formal support: he has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained.

“A monk who has another five qualities should live with formal support: he has no faith, conscience, or moral prudence, and is lazy and absentminded.

But a monk who has five qualities may live without formal support: he has faith, conscience, moral prudence, energy, and mindfulness.

“A monk who has another five qualities should live with formal support: he has failed in the higher morality, in

conduct, and in view; he's ignorant and foolish.

But a monk who has five qualities may live without formal support: he hasn't failed in the higher morality, in conduct, or in view; he's learned and wise.

"A monk who has another five qualities should live with formal support: he doesn't know the offenses; he doesn't know the non-offenses; he doesn't know which offenses are light; he doesn't know which offenses are heavy; neither Monastic Code has been properly learned by him in detail, and he hasn't analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition.

But a monk who has five qualities may live without formal support: he knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition.

"A monk who has another five qualities should live with formal support: he doesn't know the offenses; he doesn't know the non-offenses; he doesn't know which offenses are light; he doesn't know which offenses are heavy; he has less than five years of seniority.

But a monk who has five qualities may live without formal support: he knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has five or more years of seniority."

The section consisting of ten groups of five is finished.

“A monk who has six qualities should live with formal support: he doesn’t have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained, and he has less than five years of seniority.

But a monk who has six qualities may live without formal support: he has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained, and he has five or more years of seniority.

“A monk who has another six qualities should live with formal support: he has no faith, conscience, or moral prudence; he is lazy and absentminded; and he has less than five years of seniority.

But a monk who has six qualities may live without formal support: he has faith, conscience, moral prudence, energy, mindfulness, and five or more years of seniority.

“A monk who has another six qualities should live with formal support: he has failed in the higher morality, in conduct, and in view; he’s ignorant and foolish; he has less than five years of seniority.

But a monk who has six qualities may live without formal support: he hasn’t failed in the higher morality, in conduct, or in view; he’s learned and wise; he has five or more years of seniority.

“A monk who has another six qualities should live with formal support: he doesn’t know the offenses; he doesn’t know the non-offenses; he doesn’t know which offenses are light; he doesn’t know which offenses are heavy; neither Monastic Code has been properly learned by him in detail,

and he has not analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition; he has less than five years of seniority.

But a monk who has six qualities may live without formal support: he knows the offenses; he knows the non-offenses; he knows which offenses are light; he knows which offenses are heavy; he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition; he has five or more years of seniority.”

The eighth section for recitation on untouchables is finished.

41. Rāhula

After staying at Rājagaha for as long as he liked, the Buddha set out wandering toward Kapilavatthu in the Sakyan country. When he eventually arrived, he stayed in the Banyan Tree Monastery.

In the morning the Buddha robed up, took his bowl and robe, and went to Suddhodana the Sakyan's house, where he sat down on the prepared seat. The queen, the mother of Rāhula, said to the boy, "This is your father, Rāhula. Go and ask for your inheritance." Rāhula went up to the Buddha, stood in front of him, and said, "Ascetic, your shadow is pleasant." When the Buddha got up from his seat and left, Rāhula followed behind, saying "Give me my inheritance! Give me my inheritance!" The Buddha said to Venerable Sāriputta, "Well then, Sāriputta, give Rāhula the going forth."

"But how, Sir?"

The Buddha then gave a teaching and addressed the monks:

"The going forth as a novice monk should be given through the taking of the three refuges.

It should be done like this. First the candidate should shave off his hair and beard and put on ocher robes. He should then put his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then be told to say this:

'I go for refuge to the Buddha, I go for refuge to the Teaching, I go for refuge to the Sangha.

For the second time I go for refuge to the Buddha, For the second time I go for refuge to the Teaching, For the second time I go for refuge to the Sangha.

For the third time I go for refuge to the Buddha, For the third time I go for refuge to the Teaching, For the third time I go for refuge to the Sangha.’”

And Sāriputta gave Rāhula the going forth.

Soon afterwards Suddhodana went to the Buddha, bowed, sat down, and said, “Sir, I want to ask for a favor.”

“Buddhas don’t grant favors, Gotama.”

“It’s allowable and blameless.”

“Well then, say what it is.”

“When the Buddha went forth, it was very painful for me, and the same when Nanda went forth. With Rāhula, it’s even worse. Affection for a child cuts deep. It cuts through the outer and inner skin; it cuts through the flesh, the sinews, and the bones, and it reaches all the way to the bone-marrow. It would be good if the venerables didn’t give the going forth to a child without the parents’ permission.”

The Buddha then instructed, inspired, and gladdened him with a teaching, after which Suddhodana got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“You should not give the going forth to a child without the parents’ permission. If you do, you commit an offense of wrong conduct.”

After staying at Kapilavatthu for as long as he liked, the Buddha set out wandering toward Sāvattihī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.

At this time a family that was supporting Sāriputta sent him a boy with this message: "Please give the going forth to this boy."

Sāriputta thought, "The Buddha has laid down a rule that a monk shouldn't have two novices attend on him. I already have the novice Rāhula. So what should I do now?" He told the Buddha.

"I allow a competent and capable monk to have two novice monks attend on him, or however many he's able to teach and instruct."

42. Discussion of the training rules

Soon afterwards the novices thought, “How many training rules do we have that we should train in?” They told the Buddha. ...

“There are ten training rules for the novice monks:

1. Abstention from killing living beings;
2. Abstention from stealing;
3. Abstention from sexual activity;
4. Abstention from lying;
5. Abstention from alcoholic drinks that cause heedlessness;
6. Abstention from eating at the wrong time;
7. Abstention from dancing, singing, music, and seeing shows;
8. Abstention from wearing garlands and using scents and cosmetics;
9. Abstention from high and luxurious resting places;
10. Abstention from receiving gold, silver, or money.”

43. Penalties

Soon the novice monks were being disrespectful, undeferential, and rude toward the monks. The monks complained and criticized them, “How can the novices behave like this?” They told the Buddha. ...

“I allow you to penalize a novice monk who has five qualities:

1. He’s trying to stop material support going to monks;
2. He’s trying to harm monks;
3. He’s trying to make monks lose their place of residence;
4. He abuses and reviles monks;
5. He causes division between monks.”

The monks didn’t know which penalty to impose. They told the Buddha.

“I allow you to place restrictions on the novice monks.”

The monks restricted the novices from the whole monastery. Because they were unable to enter the monastery, the novices left, disrobed, and joined the monastics of other religions. They told the Buddha.

“You should not restrict anyone from a whole monastery. If you do, you commit an offense of wrong conduct.

I allow you to make restrictions for the place you’re staying and its access areas.”

The monks placed restrictions on the novices’ food. People making rice porridge and meals for the Sangha said to the

novices, “Come, Venerables, and drink rice porridge. Come and eat a meal.”

The novices replied, “We can’t. The monks have placed a restriction on us.”

People complained and criticized them, “How can the venerables restrict the novices’ food?” They told the Buddha.

“You should not place restrictions on food. If you do, you commit an offense of wrong conduct.”

The account of penalties is finished.

44. Prohibiting without asking permission

On one occasion the monks from the group of six placed restrictions on novices without asking their preceptors for permission. The preceptors could not find their novices. When other monks told them what had happened, the preceptors complained and criticized those monks, “How could the monks from the group of six place restrictions on our novices without asking us for permission?” They told the Buddha.

“You should not place a restriction without asking permission from the preceptor. If you do, you commit an offense of wrong conduct.”

45. Luring away

At one time the monks from the group of six were luring away the novices of the senior monks. The senior monks had to get their own tooth cleaners and water for rinsing the mouth. As a result, they became tired. They told the Buddha.

“You should not lure away another’s followers. If you do, you commit an offense of wrong conduct.”

46. The novice Kaṇṭaka

At one time Venerable Upananda the Sakyan had a novice monk called Kaṇṭaka who raped a nun called Kaṇṭakī. The monks complained and criticized him, “How could a novice monk misbehave in this way?”

They told the Buddha.

“I allow you to expel a novice monk who has ten qualities:

1. He kills living beings;
2. He steals;
3. He’s not celibate;
4. He lies;
5. He drinks alcoholic drinks;
6. He disparages the Buddha;
7. He disparages the Teaching;
8. He disparages the Sangha;
9. He has wrong view;
10. He has raped a nun.”

47. Paṇḍakas

At one time a certain *paṇḍaka* had gone forth as a monk. He went to the young monks and said, “Come, Venerables, have sex with me.”

The monks dismissed him, “Go away, *paṇḍaka*. We don’t want you.”

He went to the big and fat novices, said the same thing, and got the same response. He then went to the elephant keepers and horse keepers and once again said the same thing. And they had sex with him.

They complained and criticized him, “These Sakyan monastics are *paṇḍakas*. And those who are not have sex with them. None of them is celibate.”

The monks heard their complaints. They told the Buddha.

“A *paṇḍaka* should not be given the full ordination. If it has been given, they should be expelled.”

48. The one living in the community by theft

At one time there was a gentleman who had been brought up in comfort, but whose entire family had died. He thought, "I've been brought up in comfort and I'm incapable of making money. How can I live happily without exhausting myself?" It occurred to him, "These Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. Why don't I just get myself a bowl and robes, shave off my hair and beard, put on other robes, and then go to the monastery and live with the monks?" And he did just that.

When he came to the monastery, he bowed down to the monks. The monks asked him, "How many rains do you have?"

"What does 'How many rains' mean?"

"Who's your preceptor?"

"What's a preceptor?"

The monks said to Venerable Upāli, "Upāli, please examine this person."

He then told Upāli what had happened. Upāli told the monks, who in turn told the Buddha.

"Anyone living in the community by theft should not be given the full ordination. If it has been given, they should be expelled.

Anyone who has previously left to join the monastics of another religion should not be given the full ordination. If it has been given, they should be expelled.”

49. Animals

At one time there was a dragon who was troubled, ashamed, and disgusted with his existence as a dragon. He thought, "How can I get released from this existence and quickly become human?" It occurred to him, "These Sakyan monastics have integrity. They're celibate and their conduct is good, and they're truthful, moral, and have a good character. If I were to go forth with them, I would be released from this existence as a dragon and quickly become human."

Then, taking on the appearance of a young brahmin, that dragon went to the monks and asked for the going forth. The monks gave him the going forth and the full ordination.

Soon afterwards that dragon was sharing a remote dwelling with a certain monk. After getting up early one morning, that monk did walking meditation outside. When the monk had left, the dragon relaxed and fell asleep. As a result, the serpent filled the whole dwelling, its coils even protruding from the windows. Just then that monk decided to go back inside. When he opened the door, he saw the serpent filling the whole dwelling. Terrified, he screamed. Monks came running to and asked him why he was screaming. And he told them what had seen.

The dragon woke up from the noise and sat down on his seat. The monks asked him who he was. He replied, "I'm a dragon."

"Why did you do this?" And the dragon told them what had happened.

They told the Buddha.

He then had the Sangha of monks gathered and said to the dragon, "Dragons are unable to make progress on this spiritual path. Go, dragon, and keep the observance days of the fourteenth, the fifteenth, and the eighth of the lunar half-month. In this way you'll be released from existence as a dragon and quickly become human."

When he heard this, the dragon wept. Sad and miserable he cried out in distress and left. And the Buddha addressed the monks:

"There are two occasions when dragons appear in their own form: when they have sexual intercourse with each other, and when they relax and fall asleep.

Monks, an animal should not be given the full ordination. If it has been given, it should be expelled."

50. Matricides

At one time there was a young brahmin who had murdered his mother. He was troubled, ashamed, and disgusted by what he had done, and he thought, "How can I escape from this terrible action?" It occurred to him, "These Sakyan monastics have integrity. They're celibate and their conduct is good, and they're truthful, moral, and have a good character. If I were to go forth with them, I might be released from this deed."

He then went to the monks and asked for the going forth. The monks said to Upāli, "Previously a dragon appearing as a young brahmin asked for the going forth. So, please examine this young brahmin, Upāli."

That young brahmin told Upāli what had happened. Upāli told the monks, who in turn told the Buddha.

"A matricide should not be given the full ordination. If it has been given, he should be expelled."

51. Patricides

At one time there was a young brahmin who had murdered his father. He was troubled, ashamed, and disgusted by what he had done, and he thought, "How can I escape from this terrible action?" It occurred to him, "These Sakyan monastics have integrity. They're celibate and their conduct is good, and they're truthful, moral, and have a good character. If I were to go forth with them, I might be released from this bad action."

He then went to the monks and asked for the going forth. The monks said to Upāli, "Previously a dragon appearing as a young brahmin asked for the going forth. So, please examine this young brahmin, Upāli."

That young brahmin told Upāli what had happened. Upāli told the monks, who in turn told the Buddha.

"A patricide should not be given the full ordination. If it has been given, he should be expelled."

52. Murderers of perfected ones

On one occasion a number of monks were traveling from Sāketa to Sāvattthī. While on their way, they were attacked by gangsters. Some of the monks were robbed and some were killed.

The King's men came out from Sāvattthī. They caught some of the bandits, while others escaped. Those who escaped went forth with the monks, but those who were caught were taken away for execution. Those who had gone forth saw the other being taken away for execution. They said, "It's good that we escaped. Had we been caught, we would've been executed, too."

The monks asked, "But what have you done?" They told the monks what had happened, and the monks told the Buddha. He said,

"Those monks were perfected ones.

A murderer of a perfected one should not be given the full ordination. If it has been given, he should be expelled."

53. Rapists of nuns

On one occasion a number of nuns were traveling from Sāketa to Sāvattthī. While on their way, they were attacked by gangsters. Some of the nuns were robbed and some were raped.

The King's men came out from Sāvattthī. They caught some of the bandits, while others escaped. Those who escaped went forth with the monks, but those who were caught were taken away for execution. Those who had gone forth saw the other being taken away for execution. They said, "It's good that we escaped. Had we been caught, we would've been executed, too."

The monks asked, "But what have you done?" They told the monks what had happened, and the monks told the Buddha.

"One who has raped a nun should not be given the full ordination. If it has been given, he should be expelled.

One who has caused a schism in the Sangha should not be given the full ordination. If it has been given, he should be expelled.

One who has caused the Buddha to bleed should not be given the full ordination. If it has been given, he should be expelled."

54. Hermaphrodites

At one time a hermaphrodite had gone forth as a monk. He had sex and made others have it. They told the Buddha.

“A hermaphrodite should not be given the full ordination. If it has been given, he should be expelled.”

55. Those without a preceptor, etc.

On one occasion the monks gave the full ordination to someone without a preceptor. They told the Buddha.

“You should not give the full ordination to someone without a preceptor. If you do, you commit an offense of wrong conduct.”

On one occasion the monks gave the full ordination to someone with the Sangha as preceptor. They told the Buddha.

“You should not give the full ordination with the Sangha as preceptor. If you do, you commit an offense of wrong conduct.”

On one occasion the monks gave the full ordination to someone with a group as preceptor. They told the Buddha.

“You should not give the full ordination with a group as preceptor. If you do, you commit an offense of wrong conduct.”

On one occasion the monks gave the full ordination with a *paṇḍaka* as preceptor ... with one living in the community by theft as preceptor ... with one who has previously left to join the monastics of another religion as preceptor ... with an animal as preceptor ... with a matricide as preceptor ... with a patricide as preceptor ... with a murderer of a perfected one as preceptor ... with one who had raped a nun as preceptor ... with one who had caused a schism in the Sangha as preceptor ... with one who had caused the Buddha to bleed as preceptor ... with a hermaphrodite as preceptor. They told the Buddha.

“You should not give the full ordination with a *paṇḍaka* as preceptor, with one living in the community by theft as preceptor, with one who has previously left to join the monastics of another religion as preceptor, with an animal as preceptor, with a matricide as preceptor, with a patricide as preceptor, with a murderer of a perfected one as preceptor, with one who has raped a nun as preceptor, with one who has caused a schism in the Sangha as preceptor, with one who has caused the Buddha to bleed as preceptor, or with a hermaphrodite as preceptor. If you do, you commit an offense of wrong conduct.”

56. Those without an almsbowl, etc.

On one occasion the monks gave the full ordination to someone without an almsbowl. When walking for alms, he received it in his hands. People complained and criticized him, "He's just like the monastics of other religions." They told the Buddha.

"You should not give the full ordination to someone without an almsbowl. If you do, you commit an offense of wrong conduct."

On one occasion the monks gave the full ordination to someone without robes. He walked naked for alms. People complained and criticized him, "He's just like the monastics of other religions." They told the Buddha.

"You should not give the full ordination to someone without robes. If you do, you commit an offense of wrong conduct."

On one occasion the monks gave the full ordination to someone with neither almsbowl nor robes. He walked naked for alms and received it in his hands. People complained and criticized him, "He's just like the monastics of other religions." They told the Buddha.

"You should not give the full ordination to someone with neither almsbowl nor robes. If you do, you commit an offense of wrong conduct."

On one occasion the monks gave the full ordination to someone with a borrowed almsbowl. When he had been ordained, they took back the bowl. Then, when walking for alms, he received it in his hands. People complained and

criticized him, “He’s just like the monastics of other religions.” They told the Buddha.

“You should not give the full ordination to someone with a borrowed almsbowl. If you do, you commit an offense of wrong conduct.”

On one occasion the monks gave the full ordination to someone with borrowed robes. When he had been ordained, they took back the robes. He then walked naked for alms. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha.

“You should not give the full ordination to someone with borrowed robes. If you do, you commit an offense of wrong conduct.”

On one occasion the monks gave the full ordination to someone with a borrowed almsbowl and borrowed robes. When he had been ordained, they took back the bowl and the robes. He then walked naked for alms and received it in his hands. People complained and criticized him, “He’s just like the monastics of other religions.” They told the Buddha.

“You should not give the full ordination to someone with a borrowed almsbowl and borrowed robes. If you do, you commit an offense of wrong conduct.”

The section consisting of twenty-one cases when the full ordination is not to be given is finished.

57. The section consisting of thirty-two cases when the going forth is not to be given

On one occasion the monks gave the going forth to someone without a hand ... to someone without a foot ... to someone without a hand and foot ... to someone without an ear ... to someone without nose ... to someone without an ear and nose ... to someone without a finger or toe ... to someone with a cut tendon ... to someone with joined fingers ... to a hunchback ... to a dwarf ... to someone with goiter ... to someone who had been branded ... to someone who had been whipped ... to a wanted criminal ... to someone with elephantiasis ... to someone with a serious sickness ... to someone with abnormal appearance ... to someone blind in one eye ... to someone with a crooked limb ... to someone lame ... to someone paralyzed on one side ... to someone crippled ... to someone weak from old age ... to someone blind ... to a mute ... to someone deaf ... to someone blind and mute ... to someone blind and deaf ... to someone mute and deaf ... to someone blind, mute, and deaf. They told the Buddha what had happened. ...

“You should not give the going forth to someone without a hand, to someone without a foot, to someone without a hand and foot, to someone without an ear, to someone without nose, to someone without an ear and nose, to someone without a finger or toe, to someone with a cut tendon, to someone with joined fingers, to a hunchback, to a dwarf, to someone with goiter, to someone who has been branded, to someone who has been whipped, to a wanted criminal, to someone with elephantiasis, to someone with a serious sickness, to someone with abnormal appearance, to someone blind in one eye, to someone with a crooked limb,

to someone lame, to someone paralyzed on one side, to someone crippled, to someone weak from old age, to someone blind, to a mute, to someone deaf, to someone blind and mute, to someone blind and deaf, to someone mute and deaf, or to someone blind, mute, and deaf. If you do, you commit an offense of wrong conduct.”

The section consisting of thirty-two cases when the going forth is not to be given is finished.

The ninth section for recitation on inheritance is finished.

58. Formal support for shameless monks

At that time the monks from the group of six gave formal support to shameless monks. They told the Buddha.

“You should not give formal support to shameless monks. If you do, you commit an offense of wrong conduct.”

At that time monks lived with formal support from shameless monks. Soon they too became shameless and bad. They told the Buddha.

“You should not live with formal support from shameless monks. If you do, you commit an offense of wrong conduct.”

The monks thought, “The Buddha has laid down a rule that one should neither give formal support to shameless monks nor live with formal support from them. But how do we know who is shameless and who is not?” They told the Buddha.

“I allow you to wait for four or five days to find out if he is keeping the same standard as the monks.”

59. Formal support for those who are traveling, etc.

On one occasion a certain monk was traveling through the Kosalan country. He thought, “The Buddha has laid down a rule that a monk like me shouldn’t live without formal support. But I’m traveling, so what should I do?” They told the Buddha.

“If you are traveling and unable to obtain formal support, I allow you to live without.”

On one occasion two monks were traveling through the country of Kosala, when they arrived at a certain monastery. Just then one of them got sick. He thought, “The Buddha has laid down a rule that a monk like me shouldn’t live without formal support. But I’m sick. So what should I do?” They told the Buddha.

“If you are sick and unable to obtain formal support, I allow you to live without.”

Then the monk who was nursing him thought, “The Buddha has laid down a rule that a monk like me shouldn’t live without formal support. But this monk is sick. So what should I do?” They told the Buddha.

“If you have been asked to nurse someone who is sick and you are unable to obtain formal support, I allow you to live without.”

At one time there was a certain monk who was staying in the wilderness. He was enjoying his dwelling. He thought, “The Buddha has laid down a rule that a monk like me shouldn’t live without formal support. Yet I’m enjoying my

dwelling in the wilderness. So what should I do?" They told the Buddha.

"If you notice that you are enjoying your stay in the wilderness, but unable to obtain formal support, I allow you to live without. When a suitable support-giver comes, you should live with formal support from him."

60. The allowance to make proclamations using the family name

At one time a certain person wanted the full ordination with Venerable Mahākassapa. Mahākassapa sent a message to Venerable Ānanda: “Please come, Ānanda, and do the proclamation.” Ānanda thought, “Because I respect the elder so much, I can’t say his name.” They told the Buddha.

“I allow you to do the proclamation also using the family name.”

61. The two people seeking the full ordination, etc.

At one time there were two people who wanted the full ordination with Venerable Mahākassapa. They argued about who should be ordained first. They told the Buddha.

“I allow you to give the full ordination to two people with a single proclamation.”

At one time there were a number of people who wanted the full ordination with several senior monks. They argued with one another about who should be ordained first. The senior monks said, “Well then, let’s ordain all of them with a single proclamation.” They told the Buddha.

“I allow you to give the full ordination to two or three people with a single proclamation, but only with a single preceptor, not with many.”

62. The allowance to be fully ordained when one is twenty years old since appearing in the womb

At that time Venerable Kumārakassapa had been given the full ordination twenty years after he appeared in the womb. He thought, “The Buddha has laid down a rule that a person less than twenty years old shouldn’t be given the full ordination. I was ordained twenty years after appearing in the womb. I wonder, have I been ordained or not?” They told the Buddha.

“When the mind first appears in the mother’s womb, when the consciousness first manifests, that’s a person’s birth. I allow you to give the full ordination to someone who is twenty years old since appearing in the womb.”

63. The process of full ordination

At that time the full ordination had been given to people who had leprosy, abscesses, mild leprosy, tuberculosis, and epilepsy. They told the Buddha.

“The one who is giving the full ordination should ask about thirteen obstructions.

It should be done like this: ‘Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a man? Are you free from slavery? Are you free from debt? Are you employed by the King? Do you have your parents’ permission? Are you twenty years old? Do you have a full set of bowl and robes? What is your name? What is the name of your preceptor?’”

Soon afterwards they asked those seeking the full ordination about the obstructions without first instructing them. They were embarrassed, humiliated, and unable to respond. They told the Buddha.

“You should instruct first and then ask about the obstructions.

They instructed them right there in the midst of the Sangha. Once more those seeking the full ordination were embarrassed, humiliated, and unable to respond. They told the Buddha.

“You should instruct them at a distance and then ask about the obstructions in the midst of the Sangha.

And it should be done like this.

First they should be told to choose a preceptor. Their bowl and robes should then be pointed out to them: 'This is your bowl, this your outer robe, this your upper robe, and this your sarong. Now please go and stand over there.'

Then they were instructed by monks who were ignorant and incompetent. And because they were badly instructed, they were once again embarrassed, humiliated, and unable to respond. They told the Buddha.

"A monk who is ignorant and incompetent shouldn't instruct. If he does, he commits an offense of wrong conduct. A monk who is competent and capable should instruct."

They instructed without having been appointed. They told the Buddha.

"A monk shouldn't instruct if he hasn't been appointed to do so. If he does, he commits an offense of wrong conduct. A monk should instruct when he's been appointed to do so.

And it should be done like this. One is either appointed through oneself or through another.

How is one appointed through oneself? A competent and capable monk should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. If it seems appropriate to the Sangha, I will instruct so-and-so.'

In this way one is appointed through oneself.

How is one appointed through another?

A competent and capable monk should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. If it seems appropriate to the Sangha, so-and-so will instruct so-and-so.'

In this way one is appointed through another.

The monk who has been appointed should go to the one who is seeking the full ordination and say this:

'Listen, so-and-so. Now is the time for you to tell the truth. When asked in the midst of the Sangha about various matters, you should say, "Yes," if it's true and, "No," if it's not. Don't be embarrassed or humiliated. This is what they will ask you: "Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a man? Are you free from slavery? Are you free from debt? Are you employed by the King? Do you have your parents' permission? Are you twenty years old? Do you have a full set of bowl and robes? What is your name? What is the name of your preceptor?"'

They then came to the Sangha together.

The Buddha said, "They should not come together. The instructor should come first and inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. He's been instructed by me. If it seems appropriate to the Sangha, so-and-so should come.'

He should be told to come.

He should then put his upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, and raise his joined palms. He should then ask for ordination:

'Venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion. For the second time, Venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion. For the third time, Venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion.' A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. If it seems appropriate to the Sangha, I will ask so-and-so about the obstructions.

Listen, so-and-so. Now is the time for you to tell the truth. I will ask you about various matters. If something is true, you should say, "Yes," and if it's not, you should say, "No." Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a man? Are you free from slavery? Are you free from debt? Are you employed by the King? Do you have your parents' permission? Are you twenty years old? Do you have a full set of bowl and robes? What is your name? What is the name of your preceptor?'

A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. He is free from obstructions and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. If it seems appropriate to the Sangha, the Sangha should give the full ordination to so-and-so with so-and-so as his preceptor. This is the motion.

Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. He is free from obstructions and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. He is free from obstructions and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. He is free from obstructions and his bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as his preceptor. The Sangha gives the full ordination to so-and-so with so-and-so as his preceptor. Any monk who approves of giving the full ordination to so-and-so with so-and-so as his preceptor should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given the full ordination to so-and-so with so-and-so as his preceptor. The Sangha approves and is therefore silent. I will remember it thus.'"

The procedure of full ordination is finished.

64. The four supports

“Straightaway the time should be noted and the date should be pointed out. These should be declared jointly to everyone. And the four supports should be pointed out to him:

‘One gone forth is supported by almsfood. You should persevere with this for life. There are these additional allowances: a meal for the Sangha, a meal for designated monks, an invitational meal, a meal for which lots are drawn, a half-monthly meal, a meal on the observance day, and a meal on the day after the observance day.

One gone forth is supported by rag-robles. You should persevere with this for life. There are these additional allowances: linen, cotton, silk, wool, sunn hemp, and hemp.

One gone forth is supported by the foot of a tree as resting place. You should persevere with this for life. There are these additional allowances: a dwelling, a stilt house, and a cave.

One gone forth is supported by medicine of fermented urine. You should persevere with this for life. There are these additional allowances: ghee, butter, oil, honey, and syrup.’”

The four supports are finished.

65. The four things not to be done

On one occasion, the monks gave the full ordination to someone and then departed. The newly ordained monk lagged behind, walking by himself. On the way he met his old wife. She said, “Have you now gone forth?”

“Yes.”

“It’s difficult for those gone forth to get sex. Come, let’s have intercourse.” He had intercourse with her.

When he caught up with the monks, they asked him what had taken him so long. He told them what had happened, and they told the Buddha.

“When you have given the full ordination to someone, you should give him a companion and point out the four things not to be done:

A monk who is fully ordained should not have sexual intercourse, even with an animal. If he has sexual intercourse, he’s not an ascetic, not a Sakyan monastic. Just as a man with his head cut off is unable to continue living by reconnecting it to the body, so too is a monk who has had sexual intercourse not an ascetic, not a Sakyan monastic. You shouldn’t do this for as long as you live.

A monk who is fully ordained should not steal, even a straw. If he steals a *pāda* coin, the worth of a *pāda*, or more than a *pāda*, he’s not an ascetic, not a Sakyan monastic. Just as a fallen, withered leaf is incapable of becoming green again, so too is a monk who, intending to steal, takes an ungiven *pāda* coin, the worth of a *pāda*, or more than a *pāda* not an

ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live.

A monk who is fully ordained should not intentionally kill a living being, even a small insect. If he intentionally kills a human being, even causing an abortion, he's not an ascetic, not a Sakyan monastic. Just as an ordinary stone that has broken in half cannot be put back together again, so too is a monk who has intentionally killed a human being not an ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live.

A monk who is fully ordained should not claim a superhuman quality, even just saying, 'I delight in solitude.' If, because he has bad desires and is overcome by desire, he claims to have a non-existent superhuman quality—whether absorption, release, stillness, attainment, path, or fruit—he's not an ascetic, not a Sakyan monastic. Just as a palm tree with its crown cut off is incapable of further growth, so too is a monk with bad desires, overcome by desire, who claims to have non-existent superhuman quality not an ascetic, not a Sakyan monastic. You shouldn't do this for as long as you live.”

The four things not to be done are finished.

66. The one ejected for not recognizing an offense

At one time a certain monk disrobed after being ejected for not recognizing an offense. He then returned and asked the monks for the full ordination. They told the Buddha.

“When a monk disrobes after being ejected for not recognizing an offense, but then returns and asks the monks for the full ordination, he should be asked, ‘Will you recognize that offense?’ If he says, ‘I will,’ he should be given the going forth. If he says, ‘I won’t,’ he should not.

When he’s been given the going forth, he should be asked again, ‘Will you recognize that offense?’ If he says, ‘I will,’ he should be given the full ordination. If he says, ‘I won’t,’ he should not.

When he’s been given the full ordination, he should be asked again, ‘Will you recognize that offense?’ If he says, ‘I will,’ he should be reinstated. If he says, ‘I won’t,’ he should not.

When he’s been reinstated, he should be asked again, ‘Do you recognize that offense?’ If he recognizes it, it’s good. If he doesn’t recognize it and you’re unanimous, he should be ejected once more. If you’re not unanimous, there’s no offense in living with him or in doing formal meetings of the community together.

“When a monk disrobes after being ejected for not making amends for an offense, but then returns and asks the monks for the full ordination, he should be asked, ‘Will you make

amends for that offense?' If he says, 'I will,' he should be given the going forth. If he says, 'I won't,' he should not.

When he's been given the going forth, he should be asked again, 'Will you make amends for that offense?' If he says, 'I will,' he should be given the full ordination. If he says, 'I won't,' he should not.

When he's been given the full ordination, he should be asked again, 'Will you make amends for that offense?' If he says, 'I will,' he should be reinstated. If he says, 'I won't,' he should not.

When he's been reinstated, he should be told, 'Make amends for that offense.' If he does, it's good. If he doesn't and you're unanimous, he should be ejected once more. If you're not unanimous, there's no offense in living with him or in doing formal meetings of the community together.

"When a monk disrobes after being ejected for not giving up a bad view, but then returns and asks the monks for the full ordination, he should be asked, 'Will you give up that bad view?' If he says, 'I will,' he should be given the going forth. If he says, 'I won't,' he should not.

When he's been given the going forth, he should be asked again, 'Will you give up that bad view?' If he says, 'I will,' he should be given the full ordination. If he says, 'I won't,' he should not.

When he's been given the full ordination, he should be asked again, 'Will you give up that bad view?' If he says, 'I will,' he should be reinstated. If he says, 'I won't,' he should not.

When he's been reinstated, he should be told, 'Give up that bad view.' If he does, it's good. If he doesn't and you're unanimous, he should be ejected once more. If you're not unanimous, there's no offense in living with him or in doing formal meetings of the community together."

The long chapter, the first, is finished.

This is the summary:

"In the great Monastic Law, Which brings happiness to those who are good, Restrains those who have bad desires, And helps those with a sense of conscience;

And which is for the upkeep of Buddhism, In the sphere of the Omniscient Victor, Not within range of anyone else; Which is safe, carefully laid down, without doubt—

That is, the Chapters and the Monastic Law, The Compendium and the Key Terms—In this the skilful who does what's beneficial, Practices wisely.

One who doesn't understand cattle, Doesn't guard the herd; In the same way, not understanding virtue, Why would one guard restraint?

When the discourses are forgotten, And the same for philosophy, But the Monastic Law isn't lost, Then Buddhism still remains.

Therefore, for the purpose of making a collection, I'll expound the summary, successively, According to the right method. Listen to me speak:

Topic, origin story, offense, Method, and repetition. It's hard to complete without remainder—You should know it from the method."

“Bodhi tree, and ape-flower tree, The goatherd’s tree,
Sahamapati The supreme being, Ālāra, Udaka, And monk,
the sage Upaka.

Koṇḍañña, Vappa, Bhaddiya, And Mahānāma, Assaji; Yasa,
four, fifty, He sent all to the districts.

Topic, with the lords of death, and thirty, Uruvela, three
dreadlocked ascetics; Fire hut, great kings, Sakka, and the
supreme being, the whole.

Rag, pond, And rock, arjun tree, rock; Rose-apple tree, and
mango tree, emblic myrobalan tree, And he brought an
orchid tree flower.

May they split, may they be lit, And may they be
extinguished, Kassapa; They immersed themselves, coal
pans, cloud, Gayā, and Cane, of Magadha.

Upatissa and Kolita, And the well-known went forth;
Shabbily dressed, dismissal, The thin and haggard brahmin.

He misbehaved, Stomach, young brahmin, group; Seniority,
by those who are ignorant, went away, Ten years of formal
support.

They did not conduct themselves, to dismiss, The ignorant,
ending, five, six; He who was from another sect, and naked,
Uncut, dreadlocked ascetic, and Sakyan.

The five diseases in Magadha, And one king, finger; And (the
King) of Magadha declared, Prison, wanted, whipped.

Branded, debt, and slave, Shaven, Upāli, deadly disease;
Family with faith, and Kaṇṭhaka, And the obscure.

To live, the boy, the training, And they were, which; The whole, the mouth, the preceptors, Luring away, Kaṇṭhaka.

Paṇḍakas, theft, and left, And snake, about mother, father; Perfected one, nun, and schism, And with blood, hermaphrodite.

Without preceptor, and with the Sangha, Group, *paṇḍaka*, and one without almsbowl; Without robe, both of them, Also the same three with borrowed.

Hand, foot, hand and foot, Ear, nose, both of them; Finger, toe, and tendon, Joined, and hunchback, dwarf.

Goiter, and branded, Whipped, wanted, and elephantiasis; Serious, and abnormal appearance, Blind in one eye, and so crooked limb.

Lame, and paralysed on one side, Who is crippled; Old age, blind, mute, and deaf, And in regard to the blind and mute.

What is called blind and deaf, And mute and deaf; And blind, mute, and deaf, And formal support for the shameless.

And should live, so travelling, By one who is asked, notice; Please come, they argued, With one preceptor, Kassapa.

And ordained people were seen Oppressed by sicknesses; The uninstructed were embarrassed, Instructing just there.

And so in the Sangha, then the ignorant, And not appointed, together; Please lift up, full ordination, Support, by himself, three.”

In this chapter there are one hundred and seventy-two topics.

The long chapter is finished.

- Theravāda Collection on Monastic Law
- The Long Division

2 Uposathakkhandhaka: The chapter on the observance day

1. The instruction to gather together

At one time the Buddha was staying at Rājagaha on the Vulture Peak. At that time, on the fourteenth, fifteenth, and eighth day of the lunar half-month, the wanderers of other religions gathered and gave teachings. People came to listen to those teachings, and they acquired affection for and confidence in those wanderers. And the wanderers gained a following.

Then, when King Seniya Bimbisāra of Magadha was reflecting in private, he considered this and thought, “Why don’t the venerables, too, gather on the fourteenth, fifteenth, and eighth day of the half-month?”

He then went to the Buddha, bowed, sat down, and told him what he had thought, adding, “It would be good, Venerable Sir, if the venerables, too, gathered on the fourteenth, fifteenth, and eighth day of the half-month.” The Buddha then instructed, inspired, and gladdened him with a teaching. When the Buddha had finished, the King got up from his seat, bowed, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“You should gather together on the fourteenth, the fifteenth, and the eighth day of the lunar half-month.”

When the monks heard about the Buddha’s instruction, they started gathering on those days. People came to hear a teaching, but the monks sat in silence. The people complained and criticized them, “How can the Sakyan monastics gather on the fourteenth, fifteenth, and eighth day of the half-month, but then sit in silence like dumb pigs? Shouldn’t they give a teaching when they gather together?”

The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

“When you gather together on the fourteenth, the fifteenth, and the eighth day of the lunar half-month, you should give a teaching.”

2. The instruction to recite the Monastic Code

While the Buddha was reflecting in private, he thought, “Why don’t I instruct the monks to recite a monastic code, consisting of those training rules that I have laid down for them? That would be their procedure for the observance day.” In the evening, when the Buddha had come out from seclusion, he gave a teaching and addressed the monks. He told them what he had thought, adding,

“You should recite the Monastic Code.

And you should do it like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, it should do the observance-day ceremony, it should recite the Monastic Code. What is the preliminary duty of the Sangha? The venerables should declare their purity. I will recite the Monastic Code. Everyone present should listen to it and attend carefully. Anyone who has committed an offense should reveal it. If you haven’t committed any offense, you should remain silent. If you are silent, I will regard you as pure. Just as one responds when asked individually, so too, an announcement is made three times in this kind of gathering. If a monk remembers an offense while the announcement is being made up to the third time, but doesn’t reveal it, he is lying in full awareness. Lying in full awareness is called an obstacle by the Buddha. A monk who remembers an offense and is seeking purification should therefore reveal it. When it’s revealed, he will be at ease.’”

Definitions

Monastic code:

this is the beginning, this is the front, this is at the head in wholesome qualities—therefore it is called “Monastic Code”.

Venerables:

this is a term of affection, a term of respect; it is an expression of respect and deference, that is, “Venerables”.

I will recite:

I will set forth, I will teach, I will declare, I will set out, I will reveal, I will analyze, I will make plain, I will manifest.

It:

The Monastic Code is what is meant.

Everyone present:

to whatever extent there are senior monks, junior monks, and monks of middle standing in that gathering—these are called “everyone present”.

Should listen carefully:

should be attentive, should pay attention, should apply their whole mind.

Should attend:

should listen with a one-pointed mind, with an undistracted mind, with a non-wandering mind.

Anyone who has committed an offense:

a senior monk, a junior monk, or a monk of middle standing who has committed a particular offense among the five or seven classes of offenses.

Should reveal it:

should confess it, should disclose it, should make it plain, should make it known—either in the midst of the Sangha, in the midst of a group, or to an individual.

If you haven't committed any offense:

if you have not committed any offense or you have cleared yourself after committing one.

You should remain silent:

you should be patient; you should not say anything.

I will regard you as pure:

I will know; I will remember.

Just as one responds when asked individually:

just as one would respond when asked privately, so too, one should know of that gathering that "It's asking me."

This kind of gathering:

a gathering of monks is what is meant.

When the announcement is made three times:

when the announcement is made once, when the announcement is made for the second time, and also when the announcement is made for the third time.

Remembers:

Knows, perceives.

An offense:

one that has been committed, or one that has not been cleared after being committed.

But doesn't reveal it:

does not confess it, disclose it, make it plain, make it known—either in the midst of the Sangha, in the midst of a group, or to an individual.

He is lying in full awareness:

what is there for lying in full awareness? There is an act of wrong conduct.

Is called an obstacle by the Buddha:

an obstacle for what? It is an obstacle for reaching the first absorption, the second absorption, the third absorption, the fourth absorption; an obstacle for reaching the wholesome qualities of absorption, release, stillness, attainment, renunciation, escape, seclusion.

Therefore:

for that reason.

Who remembers:

who knows, who perceives.

Is seeking purification:

Is desiring to be cleared, is desiring purity.

An offense:

one that has been committed, or one that has not been cleared after being committed.

Should reveal it:

should reveal it either in the midst of the Sangha, in the midst of a group, or to an individual.

When it's revealed, he will be at ease:

at ease for what? He will be at ease for reaching the first absorption, the second absorption, the third absorption, the fourth absorption; at ease for reaching the wholesome qualities of absorption, release, stillness, attainment, renunciation, escape, seclusion.

When they heard that the Buddha required the recitation of the Monastic Code, some monks recited it daily. They told the Buddha.

“You should not recite the Monastic Code every day. If you do, you commit an offense of wrong conduct. You should recite the Monastic Code on the observance day.”

When they heard that the Buddha required the recitation of the Monastic Code on the observance day, some monks recited it three times per half-month: on the fourteenth, fifteenth, and eighth day.

“You should not recite the Monastic Code three times per lunar half-month. If you do, you commit an offense of wrong conduct. You should recite the Monastic Code once every lunar half-month: on the fourteenth or the fifteenth day.”

On one occasion the monks from the group of six recited the Monastic Code separately, each to his own followers.

“You should not recite the Monastic Code separately, each to your own followers. If you do, you commit an offense of wrong conduct. You should do the observance-day procedure in a complete assembly.”

When they knew that the Buddha had laid down a rule that the observance-day procedure should be done in a complete assembly, the monks thought, “How far does a complete assembly extend? As far as one monastery or as far as the entire earth?”

“A complete assembly extends as far as one monastery.”

3. Mahākappina

At that time Venerable Mahākappina was staying at Rājagaha in the deer park at Maddakucchi. On one occasion, while reflecting in private, he thought, “Should I go to the observance-day ceremony? Should I go to the legal procedures of the Sangha? Regardless, I’ve reached the highest purity.”

The Buddha read his mind. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared from the Vulture Peak and reappeared in front of Mahākappina, where he sat down on the prepared seat. Mahākappina bowed and sat down, and the Buddha said to him:

“Isn’t it the case, Kappina, that you were wondering whether or not you should go to the observance day and the legal procedures of the Sangha?”

“Yes, Venerable Sir.”

“If you brahmins don’t honor and revere the observance day, then who will? Go to the observance day, brahmin, and go to the legal procedures of the Sangha.”

“Yes.”

The Buddha instructed, inspired, and gladdened him with a teaching. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared from Mahākappina’s presence and reappeared on the Vulture Peak.

4. The allowance for monastery zones

When they knew that the Buddha had laid down a rule that a complete assembly extends as far as one monastery, the monks thought, “How far does a single monastery extend?” They told the Buddha.

“I allow you to establish a monastery zone.

And it should be established like this. First you should announce the zone markers: a hill, a rock, a forest grove, a tree, a path, an anthill, a river, a lake. Then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should establish a monastery zone based on the announced markers, defining who belongs to the same community and who should do the observance-day ceremony together. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha establishes a monastery zone based on the announced markers, defining who belongs to the same community and who should do the observance-day ceremony together. Any monk who approves of establishing a monastery zone based on these markers, defining who belongs to the same community and who should do the observance-day ceremony together, should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has established a monastery zone based on these markers, defining who belongs to the same community and who should do the observance-day ceremony together. The Sangha approves and is therefore silent. I will remember it thus.’”

When they heard that the Buddha had made an allowance to establish a monastery zone, the monks from the group of six established zones that were too large: 50, 65, and even 80 kilometers across. Monks coming to the observance-day ceremony arrived while the Monastic Code was being recited or just after, and they had to stop overnight while on the way. They told the Buddha.

“You should not establish a monastery zone that is too large, whether 50, 65, or 80 kilometers across. If you do, you commit an offense of wrong conduct. You should establish a monastery zone that is 40 kilometers across at the most.”

At one time the monks from the group of six had established a zone that crossed a river. Monks on their way to the observance-day ceremony were swept away by the current, as were their bowls and robes.

“You should not establish a monastery zone that crosses a river. If you do, you commit an offense of wrong conduct. I allow you to establish a monastery zone that crosses a river only if there is a permanent bridge or ferry connection.”

5. Discussion of the observance-day hall

At that time the monks recited the Monastic Code in one yard after another without making a prior appointment. Newly arrived monks did not know where the observance-day ceremony was to be held. They told the Buddha.

“You should not recite the Monastic Code in one yard after another without making a prior appointment. If you do, you commit an offense of wrong conduct. I allow you to designate an observance-day hall—whether a dwelling, a stilt house, or a cave—for the observance-day ceremony.

And it should be designated like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should designate such-and-such a dwelling as the observance-day hall. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha designates such-and-such a dwelling as the observance-day hall. Any monk who approves of designating such-and-such a dwelling as the observance-day hall should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has designated such-and-such a dwelling as the observance-day hall. The Sangha approves and is therefore silent. I will remember it thus.’”

Soon afterwards in a certain monastery, they designated two different observance-day halls. Monks gathered in both

places, each group thinking, “The observance-day ceremony will be done here.” They told the Buddha.

“You should not designate two different observance-day halls within the same monastery. If you do, you commit an offense of wrong conduct. You should abolish one of them and do the observance-day ceremony in one place.

And it should be abolished like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should abolish such-and-such an observance-day hall. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha abolishes such-and-such an observance-day hall. Any monk who approves of abolishing such-and-such an observance-day hall should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has abolished such-and-such an observance-day hall. The Sangha approves and is therefore silent. I will remember it thus.’”

6. The allowance for an observance-day forecourt

At one time in a certain monastery, they had designated an observance-day hall that was too small. On the observance day a large sangha of monks gathered there. Some monks listened to the recitation of the Monastic Code while sitting outside the designated area. Knowing that the Buddha had laid down a rule that the observance-day ceremony should be done after designating an observance-day hall, they wondered, "Have we done the observance-day ceremony or not?" They told the Buddha.

"Whether you listen to the recitation of the Monastic Code while seated within or outside the designated area, in either case you have done the observance-day ceremony.

Still, the Sangha may designate an observance-day forecourt as large as it likes.

And it should be designated like this. First the markers should be announced. Then a competent and capable monk should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should designate an observance-day forecourt based on the announced markers. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha designates an observance-day forecourt based on the announced markers. Any monk who approves of designating an observance-day forecourt based on these markers should remain silent. Any monk who doesn't approve should speak up.

The Sangha has designated an observance-day forecourt based on these markers. The Sangha approves and is therefore silent. I will remember it thus.’”

On one occasion, on the observance day in a certain monastery, the junior monks had gathered first. Thinking, “There’s no point in being here before the senior monks arrive,” they left. As a consequence, the observance-day ceremony was done at the wrong time.

“On the observance day, the senior monks should gather first.”

At that time at Rājagaha, there was a number of monasteries within the same monastery zone. The monks argued about where the observance-day ceremony should be done.

“When there are a number of monasteries within the same zone and the monks are arguing about where the observance-day ceremony should be done, they should all gather in one place and do the observance-day ceremony there. Or they should gather wherever the most senior monk is staying. You should not do the observance-day ceremony with an incomplete Sangha. If you do, you commit an offense of wrong conduct.”

7. The allowance for a may-stay-apart zone

On one occasion Venerable Mahākassapa was coming from Andhakavinda to Rājagaha for the observance-day ceremony. As he was crossing a river on the way, he briefly got carried away by the current and his robes got wet. The monks asked him why his robes were wet, and he told them what had happened. They told the Buddha.

“When the Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together, the Sangha may designate this same zone as a may-stay-apart-from-the-three-robes area.

And it should be designated like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. If it seems appropriate to the Sangha, the Sangha should designate this same zone as a may-stay-apart-from-the-three-robes area. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. The Sangha designates this same zone as a may-stay-apart-from-the-three-robes area. Any monk who approves of designating this monastery zone as a

may-stay-apart-from-the-three-robles area should remain silent. Any monk who doesn't approve should speak up.

The Sangha has designated this monastery zone as a may-stay-apart-from-the-three-robles area. The Sangha approves and is therefore silent. I will remember it thus.'"

When they heard that the Buddha had allowed the designation of a may-stay-apart-from-the-three-robles area, monks stored their robes in inhabited areas. Their robes were lost, burnt, and eaten by rats. As a consequence, they had shabby robes. Other monks asked them why, and they told them what had happened. They told the Buddha.

"When the Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together, the Sangha may designate this same zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas.

And it should be designated like this. A competent and capable monk should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. If it seems appropriate to the Sangha, the Sangha should designate this same zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha has established a monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. The Sangha designates this same

zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas. Any monk who approves of designating this monastery zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas, should remain silent. Any monk who doesn't approve should speak up.

The Sangha has designated this monastery zone as a may-stay-apart-from-the-three-robles area, leaving out inhabited areas and the vicinity of inhabited areas. The Sangha approves and is therefore silent. I will remember it thus.'

8. The abolishing of monastery zones

“Monks, when you’re establishing a monastery zone, the zone that defines who belongs to the same community should be established first. Afterwards you may designate the may-stay-apart-from-the-three-robes area. And when you’re abolishing a monastery zone, the may-stay-apart-from-the-three-robes area should be abolished first. Afterwards you may abolish the zone that defines who belongs to the same community.

And this how a may-stay-apart-from-the-three-robes area should be abolished. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should abolish this may-stay-apart-from-the-three-robes area. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha abolishes this may-stay-apart-from-the-three-robes area. Any monk who approves of abolishing this may-stay-apart-from-the-three-robes area should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has abolished this may-stay-apart-from-the-three-robes area. The Sangha approves and is therefore silent. I will remember it thus.’

And a monastery zone should be abolished like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should abolish this

monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha abolishes this monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. Any monk who approves of abolishing this monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together, should remain silent. Any monk who doesn't approve should speak up.

The Sangha has abolished this monastery zone, defining who belongs to the same community and who should do the observance-day ceremony together. The Sangha approves and is therefore silent. I will remember it thus.'

9. Zones of inhabited areas, etc.

“There are monks who live supported by inhabited areas where no monastery zone has been established. In these cases, the zone of the inhabited area defines who belongs to the same community and who should do the observance-day ceremony together. If it is an uninhabited area in the wilderness, a distance of 80 meters on all sides defines who belongs to the same community and who should do the observance-day ceremony together. A whole river, a whole ocean, or a whole lake cannot be a monastery zone in its own right. In a river, in the ocean, and in a lake, the zone that defines who belongs to the same community and who should do the observance-day ceremony together is the distance an average man can splash water in all directions.”

At one time the monks from the group of six established a monastery zone that overlapped with an existing monastery zone.

“The establishment of the first zone is a legitimate legal procedure that is irreversible and fit to stand. The establishment of the subsequent zone is an illegitimate legal procedure that is reversible and unfit to stand. You should not establish a monastery zone that overlaps with an existing monastery zone. If you do, you commit an offense of wrong conduct.”

At one time the monks from the group of six established a monastery zone that enclosed one existing monastery zone within it.

“The establishment of the first zone is a legitimate legal procedure that is irreversible and fit to stand. The establishment of the subsequent zone is an illegitimate

legal procedure that is reversible and unfit to stand. You should not establish a monastery zone that encloses an existing monastery zone. If you do, you commit an offense of wrong conduct.

When you establish a monastery zone, you should leave a gap to any existing monastery zone.”

10. Breach of the observance-day ceremony, etc.

The monks thought, “How many observance days are there?” They told the Buddha.

“There are two observance days: the fourteenth and the fifteenth day of the lunar half-month.”

The monks thought, “How many kinds of observance-day procedure are there?”

“There are these four kinds:

- The observance-day procedure that is illegitimate and has an incomplete assembly.
- The observance-day procedure that is illegitimate but has a complete assembly.
- The observance-day procedure that is legitimate but has an incomplete assembly.
- The observance-day procedure that is legitimate and has a complete assembly.

The first, second, and third of these should not be done; I haven't allowed such procedures. The fourth should be done; I have allowed such a procedure. Therefore, monks, you should train like this: ‘We will do observance-day procedures that are legitimate and have a complete assembly.’”

11. The recitation of the Monastic Code in brief, etc.

The monks thought, “How many ways are there of reciting the Monastic Code?” They told the Buddha.

“There are these five ways of reciting the Monastic Code:

1. After reciting the introduction, the rest is announced as if heard. This is the first way.
2. After reciting the introduction and the four rules entailing expulsion, the rest is announced as if heard. This is the second way.
3. After reciting the introduction, the four rules entailing expulsion, and the thirteen rules entailing suspension, the rest is announced as if heard. This is the third way.
4. After reciting the introduction, the four rules entailing expulsion, the thirteen rules entailing suspension, and the two undetermined rules, the rest is announced as if heard. This is the fourth way.
5. In full is the fifth.”

When they heard that the Buddha had allowed the recitation of the Monastic Code in brief, some monks recited it in brief all the time.

“You shouldn’t recite the Monastic Code in brief. If you do, you commit an offense of wrong conduct.”

At that time, on the observance day in a certain monastery in the Kosalan country, there was a threat from a primitive tribe. The monks were unable to recite the Monastic Code in full.

“I allow you to recite the Monastic Code in brief when there are threats.”

The monks from the group of six recited the Monastic Code in brief even when there were no threats.

“You should not recite the Monastic Code in brief when there are no threats. If you do, you commit an offense of wrong conduct. I allow you to recite the Monastic Code in brief when there are any of these threats: a threat from kings, bandits, fire, floods, people, spirits, predatory animals, or snakes, or a threat to life, or a threat to the monastic life.”

On one occasion the monks from the group of six gave a teaching in the midst of the Sangha without being asked.

“You should not give a teaching in the midst of the Sangha without being asked. If you do, you commit an offense of wrong conduct. I allow the most senior monk either to give a teaching himself or to ask someone else.”

12. Discussion of questioning on the Monastic Law

On one occasion the monks from the group of six questioned others on the Monastic Law in the midst of the Sangha without being approved.

“You should not question others on the Monastic Law in the midst of the Sangha without being approved. If you do, you commit an offense of wrong conduct. I allow you to question others on the Monastic Law in the midst of the Sangha after being approved.

And this is how you are approved: either you are approved through yourself or you are approved through someone else.

And how are you approved through yourself? A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, I will question so-and-so on the Monastic Law.’

In this way you are approved through yourself.

And how are you approved through someone else? A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, so-and-so will question so-and-so on the Monastic Law.’

In this way you are approved through someone else.”

Soon good monks asked questions on the Monastic Law in the midst of the Sangha after being approved. The monks from the group of six became angry and bitter, and they made threats of violence.

“The monk who has been approved should first survey the gathering and evaluate the individuals, and then ask questions on the Monastic Law in the midst of the Sangha.”

13. Discussion of replying to questions on the Monastic Law

On one occasion the monks from the group of six replied to questions on the Monastic Law in the midst of the Sangha without being approved.

“You should not reply to questions on the Monastic Law in the midst of the Sangha without being approved. If you do, you commit an offense of wrong conduct. I allow you to reply to questions on the Monastic Law in the midst of the Sangha after being approved.

And this is how you are approved: either you are approved through yourself or you are approved through someone else.

And how are you approved through yourself? A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, I will reply when asked by so-and-so on the Monastic Law.’

In this way you are approved through yourself.

And how are you approved through someone else? A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, so-and-so will reply when asked by so-and-so on the Monastic Law.’

In this way you are approved through someone else.”

Soon good monks replied to questions on the Monastic Law in the midst of the Sangha after being approved. The monks from the group of six became angry and bitter, and they made threats of violence.

“The monk who has been approved should first survey the gathering and evaluate the individuals, and then reply to questions on the Monastic Law in the midst of the Sangha.”

14. Discussion of accusing

At one time the monks from the group of six accused a monk of an offense without first getting his permission to do so.

“You should not accuse a monk of an offense without first getting his permission. If you do, you commit an offense of wrong conduct. You should only accuse someone of an offense after getting their permission: ‘I wish to speak to you, Venerable, please give me permission.’”

Soon, after getting their permission, good monks accused the monks from the group of six of an offense. The monks from the group of six became angry and bitter, and they made threats of violence.

“Even when you have their permission, you should first evaluate the individual and then accuse them of an offense.”

At this time the monks from the group of six—thinking to act before the good monks asked them for permission, but having no grounds for doing so—got permission from pure monks who had not committed any offenses.

“When you have no grounds for doing so, you should not get permission from pure monks who haven’t committed any offenses. If you do, you commit an offense of wrong conduct. And you should give permission only after evaluating the individual.”

15. Objecting to an illegitimate legal procedure, etc.

On one occasion the monks from the group of six did an illegitimate legal procedure in the midst of the Sangha.

“You should not do illegitimate legal procedures. If you do, you commit an offense of wrong conduct.”

They still did illegitimate procedures.

“You should object when an illegitimate legal procedure is being done.”

Soon afterwards good monks objected when the monks from the group of six did an illegitimate procedure. The monks from the group of six became angry and bitter, and they made threats of violence.

“I also allow you to state your view.”

They did. Once again the monks from the group of six became angry and bitter, making threats of violence.

“A group of four or five should object, a group of two or three may state their view, and a single person may make a silent determination: ‘I don’t approve of this.’”

On one occasion when the monks from the group of six were reciting the Monastic Code in the midst of the Sangha, they deliberately made themselves inaudible.

“When reciting the Monastic Code, you should not deliberately make yourselves inaudible. If you do, you commit an offense of wrong conduct.”

At one time Venerable Udāyī was the Sangha's reciter of the Monastic Code, but he had a hoarse voice. He knew that the Buddha had laid down a rule that the reciters of the Monastic Code should make themselves heard, and he thought, 'I have a hoarse voice. What should I do?'

"The reciter of the Monastic Code should make an effort to be heard. If you make an effort, there's no offense."

On one occasion Devadatta recited the Monastic Code in a gathering that included lay people.

"You should not recite the Monastic Code in a gathering that includes lay people. If you do, you commit an offense of wrong conduct."

On one occasion the monks from the group of six recited the Monastic Code in the midst of the Sangha without being asked.

"You should not recite the Monastic Code in the midst of the Sangha without first being asked to do so. If you do, you commit an offense of wrong conduct. The most senior monk should be in charge of the recitation of the Monastic Code."

The first section for recitation on monastics of other religions is finished.

16. Requesting the recitation of the Monastic Code, etc.

When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Codanāvattṭhu. When he eventually arrived, he stayed there.

At that time a number of monks were staying in a certain monastery where the most senior monk was ignorant and incompetent. He did not know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. The other monks knew that the Buddha had laid down a rule that the most senior monk should be in charge of the recitation of the Monastic Code, and so they wondered what to do. They told the Buddha.

“In such a case a competent and capable monk there should be in charge of the recitation of the Monastic Code.”

On one occasion on the observance day, a number of ignorant and incompetent monks were staying in a certain monastery. They did not know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. They requested the most senior monk to recite the Monastic Code, but he replied that he was incapable. They made the same request of the second-most and third-most senior monks, and on both occasions received the same reply. They then requested each monk in turn until they reached the most junior monk. And they all gave the same reply.

“When all the monks in a monastery are ignorant and incompetent, and none of them is able to recite the Monastic Code, they should straightaway send a monk to a

neighboring monastery to learn the Monastic Code, either in brief or in full.”

The monks thought, “Who is responsible for sending someone?”

“The most senior monk should tell a junior monk to go.”

Although told by the senior monk, the junior monks did not go.

“If a monk isn’t sick and he’s told by the most senior monk to go, he should go. If he doesn’t, he commits an offense of wrong conduct.”

17. The instruction to learn the number of the lunar half-month, etc.

When he had stayed at Codanāvātthu for as long as he liked, the Buddha returned to Rājagaha.

Then, while the monks were walking for almsfood, people asked them which half-month it was. They replied that they did not know. People complained and criticized them, “These Sakyan monastics don’t even know the number of the lunar half-month. So how could they possibly know anything truly useful?” They told the Buddha.

“You should learn the counting of the lunar half-months.”

The monks thought, “Who should learn the counting of the lunar half-months?”

“You should all learn the counting of the lunar half-months.”

On another occasion, while the monks were walking for almsfood, people asked them how many monks there were. They replied that they did not know. People complained and criticized them, “These Sakyan monastics don’t even know about one another. So how could they possibly know anything truly useful?”

“You should count the monks.”

The monks thought, “When should we count the monks?”

“You should count the monks on the observance day, either by name or by distributing tickets.”

On one occasion, monks walked for almsfood in a faraway village, not knowing that it was the observance day. They arrived back while the Monastic Code was being recited or even just after.

“You should announce, ‘Today is the observance day.’”

The monks thought, “Who should make the announcement?”

“The most senior monk should make the announcement early in the morning.”

Soon afterwards a certain senior monk forgot to make the announcement early in the morning.

“I allow you to make the announcement at the mealtime too.”

He forgot to make the announcement at the mealtime too.

“I allow you to make the announcement whenever you remember.”

18. The instruction to do the prior duties

On one occasion in a certain monastery, the observance-day hall was dirty. Newly arrived monks complained, “Why don’t the resident monks sweep the hall?” They told the Buddha.

“You should sweep the observance-day hall.”

The monks thought, “Who should sweep it?”

“The most senior monk should tell a junior monk.”

Although told by the senior monk, the junior monks did not sweep.

“If a monk isn’t sick and he’s told by the senior monk to sweep, he should sweep. If he doesn’t, he commits an offense of wrong conduct.”

On one occasion no seats were prepared in the observance-day hall. The monks sat on the ground. They became dirty, as did their robes.

“You should prepare seats in the observance-day hall.”

The monks thought, “Who should prepare them?”

“The most senior monk should tell a junior monk.”

Although told by the senior monk, the junior monks did not prepare them.

“If a monk isn’t sick and he’s told by the senior monk to prepare the seats, he should do so. If he doesn’t, he commits an offense of wrong conduct.”

On one occasion there was no lamp in the observance-day hall. Because it was dark, the monks stepped on one another and on one another's robes.

"You should light a lamp in the observance-day hall."

The monks thought, "Who should light it?"

"The most senior monk should tell a junior monk."

Although told by the senior monk, the junior monks did not light a lamp.

"If a monk isn't sick and he's told by the senior monk to light a lamp, he should do so. If he doesn't, he commits an offense of wrong conduct."

On one occasion in a certain monastery, the resident monks didn't set out water for drinking or water for washing. Newly arrived monks complained and criticized them, "Why don't the resident monks set out water for drinking and water for washing?"

"You should set out water for drinking and water for washing."

The monks thought, "Who should do it?"

"The most senior monk should tell a junior monk."

Although told by the senior monk, the junior monks did not do it.

"If a monk isn't sick and he's told by the senior monk to set them out, he should do so. If he doesn't, he commits an offense of wrong conduct."

19. Those going to a different region, etc.

On one occasion a number of ignorant and incompetent monks asked permission from their teachers and preceptors to go to a different region. They told the Buddha.

“A number of ignorant and incompetent monks might ask their teachers and preceptors for permission to go to a different region. The teachers and preceptors should then ask them where they’re going and who they’re going with. If they’re going with others who are ignorant and incompetent, the teachers and preceptors shouldn’t give them permission. If they do, they commit an offense of wrong conduct.

And if the students go without permission from their teachers and preceptors, they commit an offense of wrong conduct.

A number of ignorant and incompetent monks might be staying in a certain monastery. They don’t know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. Then a monk arrives who is learned and a master of the tradition; who is an expert on the Teaching, the Monastic Law, and the key terms; who is knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training.

Those monks should treat that learned monk with kindness. They should assist him and support him, and they should attend on him with bath powder, soap, tooth cleaners, and

water for rinsing the mouth. If they don't look after him in this way, they commit an offense of wrong conduct.

On the observance day, a number of ignorant and incompetent monks might be staying in a certain monastery. They don't know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. They should straightaway send a monk to a neighboring monastery to learn the Monastic Code, either in brief or in full. If he's able to do this, it's good.

If he's not, then those monks should all go to a monastery where the monks know about the observance-day ceremony and the observance-day procedure, and about the Monastic Code and its recitation. If they don't go, they commit an offense of wrong conduct.

A number of ignorant and incompetent monks might be spending the rainy-season residence in a certain monastery. They don't know about the observance-day ceremony or the observance-day procedure, nor about the Monastic Code or its recitation. They should straightaway send a monk to a neighboring monastery to learn the Monastic Code, either in brief or in full. If he's able to do this, it's good. If he's not, then a monk should be sent under the seven-day allowance to learn the Monastic Code, either in brief or in full. If he's able to do this, it's good.

If he's not, then those monks should not spend the rainy-season residence in that monastery. If they do, they commit an offense of wrong conduct.”

20. Discussion of the passing on of purity

Then the Buddha addressed the monks: “Gather, monks, for the Sangha to do the observance-day ceremony.” A monk said to the Buddha, “Venerable Sir, there’s a sick monk. He hasn’t come.”

“A sick monk should pass on his purity.

And he should do it like this. The sick monk should approach a monk, put his upper robe over one shoulder, and squat on his heels. He should then raise his joined palms and say, ‘I pass on my purity; please convey my purity; please announce my purity.’ If he makes this understood by body, by speech, or by body and speech, then the purity has been passed on. If he doesn’t make this understood by body, by speech, or by body and speech, then the purity hasn’t been passed on.

If he’s able to do this, it’s good. If he’s not, then the sick monk should be brought into the midst of the Sangha together with his bed or bench. They can then do the observance-day ceremony. But if the one who is nursing him says, ‘If we move him, his illness will get worse, or he’ll die,’ then the sick monk shouldn’t be moved. The Sangha should go to where the sick monk is and do the observance-day ceremony there.

You should not do the observance-day ceremony with an incomplete Sangha. If you do, you commit an offense of wrong conduct.

If, after the purity has been passed on to him, the monk who is conveying the purity departs right then and there, then

the purity should be passed on to someone else. If, after the purity has been passed on to him, the monk who is conveying the purity disrobes right then and there, dies right then and there, admits right then and there that he's a novice monk, admits right then and there that he's renounced the training, admits right then and there that he's committed the worst kind of offense, admits right then and there that he's insane, admits right then and there that he's deranged, admits right then and there that he's overwhelmed by pain, admits right then and there that he's been ejected for not recognizing an offense, admits right then and there that he's been ejected for not making amends for an offense, admits right then and there that he's been ejected for not giving up a bad view, admits right then and there that he's a *paṇḍaka*, admits right then and there that he's living in the community by theft, admits right then and there that he's previously left to join the monastics of another religion, admits right then and there that he's an animal, admits right then and there that he's a matricide, admits right then and there that he's a patricide, admits right then and there that he's a murderer of a perfected one, admits right then and there that he's raped a nun, admits right then and there that he's caused a schism in the Sangha, admits right then and there that he's caused the Buddha to bleed, or admits right then and there that he's a hermaphrodite, then the purity should be passed on to someone else.

If, after the purity has been passed on to him, the monk who is conveying the purity departs while on his way to the observance-day ceremony, then the purity hasn't been brought. If, after the purity has been passed on to him, the monk who is conveying the purity disrobes while on his way to the observance-day ceremony ... admits that he's a hermaphrodite while on his way to the observance-day ceremony, then the purity hasn't been brought.

But if, after the purity has been passed on to him, the monk who is conveying the purity departs after reaching the Sangha, then the purity has been brought. And if, after the purity has been passed on to him, the monk who is conveying the purity disrobes after reaching the Sangha ... admits that he's a hermaphrodite after reaching the Sangha, then the purity has been brought.

And if, after the purity has been passed on to him, the monk who is conveying the purity reaches the Sangha, but doesn't announce the purity because he falls asleep or is heedless or gains a meditation attainment, then the purity has been brought. There's no offense for the one who is conveying the purity.

And if, after the purity has been passed on to him, the monk who is conveying the purity reaches the Sangha, but deliberately doesn't announce the purity, then the purity has been brought.

But there's an offense of wrong conduct for the one who is conveying the purity."

21. Discussion on giving consent

The Buddha addressed the monks: “Gather, monks, for the Sangha to do a legal procedure.” A monk said to the Buddha, “Venerable Sir, there’s a sick monk. He hasn’t come.”

“A sick monk should give his consent.

And he should give like this. The sick monk should approach a monk, put his upper robe over one shoulder, and squat on his heels. He should then raise his joined palms and say, ‘I give my consent; please convey my consent; please announce my consent.’ If he makes this understood by body, by speech, or by body and speech, then the consent has been given. If he doesn’t make this understood by body, by speech, or by body and speech, then the consent hasn’t been given.

If he’s able to do this, it’s good. If he’s not, then the sick monk should be brought into the midst of the Sangha together with his bed or bench. They can then do the procedure. But if the one who is nursing him says, ‘If we move him, his illness will get worse, or he’ll die,’ then the sick monk shouldn’t be moved. The Sangha should go to where the sick monk is and do the procedure there.

You should not do a legal procedure with an incomplete Sangha. If you do, you commit an offense of wrong conduct.

If, after the consent has been given to him, the monk who is conveying the consent goes away right then and there, then the consent should be given to someone else. If, after the consent has been given to him, the monk who is conveying the consent disrobes right then and there, dies right then

and there, admits right then and there that he's a novice monk, admits right then and there that he's renounced the training, admits right then and there that he's committed the worst kind of offense, admits right then and there that he's insane, admits right then and there that he's deranged, admits right then and there that he's overwhelmed by pain, admits right then and there that he's been ejected for not recognizing an offense, admits right then and there that he's been ejected for not making amends for an offense, admits right then and there that he's been ejected for not giving up a bad view, admits right then and there that he's a *paṇḍaka*, admits right then and there that he's living in the community by theft, admits right then and there that he's previously left to join the monastics of another religion, admits right then and there that he's an animal, admits right then and there that he's a matricide, admits right then and there that he's a patricide, admits right then and there that he's a murderer of a perfected one, admits right then and there that he's raped a nun, admits right then and there that he's caused a schism in the Sangha, admits right then and there that he's caused the Buddha to bleed, or admits right then and there that he's a hermaphrodite, then the consent should be given to someone else.

If, after the consent has been given to him, the monk who is conveying the consent goes away while on his way to the legal procedure, then the consent hasn't been brought. If, after the consent has been given to him, the monk who is conveying the consent disrobes while on his way to the legal procedure ... or admits that he's a hermaphrodite while on his way to the legal procedure, then the consent hasn't been brought.

But if, after the consent has been given to him, the monk who is conveying the consent goes away after reaching the Sangha, then the consent has been brought. And if, after

the consent has been given to him, the monk who is conveying the consent disrobes after reaching the Sangha ... admits that he's a hermaphrodite after reaching the Sangha, then the consent has been brought.

And if, after the consent has been given to him, the monk who is conveying the consent reaches the Sangha, but doesn't announce the consent because he falls asleep or is heedless or gains a meditation attainment, then the consent has been brought. There's no offense for the one who is conveying the consent.

And if, after the consent has been given to him, the monk who is conveying the consent reaches the Sangha, but deliberately doesn't announce the consent, then the consent has been brought.

But there is an offense of wrong conduct for the one who is conveying the consent.

On the observance day, if the Sangha has business to be done, then anyone passing on their purity should also give their consent."

22. Discussion on being seized by relatives, etc.

On one occasion on the observance day, a certain monk was seized by his relatives.

“If a monk is seized by his relatives on the observance day, other monks should say to those relatives, ‘Please release this monk for a short time so that he can take part in the observance-day ceremony.’ If they’re able to do this, it’s good. If not, they should say to those relatives, ‘Please step aside for a moment while this monk passes on his purity.’ If they’re able to do this, it’s good. If not, they should say to those relatives, ‘Please take this monk outside the monastery zone for a short time while the Sangha does the observance-day ceremony.’ If they’re able to do this, it’s good.

If not, you should not do the observance-day ceremony with an incomplete Sangha. If you do, you commit an offense of wrong conduct.

If on the observance day a monk is seized by kings, by bandits, by scoundrels, or by enemies of the monks, other monks should say to those enemies, ‘Please release this monk for a short time, so that he can take part in the observance-day ceremony.’ If they’re able to do this, it’s good. If not, they should say to those enemies, ‘Please step aside for a moment while this monk passes on his purity.’ If they’re able to do this, it’s good. If not, they should say to those enemies, ‘Please take this monk outside the monastery zone for a short time while the Sangha does the observance-day ceremony.’ If they’re able to do this, it’s good.

If not, you should not do the observance-day ceremony with an incomplete Sangha. If you do, you commit an offense of wrong conduct.”

23. Agreement in regard to insanity

Then the Buddha addressed the monks: “Gather, monks, there’s business for the Sangha.” A monk said to the Buddha, “Venerable Sir, there’s a monk called Gagga who is insane. He hasn’t come.”

“Monks, there are two kinds of insane monks: there is the insane monk who sometimes remembers the observance day and sometimes doesn’t, who sometimes remembers the legal procedures of the Sangha and sometimes doesn’t, who sometimes goes to the observance-day ceremony and sometimes doesn’t, who sometimes goes to the legal procedures of the Sangha and sometimes doesn’t. Then there’s the insane monk who never remembers any of this.

For the first one of these, you should make an agreement in regard to insanity.

And it should be made like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Gagga is insane. Sometimes he remembers the observance day and sometimes he doesn’t; sometimes he remembers the legal procedures of the Sangha and sometimes he doesn’t; sometimes he goes to the observance-day ceremony and sometimes he doesn’t; sometimes he goes to the legal procedures of the Sangha and sometimes he doesn’t. If it seems appropriate to the Sangha, it should agree on the following in regard to the insanity of the monk Gagga: whether or not Gagga remembers either the observance day or the legal procedures of the Sangha, whether or not he comes to either, the Sangha should do the observance-day ceremony, it should do the legal

procedures of the Sangha, with or without Gagga. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Gagga is insane. Sometimes he remembers the observance day and sometimes he doesn't; sometimes he remembers the legal procedures of the Sangha and sometimes he doesn't; sometimes he goes to the observance-day ceremony and sometimes he doesn't; sometimes he goes to the legal procedures of the Sangha and sometimes he doesn't. The Sangha agrees on the following in regard to the insanity of the monk Gagga: whether or not Gagga remembers either the observance day or the legal procedures of the Sangha, whether or not he comes to either, the Sangha should do the observance-day ceremony, it should do the legal procedures of the Sangha, with or without Gagga. Any monk who approves of this agreement — whether or not Gagga remembers either the observance day or the legal procedures of the Sangha, whether or not he comes to either, the Sangha should do the observance-day ceremony, it should do the legal procedures of the Sangha, with or without Gagga—should remain silent. Any monk who doesn't approve should speak up.

The Sangha has agreed on the following in regard to the insanity of the monk Gagga: whether or not Gagga remembers either the observance-day ceremony or the legal procedures of the Sangha, whether or not he comes to either, the Sangha should do the observance-day ceremony, it should do the legal procedures of the Sangha, with or without Gagga. The Sangha approves and is therefore silent. I will remember it thus.'"

24. Various kinds of observance days for the Sangha, etc.

At one time on the observance day, there were four monks staying in a certain monastery. They thought, “The Buddha has laid down a rule that the observance-day ceremony should be done. Now there’s four of us. So how should we do the observance-day ceremony?” They told the Buddha.

“When there are four of you, you should recite the Monastic Code.”

At one time on the observance day, there were three monks staying in a certain monastery. They thought, “The Buddha has instructed that the Monastic Code should be recited when there are four monks. But there’s only three of us. So how should we do the observance-day ceremony?”

“When there are three of you, you should do the observance-day ceremony by declaring your purity.

And you should do it like this. A competent and capable monk should inform those monks:

‘Please, Venerables, I ask you to listen. Today is the observance day, the fifteenth. If it seems appropriate to you, we should do the observance-day ceremony by declaring purity to one another.’

The most senior monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks: ‘I’m pure. Please remember me as pure.’ And he should repeat this two more times.

Each junior monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks: 'I'm pure, Venerable. Please remember me as pure.' And he should repeat this two more times."

At one time on the observance day, there were two monks staying in a certain monastery. They thought, "The Buddha has instructed that the Monastic Code should be recited when there are four monks and that the observance-day ceremony should be done by declaring purity when there are three. But there's only two of us. So how should we do the observance-day ceremony?"

"When there are two of you, you should do the observance-day ceremony by declaring your purity.

And you should do it like this.

The senior monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the junior monk: 'I'm pure. Please remember me as pure.' And he should repeat this two more times.

The junior monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the senior monk: 'I'm pure, Venerable. Please remember me as pure.' And he should repeat this two more times."

At one time on the observance day, a monk was staying in a certain monastery by himself. He thought, "The Buddha has instructed that the Monastic Code should be recited when there are four monks and that the observance-day ceremony should be done by declaring purity when there are two or three. But I'm here by myself. So how should I do the observance-day ceremony?"

“On the observance day, a monk might be staying by himself in a certain monastery. He should sweep the place where the monks normally go: whether the assembly hall, under a roof-cover, or at the foot of a tree. He should set out water for drinking and water for washing. He should prepare a seat, light a lamp, and sit down.

If other monks arrive, he should do the observance-day ceremony with them. If not, he should determine: ‘Today is my observance day.’

If he doesn’t make a determination, he commits an offense of wrong conduct.

Wherever four monks are staying together, three shouldn’t recite the Monastic Code, while the purity of the fourth is brought. If you do recite the Monastic Code, you commit an offense of wrong conduct.

Wherever three monks are staying together, two shouldn’t do the observance-day ceremony by declaring purity, while the purity of the third is brought. If you do declare purity, you commit an offense of wrong conduct.

Wherever two monks are staying together, one shouldn’t make a determination, while the purity of the other is brought. If you do make a determination, you commit an offense of wrong conduct.”

25. The process for making amends for an offense

On one occasion on the observance day, a certain monk committed an offense. He thought, “The Buddha has laid down a rule that one shouldn’t do the observance-day ceremony if one has an offense. And I’ve committed an offense. So what should I do?” They told the Buddha.

“On the observance day, a monk may have committed an offense. He should approach a monk, put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, ‘I’ve committed such-and-such an offense. I confess it.’ The other should say, ‘Do you recognize the offense?’ — ‘Yes, I recognize it.’ — ‘You should restrain yourself in the future.’

On the observance day, a monk may be unsure if he’s committed an offense. He should approach a monk, put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, ‘I’m unsure if I’ve committed such-and-such an offense. I’ll make amends for it when I’m sure.’ He can then take part in the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.”

On one occasion the monks from the group of six confessed shared offenses to one another.

“You should not confess shared offenses to one another. If you do, you commit an offense of wrong conduct.”

On one occasion the monks from the group of six received the confession of shared offenses from one another.

“You should not receive the confession of shared offenses from one another. If you do, you commit an offense of wrong conduct.”

26. The process for revealing an offense

At one time a certain monk remembered an offense while the Monastic Code was being recited. He thought, “The Buddha has laid down a rule that one shouldn’t do the observance-day ceremony if one has an offense. And I’ve committed an offense. So what should I do?”

“A monk might remember an offense while the Monastic Code is being recited. He should say to a monk sitting next to him, ‘I’ve committed such-and-such an offense. Once this ceremony is finished, I’ll make amends for it.’ They can then continue the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.

A monk might become unsure if he’s committed an offense while the Monastic Code is being recited. He should say to a monk sitting next to him, ‘I’m unsure if I’ve committed such-and-such an offense. I’ll make amends for it when I’m sure.’ They can then continue the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.”

27. The process for making amends for a shared offense

At one time on the observance day, the whole sangha in a certain monastery had committed the same offense. Those monks thought, “The Buddha has laid down a rule that one shouldn’t confess or receive the confession of shared offenses. Yet here the whole sangha has committed the same offense. So what should we do?”

“On the observance day, it may happen that the whole sangha in a certain monastery has committed the same offense. Those monks should straightaway send a monk to a neighboring monastery: ‘Go and make amends for this offense. When you return, we’ll make amends for it with you.’

If he’s able to do this, it’s good. If he’s not, then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This whole sangha has committed the same offense. When the Sangha sees another monk who is pure and free of offenses, it should make amends for this offense with him.’

Once this has been said, they can do the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.

On the observance day, the whole sangha in a certain monastery might be unsure if it has committed the same offense. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This whole Sangha is unsure if it has committed the same offense. When the Sangha is sure, it should make amends for this offense.’

Once this has been said, they can do the observance-day ceremony and listen to the recitation of the Monastic Code. This is not an obstacle to doing the observance-day ceremony.

When a sangha has entered the rainy-season residence in a certain monastery, it may happen that the whole sangha has committed the same offense. Those monks should straightaway send a monk to a neighboring monastery: ‘Go and make amends for this offense. When you return, we’ll make amends for it with you.’

If he’s able to do this, it’s good. If he’s not, they should send a monk under the seven-day allowance: ‘Go and make amends for this offense. When you return, we’ll make amends for it with you.’”

Soon afterwards the whole sangha in a certain monastery had committed the same offense. They did not know the name or the class of that offense. Then a monk arrived who was learned and a master of the tradition; who was an expert on the Teaching, the Monastic Law, and the Key Terms; who was knowledgeable and competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training. A monk went up to him and asked, “When someone does such-and-such, what’s the name of the offense he’s committed?” The learned monk replied, “When someone does such-and-such, he’s committed an offense of this name. If you have committed this offense, you should make amends for it.” The other monk said, “It’s not just I alone who have committed this offense, but this whole

sangha.” The learned monk said, “What does it matter to you whether others have or haven’t committed an offense? Please clear yourself of your own offense.”

Then, because of what the learned monk had said, the other monk made amends for that offense. He then went to the other monks and said, “When someone does such-and-such, he’s committed an offense of this name. This is the offense that you’ve committed. You should make amends for it.” But in spite of what he had said, those monks did not want to make amends for that offense. They told the Buddha.

“In a case such as this, if those monks do make amends for that offense because of what that monk has said, then this is good. If they don’t, then that monk doesn’t need not correct them if he doesn’t want to.”

The second section for recitation on the grounds for accusations is finished.

28. The group of fifteen on non-offenses

At one time on the observance day, four or more resident monks had gathered in a monastery. They did not know that there were other resident monks who had not arrived.

Perceiving that they were acting according to the Teaching and the Monastic Law, perceiving that the assembly was complete although it was not, they did the observance-day ceremony and recited the Monastic Code. While they were doing it, a greater number of resident monks arrived. They told the Buddha.

“On the observance day, four or more resident monks may have gathered in a monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, a greater number of resident monks arrive.

In such a case those monks should recite the Monastic Code once more. There’s no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the

Monastic Code. When they've just finished, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and none of the gathering has left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic

Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and none of the gathering has left, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and none of the gathering has left, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and only some members of the gathering have left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and only some members of the gathering have left, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and only some members of the gathering have left, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and the entire

gathering has left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and the entire gathering has left, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the observance-day ceremony and recite the Monastic Code. When they've just finished, and the entire gathering has left, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's no offense for the reciters."

The group of fifteen on no offense is finished.

29. The group of fifteen on perceiving an incomplete assembly as incomplete

“On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There’s an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There’s an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, yet

correctly perceiving the assembly as incomplete, they do the observance-day ceremony and recite the Monastic Code. While they're doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the observance-day ceremony and recite the Monastic Code. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's an offense of wrong conduct for the reciters."

The group of fifteen on perceiving an incomplete assembly as incomplete is finished.

30. The group of fifteen on being unsure

“On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘Is it allowable for us to do the observance-day ceremony, or isn’t it?’ Being unsure, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There’s an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘Is it allowable for us to do the observance-day ceremony, or isn’t it?’ Being unsure, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There’s an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘Is it allowable for us to do the observance-day ceremony, or isn’t it?’ Being unsure, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the observance-day ceremony, or isn't it?' Being unsure, they do the observance-day ceremony and recite the Monastic Code. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's an offense of wrong conduct for the reciters."

The group of fifteen on being unsure is finished.

31. The group of fifteen on being anxious

“On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘It’s allowable for us to do the observance-day ceremony; it’s not unallowable.’ Being anxious, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. There’s an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘It’s allowable for us to do the observance-day ceremony; it’s not unallowable.’ Being anxious, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There’s an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘It’s allowable for us to do the observance-day ceremony; it’s not unallowable.’ Being anxious, they do the observance-day ceremony and recite the Monastic Code. While they’re doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. There's an offense of wrong conduct for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the observance-day ceremony; it's not unallowable.' Being anxious, they do the observance-day ceremony and recite the Monastic Code. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. There's an offense of wrong conduct for the reciters."

The group of fifteen on being anxious is finished.

32. The group of fifteen on aiming at schism

“On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘May they get lost! May they disappear! We are better off without them.’ They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. While they’re doing it, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there’s a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘May they get lost! May they disappear! We are better off without them.’ They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. While they’re doing it, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. And there’s a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘May they get lost! May they disappear! We are better off without them.’ They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. While they’re doing it, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the remainder should be listened to. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and none of the gathering has left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and none of the gathering has left, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've

just finished, and none of the gathering has left, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and only some members of the gathering have left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and only some members of the gathering have left, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without

them.’ They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they’ve just finished, and only some members of the gathering have left, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there’s a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘May they get lost! May they disappear! We are better off without them.’ They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they’ve just finished, and the entire gathering has left, a greater number of resident monks arrive.

In such a case, those monks should recite the Monastic Code once more. And there’s a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘May they get lost! May they disappear! We are better off without them.’ They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they’ve just finished, and the entire gathering has left, an equal number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there’s a serious offense for the reciters.

On the observance day, four or more resident monks may have gathered in a monastery. They know there are other

resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the observance-day ceremony and recite the Monastic Code, aiming at schism. When they've just finished, and the entire gathering has left, a smaller number of resident monks arrive.

In such a case, what has been recited is valid, and the late arrivals should announce their purity in the presence of the others. And there's a serious offense for the reciters."

The group of fifteen on aiming at schism is finished. The group of seventy-five is finished.

33. The successive series on entering a monastery zone

“On the observance day, four or more resident monks may have gathered in a monastery. They don’t know that other resident monks are entering the monastery zone. ... They don’t know that other resident monks have entered the monastery zone. ... They don’t see that other resident monks are entering the monastery zone. ... They don’t see that other resident monks have entered the monastery zone. ... They don’t hear that other resident monks are entering the monastery zone. ... They don’t hear that other resident monks have entered the monastery zone. ...”

As there are one hundred and seventy-five sets of three for resident monks with resident monks, so there is for newly arrived monks with resident monks, resident monks with newly arrived monks, newly arrived monks with newly arrived monks. Thus by way of succession, there are seven hundred sets of three.

“It may be, monks, that for the resident monks it’s the fourteenth day of the lunar half-month, but for the newly arrived monks it’s the fifteenth. Then—

If the number of resident monks is greater, the newly arrived monks should fall in line with the resident monks.

If the number is the same, the newly arrived monks should fall in line with the resident monks.

If the number of newly arrived monks is greater, the resident monks should fall in line with the newly arrived monks.

It may be that for the resident monks it's the fifteenth day of the lunar half-month, but for the newly arrived monks it's the fourteenth. Then—

If the number of resident monks is greater, the newly arrived monks should fall in line with resident monks.

If the number is the same, the newly arrived monks should fall in line with resident monks.

If the number of newly arrived monks is greater, the resident monks should fall in line with the newly arrived monks.

It may be that for the resident monks it's the day after the observance day, but for the newly arrived monks it's the fifteenth day of the lunar half-month. Then—

If the number of resident monks is greater, the resident monks may, if they're willing, do the observance-day ceremony with the newly arrived monks. Otherwise the newly arrived monks should go outside the monastery zone and do the observance-day ceremony there.

If the number is the same, the resident monks may, if they're willing, do the observance-day ceremony with the newly arrived monks. Otherwise the newly arrived monks should go outside the monastery zone and do the observance-day ceremony there.

If the number of newly arrived monks is greater, the resident monks should do the observance-day ceremony with the newly arrived monks, or they should go outside the monastery zone while the newly arrived monks do the observance-day ceremony.

It may be that for the resident monks it's the fifteenth day of the lunar half-month, but for the newly arrived monks it's the day after the observance day. Then—

If the number of resident monks is greater, the newly arrived monks should do the observance-day ceremony with the resident monks, or they should go outside the monastery zone while the resident monks do the observance-day ceremony.

If the number is the same, the newly arrived monks should do the observance-day ceremony with the resident monks, or they should go outside the monastery zone while the resident monks do the observance-day ceremony.

If the number of newly arrived monks is greater, they may, if they're willing, do the observance-day ceremony with the resident monks. Otherwise the resident monks should go outside the monastery zone and do the observance-day ceremony there.”

34. The seeing of characteristics, etc.

“It may happen that newly arrived monks see signs and indications of resident monks: beds and benches that are made up, water for drinking and water for washing that are ready for use, yards that are well swept. As a consequence, they’re unsure whether or not there are resident monks there. Then—

If they do the observance-day ceremony without investigating, there’s an offense of wrong conduct.

If they investigate, but don’t see anyone, and then do the observance-day ceremony, there’s no offense.

If they investigate, and they see someone, and then do the observance-day ceremony together, there’s no offense.

If they investigate, and they see someone, but then do the observance-day ceremony separately, there’s an offense of wrong conduct.

If they investigate, and they see someone, but think, ‘May they get lost! May they disappear! We are better off without them.’ and then do the observance-day ceremony aiming at schism, there’s a serious offense.

It may happen that newly arrived monks hear signs and indications of resident monks: the sound of the feet of someone doing walking meditation, the sound of recitation, the sound of coughing, the sound of sneezing. As a consequence, they’re unsure whether or not there are resident monks there. Then—

If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the observance-day ceremony aiming at schism, there's a serious offense.

It may happen that resident monks see signs and indications of newly arrived monks: an unknown almsbowl, an unknown robe, an unknown sitting mat, water poured on the ground from the washing of feet. As a consequence, they're unsure whether or not monks have arrived. Then—

If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the observance-day ceremony aiming at schism, there's a serious offense.

It may happen that resident monks hear signs and indications of newly arrived monks: the sound of the feet of someone arriving, the sound of sandals being knocked together, the sound of coughing, the sound of sneezing. As a consequence, they're unsure whether or not monks have arrived. Then—

If they do the observance-day ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the observance-day ceremony, there's no offense.

If they investigate, and they see someone, and then do the observance-day ceremony together, there's no offense.

If they investigate, and they see someone, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the observance-day ceremony aiming at schism, there's a serious offense."

35. The doing of the observance-day ceremony with those belonging to a different Buddhist sect, etc.

“It may happen that newly arrived monks see resident monks who belong to a different Buddhist sect, but they have the view that they belong to the same one. Then—

If they don’t ask the resident monks about it, and then do the observance-day ceremony together, there’s no offense.

If they do ask the resident monks about it, but don’t reach a clear conclusion, and then do the observance-day ceremony together, there’s an offense of wrong conduct.

If they do ask the resident monks about it, but don’t reach a clear conclusion, and then do the observance-day ceremony separately, there’s no offense.

It may happen that newly arrived monks see resident monks who belong to the same Buddhist sect, but they have the view that they belong to a different one. Then—

If they don’t ask the resident monks about it, and then do the observance-day ceremony together, there’s an offense of wrong conduct.

If they do ask the resident monks about it, and they change their view, but then do the observance-day ceremony separately, there’s an offense of wrong conduct.

If they do ask the resident monks about it, and they change their view, and then do the observance-day ceremony together, there’s no offense.

It may happen that resident monks see newly arrived monks who belong to a different Buddhist sect, but they have the view that they belong to the same one. Then—

If they don't ask the newly arrived monks about it, and then do the observance-day ceremony together, there's no offense.

If they do ask the newly arrived monks about it, but don't reach a clear conclusion, and then do the observance-day ceremony together, there's an offense of wrong conduct.

If they do ask the newly arrived monks about it, but don't reach a clear conclusion, and then do the observance-day ceremony separately, there's no offense.

It may happen that resident monks see newly arrived monks who belong to the same Buddhist sect, but they have the view that they belong to a different one. Then—

If they don't ask the newly arrived monks about it, and then do the observance-day ceremony together, there's an offense of wrong conduct.

If they do ask the newly arrived monks about it, and they change their view, but then do the observance-day ceremony separately, there's an offense of wrong conduct.

If they do ask the newly arrived monks about it, and they change their view, and then do the observance-day ceremony together, there's no offense.”

36. The section on “you shouldn’t go”

“On the observance day you shouldn’t go from a monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn’t go from a monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn’t go from a monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.

On the observance day you shouldn’t go from a non-monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn’t go from a non-monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn’t go from a non-monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.

On the observance day you shouldn’t go from a monastery or a non-monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn’t go from a monastery or a non-monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the observance day you shouldn’t go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.

On the observance day you shouldn’t go from a monastery with monks to a monastery with monks who belong to a

different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.

On the observance day you shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.

On the observance day you shouldn't go from a monastery or a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the observance day you shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.”

37. The section on “you may go”

“On the observance day you may go from a monastery with monks to a monastery with monks who belong to the same Buddhist sect if you know you’ll get there on the same day. On the observance day you may go from a monastery with monks to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you’ll get there on the same day.

On the observance day you may go from a non-monastery with monks to a monastery with monks ... to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you’ll get there on the same day.

On the observance day you may go from a monastery or a non-monastery with monks to a monastery with monks ... to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect if you know you’ll get there on the same day.”

38. The showing of persons to be avoided

“You shouldn’t recite the Monastic Code with a nun seated in the gathering. If you do, you commit an offense of wrong conduct. You shouldn’t recite the Monastic Code with a trainee nun, a novice monk, a novice nun, one who has renounced the training, or one who has committed the worst kind of offense seated in the gathering. If you do, you commit an offense of wrong conduct.

You shouldn’t recite the Monastic Code with one who has been ejected for not recognizing an offense seated in the gathering. If you do, you should be dealt with according to the rule. You shouldn’t recite the Monastic Code with one who has been ejected for not making amends for an offense seated in the gathering or with one who has been ejected for not giving up a bad view seated in the gathering. If you do, you should be dealt with according to the rule.

You shouldn’t recite the Monastic Code with a *paṇḍaka* seated in the gathering. If you do, you commit an offense of wrong conduct. You shouldn’t recite the Monastic Code with one living in the community by theft, with one who has previously left to join the monastics of another religion, with an animal, with a matricide, with a patricide, with a murderer of a perfected one, with one who has raped a nun, with one who has caused a schism in the Sangha, with one who has caused the Buddha to bleed, or with a hermaphrodite seated in the gathering. If you do, you commit an offense of wrong conduct.

You shouldn’t do the observance-day ceremony with a passed-on purity that has expired, except if the gathering is

still seated together.

You shouldn't do the observance-day ceremony on a non-observance day, except to unify the Sangha."

The third section for recitation is finished.

The second chapter on the observance day is finished.

This is the summary:

"Ascetics of other religions, and Bimbisāra, To assemble, silent; Teaching, seclusion, the Monastic Code, Daily, then once.

Separately, complete assembly, Complete assembly, and Maddakucchi; Monastery zone, large, with river, One after another, two, and small.

Juniors, and just in Rājagaha, May-stay-apart zone; Should establish the monastery zone first, Should abolish the monastery zone afterwards.

Non-established zones of inhabited areas, In a river, in the ocean, in a lake; A splash of water, they made overlap, And just so they enclosed.

How many procedures, recitation, Primitive tribes, and even when there were none; A teaching, Monastic Law, they made threats, Again Monastic Law, and threatening.

Accusing, when permission is given, Objecting to what is illegitimate; Four or five, and others state, Also if deliberately, one should make an effort.

Included lay people, without being asked, He did not know at Codanā; A number did not know, And straightaway, would

not go.

Which, how many, faraway, And to announce, he forgot;
Dirty, seat, lamp, Regions, another who is learned.

Straightaway, observance day in the rainy season, Purity,
and procedure, relatives; Gagga, four, three, two, one,
Offense, shared, he remembered.

The whole sangha, unsure, They did not know, one who is
learned; Greater, equal, smaller, And none of the gathering
has left.

Some have left, entire, And they know, unsure; Anxious
thinking, 'It's allowable', Knowing, seeing, and they hear.

With resident, newly arrived, The fourteenth and the
fifteenth, again; The day after, the fifteenth, Characteristics,
belonging to a Buddhist sect, hermaphrodite.

That has expired, non-observance day Except to unify the
Sangha; These summaries are detailed, Making the topics
clear.”

In this chapter there are eighty-six topics.

The chapter on the observance day is finished.

- Theravāda Collection on Monastic Law
- The Long Division

3

**Vassūpanāyikakkhandhak
a: The chapter on entering
the rainy-season
residence**

1. The instruction to enter the rainy-season residence

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the Buddha had not yet laid down the rainy-season residence for the monks. And so the monks were wandering about in the winter, in the summer, and also during the rainy season. People complained and criticized them, “How can the Sakyan monastics go wandering in the winter, in the summer, and even during the rainy season? They’re trampling down the green grass, oppressing one-sensed life, and destroying many small creatures. Even the monastics of other religions, with their flawed teachings, settle down for the rainy-season. Even birds make a nest in the top of a tree and settle down for the rainy-season. But not so the Sakyan monastics.”

The monks heard the complaints of those people and told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“You should enter the rainy-season residence.”

The monks thought, “When should we enter the rains residence?” They told the Buddha.

“You should enter the rainy-season residence during the rainy season.”

The monks thought, “How many entries to the rains residence are there?”

“There are two entries to the rainy-season residence: the first and the second. The first should be entered on the day

after the full moon of July and the second one month after the same full moon.”

2. The prohibition against wandering during the rainy season, etc.

Soon afterwards the monks from the group of six entered the rains residence and then went wandering during the rainy season. People complained and criticized them just as they had before.

The monks heard the complaints of those people and the monks of few desires complained and criticized them, “How could the monks from the group of six enter the rains residence and then go wandering during the rainy season?” And they told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

“After entering the rainy-season residence, you should stay put for the first or the second three-month period before you go wandering. If you go wandering during the rainy-season residence period, you commit an offense of wrong conduct.”

The monks from the group of six did not want to enter the rains residence.

“You should enter the rainy-season residence. If you don’t, you commit an offense of wrong conduct.”

On the day of the entry to the rains residence, the monks from the group of six deliberately bypassed a monastery because they did not want to enter the rains residence.

“On the day of the entry to the rainy-season residence, you shouldn’t deliberately bypass a monastery because you don’t want to enter the rainy-season residence. If you do, you commit an offense of wrong conduct.”

At one time King Seniya Bimbisāra of Magadha wanted to postpone the rains residence. He sent a message to the monks: “Would the venerables please enter the rains residence at the next full moon?” They told the Buddha.

“You should comply with the wishes of kings.”

3. The allowance for seven-day business

When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Sāvattihī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.

At that time the lay follower Udena had had a dwelling built for the Sangha in the Kosalan country. He sent a message to the monks: "Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks."

The monks replied, "The Buddha has laid down a rule that a monk who's entered the rains residence shouldn't go wandering until after the rains. Please wait, Udena. Once we've completed the rains residence, we'll come. But if the matter is urgent, then give the dwelling in the presence of the local monks."

Udena complained and criticized them, "How can the venerables not come when I've sent them a message? I'm a donor and I provide services. I'm a supporter of the Sangha!"

The monks heard his complaints and they told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

"If any of seven kinds of persons— a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower— asks you to come, I allow you to go for seven days, but only if you're asked. And you should return within seven days.

It may happen, monks, that a male lay follower has had a dwelling built for the Sangha and sends a message to the monks: 'Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days.

It may happen that a male lay follower has had a stilt house built for the Sangha, has had a cave built, a yard, a gateway, an assembly hall, a water-boiling shed, a food-storage hut, a restroom, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a sauna, a sauna shed, a pond, a roof-cover, a monastery, or has had a site for a monastery prepared for the Sangha, and then sends a message to the monks: 'Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days.

It may happen that a male lay follower has had a dwelling built for a number of monks ... has had a dwelling built for a single monk, has had a stilt house built, a cave, a yard, a gateway, an assembly hall, a water-boiling shed, a food-storage hut, a restroom, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a sauna, a sauna shed, a pond, a roof-cover, a monastery, or has had a site for a monastery prepared, and then sends a message to the monks: 'Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days.

It may happen that a male lay follower has had a dwelling built for the Sangha of nuns, for a number of nuns, for a single nun, for a number of trainee nuns, for a single trainee nun, for a number of novice monks, for a single novice

monk, for a number of novice nuns, or has had a dwelling built for a single novice nun ... or has had a stilt house built, a cave, a yard, a gateway, an assembly hall, a water-boiling shed, a food-storage hut, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof-cover, a monastery, or has had a site for a monastery prepared, and then sends a message to the monks: 'Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days.

It may happen that a male lay follower has had a house built for himself, has had a bedroom, a storehouse, a watchtower, a stall, a shop, a stilt house, a cave, a yard, a gateway, an assembly hall, a water-boiling shed, a kitchen, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof-cover, a park, or has had a site for a park prepared for himself; or his son is getting married, or his daughter is getting married, or he is sick, or he knows a discourse. If he then sends a message to the monks: 'Please come, Venerables, and learn this discourse before it gets lost,' or he has some duty or business and sends a message to the monks: 'Please come, I wish to make an offering, hear the Teaching, and see the monks,' you should go for seven days, but only if you're asked. And you should return within seven days.

"It may happen that a female lay follower has had a dwelling built for the Sangha and sends a message to the monks: 'Please come, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days.

It may happen that a female lay follower has had a stilt house built for the Sangha, has had a cave built, a yard, a gateway, an assembly hall, a water-boiling shed, a food-storage hut, a restroom, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a sauna, a sauna shed, a pond, a roof-cover, a monastery, or has had a site for a monastery prepared for the Sangha and sends a message to the monks: 'Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks.' You should go for seven days, but only if you're asked. And you should return within seven days.

It may happen that a female lay follower has had a dwelling built for a number of monks, for a single monk, for the Sangha of nuns, for a number of nuns, for a single nun, for a number of trainee nuns, for a single trainee nun, for a number of novice monks, for a single novice monk, for a number of novice nuns, or for a single novice nun ...

It may happen that a female lay follower has had a house built for herself, has had a bedroom, a storehouse, a watchtower, a stall, a shop, a stilt house, a cave, a yard, a gateway, an assembly hall, a water-boiling shed, a kitchen, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof-cover, a park, or has had a site for a park prepared for herself; or her son is getting married, or her daughter is getting married, or she is sick, or she knows a discourse. If she then sends a message to the monks: 'Please come, Venerables, and learn this discourse before it disappears,' or she has some duty or business and sends a message to the monks: 'Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks,' you should go for seven days, but only if you're asked. And you should return within seven days.

It may happen that a monk, a nun, a trainee nun, a novice monk, or a novice nun has had a dwelling built for the Sangha ... for a number of monks, for a single monk, for the Sangha of nuns, for a number of nuns, for a single nun, for a number of trainee nuns, for a single trainee nun, for a number of novice monks, for a single novice monk, for a number of novice nuns, or for a single novice nun ... or she's had a dwelling built for herself, has had a stilt house built, a cave, a yard, a gateway, an assembly hall, a water-boiling shed, a food-storage hut, a walking-meditation path, an indoor walking-meditation path, a well, a well house, a pond, a roof-cover, a monastery, or has had a site for a monastery prepared for herself. If she then sends a message to the monks: 'Please come, Venerables, I wish to make an offering, hear the Teaching, and see the monks,' you should go for seven days, but only if you're asked. And you should return within seven days."

4. The allowance to go to any of five kinds of persons even if not asked

On one occasion a certain monk was sick. He sent a message to the monks: "Please come, Venerables, I'm sick." They told the Buddha.

"Even if you're not asked, let alone if you are, I allow you to go for seven days to any of five kinds of persons— a monk, a nun, a trainee nun, a novice monk, or a novice nun. But you should return within seven days.

A monk sending a message

"It may be that a sick monk sends a message to the monks: 'Please come, Venerables, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about his sickness,' or 'I'll nurse him.' But you should return within seven days.

It may be that a monk who is discontent with the spiritual life sends a message to the monks: 'Please come, Venerables, I'm discontent with the spiritual life.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll allay his discontent,' 'I'll find someone to allay his discontent', or 'I'll give him a teaching.' But you should return within seven days.

It may be that an anxious monk sends a message to the monks: 'Please come, Venerables, I'm anxious.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll dispel his anxiety,' 'I'll find

someone to dispel his anxiety,' or 'I'll give him a teaching.' But you should return within seven days.

It may be that a monk who has wrong view sends a message to the monks: 'Please come, Venerables, I have wrong view.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make him give up that wrong view,' 'I'll get someone to make him give up that wrong view,' or 'I'll give him a teaching.' But you should return within seven days.

It may be that a monk who has committed a heavy offense for which he deserves to be given probation sends a message to the monks: 'Please come, Venerables, I've committed a heavy offense for which I deserve to be given probation.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get him given probation,' 'I'll do the proclamation,' or 'I'll complete the quorum.' But you should return within seven days.

It may be that a monk who deserves to be sent back to the beginning sends a message to the monks: 'Please come, Venerables, I deserve to be sent back to the beginning.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get him sent back to the beginning,' 'I'll do the proclamation,' or 'I'll complete the quorum.' But you should return within seven days.

It may be that a monk who deserves the trial period sends a message to the monks: 'Please come, Venerables, I deserve to be given the trial period.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get him given the trial period,' 'I'll do

the proclamation,' or 'I'll complete the quorum.' But you should return within seven days.

It may be that a monk who deserves rehabilitation sends a message to the monks: 'Please come, Venerables, I deserve rehabilitation.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get him rehabilitated,' 'I'll do the proclamation,' or 'I'll complete the quorum.' But you should return within seven days.

It may be that the Sangha wants to do a legal procedure against a monk—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. He sends a message to the monks: 'Please come, Venerables, the Sangha wants to do a legal procedure against me.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'How may the Sangha not do the procedure?' or 'How may the Sangha make it lighter?' But you should return within seven days.

Or it may be that the Sangha has done a legal procedure against him—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. He sends a message to the monks: 'Please come, Venerables, the Sangha has done a legal procedure against me.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'How can I help him behave properly and suitably so as to deserve to be released?' or 'What can I do so that the Sangha lifts that procedure?' But you should return within seven days."

A nun sending a message

"It may be, monks, that a sick nun sends a message to the monks: 'Please come, Venerables, I'm sick.' Then, even if

you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about her sickness,' or 'I'll nurse her.' But you should return within seven days.

It may be that a nun who is discontent with the spiritual life sends a message to the monks: 'Please come, Venerables, I'm discontent with the spiritual life.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll allay her discontent,' 'I'll find someone to allay her discontent', or 'I'll give her a teaching.' But you should return within seven days.

It may be that an anxious nun sends a message to the monks: 'Please come, Venerables, I'm anxious.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll dispel her anxiety,' 'I'll find someone to dispel her anxiety,' or 'I'll give her a teaching.' But you should return within seven days.

It may be that a nun who has wrong view sends a message to the monks: 'Please come, Venerables, I have wrong view.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make her give up that wrong view,' 'I'll get someone to make her give up that wrong view,' or 'I'll give her a teaching.' But you should return within seven days.

It may be that a nun who has committed a heavy offense for which she deserves the trial period sends a message to the monks: 'Please come, Venerables, I deserve to be given the trial period.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get her given the trial period.' But you should return within seven days.

It may be that a nun who deserves to be sent back to the beginning sends a message to the monks: 'Please come, Venerables, I deserve to be sent back to the beginning.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get her sent back to the beginning.' But you should return within seven days.

It may be that a nun who deserves rehabilitation sends a message to the monks: 'Please come, Venerables, I deserve rehabilitation.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get her rehabilitated.' But you should return within seven days.

It may be that the Sangha wants to do a legal procedure against a nun— whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. She sends a message to the monks: 'Please come, Venerables, the Sangha wants to do a legal procedure against me.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'How may the Sangha not do the procedure?' or 'How may the Sangha make it lighter?' But you should return within seven days.

Or it may be that the Sangha has done a legal procedure against her— whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection. She sends a message to the monks: 'Please come, Venerables, the Sangha has done a legal procedure against me.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'How can I help her behave properly and suitably so as to deserve to be released?' or 'What can I do so that the Sangha lifts that procedure?' But you should return within seven days."

Other monastics sending a message

“It may be, monks, that a sick trainee nun sends a message to the monks: ‘Please come, Venerables, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about her sickness,’ or ‘I’ll nurse her.’ But you should return within seven days.

It may be that a trainee nun who is discontent with the spiritual life, who is anxious, who has wrong view, or who has failed in the training sends a message to the monks: ‘Please come, Venerables, I’ve failed in the training.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get her to undertake the training.’ But you should return within seven days.

It may be that a trainee nun who desires the full ordination sends a message to the monks: ‘Please come, Venerables, I desire the full ordination.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll make an effort to get her the full ordination,’ ‘I’ll do the proclamation,’ or ‘I’ll complete the quorum.’ But you should return within seven days.

It may be that a sick novice monk sends a message to the monks: ‘Please come, Venerables, I’m sick.’ Then, even if you’re not asked, let alone if you are, you should go for seven days, thinking, ‘I’ll look for food for the sick,’ ‘I’ll look for food for the nurses,’ ‘I’ll look for medicine,’ ‘I’ll enquire about his sickness,’ or ‘I’ll nurse him.’ But you should return within seven days.

It may be that a novice monk who is discontent with the spiritual life, who is anxious, who has wrong view, or who wants to ask about his age sends a message to the monks: 'Please come, Venerables, I want to ask about my age.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll ask him,' or 'I'll inform him.' But you should return within seven days.

It may be that a novice monk who desires the full ordination sends a message to the monks: 'Please come, Venerables, I desire the full ordination.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll make an effort to get him the full ordination,' 'I'll do the proclamation,' or 'I'll complete the quorum.' But you should return within seven days.

It may be that a sick novice nun sends a message to the monks: 'Please come, Venerables, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about her sickness,' or 'I'll nurse her.' But you should return within seven days.

It may be that a novice nun who is discontent with the spiritual life, who is anxious, who has wrong view, or who wants to ask about her age sends a message to the monks: 'Please come, Venerables, I want to ask about my age.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll ask her,' or 'I'll inform her.' But you should return within seven days.

It may be that a novice nun who desires to undertake the training of a trainee nun sends a message to the monks: 'Please come, Venerables, I desire to undertake the training.' Then, even if you're not asked, let alone if you are,

you should go for seven days, thinking, 'I'll make an effort for her to undertake the training of a trainee nun.' But you should return within seven days."

5. The allowance to go to any of seven kinds of persons even if not asked

On one occasion the mother of a certain monk was sick. She sent a message to her son: "Please come, I'm sick." That monk thought, "The Buddha has laid down a rule that one should go for seven days to any of seven kinds of persons, but only when asked, and that one should go for seven days to any of five kinds of persons even if not asked, let alone if one is. My mother is sick, but she's not a lay follower. So what should I do?" They told the Buddha.

"Even if you're not asked, let alone if you are, I allow you to go for seven days to any of seven kinds of persons— a monk, a nun, a trainee nun, a novice monk, a novice nun, your mother, your father. But you should return within seven days.

It may be that a monk's mother is sick and sends a message to her son: 'Please come, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about her sickness,' or 'I'll nurse her.' But you should return within seven days.

It may be that a monk's father is sick and sends a message to his son: 'Please come, I'm sick.' Then, even if you're not asked, let alone if you are, you should go for seven days, thinking, 'I'll look for food for the sick,' 'I'll look for food for the nurses,' 'I'll look for medicine,' 'I'll enquire about his sickness,' or 'I'll nurse him.' But you should return within seven days."

6. The allowance to go only when asked

“It may be that a monk’s brother is sick and sends a message to his brother: ‘Please come, I’m sick.’ You should go for seven days, but only if you’re asked. And you should return within seven days.

It may be that a monk’s sister is sick and sends a message to her brother: ‘Please come, I’m sick.’ You should go for seven days, but only if you’re asked. And you should return within seven days.

It may be that a monk’s relative is sick and sends him a message: ‘Please come, Venerable, I’m sick.’ You should go for seven days, but only if you’re asked. And you should return within seven days.

It may be that one who is staying with the monks is sick and sends them a message: ‘Please come, Venerables, I’m sick.’ You should go for seven days, but only if you’re asked. And you should return within seven days.”

At one time one of the Sangha’s dwellings was falling apart. At that time the timber belonging to a certain lay follower had been cut up in the wilderness. He sent a message to the monks: “Venerables, if you retrieve that timber, I’ll give it to you.” They told the Buddha.

“I allow you to go on business for the Sangha. But you should return within seven days.”

The section for recitation on the rainy-season residence is finished.

7. The section on no offense for breaking the rains residence when there are dangers

At one time in a certain monastery in the Kosalan country, monks who had entered the rains residence were harassed by predatory animals that attacked and grabbed hold of them. They told the Buddha.

“It may happen that monks who have entered the rains residence are harassed by predatory animals that attack and grab hold of them. When there’s such a danger, you should leave. There’s no offense for breaking the rains residence.

It may happen that monks who have entered the rains residence are harassed by creeping animals that attack and bite them. When there’s such a danger, you should leave. There’s no offense for breaking the rains residence.

It may happen that monks who have entered the rains residence are harassed by criminals who steal from them and beat them up. When there’s such a danger, you should leave. There’s no offense for breaking the rains residence.

It may happen that monks who have entered the rains residence are harassed by demons who take possession of them and kill them. When there’s such a danger, you should leave. There’s no offense for breaking the rains residence.

It may happen that the village where monks have entered the rains residence burns down. As a consequence, they have trouble getting almsfood. When there’s such an

obstacle, you should leave. There's no offense for breaking the rains residence.

It may happen that the dwellings where monks have entered the rains residence burn down. As a consequence, they have trouble getting dwellings. When there's such an obstacle, you should leave. There's no offense for breaking the rains residence.

It may happen that the village where the monks have entered the rains residence is swept away by water. As a consequence, they have trouble getting almsfood. When there's such an obstacle, you should leave. There's no offense for breaking the rains residence.

It may happen that the dwellings where the monks have entered the rains residence are swept away by water. As a consequence, they have trouble getting dwellings. When there's such an obstacle, you should leave. There's no offense for breaking the rains residence."

At one time in a certain monastery, the village where the monks had entered the rains residence relocated because of criminals.

"I allow you to move to where the village is."

The village was divided in two.

"I allow you to move to where the majority is."

The majority had no faith and confidence.

"I allow you to move to where those who have faith and confidence are."

At one time in a certain monastery in the Kosalan country, the monks who had entered the rains residence did not get enough food, whether coarse or fine.

“It may happen that monks who have entered the rains residence don’t get enough food, whether coarse or fine. When there’s such an obstacle, you should leave. There’s no offense for breaking the rains residence.

It may happen that monks who have entered the rains residence get enough food, whether coarse or fine, but the food isn’t suitable for them. When there’s such an obstacle, you should leave. There’s no offense for breaking the rains residence.

It may happen that monks who have entered the rains residence get enough suitable food, whether coarse or fine, but they don’t get suitable medicines. When there’s such an obstacle, you should leave. There’s no offense for breaking the rains residence.

It may happen that monks who have entered the rains residence get enough suitable food, whether coarse or fine, as well as suitable medicines, but they don’t get a suitable attendant. When there’s such an obstacle, you should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence is invited by a woman: ‘Come, Venerable, I’ll give you money’, ‘I’ll give you gold’, ‘I’ll give you a field’, ‘I’ll give you land’, ‘I’ll give you an ox’, ‘I’ll give you a cow’, ‘I’ll give you a slave’, ‘I’ll give you my daughter as wife’, ‘I’ll be your wife’, ‘I’ll bring you another wife.’ If that monk thinks, ‘The Buddha has said that the mind is volatile. This could be an obstacle to my monastic life,’ he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence is invited by a sex worker, by a single woman, by a *paṇḍaka*, by relatives, by kings, by criminals, or by scoundrels: 'Come, Venerable, we'll give you money', 'We'll give you gold', 'We'll give you a field', 'We'll give you land', 'We'll give you an ox', 'We'll give you a cow', 'We'll give you a slave', 'We'll give you our daughter as wife', 'We'll bring you another wife.' If that monk thinks, 'The Buddha has said that the mind is volatile. This could be an obstacle to my monastic life,' he should leave. There's no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence sees an ownerless treasure. If he thinks, 'The Buddha has said that the mind is volatile. This could be an obstacle to my monastic life,' he should leave. There's no offense for breaking the rains residence."

8. The section on no offense for breaking the rains residence when there is schism in the Sangha

Monks pursuing schism

“It may happen that a monk who has entered the rains residence sees a number of monks who are pursuing schism in the Sangha. If he thinks, ‘The Buddha has said that schism in the Sangha is a serious matter. I don’t want the Sangha to be divided in my presence,’ he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, ‘The Buddha has said that schism in the Sangha is a serious matter. I don’t want the Sangha to be divided in my presence,’ he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, ‘Those monks are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery are pursuing schism in the Sangha. If he thinks,

‘Those monks are not my friends, but we have friends in common. If I speak to my friends, they will tell those monks that the Buddha has said that schism in the Sangha is a serious matter, and they will ask them not to consent to it. Those monks will act on what my friends say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery have caused a schism in the Sangha. If he thinks, ‘Those monks are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence hears that a number of monks in such-and-such a monastery have caused a schism in the Sangha. If he thinks, ‘Those monks are not my friends, but we have friends in common. If I speak to my friends, they will tell those monks that the Buddha has said that schism in the Sangha is a serious matter, and they will ask them not to consent to it. Those monks will act on what my friends say. They will listen and pay careful attention,’ then he should leave. There’s no offense for breaking the rains residence.”

Nuns pursuing schism

“It may happen that a monk who has entered the rains residence hears that a number of nuns in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, ‘Those nuns are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious

matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence hears that a number of nuns in such-and-such a monastery are pursuing schism in the Sangha. If he thinks, 'Those nuns are not my friends, but we have friends in common. If I speak to my friends, they will tell those nuns what the Buddha has said about schism in the Sangha being a serious matter, and they will ask them not to consent to it. Those nuns will act on what my friends say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence hears that a number of nuns in such-and-such a monastery have caused a schism in the Sangha. If he thinks, 'Those nuns are my friends. I must tell them that the Buddha has said that schism in the Sangha is a serious matter, and I must ask them not to consent to it. They will act on what I say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence.

It may happen that a monk who has entered the rains residence hears that a number of nuns in such-and-such a monastery have caused a schism in the Sangha. If he thinks, 'Those nuns are not my friends, but we have friends in common. If I speak to my friends, they will tell those nuns what the Buddha has said about schism in the Sangha being a serious matter, and they will ask them not to consent to it. Those nuns will act on what my friends say. They will listen and pay careful attention,' then he should leave. There's no offense for breaking the rains residence."

9. Entering the rains residence in a cowherd's dwelling, etc.

On one occasion a certain monk wanted to enter the rains residence in a cowherd's dwelling. They told the Buddha.

"I allow you to enter the rains residence in a cowherd's dwelling."

The cowherd's dwelling was moved.

"I allow you to go where the cowherd's dwelling is."

On one occasion, as the entry to the rains residence was getting close, a certain monk wanted to travel by caravan.

"I allow you to enter the rains residence in a caravan."

On one occasion, as the entry to the rains residence was getting close, a certain monk wanted to travel by boat.

"I allow you to enter the rains residence in a boat."

10. Places where the rains residence should not be entered

At one time monks entered the rains residence in the hollow of a tree. People complained and criticized them, "They're just like goblins."

"You shouldn't enter the rains residence in the hollow of a tree. If you do, you commit an offense of wrong conduct."

At one time monks entered the rains residence in the fork of a tree. People complained and criticized them, "They're just like deer hunters."

"You shouldn't enter the rains residence in the fork of a tree. If you do, you commit an offense of wrong conduct."

At one time monks entered the rains residence out in the open. When it was raining, they ran for cover under trees and eaves.

"You shouldn't enter the rains residence out in the open. If you do, you commit an offense of wrong conduct."

At one time monks entered the rains residence without a dwelling. They suffered in the cold and the heat.

"You shouldn't enter the rains residence without a dwelling. If you do, you commit an offense of wrong conduct."

At one time monks entered the rains residence in a charnel house. People complained and criticized them, "They're just like undertakers."

“You shouldn’t enter the rains residence in a charnel house. If you do, you commit an offense of wrong conduct.”

At one time monks entered the rains residence under a sunshade. People complained and criticized them, “They’re just like cowherds.”

“You shouldn’t enter the rains residence under a sunshade. If you do, you commit an offense of wrong conduct.”

At one time monks entered the rains residence in a large earthenware pot. People complained and criticized them, “They’re just like the monastics of other religions.”

“You shouldn’t enter the rains residence in a large earthenware pot. If you do, you commit an offense of wrong conduct.”

11. Illegitimate agreements

At one time the Sangha at Sāvattthī had made an agreement that they would not give the going forth during the rains residence. Then, one of Visākhā's grandsons went to the monks and asked for the going forth. The monks told him about their agreement, adding, "Please wait while the monks observe the rains residence. Once we've completed the rains residence, we'll give you the going forth."

When they had completed the rains residence, the monks told Visākhā's grandson that they would give him the going forth. He replied, "If I had been given the going forth, Venerables, I would have enjoyed it. But now I won't do it." Visākhā complained and criticized those monks, "How could the venerables make an agreement that they wouldn't give the going forth during the rains residence? Is there a time when the Teaching shouldn't be practiced?"

The monks heard Visākhā's complaints and told the Buddha.

"You shouldn't make an agreement that you won't give the going forth during the rains residence. If you do, you commit an offense of wrong conduct."

12. An offense of wrong conduct for agreeing

On one occasion Venerable Upananda the Sakyan had agreed to spend the first rains residence at the invitation of King Pasenadi of Kosala. As he was going to the monastery provided by the King, he saw two monasteries with much robe-cloth. He thought, “Why don’t I spend the rains residence in these two monasteries? That way I’ll get much robe-cloth.” And he spent the rains residence in those two monasteries.

King Pasenadi complained and criticized him, “How could Upananda agree to spend the rains residence in my monastery, but then break his word? Hasn’t the Buddha in many ways criticized lying and praised truthfulness?”

The monks heard the King’s complaints, and the monks of few desires complained and criticized Upananda, “How could Upananda act like this?” And they told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned Upananda: “Is it true that you acted like this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how could you agree to spend the rains residence at the invitation of King Pasenadi, but then break your word? Haven’t I criticized lying in many ways and praised truthfulness? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he sees two monasteries with much robe-cloth.

He thinks, 'Why don't I spend the rains residence in these two monasteries? That way I'll get much robe-cloth.' And he does spend the rains residence in those two monasteries.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing."

The first rains residence: observance-day outside monastery

"It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and

sweeps the yard. After staying there for two or three days, he leaves, despite not having any business.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves because of business.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. And he returns within seven days.

The first rains residence does count for that monk. And there's no offense for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. Seven days before the invitation ceremony, he leaves because of business.

Whether he returns to that monastery or not, the first rains residence does count for that monk. And there's no offense for agreeing."

The first rains residence: observance-day within monastery

"It may happen that a monk agrees to spend the first rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the first rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business. ... After staying there for two or three days, he leaves, despite not having any business. ... After staying

there for two or three days, he leaves because of business. ... After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days.

The first rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. ...

After staying there for two or three days, he leaves on seven-day business. And he returns within seven days.

The first rains residence does count for that monk. And there's no offense for agreeing. ...

Seven days before the invitation ceremony, he leaves on seven-day business.

Whether he returns to that monastery or not, the first rains residence does count for that monk. And there's no offense for agreeing."

The second rains residence: observance-day outside monastery

"It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony

outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves, despite not having any business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves because of business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three

days, he leaves on seven-day business. But he stays away for more than seven days.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. After staying there for two or three days, he leaves on seven-day business. And he returns within seven days.

The second rains residence does count for that monk. And there's no offense for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. While on his way to that monastery, he does the observance-day ceremony outside. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. Seven days before Komudī, the fourth full-moon day of the rainy season, he leaves because of business.

Whether he returns to that monastery or not, the second rains residence does count for that monk. And there's no offense for agreeing."

The second rains residence: observance-day within monastery

"It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony.

On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day, despite not having any business.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. He then leaves on that very day because of business. ... After staying there for two or three days, he leaves, despite not having any business. ... After staying there for two or three days, he leaves because of business. ... After staying there for two or three days, he leaves on seven-day business. But he stays away for more than seven days.

The second rains residence doesn't count for that monk. And there's an offense of wrong conduct for agreeing. ...

After staying there for two or three days, he leaves on seven-day business. And he returns within seven days.

The second rains residence does count for that monk. And there's no offense for agreeing.

It may happen that a monk agrees to spend the second rains residence in a particular monastery. When he's arrived at that monastery, he does the observance-day ceremony. On the following day, he enters and prepares the dwelling, sets out water for drinking and water for washing, and sweeps the yard. Seven days before Komudī, the fourth full-

moon day of the rainy season, he leaves because of business.

Whether he returns to that monastery or not, the second rains residence does count for that monk. And there's no offense for agreeing."

The third chapter on entering the rainy-season residence is finished.

This is the summary:

"To enter and when, How many, and during the rains; And they did not want, deliberately, To postpone, lay follower.

Sick, and mother, father, And brother, then a relative; One staying with the monks, dwelling, And also predatory, creeping animals.

And criminals, and demons, And then burnt down twice; Swept away by water, it relocated, And majority, donors.

Coarse or fine, suitable, And medicine, with attendant; Woman, sex worker, and single woman, A *paṇḍaka*, and by a relative.

King, criminals, scoundrels, treasure, And with eightfold on schism; A cowherd's dwelling, and a caravan, and a boat, In a hollow, and in a fork.

Rains residence out in the open, And without a dwelling; Charnel house, and under a sunshade, And they entered in a large earthenware pot.

Agreement, having agreed, And observance days outside; First, second, Should be understood according to the same method.

He departs without business, And the same with business;
And two or three days, and again, And on seven-day
business.

And returned within seven days, Whether he returns or not;
Because of the gaps in the summary of topics, One should
attend carefully to the way of the passages of the Canonical
text.”

In this chapter there are fifty-two topics.

The chapter on entering the rainy-season residence is
finished.

- Theravāda Collection on Monastic Law
- The Long Division

4 Pavāraṇākkhandhaka: The chapter on the invitation ceremony

1. Being uncomfortable

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time in a certain monastery in the Kosalan country a number of monks who were friends had entered rainy-season residence together. They thought, "How can we have a comfortable rains, live in peace and harmony, and get almsfood without trouble?" Then it occurred to them, "Let's not talk to one another. Whoever returns first from alms round in the village should prepare the seats, and set out a foot stool, a foot scraper, and water for washing the feet. He should wash the bowl for leftovers and put it out, and set out water for drinking and water for washing. Whoever returns last from alms round may eat whatever is leftover, or he should discard it where there are no cultivated plants or in water without life. He should put away the seats and also the foot stool, the foot scraper, and the water for washing the feet. He should wash the bowl for leftovers and put it away, put away the water for drinking and the water for washing, and sweep the dining hall. Whoever sees that the pot for drinking water, the pot for washing water, or the water pot in the restroom is empty should fill it. If he can't do it by himself, he should call someone over by hand signal, and they should fill it together. He should not speak because of that. In this way we'll have a comfortable rains, live in peace and harmony, and get almsfood without trouble."

And they did just that.

Now it was the custom for monks who had completed the rainy-season residence to go and see the Buddha. And so, when the three months were over and they had completed the rains residence, they put their dwellings in order, took

their bowls and robes, and set out for Sāvattthī. When they eventually arrived, they went to the Jeta Grove, Anāthapiṇḍika's Monastery. There they approached the Buddha, bowed, and sat down.

Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said to them, "I hope you're keeping well, monks, I hope you're getting by. I hope you had a comfortable and harmonious rains, and got almsfood without trouble."

"We're keeping well, Venerable Sir, we're getting by. We had a comfortable and harmonious rains, and got almsfood without trouble."

When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

So the Buddha said to those monks, "In what way, monks, did you have a harmonious and comfortable rains? And how did you get almsfood without trouble?"

When they had told him, the Buddha addressed the monks:

"While being uncomfortable, these foolish men claim they were living in comfort. While living together like animals, they claim they were living in comfort. While living together like sheep, they claim they were living in comfort. While living together like enemies, they claim they were living in comfort. How could these foolish men take a vow of silence, like the monastics of other religions? This will affect people's confidence ..." After rebuking them and giving a teaching, he addressed the monks:

“You should not take a vow of silence, like the monastics of other religions. If you do, you commit an offense of wrong conduct.

When you have completed the rainy-season residence, you should invite the monks to correct you in regard to three things: what has been seen, heard, and suspected.

This will help you live with one another in the proper way, help you clear yourself of offenses, and help you prioritize the training. And you should do the invitation ceremony like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. Today is the invitation ceremony. If it seems appropriate to the Sangha, it should do the invitation ceremony.’

The most senior monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

‘I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the second time, I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the third time, I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends.’

Each junior monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

‘I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out

of compassion. If I see a fault, I will make amends. For the second time I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the third time I invite the Sangha to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends.’”

Soon afterwards the monks from the group of six remained seated while the senior monks were inviting correction, squatting on their heels. The monks of few desires complained and criticized them, “How can the monks from the group of six act like this?” They told the Buddha. ... “Is it true, monks, that the monks from the group of six were acting like this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men act like this?” This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“You should not remain seated while the senior monks are inviting correction, squatting on their heels. If you do, you commit an offense of wrong conduct.

Everyone should squat on their heels during the invitation ceremony.”

On one occasion, while squatting on his heels and waiting for everyone to finish, a senior monk who was weak from old age fainted and fell over. They told the Buddha.

“You should squat on your heels until you have invited correction. Once you have invited, you may sit down.”

2. Breach of the invitation ceremony

The monks thought, “How many invitation days are there?”

“There are two invitation days: the fourteenth and the fifteenth day of the lunar half-month.”

The monks thought, “How many kinds of invitation procedure are there?”

“There are four kinds:

- The invitation procedure that is illegitimate and has an incomplete assembly.
- The invitation procedure that is illegitimate but has a complete assembly.
- The invitation procedure that is legitimate but has an incomplete assembly.
- The invitation procedure that is legitimate and has a complete assembly.

The first, second, and third of these should not be done; I haven't allowed such procedures. The fourth should be done; I have allowed such a procedure. Therefore, monks, you should train like this: ‘We will do invitation procedures that are legitimate and have a complete assembly.’”

3. The allowance to pass on the invitation

The Buddha addressed the monks: “Gather, monks, for the Sangha to do the invitation ceremony.” A monk said to the Buddha, “There’s a sick monk, Venerable Sir. He hasn’t come.”

“I allow a sick monk to pass on his invitation.

And he should pass it on like this. The sick monk should approach a monk, put his upper robe over one shoulder, and squat on his heels. He should then raise his joined palms and say, ‘I pass on my invitation; please convey my invitation; please announce my invitation; please invite correction on my behalf.’ If he makes this understood by body, by speech, or by body and speech, then the invitation has been passed on. If he doesn’t make this understood by body, by speech, or by body and speech, then the invitation hasn’t been passed on.

If he’s able to do this, it’s good. If not, then the sick monk should be brought into the midst of the Sangha together with his bed or bench. They can then do the invitation ceremony. But if the one who is nursing him says, ‘If we move him, his illness will get worse, or he’ll die,’ then the sick monk shouldn’t be moved. The Sangha should go to where the sick monk is and do the invitation ceremony there.

You should not do the invitation ceremony with an incomplete Sangha. If you do, you commit an offense of wrong conduct.

“If, after the invitation has been passed on to him, the monk who is conveying the invitation goes away right then and there, then the invitation should be passed on to someone else. If, after the invitation has been passed on to him, the monk who is conveying the invitation disrobes right then and there, dies right then and there, admits right then and there that he’s a novice monk, admits right then and there that he’s renounced the training, admits right then and there that he’s committed the worst kind of offense, admits right then and there that he’s insane, admits right then and there that he’s deranged, admits right then and there that he’s overwhelmed by pain, admits right then and there that he’s been ejected for not recognizing an offense, admits right then and there that he’s been ejected for not making amends for an offense, admits right then and there that he’s been ejected for not giving up a bad view, admits right then and there that he’s a *paṇḍaka*, admits right then and there that he’s living in the community by theft, admits right then and there that he’s previously left to join the monastics of another religion, admits right then and there that he’s an animal, admits right then and there that he’s a matricide, admits right then and there that he’s a patricide, admits right then and there that he’s a murderer of a perfected one, admits right then and there that he’s raped a nun, admits right then and there that he’s caused a schism in the Sangha, admits right then and there that he’s caused the Buddha to bleed, or admits right then and there that he’s a hermaphrodite, then the invitation should be passed on to someone else.

If, after the invitation has been passed on to him, the monk who is conveying the invitation goes away while on his way to the invitation ceremony, then the invitation hasn’t been brought. If, after the invitation has been passed on to him, the monk who is conveying the invitation disrobes, dies, admits that he’s a novice monk, admits that he’s renounced

the training, admits that he's committed the worst kind of offense, admits that he's insane, admits that he's deranged, admits that he's overwhelmed by pain, admits that he's been ejected for not recognizing an offense, admits that he's been ejected for not making amends for an offense, admits that he's been ejected for not giving up a bad view, admits that he's a *paṇḍaka*, admits that he's living in the community by theft, admits that he's previously left to join the monastics of another religion, admits that he's an animal, admits that he's a matricide, admits that he's a patricide, admits that he's a murderer of a perfected one, admits that he's raped a nun, admits that he's caused a schism in the Sangha, admits that he's caused the Buddha to bleed, or admits that he's a hermaphrodite while on his way to the invitation ceremony, then the invitation hasn't been brought.

But if, after the invitation has been passed on to him, the monk who is conveying the invitation goes away after reaching the Sangha, then the invitation has been brought. And if, after the invitation has been passed on to him, the monk who is conveying the invitation disrobes, dies, admits that he's a novice monk, admits that he's renounced the training, admits that he's committed the worst kind of offense, admits that he's insane, admits that he's deranged, admits that he's overwhelmed by pain, admits that he's been ejected for not recognizing an offense, admits that he's been ejected for not making amends for an offense, admits that he's been ejected for not giving up a bad view, admits that he's a *paṇḍaka*, admits that he's living in the community by theft, admits that he's previously left to join the monastics of another religion, admits that he's an animal, admits that he's a matricide, admits that he's a patricide, admits that he's a murderer of a perfected one, admits that he's raped a nun, admits that he's caused a schism in the Sangha, admits that he's caused the Buddha

to bleed, or admits that he's a hermaphrodite after reaching the Sangha, then the invitation has been brought.

And if, after the invitation has been passed on to him, the monk who is conveying the invitation reaches the Sangha, but doesn't announce the invitation because he falls asleep, then the invitation has been brought. There's no offense for the one who is conveying the invitation. And if, after the invitation has been passed on to him, the monk who is conveying the invitation reaches the Sangha, but doesn't announce the invitation because he is heedless or because he gains a meditation attainment, then the invitation has been brought. There's no offense for the one who is conveying the invitation.

And if, after the invitation has been passed on to him, the monk who is conveying the invitation reaches the Sangha, but deliberately doesn't announce the invitation, then the invitation has been brought.

But there's an offense of wrong conduct for the one who is conveying the invitation.

On the invitation day, if the Sangha has business to be done, then anyone passing on their invitation should also give their consent."

4. Discussion on being seized by relatives, etc.

At one time on the invitation day a certain monk was seized by his relatives. They told the Buddha.

“If a monk is seized by his relatives on the invitation day, other monks should say to those relatives, ‘Please release this monk for a short time so that he can take part in the invitation ceremony.’ If they’re able to do this, it’s good. If not, they should say to those relatives, ‘Please step aside for a moment while this monk passes on his invitation.’ If they’re able to do this, it’s good. If not, they should say to those relatives, ‘Please take this monk outside the monastery zone for a short time while the Sangha does the invitation ceremony.’ If they’re able to do this, it’s good.

If not, you should not do the invitation ceremony with an incomplete Sangha. If you do, you commit an offense of wrong conduct.

If on the invitation day a monk is seized by kings, by bandits, by scoundrels, or by enemies of the monks, other monks should say to those enemies, ‘Please release this monk for a short time, so that he can take part in the invitation ceremony.’ If they’re able to do this, it’s good. If not, they should say to those enemies, ‘Please step aside for a moment while this monk passes on his invitation.’ If they’re able to do this, it’s good. If not, they should say to those enemies, ‘Please take this monk outside the monastery zone for a short time while the Sangha does the invitation ceremony.’ If they’re able to do this, it’s good.

If not, you should not do the invitation ceremony with an incomplete Sangha. If you do, you commit an offense of wrong conduct.”

5. Various kinds of invitation ceremonies for the Sangha, etc.

At one time on the invitation day, there were five monks staying in a certain monastery. They thought, “The Buddha has laid down a rule that the invitation ceremony should be done with a sangha. Now there’s five of us. So how should we do the invitation ceremony?” They told the Buddha.

“When there are five of you, you should do the invitation ceremony in the Sangha.”

At one time on the invitation day, there were four monks staying in a certain monastery. They thought, “The Buddha has instructed that the invitation ceremony should be done in the Sangha when there are five monks. But there’s only four of us. So how should we do the invitation ceremony?”

“When there are four of you, you should do the invitation ceremony with one another.

And you should do it like this. A competent and capable monk should inform those monks:

‘Please, Venerables, I ask you to listen. Today is the invitation ceremony. If it seems appropriate to you, we should do the invitation ceremony with one another.’

The most senior monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks:

‘I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the

second time ... For the third time, I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends.'

Each junior monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks:

'I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends.'"

At one time on the invitation day, there were three monks staying in a certain monastery. They thought, "The Buddha has instructed that the invitation ceremony should be done in the Sangha when there are five monks and with one another when there are four. But there's only three of us. So how should we do the invitation ceremony?"

"When there are three of you, you should do the invitation ceremony with one another.

And you should do it like this. A competent and capable monk should inform those monks:

'Please, Venerables, I ask you to listen. Today is the invitation ceremony. If it seems appropriate to you, we should do the invitation ceremony with one another.'

The most senior monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks:

'I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time, I invite you correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends.'

Each junior monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the other monks:

'I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerables, out of compassion. If I see a fault, I will make amends.'"

At one time on the invitation day, there were two monks staying in a certain monastery. They thought, "The Buddha has instructed that the invitation ceremony should be done in the Sangha when there are five monks and with one another when there are three or four. But there's only two of us. So how should we do the invitation ceremony?"

"When there are two of you, you should do the invitation ceremony with each other.

And you should do it like this. The senior monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the junior monk:

'I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerable, out of compassion. If I see a fault, I will make amends. For the

second time ... For the third time, I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerable, out of compassion. If I see a fault, I will make amends.'

The junior monk should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say to the senior monk:

'I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerable, out of compassion. If I see a fault, I will make amends. For the second time ... For the third time I invite you to correct me concerning what you have seen, heard, or suspect. Please correct me, Venerable, out of compassion. If I see a fault, I will make amends.'"

At one time on the invitation day, a monk was staying in a certain monastery by himself. He thought, "The Buddha has instructed that the invitation ceremony should be done in the Sangha when there are five monks and with one another when there are two, three, or four. But I'm here by myself. So how should I do the invitation ceremony?"

"On the invitation day, a monk may be staying by himself in a certain monastery. He should sweep the place where the monks normally go: whether the assembly hall, under a roof-cover, or at the foot of a tree. He should set out water for drinking and water for washing. He should prepare a seat, light a lamp, and sit down.

If other monks arrive, he should do the invitation ceremony with them. If not, he should determine: 'Today is my invitation ceremony.'

If he doesn't make a determination, he commits an offense of wrong conduct.

Wherever five monks are staying together, four shouldn't do the invitation ceremony in the Sangha, while the invitation of the fifth is brought. If you do the invitation in the Sangha, you commit an offense of wrong conduct.

Wherever four monks are staying together, three shouldn't do the invitation ceremony with one another, while the invitation of the fourth is brought. If you do the invitation in this way, you commit an offense of wrong conduct.

Wherever three monks are staying together, two shouldn't do the invitation ceremony with each other, while the invitation of the third is brought. If you do the invitation in this way, you commit an offense of wrong conduct.

Wherever two monks are staying together, one shouldn't make a determination, while the invitation of the other is brought. If you do make a determination, you commit an offense of wrong conduct.”

6. The process for making amends for an offense

At one time on the invitation day, a certain monk had committed an offense. He thought, “The Buddha has laid down a rule that one shouldn’t invite correction if one has an offense. And I’ve committed an offense. So what should I do?” They told the Buddha.

“On the invitation day, a monk may have committed an offense. He should approach a single monk, put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, ‘I’ve committed such-and-such an offense. I confess it.’ The other should say, ‘Do you recognize the offense?’ — ‘Yes, I recognize it.’ — ‘You should restrain yourself in the future.’

On the invitation day, a monk may be unsure if he’s committed an offense. He should approach a single monk, put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, ‘I’m unsure if I’ve committed such-and-such an offense. I will make amends for it when I’m sure.’ They can then do the invitation ceremony. This is not an obstacle to doing the invitation ceremony.”

7. The process for revealing an offense

At one time a certain monk remembered an offense during the invitation ceremony. He thought, “The Buddha has laid down a rule that one shouldn’t invite correction if one has an offense. And I’ve committed an offense. So what should I do?” They told the Buddha.

“During the invitation ceremony, a monk may remember an offense. He should say to a monk sitting next to him, ‘I’ve committed such-and-such an offense. Once this ceremony is finished, I’ll make amends for it.’ They can then continue the invitation ceremony. This is not an obstacle to doing the invitation ceremony.

During the invitation ceremony, a monk may become unsure if he’s committed an offense. He should say to a monk sitting next to him, ‘I’m unsure if I’ve committed such-and-such an offense. I’ll make amends for it when I’m sure.’ They can then continue the invitation ceremony. This is not an obstacle to doing the invitation ceremony.

8. The process for making amends for a shared offense

At one time on the invitation day, the whole sangha in a certain monastery had committed the same offense. The monks thought, “The Buddha has laid down a rule that one shouldn’t confess or receive the confession of shared offenses. Yet here the whole sangha has committed the same offense. So what should we do?”

“On the invitation day, the whole sangha in a certain monastery may have committed the same offense. Those monks should straightaway send a monk to a neighboring monastery: ‘Go and make amends for this offense. When you return, we’ll make amends for it with you.’

If he’s able to do this, it’s good. If he’s not, then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This whole sangha has committed the same offense. When the Sangha sees another monk who is pure and free of offenses, it should make amends for this offense with him.’

Once this has been said, they can do the invitation ceremony. This is not an obstacle to doing the invitation ceremony.

On the invitation day, the whole sangha in a certain monastery may be unsure if it has committed the same offense. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This whole Sangha is unsure if it has committed the same offense.

When the Sangha is sure, it should make amends for this offense.'

Once this has been said, they can do the invitation ceremony. This is not an obstacle to doing the invitation ceremony."

The first section for recitation is finished.

9. The group of fifteen on non-offenses

At one time on the invitation day, five or more resident monks had gathered in a monastery. They did not know that there were other resident monks who had not arrived. Perceiving that they were acting according to the Teaching and the Monastic Law, perceiving that the assembly was complete although it was not, they did the invitation ceremony. While they were doing it, a greater number of resident monks arrived. They told the Buddha.

“On the invitation day, five or more resident monks may have gathered in a monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the invitation ceremony. While they’re doing it, a greater number of resident monks arrive.

In such a case, those monks should do the invitation ceremony once more. There’s no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don’t know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it’s not, they do the invitation ceremony. While they’re doing it, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. There’s no

offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. While they're doing it, a smaller number of resident monks.

In such a case the invitations of those who already have invited are valid, but the others should invite. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the

presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and none of the gathering has left, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just

finished, and none of the gathering has left, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and none of the gathering has left, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and only some members of the gathering have left, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are

other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and only some members of the gathering have left, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and only some members of the gathering have left, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and the entire gathering has left, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and the entire gathering has left, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They don't know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, perceiving that the assembly is complete although it's not, they do the invitation ceremony. When they've just finished, and the entire gathering has left, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's no offense for those who already have invited."

The group of fifteen on no offense is finished.

10. The group of fifteen on perceiving an incomplete assembly as incomplete

“On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the invitation ceremony. While they’re doing it, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There’s an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the invitation ceremony. While they’re doing it, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. There’s an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. Perceiving that they’re acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do

the invitation ceremony. While they're doing it, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. There's an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. Perceiving that they're acting according to the Teaching and the Monastic Law, yet correctly perceiving the assembly as incomplete, they do the invitation ceremony. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's an offense of wrong conduct for those who already have invited."

The group of fifteen on perceiving an incomplete assembly as incomplete is finished.

11. The group of fifteen on being unsure

“On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘Is it allowable for us to do the invitation ceremony, or isn’t it?’ Being unsure, they do the invitation ceremony. While they’re doing it, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There’s an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘Is it allowable for us to do the invitation ceremony, or isn’t it?’ Being unsure, they do the invitation ceremony. While they’re doing it, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. There’s an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘Is it allowable for us to do the invitation ceremony, or isn’t it?’ Being unsure, they do the invitation ceremony. While they’re doing it, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. There’s an

offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'Is it allowable for us to do the invitation ceremony, or isn't it?' Being unsure, they do the invitation ceremony. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's an offense of wrong conduct for those who already have invited."

The group of fifteen on being unsure is finished.

12. The group of fifteen on being anxious

“On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘It’s allowable for us to do the invitation ceremony. It’s not unallowable.’ Being anxious, they do the invitation ceremony. While they’re doing it, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. There’s an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘It’s allowable for us to do the invitation ceremony. It’s not unallowable.’ Being anxious, they do the invitation ceremony. While they’re doing it, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. There’s an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘It’s allowable for us to do the invitation ceremony. It’s not unallowable.’ Being anxious, they do the invitation

ceremony. While they're doing it, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. There's an offense of wrong conduct for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'It's allowable for us to do the invitation ceremony. It's not unallowable.' Being anxious, they do the invitation ceremony. When they've just finished ... When they've just finished, and none of the gathering has left ... When they've just finished, and only some members of the gathering have left ... When they've just finished, and the entire gathering has left, a greater number of resident monks arrive ... an equal number of resident monks arrive ... a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. There's an offense of wrong conduct for those who already have invited."

The group of fifteen on being anxious is finished.

13. The group of fifteen on aiming at schism

“On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘May they get lost! May they disappear! We are better off without them.’ They then do the invitation ceremony, aiming at schism. While they’re doing it, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. And there’s a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘May they get lost! May they disappear! We are better off without them.’ They then do the invitation ceremony, aiming at schism. While they’re doing it, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. And there’s a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven’t arrived. They think, ‘May they get lost! May they disappear! We are better off without them.’ They then do the invitation ceremony, aiming at schism. While they’re doing it, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, but the others should invite. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and none of the gathering has left, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and none of the gathering has left, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without

them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and none of the gathering has left, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and only some members of the gathering have left, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and only some members of the gathering have left, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and only some members of the gathering have left, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and the entire gathering has left, a greater number of resident monks arrive.

In such a case those monks should do the invitation ceremony once more. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and the entire gathering has left, an equal number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the

presence of the others. And there's a serious offense for those who already have invited.

On the invitation day, five or more resident monks may have gathered in a monastery. They know there are other resident monks who haven't arrived. They think, 'May they get lost! May they disappear! We are better off without them.' They then do the invitation ceremony, aiming at schism. When they've just finished, and the entire gathering has left, a smaller number of resident monks arrive.

In such a case the invitations of those who already have invited are valid, and the late arrivals should invite in the presence of the others. And there's a serious offense for those who already have invited."

The group of fifteen on aiming at schism is finished.

The group of seventy-five is finished.

14. The successive series on entering a monastery zone

“On the invitation day, five or more resident monks may have gathered in a monastery. They don’t know that other resident monks are entering the monastery zone. ... They don’t know that other resident monks have entered the monastery zone. ... They don’t see that other resident monks are entering the monastery zone. ... They don’t see that other resident monks have entered the monastery zone. ... They don’t hear that other resident monks are entering the monastery zone. ... They don’t hear that other resident monks have entered the monastery zone. ...”

As there are one hundred and seventy-five sets of three for resident monks with resident monks, so there is for newly arrived monks with resident monks, resident monks with newly arrived monks, newly arrived monks with newly arrived monks. Thus by way of succession, there are seven hundred sets of three.

15. Different days

“It may be, monks, that for the resident monks it’s the fourteenth day of the lunar half-month, but for the newly arrived monks it’s the fifteenth. Then—

If the number of resident monks is greater, the newly arrived monks should fall in line with the resident monks.

If the number is the same, the newly arrived monks should fall in line with the resident monks.

If the number of newly arrived monks is greater, the resident monks should fall in line with the newly arrived monks.

It may be that for the resident monks it’s the fifteenth day of the lunar half-month, but for the newly arrived monks it’s the fourteenth. Then—

If the number of resident monks is greater, the newly arrived monks should fall in line with the resident monks.

If the number is the same, the newly arrived monks should fall in line with the resident monks.

If the number of newly arrived monks is greater, the resident monks should fall in line with the newly arrived monks.

It may be that for the resident monks it’s the day after the invitation day, but for the newly arrived monks it’s the fifteenth day of the lunar half-month. Then—

If the number of resident monks is greater, the resident monks may, if they’re willing, do the invitation ceremony

with the newly arrived monks. Otherwise the newly arrived monks should go outside the monastery zone and do the invitation ceremony there.

If the number is the same, the resident monks may, if they're willing, do the invitation ceremony with the newly arrived monks. Otherwise the newly arrived monks should go outside the monastery zone and do the invitation ceremony there.

If the number of newly arrived monks is greater, the resident monks should do the invitation ceremony with the newly arrived monks, or they should go outside the monastery zone while the newly arrived monks do the invitation ceremony.

It may be that for the resident monks it's the fifteenth day of the lunar half-month, but for the newly arrived monks it's the day after the invitation day. Then—

If the number of resident monks is greater, the newly arrived monks should do the invitation ceremony with the resident monks, or they should go outside the monastery zone while the resident monks do the invitation ceremony.

If the number is the same, the newly arrived monks should do the invitation ceremony with the resident monks, or they should go outside the monastery zone while the resident monks do the invitation ceremony.

If the number of newly arrived monks is greater, they may, if they're willing, do the invitation ceremony with the resident monks. Otherwise the resident monks should go outside the monastery zone and do the invitation ceremony there.”

16. The seeing of characteristics, etc.

“It may happen that newly arrived monks see signs and indications of resident monks: beds and benches that are made up, water for drinking and water for washing that are ready for use, yards that are well swept. As a consequence, they’re unsure whether or not there are resident monks there. Then—

If they do the invitation ceremony without investigating, there’s an offense of wrong conduct.

If they investigate, but don’t see anyone, and then do the invitation ceremony, there’s no offense.

If they investigate, and they see someone, and then do the invitation ceremony together, there’s no offense.

If they investigate, and they see someone, but then do the invitation ceremony separately, there’s an offense of wrong conduct.

If they investigate, and they see someone, but think, ‘May they get lost! May they disappear! We are better off without them,’ and then do the invitation ceremony aiming at schism, there’s a serious offense.

It may happen that newly arrived monks hear signs and indications of resident monks: the sound of the feet of someone doing walking meditation, the sound of recitation, the sound of coughing, the sound of sneezing. As a consequence, they’re unsure whether or not there are resident monks there. Then—

If they do the invitation ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the invitation ceremony aiming at schism, there's a serious offense.

It may happen that resident monks see signs and indications of newly arrived monks: an unknown almsbowl, an unknown robe, an unknown sitting mat, water poured on the ground from the washing of feet. As a consequence, they're unsure whether or not monks have arrived. Then—

If they do the invitation ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the invitation ceremony aiming at schism, there's a serious offense.

It may happen that resident monks hear signs and indications of newly arrived monks: the sound of the feet of someone arriving, the sound of sandals being knocked together, the sound of coughing, the sound of sneezing. As a consequence, they're unsure whether or not monks have arrived. Then—

If they do the invitation ceremony without investigating, there's an offense of wrong conduct.

If they investigate, but don't see anyone, and then do the invitation ceremony, there's no offense.

If they investigate, and they see someone, and then do the invitation ceremony together, there's no offense.

If they investigate, and they see someone, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they investigate, and they see someone, but think, 'May they get lost! May they disappear! We are better off without them,' and then do the invitation ceremony aiming at schism, there's a serious offense."

17. The doing of the invitation ceremony with those belonging to a different Buddhist sect, etc.

“It may happen that newly arrived monks see resident monks who belong to a different Buddhist sect, but they have the view that they belong to the same one. Then—

If they don’t ask the resident monks about it, and then do the invitation ceremony together, there’s no offense.

If they do ask the resident monks about it, but don’t reach a clear conclusion, and then do the invitation ceremony together, there’s an offense of wrong conduct.

If they do ask the resident monks about it, but don’t reach a clear conclusion, and then do the invitation ceremony separately, there’s no offense.

It may happen that newly arrived monks see resident monks who belong to the same Buddhist sect, but they have the view that they belong to a different one. Then—

If they don’t ask the resident monks about it, and then do the invitation ceremony together, there’s an offense of wrong conduct.

If they do ask the resident monks about it, and they change their view, but then do the invitation ceremony separately, there’s an offense of wrong conduct.

If they do ask the resident monks about it, and they change their view, and then do the invitation ceremony together, there’s no offense.

It may happen that resident monks see newly arrived monks who belong to a different Buddhist sect, but they have the view that they belong to the same one. Then—

If they don't ask the newly arrived monks about it, and then do the invitation ceremony together, there's no offense.

If they do ask the newly arrived monks about it, but don't reach a clear conclusion, and then do the invitation ceremony together, there's an offense of wrong conduct.

If they do ask the newly arrived monks about it, but don't reach a clear conclusion, and then do the invitation ceremony separately, there's no offense.

It may happen that resident monks see newly arrived monks who belong to the same Buddhist sect, but they have the view that they belong to a different one. Then—

If they don't ask the newly arrived monks about it, and then do the invitation ceremony together, there's an offense of wrong conduct.

If they do ask the newly arrived monks about it, and they change their view, but then do the invitation ceremony separately, there's an offense of wrong conduct.

If they do ask the newly arrived monks about it, and they change their view, and then do the invitation ceremony together, there's no offense.”

18. The section on “you shouldn’t go”

“On the invitation day you shouldn’t go from a monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn’t go from a monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn’t go from a monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.

On the invitation day you shouldn’t go from a non-monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn’t go from a non-monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn’t go from a non-monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.

On the invitation day you shouldn’t go from a monastery or a non-monastery with monks to a monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn’t go from a monastery or a non-monastery with monks to a non-monastery without monks, except if you go with a sangha or there are dangers. On the invitation day you shouldn’t go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except if you go with a sangha or there are dangers.

“On the invitation day you shouldn’t go from a monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn’t go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn’t go from a monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.

On the invitation day you shouldn’t go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn’t go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn’t go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.

On the invitation day you shouldn’t go from a monastery or a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn’t go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers. On the invitation day you shouldn’t go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except if you go with a sangha or there are dangers.”

19. The section on “you may go”

“On the invitation day you may go from a monastery with monks to a monastery with monks who belong to the same Buddhist sect, if you know you’ll get there on the same day. On the invitation day you may go from a monastery with monks to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect, if you know you’ll get there on the same day.

On the invitation day you may go from a non-monastery with monks to a monastery with monks ... to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect, if you know you’ll get there on the same day.

On the invitation day you may go from a monastery or a non-monastery with monks to a monastery with monks ... to a non-monastery with monks ... to a monastery or a non-monastery with monks who belong to the same Buddhist sect, if you know you’ll get there on the same day.”

20. The showing of persons to be avoided

“You shouldn’t do the invitation ceremony with a nun seated in the gathering. If you do, you commit an offense of wrong conduct. You shouldn’t do the invitation ceremony with a trainee nun, a novice monk, a novice nun, one who has renounced the training, or one who has committed the worst kind of offense seated in the gathering. If you do, you commit an offense of wrong conduct.

You shouldn’t do the invitation ceremony with one who has been ejected for not recognizing an offense seated in the gathering. If you do, you should be dealt with according to the rule. You shouldn’t do the invitation ceremony with one who has been ejected for not making amends for an offense seated in the gathering or with one who has been ejected for not giving up a bad view seated in the gathering. If you do, you should be dealt with according to the rule.

You shouldn’t do the invitation ceremony with a *paṇḍaka* seated in the gathering. If you do, you commit an offense of wrong conduct. You shouldn’t do the invitation ceremony with one living in the community by theft, with one who has previously left to join the monastics of another religion, with an animal, with a matricide, with a patricide, with a murderer of a perfected one, with one who has raped a nun, with one who has caused a schism in the Sangha, with one who has caused the Buddha to bleed, or with a hermaphrodite seated in the gathering. If you do, you commit an offense of wrong conduct.

You shouldn’t do the invitation ceremony with a passed-on invitation that has expired, except if the gathering is still

seated together.

You shouldn't do the invitation ceremony on a non-invitation day, except to unify the Sangha.”

The second section for recitation is finished.

21. Invitation ceremonies by means of two statements

At one time on the invitation day in a certain monastery in the Kosalan country, there was a threat from primitive tribes. The monks were unable to do the invitation ceremony by means of three statements.

“I allow you to do the invitation ceremony by means of two statements.”

The threat from primitive tribes increased. The monks were unable to do the invitation ceremony by means of two statements.

“I allow you to do the invitation ceremony by means of one statement.”

The threat from primitive tribes increased further. The monks were unable to do the invitation ceremony by means of one statement.

“I allow you to do the invitation ceremony in groups according to year of seniority.”

On one occasion on the invitation day in a certain monastery, most of the night had been spent with people making offerings. The monks considered this and thought, “If the Sangha does the invitation ceremony by means of three statements, we won’t finish before dawn. What should we do?”

“In such a case a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. Most of the night has been spent with people making offerings. If the Sangha does the invitation ceremony by means of three statements, we won’t finish before dawn. If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony by means of two statements.’ Or, ‘If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony by means of one statement.’ Or, ‘If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony in groups according to year of seniority.’

It may happen on the invitation day that most of the night in a monastery is spent with monks giving teachings, with experts on the discourses reciting discourses, with experts on the Monastic Law discussing the Monastic Law, with expounders of the Teaching discussing the Teaching, or with the monks arguing. If the monks consider this and think, ‘If the Sangha does the invitation ceremony by means of three statements, we won’t finish before dawn,’ then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. Most of the night has been spent with the monks arguing. If the Sangha does the invitation ceremony by means of three statements, we won’t finish before dawn. If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony by means of two statements.’ Or, ‘If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony by means of one statement.’ Or, ‘If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony in groups according to year of seniority.’”

At one time on the invitation day in a certain monastery in the Kosalan country, a large sangha of monks had gathered. Just then a storm was approaching, but they only had a small sheltered area. The monks considered this and

thought, “If the Sangha does the invitation ceremony by means of three statements, we won’t finish before it starts raining. What should we do?” They told the Buddha.

“In such a case a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This large Sangha of monks has gathered. A storm is approaching, but we only have a small sheltered area. If the Sangha does the invitation ceremony by means of three statements, we won’t finish before it starts raining. If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony by means of two statements.’ Or, ‘If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony by means of one statement.’ Or, ‘If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony in groups according to year of seniority.’

It may happen on the invitation day in a certain monastery that there is a threat from kings, from bandits, from fire, from water, from humans, from spirits, from predatory animals, or from creeping animals; or there is a threat to life or a threat to the monastic life. If the monks consider this and think, ‘This is a threat to the monastic life. If the Sangha does the invitation ceremony by means of three statements, we won’t finish before the threat manifests,’ then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This is a threat to the monastic life. If the Sangha does the invitation ceremony by means of three statements, we won’t finish before the threat manifests. If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony by means of two statements.’ Or, ‘If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony by

means of one statement.' Or, 'If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony in groups according to year of seniority.'”

22. The cancellation of the invitation

At that time the monks from the group of six invited correction while having uncleared offenses.

“You should not invite correction if you have uncleared offenses. If you do, you commit an offense of wrong conduct. If anyone invites correction with an uncleared offense, you should get their permission and then accuse them of an offense.”

Soon afterwards, when asked for permission, the monks from the group of six refused to give it.

“If anyone doesn’t give their permission, you should cancel their invitation. And it should be canceled like this. On the invitation day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, you should announce:

‘Please, Venerables, I ask the Sangha to listen. Such-and-such a person has uncleared offenses. I cancel their invitation. The invitation ceremony should not be done in their presence.’

Their invitation has then been canceled.”

On one occasion the monks from the group of six— thinking to act before the good monks canceled their invitation, but having no reason for doing so—canceled the invitation of pure monks who had not committed any offenses. They also canceled the invitation of those who already had invited.

“When there is no reason for doing so, you should not cancel the invitation of pure monks who haven’t committed any offenses. If you do, you commit an offense of wrong conduct. And you should not cancel the invitation of those who already have invited. If you do, you commit an offense of wrong conduct.

And this is how the invitation is canceled and how it isn’t canceled.

If the invitation is canceled after a three-statement invitation has been spoken and concluded, then it’s not canceled. If the invitation is canceled after a two-statement invitation ... after a one-statement invitation ... after an invitation done in groups according to the year of seniority has been spoken and concluded, then it’s not canceled.

If the invitation is canceled when a three-statement invitation hasn’t yet been concluded, then it’s canceled. If the invitation is canceled when a two-statement invitation ... when a one-statement invitation ... when an invitation done in groups according to the year of seniority hasn’t yet been concluded, then it’s canceled.

“It may happen on the invitation day that a monk cancels a second monk’s invitation. If other monks know about the first monk: ‘This venerable is impure in bodily conduct, verbal conduct, and livelihood; he’s ignorant and incompetent, incapable of answering properly when questioned,’ then they should press him by saying, ‘Enough. No more arguing and disputing,’ and the Sangha should then do the invitation ceremony.

It may happen on the invitation day that a monk cancels a second monk’s invitation. If other monks know about the

first monk: 'This venerable is pure in bodily conduct, but impure in verbal conduct and livelihood; he's ignorant and incompetent, incapable of answering properly when questioned,' then they should press him by saying, 'Enough. No more arguing and disputing,' and the Sangha should then do the invitation ceremony.

It may happen on the invitation day that a monk cancels a second monk's invitation. If other monks know about the first monk: 'This venerable is pure in bodily conduct and verbal conduct, but impure in livelihood; he's ignorant and incompetent, incapable of answering properly when questioned,' then they should press him by saying, 'Enough. No more arguing and disputing,' and the Sangha should then do the invitation ceremony.

It may happen on the invitation day that a monk cancels a second monk's invitation. If other monks know about the first monk: 'This venerable is pure in bodily conduct, verbal conduct, and livelihood; but he's ignorant and incompetent, incapable of answering properly when questioned,' then they should press him by saying, 'Enough. No more arguing and disputing,' and the Sangha should then do the invitation ceremony.

"It may happen on the invitation day that a monk cancels a second monk's invitation. If other monks know about the first monk: 'This venerable is pure in bodily conduct, verbal conduct, and livelihood; he's knowledgeable and competent, capable of answering properly when questioned,' then they should say to him, 'Are you canceling this monk's invitation because he's failed in morality, in conduct, or in view?'

If he says, 'I'm canceling it because he's failed in morality', 'I'm canceling it because he's failed in conduct', or 'I'm

canceling it because he's failed in view,' he should be asked, 'Do you know what failure in morality is?' 'Do you know what failure in conduct is?' or 'Do you know what failure in view is?'

If he says, 'I do,' he should be asked what they are.

If he says, 'The four offenses entailing expulsion and the thirteen entailing suspension are failure in morality,' 'The serious offenses, the offenses entailing confession, the offenses entailing acknowledgment, the offenses of wrong conduct, and the offenses of wrong speech are failure in conduct,' 'Wrong views and extreme views are failure in view,' he should be asked, 'Are you canceling this monk's invitation because of what you have seen, what you have heard, or what you suspect?'

If he says, 'I'm canceling it because of what I have seen', 'I'm canceling it because of what I have heard', or 'I'm canceling it because of what I suspect,' he should be asked, 'Since you're canceling this monk's invitation because of what you have seen, what have you seen? How did you see it? When did you see it? Where did you see it? Did you see him commit an offense entailing expulsion, an offense entailing suspension, a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech? Where were you? Where was this monk? What were you doing? What was this monk doing?'

If he says, 'I didn't cancel this monk's invitation because of what I have seen, but because of what I have heard,' he should be asked, 'Since you're canceling this monk's invitation because of what you have heard, what have you heard? How did you hear it? When did you hear it? Where did you hear it? Did you hear that he's committed an

offense entailing expulsion, an offense entailing suspension, a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech? Did you hear it from a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower? Or did you hear it from kings, a king's officials, the monastics of another religion, or the lay followers of another religion?'

If he says, 'I didn't cancel this monk's invitation because of what I have heard, but because of what I suspect,' he should be asked, 'Since you're canceling this monk's invitation because of suspicion, what do you suspect? How do you suspect it? When did you suspect it? Where did you suspect it? Do you suspect that he's committed an offense entailing expulsion, an offense entailing suspension, a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech? Do you suspect it after hearing about it from a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower? Or do you suspect it after hearing about it from kings, a king's officials, the monastics of another religion, or the lay followers of another religion?'

He might say, 'I didn't cancel this monk's invitation because what I suspect. I don't know why I canceled his invitation.'

If the accusing monk, when questioned, isn't able to satisfy his discerning fellow monastics, they should conclude, 'The accused monk is improperly accused.' But if the accusing monk, when questioned, is able to satisfy his discerning fellow monastics, they should conclude, 'The accused monk is properly accused.'

If the accusing monk admits to a groundless charge of an offense entailing expulsion, he should be charged with an offense entailing suspension. The Sangha should then do the invitation ceremony. If the accusing monk admits to a groundless charge of an offense entailing suspension, he should be dealt with according to the rule. The Sangha should then do the invitation ceremony. If the accusing monk admits to a groundless charge of a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech, he should be dealt with according to the rule. The Sangha should then do the invitation ceremony.

If the accused monk admits to having committed an offense entailing expulsion, he should be expelled. The Sangha should then do the invitation ceremony. If the accused monk admits to having committed an offense entailing suspension, he should be charged with that offense. The Sangha should then do the invitation ceremony. If the accused monk admits to having committed a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech, he should be dealt with according to the rule. The Sangha should then do the invitation ceremony.”

23. Grounds for a serious offense, etc.

“On the invitation day, a monk may have committed a serious offense. Some monks regard it as a serious offense, but others as an offense entailing suspension. The monks who regard it as a serious offense should take that monk aside and deal with him according to the rule. They should then approach the Sangha and say:

‘This monk has made amends for the offense he’s committed. If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony.’

On the invitation day, a monk may have committed a serious offense. Some monks regard it as a serious offense, but others as an offense entailing confession. ... Some monks regard it as a serious offense, but others as an offense entailing acknowledgment. ... Some monks regard it as a serious offense, but others as an offense of wrong conduct. ... Some monks regard it as a serious offense, but others as an offense of wrong speech. The monks who regard it as a serious offense should take that monk aside and deal with him according to the rule. They should then approach the Sangha and say:

‘This monk has made amends for the offense he’s committed. If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony.’

On the invitation day, a monk may have committed an offense entailing confession. ... an offense entailing acknowledgment. ... an offense of wrong conduct. ... an offense of wrong speech. Some monks regard it as an

offense of wrong speech, but others as an offense entailing suspension. The monks who regard it as an offense of wrong speech should take that monk aside and deal with him according to the rule. They should then approach the Sangha and say:

'This monk has made amends for the offense he's committed. If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony.'

On the invitation day, a monk may have committed an offense of wrong speech. Some monks regard it as an offense of wrong speech, but others as a serious offense. ... Some monks regard it as an offense of wrong speech, but others as an offense entailing confession. ... Some monks regard it as an offense of wrong speech, but others as an offense entailing acknowledgment. ... Some monks regard it as an offense of wrong speech, but others as an offense of wrong conduct. The monks who regard it as an offense of wrong speech should take that monk aside and deal with him according to the rule. They should then approach the Sangha and say:

'This monk has made amends for the offense he's committed. If it seems appropriate to the Sangha, the Sangha should do the invitation ceremony.'"

24. Setting aside an offense, etc.

“It may happen on the invitation day that a monk announces in the midst of the Sangha:

‘Please, Venerables, I ask the Sangha to listen. I know about an offense, but not who the offender is. If it seems appropriate to the Sangha, it should set aside the offense and then do the invitation ceremony.’

They should say to him, ‘The Buddha has laid down a rule that the invitation ceremony is for monks who are pure. If you know the offense, but not the offender, then say now who it is that you suspect.’

It may happen on the invitation day that a monk announces in the midst of the Sangha:

‘Please, Venerables, I ask the Sangha to listen. I know of an offender, but not what the offense is. If it seems appropriate to the Sangha, it should do the invitation ceremony without the offender.’

They should say to him, ‘The Buddha has laid down a rule that the invitation ceremony should be done in a complete assembly. If you know the offender, but not the offense, then say now what it is that you suspect.’

It may happen on the invitation day that a monk announces in the midst of the Sangha:

‘Please, Venerables, I ask the Sangha to listen. I know of an offender and his offense. If it seems appropriate to the Sangha, it should set aside the offense and then do the invitation ceremony without the offender.’

They should say to him, 'The Buddha has laid down a rule that the invitation ceremony should be done in a complete assembly by monks who are pure. If you know an offender and his offense, then say now what they are.'

If the offense is known about before the invitation ceremony, but the offender only afterwards, the offender should be corrected. If the offender is known about before the invitation ceremony, but the offense only afterwards, the offender should be corrected. If both the offense and the offender are known about before the invitation ceremony, and someone reopens the case after the invitation ceremony has been done, he commits an offense entailing confession for the reopening."

25. Creators of quarrels, etc.

At one time in a certain monastery in the Kosalan country, a number of monks who were friends had entered the rainy-season residence together. Other monks who were quarrelsome, argumentative, and creators of legal issues in the Sangha had entered the rains residence nearby. They said to one another, "At the invitation ceremony, when those monks have completed the rains residence, we'll cancel their invitation." The monks who were friends heard about this and wondered what to do. They told the Buddha.

"In such a case I allow those monks to do two or three observance-day ceremonies on the fourteenth day, with the aim of having their invitation ceremony before the other monks.

If those quarrelsome and argumentative monks are on their way to the other monastery, the resident monks should gather quickly and do the invitation ceremony. When it has been done, they should say to the other monks, 'Venerables, we have completed the invitation ceremony. Please do as you see fit.'

If those quarrelsome and argumentative monks arrive without prior notice, the resident monks should prepare seats and set out a foot stool, a foot scraper, and water for washing the feet. They should then go out to meet those monks, receive their bowls and robes, and ask if they want water to drink. Then, having distracted them, they should go outside the monastery zone and do the invitation ceremony there. When it has been done, they should say to the other monks, 'Venerables, we have completed the invitation ceremony. Please do as you see fit.'

If they're able to do this, it's good. If not, then a resident monk who is competent and capable should inform the resident monks:

'Please, Venerables, I ask the resident monks to listen. If it seems appropriate to you, we'll now do the observance-day ceremony and recite the Monastic Code, and we'll do the invitation ceremony at the next new moon.'

If the quarrelsome and argumentative monks say, 'It would be good if you did the invitation ceremony with us now,' they should be told, 'You have no authority over our invitation ceremony. We won't do the procedure for the time being.'

If the quarrelsome and argumentative monks stay on until the new moon, then a resident monk who is competent and capable should inform the resident monks:

'Please, Venerables, I ask the resident monks to listen. If it seems appropriate to you, we'll now do the observance-day ceremony and recite the Monastic Code, and we'll do the invitation ceremony at the next full moon.'

If the quarrelsome and argumentative monks say, 'It would be good if you did the invitation ceremony with us now,' they should be told, 'You have no authority over our invitation ceremony. We won't do the procedure for the time being.'

If the quarrelsome and argumentative monks stay on until the next full moon, then all the monks have no choice but to do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season.

“If, while you’re doing the invitation ceremony, a sick monk cancels the invitation of a healthy monk, you should tell him, ‘You’re sick. The Buddha has said that a sick monk can’t endure being questioned. Please wait until you’re healthy. If you then wish, you may accuse him.’ If, in spite of this, he still accuses the other, he commits an offense entailing confession for disrespect.

If, while you’re doing the invitation ceremony, a healthy monk cancels the invitation of a sick monk, you should tell him, ‘This monk is sick. The Buddha has said that a sick monk can’t endure being questioned. Please wait until he’s healthy. If you then wish, you may accuse him.’ If, in spite of this, he still accuses the other, he commits an offense entailing confession for disrespect.

If, while you’re doing the invitation ceremony, a sick monk cancels the invitation of a sick monk, you should tell him, ‘You’re both sick. The Buddha has said that a sick monk can’t endure being questioned. Please wait until you’re both healthy. If you then wish, you may accuse him.’ If, in spite of this, he still accuses the other, he commits an offense entailing confession for disrespect.

If, while you’re doing the invitation ceremony, a healthy monk cancels the invitation of a healthy monk, you should question and examine both and deal with them according to the rule. The Sangha should then continue the invitation ceremony.”

26. Agreements about the invitation ceremony

On one occasion in a certain monastery in the Kosalan country, a number of monks who were friends had entered the rainy-season residence together. While living together in peace and harmony, they were experiencing deep meditation. They considered this and thought, “If we do the invitation ceremony now, the monks might set out wandering. We’ll then lose this deep meditation. So what should we do?” They told the Buddha.

“In such a case I allow those monks to make an agreement about the invitation ceremony.

And it should be made like this. Everyone should gather in one place. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. While living together in peace and harmony, we’re experiencing deep meditation. If we do the invitation ceremony now, the monks might set out wandering. We’ll then lose this deep meditation. If it seems appropriate to the Sangha, the Sangha should make an agreement about the invitation ceremony: we’ll now do the observance-day ceremony and recite the Monastic Code, and we’ll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season. This is the motion.

Please, Venerables, I ask the Sangha to listen. While living together in peace and harmony, we have experienced deep meditation. If we do the invitation ceremony now, the monks might set out wandering. We’ll then lose this deep

meditation. The Sangha makes an agreement about the invitation ceremony: we'll now do the observance-day ceremony and recite the Monastic Code, and we'll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season. Any monk who approves of making this agreement about the invitation ceremony—that we'll now do the observance-day ceremony and recite the Monastic Code and that we'll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season—should remain silent. Any monk who doesn't approve should speak up.

The Sangha has made an agreement about the invitation ceremony: we'll now do the observance-day ceremony and recite the Monastic Code, and we'll do the invitation ceremony on the day of Komudī, the fourth full moon of the rainy season. The Sangha approves and is therefore silent. I will remember it thus.'

If, when those monks have made an agreement about the invitation ceremony, a monk says, 'I wish to go wandering in the country; I have business there,' they should tell him, 'That's fine, but you have to do the invitation first.'

If, while that monk is doing the invitation, he cancels the invitation of another monk, the other monk should tell him, 'You have no authority over my invitation until I invite.'

If, while that monk is doing the invitation, another monk cancels his invitation, the monks should question and examine both and deal with them according to the rule.

If that monk finishes his business in the country and returns to that monastery before the full-moon day of Komudī. If, while the monks are doing the invitation ceremony, a monk cancels the invitation of the monk who has returned, the

monk who has returned should tell him, 'You have no authority over my invitation; I've already done it.'

If, while the monks are doing the invitation ceremony, the monk who has returned cancels the invitation of another monk, the monks should question and examine both and deal with them according to the rule. The Sangha should then continue the invitation ceremony."

The fourth chapter on the invitation ceremony is finished.

This is the summary:

"Completed rains residence in Kosala, They went to see the Teacher; Living uncomfortably like animals, One another in the proper way.

Inviting, and in the seat, Legal procedure, sick, relatives; King, and bandits, and scoundrels, So enemies of monks.

Five, four, three, two, one, Committed, unsure, he remembered; The whole Sangha, unsure, Greater, and equal, smaller.

Residents, fourteenth, Characteristics, belonging to a Buddhist sect, both; May go, not with seated, About giving consent, invitation.

With primitive tribes, spent, storm, And threat, invitation; They refused, before their, And isn't canceled, a monk's.

'Or why', and what, Because of the seen, the heard, the suspected; The accuser, and the accused, Serious offense, offense, quarrel; And agreement about the invitation, One without authority, should invite."

In this chapter there are forty-six topics.

The chapter on the invitation ceremony is finished.

- Theravāda Collection on Monastic Law
- The Long Division

5 Cammakhandhaka: The chapter on skins

1. The account of Soṇa Koḷivisa

At one time the Buddha was staying on the Vulture Peak near at Rājagaha. At that time King Seniya Bimbisāra of Magadha ruled over eighty thousand villages, and at Campā there was a wealthy merchant who had a son called Soṇa Koḷivisa. He had been raised in great comfort, so much so that he had hairs growing on the soles of his feet.

On one occasion, King Bimbisāra had the chiefs of those eighty thousand villages gathered because of some business. He then sent a message to Soṇa, asking him to come. Soṇa's parents said to him, "Soṇa, the King wishes to see your feet, but don't point them at him. If you just sit down cross-legged in front him, he'll be able to see them." They then sent him away on a palanquin, and Soṇa went to King Bimbisāra. Upon arrival, he bowed to the King and sat down cross-legged in front of him. The King saw the hairs growing on the soles of his feet.

Then, after instructing those eighty thousand chiefs in worldly matters, the King dismissed them, saying, "I've instructed you in worldly matters. Now go and visit the Buddha. He will instruct us about the afterlife."

Those village chiefs then went to the Vulture Peak. There they approached Venerable Sāgata, who at that time was the Buddha's attendant. They said to him, "Venerable, these eighty thousand chiefs have come to visit the Buddha. May we please see him."

"Well then, please wait here for a moment, while I announce you to the Buddha."

Then, while those village chiefs were watching, he sunk into the stone slab he was standing on and emerged in front of the Buddha. He said to the Buddha, “Venerable Sir, eighty thousand village chiefs have come to visit you. What would you like to do?”

“Well then, Sāgata, prepare a seat in the shade of the dwelling.”

“Yes, Sir.”

He took a bench, sunk down in front of the Buddha, and as those village chiefs were watching, he once more emerged from that stone slab. He then prepared a seat in the shade of the dwelling, after which the Buddha came out and sat down. Those eighty thousand chiefs approached the Buddha, bowed, and sat down. But they were preoccupied with Sāgata, not with the Buddha.

After reading their minds, the Buddha said to Sāgata, “Well then, Sāgata, show us more superhuman abilities, more wonders of supernormal power.”

Saying, “Yes, Sir,” he rose up in the air, walked back and forth in space, and he stood, sat down, and lay down there. He emitted smoke and fire, and then disappeared. After this display of supernormal powers, he bowed down at the feet of the Buddha, and said, “Venerable Sir, you’re my teacher, and I’m your disciple.” Those eighty thousand chiefs thought, “It’s astonishing and amazing that even a disciple should be so powerful and mighty. Imagine what the teacher must be like!” Now they paid attention to the Buddha, not to Sāgata.

Having read their minds, the Buddha gave those eighty thousand chiefs a progressive talk— on generosity, morality, and heaven; on the danger, degradation, and defilement of

worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. Just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, those eighty thousand village chiefs experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. They then said to the Buddha, “Wonderful, Venerable Sir, wonderful! Just as one might set upright what had been overturned, or reveal what was hidden, or show the way to one who was lost, or bring a lamp into the darkness so that those with eyes might see what’s there— just so has the Buddha made the Teaching clear in many ways. We go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept us as lay followers who have gone for refuge for life.”

1.1 The going forth of Soṇa Koḷivisa

But Soṇa thought, “The way I understand the Buddha’s Teaching, it’s not easy for one who lives at home to lead the spiritual life perfectly complete and pure as a polished conch shell. Why don’t I cut off my hair and beard, put on the ocher robes, and go forth into homelessness?”

When those eighty-four thousand chiefs had rejoiced and expressed their appreciation for the Buddha’s teaching, they got up from their seats, bowed down, circumambulated the Buddha with their right side toward him, and left.

Soon after they had left, Soṇa approached the Buddha, bowed, sat down, and said, “Sir, the way I understand the Buddha’s Teaching, it’s not easy for one who lives at home to lead the spiritual life perfectly complete and pure as a polished conch shell. I want to cut off my hair and beard, put on the ochre robes, and go forth into homelessness. Please give me the going forth.” Soṇa received the going forth and the full ordination in the Buddha’s presence.

Soon after his ordination, while staying in Cool Grove, Venerable Soṇa practiced walking meditation with so much energy that his feet cracked. His walking path became covered in blood, like a slaughterhouse. Then, while reflecting in private, he thought, “I’m one of the Buddha’s energetic disciples, yet my mind isn’t freed from the corruptions through letting go. But my family is wealthy. Why don’t I return to the lower life, enjoy wealth, and make merit?”

Just then the Buddha read Soṇa’s mind. And, as a strong man might bend or stretch his arm, the Buddha disappeared from the Vulture Peak and appeared in Cool Grove.

Soon afterwards as the Buddha and a number of monks were walking about the dwellings, they came to Soṇa’s walking path. The Buddha looked at it and asked the monks, “Whose walking path is this? It’s covered in blood, like a slaughterhouse.” They told him what had happened.

The Buddha then went up to Soṇa’s dwelling and sat down on the prepared seat. Soṇa bowed and sat down, and the Buddha said to him, “Soṇa, while reflecting in private, didn’t you think, ‘I’m one of the Buddha’s energetic disciples, yet my mind isn’t freed from the corruptions through letting go. But my family is wealthy. Why don’t I return to the lower life, enjoy wealth, and make merit?’”

“Yes, Sir.”

“Well, let me ask you, Soṇa: when you were previously a householder, weren’t you a skilled lute player?”

“Yes.”

“When the strings were too tight, was the lute melodious and easy to play?”

“No.”

“When the strings were too loose, was the lute melodious and easy to play?”

“No.”

“But when the strings were neither too tight nor too loose, but set to a balanced tension, was the lute then melodious and easy to play?”

“Yes.”

“Just so, Soṇa, too much energy leads to restlessness and too little to laziness. So apply a balanced energy and bring about an evenness in the spiritual faculties. And that is where you should take up the meditation object.”

“Yes, Sir.”

Then, as a strong man might bend or stretch his arm, the Buddha disappeared from the presence of Soṇa in Cool Grove and appeared on the Vulture Peak.

Soon Soṇa applied a balanced energy and brought about an evenness in his spiritual faculties, which is where he took up his meditation object. He then stayed by himself, secluded, heedful, energetic, and diligent. In no long time in this very

life, he realized with his own insight the supreme goal of the spiritual life for which gentlemen rightly go forth into homelessness. He understood that birth had come to an end, that the spiritual life had been fulfilled, that the job had been done, that there was no further state of existence. And Venerable Soṇa became one of the perfected ones.

He then thought, “Why don’t I declare perfect insight to the Buddha?” He then went to the Buddha, bowed, sat down, and said,

“Venerable Sir, a monk who is a perfected one—who has ended the corruptions, fulfilled the spiritual life, done the job, put down the burden, realized the true goal, cut the bond to existence, gained release by right insight—he is committed to six things: to renunciation, seclusion, harmlessness, the end of grasping, the end of craving, and non-confusion.

A venerable here might think, ‘No doubt this venerable is committed to renunciation simply because of faith.’ But this would be the wrong way to look at it. The monk who has ended the corruptions, who has fulfilled the spiritual life and done the job, doesn’t see anything to be done in himself, nor anything that needs improving. He is committed to renunciation because of the ending of sensual desire, because he is without sensual desire. He is committed to renunciation because of the ending of ill will, because he is without ill will. He is committed to renunciation because of the ending of confusion, because he is without confusion.

A venerable here might think, ‘No doubt this venerable is committed to seclusion because he desires gain, honor, and fame.’ But this would be the wrong way to look at it. The monk who has ended the corruptions, who has fulfilled the spiritual life and done the job, doesn’t see anything to be

done in himself, nor anything that needs improving. He is committed to seclusion because of the ending of sensual desire, because he is without sensual desire. He is committed to seclusion because of the ending of ill will, because he is without ill will. He is committed to seclusion because of the ending of confusion, because he is without confusion.

A venerable here might think, 'No doubt this venerable is committed to non-harming because he falls back on adhering to virtue and vows as the essence.' But this would be the wrong way to look at it. The monk who has ended the corruptions, who has fulfilled the spiritual life and done the job, doesn't see anything to be done in himself, nor anything that needs improving. He is committed to harmlessness because of the ending of sensual desire, because he is without sensual desire. He is committed to harmlessness because of the ending of ill will, because he is without ill will. He is committed to harmlessness because of the ending of confusion, because he is without confusion.

He is committed to the end of grasping, to the end of craving, and to non-confusion because of the ending of sensual desire, because he is without sensual desire.

He is committed to the end of grasping, to the end of craving, and to non-confusion because of the ending of ill will, because he is without ill will.

He is committed to the end of grasping, to the end of craving, and to non-confusion because of the ending of confusion, because he is without confusion.

Sir, for a monk who is fully freed in this way, even if he sees compelling sights, his mind is not overpowered by them. It remains unaffected, steady, and unshakeable, and he

observes its disappearance. Even if he hears compelling sounds, smells compelling odors, tastes compelling flavors, touches compelling objects, or experiences compelling mental phenomena, his mind is not overpowered by them. It remains unaffected, steady, and unshakeable, and he observes its disappearance.

It's just like a granite mountain, a single, solid mass without cracks. It doesn't shake or tremble when a powerful rainstorm arrives from any direction. The mind of the monk who is fully freed in this way is just like that.

For one committed to renunciation And to seclusion of the mind,
For one committed to harmlessness And to the end of grasping,

For one committed to the end of craving And to clarity of mind,
Having seen the arising of the senses, Their mind is fully freed.

For one who is fully freed, The monastic with a peaceful mind,
There is nothing to improve And nothing to be done.

Just as a single, solid rock, Is unshaken by the wind, So too,
all sights, and sounds, Smells, tastes, and touches,

And mental objects, good or bad, Cannot move that kind of person.
Their mind is free and steady, And they observe it as it disappears.”

2. The prohibition against sandals with double-layered soles, etc.

Then the Buddha addressed the monks: “It’s in this way that a gentleman declares perfect insight. The matter is spoken of, but the person isn’t mentioned. Still some foolish men here seem to declare perfect insight just for fun. Soon enough they experience distress.”

The Buddha then said to Soṇa, “Soṇa, you were brought up in great comfort. I allow you to use sandals with single-layered soles.”

“When I went forth into homelessness, Sir, I left behind eighty cartloads of gold coins and a troop of seven elephants. If I were to walk around in sandals with single-layered soles, some people would say, ‘Soṇa left all this behind when he went forth, and now he’s attached to sandals with single-layered soles.’ If you allow them to the Sangha of monks, I too will use them. If not, I won’t use them either.” The Buddha then gave a teaching and addressed the monks:

“I allow sandals with single-layered soles. But you should not wear sandals with double-layered soles, with triple-layered soles, or with multi-layered soles. If you do, you commit an offense of wrong conduct.”

3. The prohibition against what is entirely blue, etc.

Soon afterwards the monks from the group of six wore entirely blue sandals, entirely yellow sandals, entirely red sandals, entirely magenta sandals, entirely black sandals, entirely orange sandals, and entirely beige sandals. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“You should not wear sandals that are entirely blue, entirely yellow, entirely red, entirely magenta, entirely black, entirely orange, or entirely beige. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six wore sandals with blue straps, yellow straps, red straps, magenta straps, black straps, orange straps, and beige straps. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!”

“You should not wear sandals with blue straps, yellow straps, red straps, magenta straps, black straps, orange straps, or beige straps. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six wore sandals containing leather, enclosing the shin and the foot, covering the foot, stuffed with cotton, looking like partridge feathers, having strap fasteners made of ram horn, having strap fasteners made of goat horn, decorated with scorpion claws, decorated with a peacock’s tail feather, and decorated in

various ways. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!”

“You should not wear sandals containing leather, enclosing the shin and the foot, covering the foot, stuffed with cotton, looking like partridge feathers, having straps fastened with ram horn, having straps fastened with goat horn, having straps like scorpion claws, decorated with a peacock’s tail feather, or decorated in various ways. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six wore sandals decorated with lionskin, tiger skin, leopard skin, deerskin, otter skin, cat skin, squirrel skin, and bat skin. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!

“You should not wear sandals decorated with lionskin, tiger skin, leopard skin, deerskin, otter skin, cat skin, squirrel skin, or bat skin. If you do, you commit an offense of wrong conduct.”

4. The allowance for second-hand sandals with multi-layered soles

One morning the Buddha robed up, took his bowl and robe, and entered Rājagaha for almsfood together with an attendant monk. As the attendant followed behind the Buddha, he was limping. A certain lay follower wearing sandals with multi-layered soles saw the Buddha coming. He removed his sandals, approached the Buddha, and bowed. He then bowed to the attendant monk and asked him, “Venerable, why are you limping?”

“Because my feet are cracked.”

“Well then, take these sandals.”

“Thanks, but the Buddha has prohibited sandals with multi-layered soles.”

But the Buddha said, “Please take the sandals.” Soon afterwards the Buddha gave a Dhamma talk and addressed the monks:

“I allow second-hand sandals with multi-layered soles. But you should not wear new sandals with multi-layered soles. If you do, you commit an offense of wrong conduct.”

5. The prohibition against sandals inside a monastery

On one occasion the Buddha was doing walking meditation outside without sandals. The senior monks followed his example, but not the monks from the group of six. The monks of few desires complained and criticized them, “How can the monks from the group of six do walking meditation with their sandals on when the Teacher and the senior monks do it without?” They told the Buddha. ... “Is it true, monks, that the monks from the group of six do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men do walking meditation with their sandals on when the Teacher and the senior monks do it without? Even the householders who wear white are respectful and deferential toward their teachers for teaching them the profession by which they make a living. And you who have gone forth on such a well-proclaimed spiritual path will shine if you’re respectful and deferential toward your teachers, your preceptors, or those of an equivalent standing. This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You should not do walking meditation with your sandals on when your teachers, your preceptors, or those of equivalent standing do it without. If you do, you commit an offense of wrong conduct.

And you should not wear sandals within a monastery. If you do, you commit an offense of wrong conduct.”

Soon afterwards a certain monk was afflicted with a corn on his foot. The monks had to hold him while he urinated and defecated. Just then, as the Buddha was walking about the dwellings, he saw this. He went up to those monks and said to them, "What illness does this monk have?"

"He has a corn on his foot, Sir. That's why we do this for him." Soon afterwards the Buddha gave a teaching and addressed the monks:

"I allow you to wear sandals if your feet are painful or cracked, or you have a corn on your foot."

Then the monks made use of the beds and benches with dirty feet. Their robes and the furniture were soiled.

"When you know that you are about to make use of a bed or bench, I allow you to wear sandals."

Then, when the monks were walking to the observance hall or to a meeting in the dark of night, they stepped on stumps and thorns, hurting their feet.

"I allow you to wear sandals within a monastery, and also to use a torch, a lamp, and a walking stick."

6. The prohibition against wooden shoes, etc.

At one time the monks from the group of six got up early in the morning, put on wooden shoes, and walked back and forth outside, making a loud clacking noise. And they talked about all sorts of pointless things: about kings, gangsters, and officials; about armies, dangers, and battles; about food, drink, clothes, and beds; about garlands and perfumes; about relatives, vehicles, villages, towns, and countries; about women and heroes; gossip; about the departed; about various trivialities; about the world and the sea; about being this or that. They stepped on and killed insects, and they roused the monks from the stillness of meditation.

The monks of few desires complained and criticized them, “How can the monks from the group of six act like this?” They told the Buddha. ... “Is it true, monks, that the monks from the group of six are acting like this?” “It’s true, Sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You should not wear wooden shoes. If you do, you commit an offense of wrong conduct.”

When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Benares. When he eventually arrived, he stayed in the deer park at Isipatana.

When the monks from the group of six heard that the Buddha had prohibited wooden shoes, they had cuttings made from young palm trees and wore shoes made of palm leaves. The trees withered. People complained and criticized

them, “How can the Sakyan monastics act like this? They are harming one-sensed life.”

The monks heard the complaints of those people and they told the Buddha. ... “Is it true, monks, that the monks from the group of six are acting like this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men have cuttings made from young palm trees and wear shoes made of palm leaves, with the trees withering as a consequence? People regard trees as conscious. This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You should not wear shoes made of palm leaves. If you do, you commit an offense of wrong conduct.”

When they heard that the Buddha had prohibited shoes made of palm leaves, the monks from the group of six had cuttings made from young bamboo and wore shoes made of bamboo leaves. The bamboo withered. People complained and criticized them, “How can the Sakyan monastics act like this? They are harming one-sensed life.” The monks heard the complaints of those people and they told the Buddha. ... “... People regard trees as conscious ...

You should not wear shoes made of bamboo leaves. If you do, you commit an offense of wrong conduct.”

When the Buddha had stayed at Benares for as long as he liked, he set out wandering toward Bhaddiya. When he eventually arrived, he stayed in the Jātiyā Grove.

At that time the monks in Bhaddiya were fond of various kinds of nice shoes. They made shoes of grass, reed, the

leaves of the fishtail palm, and wool, and they had them made. As a consequence, they neglected recitation, questioning, the higher morality, the higher mind, and the higher wisdom. The monks of few desires complained and criticized them, “How can the monks in Bhaddiya do this?”

They told the Buddha. ... “Is it true, monks, that the monks in Bhaddiya do this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men be fond of various kinds of nice shoes ... and neglect recitation, questioning, the higher morality, the higher mind, and the higher wisdom? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You should not wear shoes made of grass, reed, the leaves of the fishtail palm, or wool; or shoes made with gold, silver, gems, beryl, crystal, bronze, glass, tin, lead, or copper. If you do, you commit an offense of wrong conduct.

And you should not use shoes. If you do, you commit an offense of wrong conduct. I allow three kinds of foot-stands that are fixed in place and immobile: foot-stands for defecating, foot-stands for urinating, and foot-stands for restroom rinsing.”

When the Buddha had stayed at Bhaddiya for as long as he liked, he set out wandering toward Sāvattihī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika’s Monastery.

At this time, the monks from the group of six would grab cattle as they were crossing the Aciravatī river—by the horns, the ears, the neck, and the tail—and they would

mounted their backs and, motivated by lust, would touch their genitals. They even killed a calf by submerging it. People complained and criticized them, “How can the Sakyan monastics act like this? They are just like householders who indulge in worldly pleasures!”

The monks heard the complaints of those people and they told the Buddha. ... “Is it true, monks ...” “It’s true, Sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You should not grab cattle by the horns, the ears, the neck, or the tail, and you should not mount their backs. If you do mount their backs, you commit an offense of wrong conduct.

And you should not touch their genitals motivated by lust. If you do, you commit a serious offense.

And you should not kill a calf. If you do, you should be dealt with according to the rule.”

7. The prohibition against vehicles, etc.

At that time the monks from the group of six traveled in vehicles, sometimes pulled by a female animal with a man driving, at other times pulled by a male animal with a woman driving. People complained and criticized them, “It’s as if they’re at the Ganges festival.” They told the Buddha.

“You should not travel in a vehicle. If you do, you commit an offense of wrong conduct.”

Soon afterwards a monk who was traveling through the Kosalan country on his way to visit the Buddha at Sāvattthī became sick. He stepped off the path and sat down at the foot of a tree. People saw him and said to him, “Venerable, where are you going?”

“I’m going to Sāvattthī to visit the Buddha.”

“Please come with us.”

“I can’t. I’m sick.”

“Then please come inside the vehicle.”

“Thank you, but the Buddha has prohibited us from traveling in vehicles.” Because he was afraid of wrongdoing, he did not accept. When he arrived at Sāvattthī, he told the monks what had happened. They in turn told the Buddha, who said,

“I allow a vehicle when you’re sick.”

The monks thought, “Pulled by a female or by a male?”

“I allow a rickshaw pulled by men.”

Soon afterwards a certain monk was even more uncomfortable when jolted around in a vehicle.

“I allow a palanquin and a litter.”

8. The prohibition against high and luxurious beds

At that time the monks from the group of six used high and luxurious beds, such as: a high couch, a luxurious couch, a long-fleeced woolen rug, a multi-colored woolen rug, a white woolen rug, a red woolen rug, a quilt filled with cotton down, a woolen rug decorated with the images of wild animals, a woolen rug with long fleece on one side, a woolen rug with long fleece on both sides, a sheet of silk embroidered with gems, a silken sheet, a woolen rug like a dancers', an elephant-back rug, a horse-back rug, a carriage-seat rug, a rug made of black antelope hide, an excellent sheet made of *kadalī*-deer hide, a bed with a canopy, a bed with red cushions at each end. When people walking about the dwellings saw this, they complained and criticized them, "They are just like householders who indulge in worldly pleasures!" They told the Buddha.

"You should not use high and luxurious beds, such as: a high couch, a luxurious couch, a long-fleeced woolen rug, a multi-colored woolen rug, a white woolen rug, a red woolen rug, a quilt filled with cotton down, a woolen rug decorated with the images of wild animals, a woolen rug with long fleece on one side, a woolen rug with long fleece on both sides, a sheet of silk embroidered with gems, a silken sheet, a woolen rug like a dancers', an elephant-back rug, a horse-back rug, a carriage-seat rug, a rug made of black antelope hide, an excellent sheet made of *kadalī*-deer hide, a bed with a canopy, or a bed with red cushions at each end. If you do, you commit an offense of wrong conduct."

9. The prohibition against all skins

Soon afterwards when the monks from the group of six heard that the Buddha had prohibited high and luxurious beds, they used luxurious skins: lionskins, tiger skins, and leopard skins. They cut them to fit their beds and benches, and used them both there and elsewhere. When people walking about the dwellings saw this, they complained and criticized them, "They are just like householders who indulge in worldly pleasures!" They told the Buddha.

"You should not use luxurious skins: lionskins, tiger skins, or leopard skins. If you do, you commit an offense of wrong conduct."

Soon afterwards when the monks from the group of six heard that the Buddha had prohibited luxurious skins, they used cattle hides. They cut them to fit their beds and benches, and used them both there and elsewhere.

At this time a certain bad monk was associating with the family of a bad lay follower. One morning that monk robed up, took his bowl and robe, and went to that lay follower's house, where he sat down on the prepared seat. The lay follower approached the monk, bowed, and sat down.

At that time that lay follower had a beautiful young calf with variegated hide, just like a young leopard. When the bad monk stared at that calf, the lay follower asked him why. He replied, "I need the skin of that calf."

The bad lay follower then slaughtered the calf, skinned it, and gave the skin to the bad monk. The monk hid the skin under his upper robe and left. The mother-cow, longing for her calf, followed behind him. When the monks asked him

why, he said he did not know. But his upper robe was smeared with blood, and so they said, “What happened to your upper robe?”

When he told them what had happened, they said, “So did you encourage someone to kill?”

“Yes.”

The monks of few desires complained and criticized him, “How can a monk encourage someone to kill? Hasn’t the Buddha in many ways criticized killing and praised the abstention from killing?” They then told the Buddha.

Soon afterwards the Buddha had the Sangha gathered and questioned that bad monk: “Is it true, monk, that you encouraged someone to kill?”

“It’s true, Sir.” ...

“Foolish man, how can you encourage someone to kill? Haven’t I in many ways criticized killing and praised the abstention from killing? This will affect people’s confidence ...” After rebuking him, the Buddha gave a teaching and addressed the monks:

“You should not make others kill. If you do, you should be dealt with according to the rule.

And you should not use cattle hide. If you do, you commit an offense of wrong conduct.

And you should not use any kind of skin. If you do, you commit an offense of wrong conduct.”

10. The allowance regarding the belongings of a householder, etc.

At that time people's beds and benches were upholstered and covered with skin. Being afraid of wrongdoing, the monks did not sit on them.

"I allow you to sit down on what belongs to a householder, but not to lie down on it."

The dwellings were held together by straps of leather. Being afraid of wrongdoing, the monks did not sit down.

"I allow you to sit down against a mere binding made of skin."

At that time the monks from the group of six entered the village wearing sandals. People complained and criticized them, "They are just like householders who indulge in worldly pleasures!" They told the Buddha.

"You should not enter the village wearing sandals. If you do, you commit an offense of wrong conduct."

Soon afterwards a certain sick monk was unable to go to the village without sandals.

"I allow sick monks to enter the village wearing sandals."

11. The account of Soṇa Kuṭikaṇṇa

At one time Venerable Mahākaccāna was staying in Avantī on Papataka Hill at Kuraraghara. At that time the lay follower Soṇa Kuṭikaṇṇa was his supporter.

On one occasion Soṇa went to Mahākaccāna, bowed, sat down, and said, “Venerable, the way I understand your teaching, it’s not easy for one who lives at home to lead the spiritual life perfectly complete and pure as a polished conch shell. I wish to cut off my hair and beard, put on the other robes, and go forth into homelessness. Please give me the going forth.”

“It’s difficult, Soṇa, to live the spiritual life all one’s life, eating one meal a day and sleeping by oneself. So follow the Buddhas’ instruction while remaining as a householder. At suitable times you can eat one meal a day, sleep by yourself, and abstain from sexuality.” As a result, Soṇa’s intention to go forth died down.

A second time Soṇa asked Mahākaccāna for the going forth, but got the same response. A third time he asked for the going forth and Mahākaccāna finally relented.

At that time in the southern region of Avantī, there were few monks. Only after three years, with much trouble and difficulty, was Mahākaccāna able to gather a sangha of ten monks from here and there to give the full ordination to Venerable Soṇa.

12. The making known of the five favors for Mahākaccāna

After completing the rainy-season residence, Soṇa was reflecting in private: “I’ve heard that the Buddha is like this and like that, but I haven’t seen this for myself. If my preceptor allows me, I shall go and visit the Buddha, the Perfected One, the fully Awakened One.”

Coming out from seclusion, Soṇa went to Mahākaccāna, bowed, sat down, and told him what he had thought. Mahākaccāna said, “Well thought, Soṇa! Please go and visit the Buddha, the Perfected and fully Awakened One. You will see someone who is pleasing to the eye and inspiring confidence; who is peaceful in mind and faculties; who is attained to the supreme subduing and calm; who is tamed, guarded, and restrained in his senses—a great being. Then, Soṇa, in my name, pay respect with your head at the Buddha’s feet and say, ‘Venerable Sir, my preceptor, Venerable Mahākaccāna, pays respect with his head at the Buddha’s feet.’ And then say this:

‘In the southern region of Avantī, Sir, there are few monks. Only after three years, with much trouble and difficulty, was it possible to gather a sangha of ten monks from here and there to give me the full ordination. Would the Buddha allow a smaller group of monks to give the full ordination in Avantī?

In Avantī the ground is dark and hard, made rough by the hooves of cattle. Would the Buddha allow sandals with multi-layered soles in Avantī?

In Avantī people value bathing and cleanliness. Would the Buddha allow unrestricted bathing in Avantī?

In Avantī sheepskins, goatskins, and deerskins are used as rugs, just as *eragu* grass, chaff-flower grass, *majjāru* grass, and *jantu* grass are used in the central Ganges plain. Would the Buddha allow sheepskins, goatskins, and deerskins as rugs in Avantī?

At present people give robe-cloth to monks who are outside the monastery zone, saying, “We give this robe-cloth to so-and-so.” When those monks return to the monastery, they are told, “Such-and-such people have given you robe-cloth.” But being afraid of wrongdoing, they don’t accept, thinking, “We might commit an offense entailing relinquishment.” Would the Buddha point out a way to deal with robe-cloth?”

Soṇa replied, “Yes, Sir.”

He got up from his seat, bowed down, and circumambulated Mahākāccāna with his right side toward him. He then put his dwelling in order, took his bowl and robe, and set out for Sāvattihī. When he eventually arrived, he went to the Jeta Grove, Anāthapiṇḍika’s Monastery, where he approached the Buddha, bowed, and sat down.

The Buddha said to Venerable Ānanda, “Ānanda, please prepare a resting place for this newly arrived monk.” Ānanda thought, “When the Buddha says this, it means he wishes to stay in the same dwelling as Venerable Soṇa.” And he prepared a resting place for Soṇa in the Buddha’s dwelling.

Then, after spending much of the night outside, the Buddha entered the dwelling, as did Soṇa. Rising early in the morning, the Buddha said to Soṇa, “Recite a teaching, monk.”

Saying, “Yes, Sir,” he chanted the entire Chapter of Eights.

When he was finished, the Buddha said, “Well done, Soṇa, well done. You have learned the Chapter Eights well. You have remembered it well. And you have a good voice—it’s clear, articulate, and gets the meaning across. How long have you been a monk?”

“One year, Sir.”

“But why did it take you so long to go forth?”

“Well, I have long seen the danger in worldly pleasures. Still, because household life is crowded and busy, I was not able to leave.”

Seeing the significance of this, the Buddha uttered a heartfelt exclamation:

“Having seen the danger in the world, Knowing the Truth beyond ownership, The noble one doesn’t delight in the bad; In the bad, the pure one doesn’t delight.”

Soṇa thought, “The Buddha approves of me! This is the time to bring up what my preceptor said.” He got up from his seat, put his upper robe over one shoulder, bowed down at the Buddha’s feet, and said, “Sir, my preceptor, Venerable Mahākaccāna, pays respect with his head at the Buddha’s feet.” He then repeated everything Mahākaccāna had asked him to say.

Soon afterwards the Buddha gave a teaching and addressed the monks:

“In the southern region of Avantī there are few monks. In all outlying countries, I allow the full ordination to be given by a group of five, including one expert on the Monastic Law.

In this regard, the following are the outlying countries:

- In the eastern direction there is a town called *Gajaṅgala*, with another town called *Mahāsālā* just after it. Beyond it are the outlying countries. On the near side of it are the middle countries.
- In the south-eastern direction there is a river called *Sallavatī*. Beyond it are the outlying countries. On the near side of it are the middle countries.
- In the southern direction there is a town called *Setakaṇṇika*. Beyond it are the outlying countries. On the near side of it are the middle countries.
- In the western direction there is a brahmin village called *Thūṇa*. Beyond it are the outlying countries. On the near side of it are the middle countries.
- In the northern direction there is a mountain called *Usīraddhaja*. Beyond it are the outlying countries. On the near side of it are the middle countries.

In Avantī the ground is dark and hard, made rough by the hooves of cattle.

In all outlying countries, I allow sandals with multi-layered soles.

In Avantī people value bathing and cleanliness.

In all outlying countries, I allow unrestricted bathing.

In Avantī sheepskins, goatskins, and deerskins are used as rugs, just as *eragu* grass, chaff-flower grass, *majjāru* grass, and *jantu* grass are used in the central Ganges plain.

In all outlying countries, I allow rugs of sheepskin, goatskin, and deerskin.

And it may be that people give robe-cloth to monks who are outside the monastery zone, saying, 'We give this robe-cloth to so-and-so.'

I allow you to accept it and not start counting the days until you receive it in your hands."

The fifth chapter on skins is finished.

This is the summary:

"The King of Magadha and Soṇa, Eighty thousand chiefs; Sāgata on the Vulture Peak, Showed much that was super-human.

Going forth, energetic, they cracked, Lute, single-layered soles; Blue, yellow, red, Magenta, and just black.

Orange, beige, And he prohibited straps; Leather, and enclosing, covering, Cotton, partridge, ram, goat.

Scorpion, peacock, and various, Lion, and tiger, leopard; Deer, otter, and cat, Squirrel, bat, decorated.

Cracked, sandals, corn, Washed, stumps, clacking; Palm, bamboo, and just grass, Reed, fish-tail palm.

Grass, wool, gold, Silver, gems, beryl; Crystal, bronze, and glass, Tin, and lead, copper.

Cow, vehicle, and sick, pulled by men, palanquin; Beds, luxurious skins, And the bad one with a cattle hide.

Of householders, straps of leather, They enter, being sick; Mahākaccāyana, Soṇa, Chanted the Chapter of Eights.

Full ordination through five, Multi-layered, unrestricted bathing; He allowed rugs made of skin, Not start the

counting until; The leader did these five favours, For Soṇa, the senior monk.”

In this chapter there are sixty-three topics.

The chapter on skins is finished.

- Theravāda Collection on Monastic Law
- The Long Division

6 Bhesajjakkhandhaka: The chapter on medicines

1. Discussion of the five tonics

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks were afflicted with autumn illness, and they could not keep down either rice porridge or other food. As a result, they became thin, haggard, and pale, with veins protruding all over their body. The Buddha noticed this and asked Venerable Ānanda why they were looking so sickly. Ānanda told him.

Then, while reflecting in private, the Buddha thought, "What tonics might I allow the monks that are generally regarded as tonics, would serve as nourishment, but aren't considered as substantial food?" It then occurred to him, "There are these five tonics— ghee, butter, oil, honey, and syrup— that are generally regarded as tonics, serve as nourishment, but are not considered as substantial food. Why don't I allow them these five tonics, to be received and consumed before midday?"

In the evening, when the Buddha had come out from seclusion, he gave a teaching and then told the monks what he had thought, adding:

"I allow these five tonics, to be received and consumed before midday."

The monks then received and consumed the five tonics before midday. But even ordinary food did not agree with them, let alone greasy food. As result of both the autumn illness and the food not agreeing with them, they became even more thin, haggard, and pale. Once again the Buddha noticed this and asked Venerable Ānanda why they were

looking even worse. Ānanda told him. The Buddha then gave a teaching, and addressed the monks:

“I allow the five tonics to be received and consumed both before and after midday.”

At that time the sick monks needed fat as a tonic. They told the Buddha.

“I allow these fats as tonics: bear fat, fish fat, alligator fat, pig fat, and donkey fat. They should be received, melted, and mixed with oil before midday, and then used. If you receive, melt, and mix them with oil after midday, and then use them, you commit three offenses of wrong conduct. If you receive them before midday, but melt and mix them with oil after midday, and then use them, you commit two offenses of wrong conduct. If you receive and melt them before midday, but mix them with oil after midday, and then use them, you commit one offense of wrong conduct. If you receive, melt, and mix them with oil before midday, and then use them, there is no offense.”

2. Discussion of root medicines, etc.

At that time the sick monks needed medicinal roots.

“I allow these medicinal roots: turmeric, ginger, sweet flag, white sweet flag, atis root, black hellebore, Vetiver root, nut grass, and whatever other medicinal roots there are that don't serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there's a reason. If you use them when there's no reason, you commit an offense of wrong conduct.”

Soon afterwards the sick monks needed medicinal root flour.

“I allow a grinding stone.”

The sick monks needed bitter medicines.

“I allow bitter medicines from these plants: neem tree, arctic snow, pointed gourd, rumph's fig, Indian beech, and whatever other bitter medicines there are that don't serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there's a reason. If you use them when there's no reason, you commit an offense of wrong conduct.”

The sick monks needed medicinal leaves.

“I allow medicinal leaves from these plants: neem tree, arctic snow, golden rumph's fig, holy basil, cotton-plant, and whatever other leaf medicines there are that don't serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there's a reason. If you use them when there's no reason, you commit an offense of wrong conduct.”

The sick monks needed medicinal fruits.

“I allow medicinal fruits from these plants: false pepper, long pepper, black pepper, chebulic myrobalan, belleric myrobalan, emblic myrobalan, crepe ginger, and whatever other medicinal fruits there are that don’t serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

The sick monks needed medicinal gum.

“I allow the following medicinal gums: gum exuded from the asafoetida shrub, gum from the twigs and leaves of the asafoetida shrub, gum from the leaves of the asafoetida shrub, *taka* gum, *taka*-leaf gum, gum from heated *taka* foliage, resin, and whatever other medicinal gums there are that don’t serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

The sick monks needed medicinal salts.

“I allow the following medicinal salts: sea salt, black salt, hill salt, soil salt, red salt, and whatever other medicinal salts there are that don’t serve as fresh or cooked food. After receiving them, you may keep them for life and use them when there’s a reason. If you use them when there’s no reason, you commit an offense of wrong conduct.”

At this time Venerable Ānanda’s preceptor, Venerable Belaṭṭhasīsa, had carbuncles, the pus making his robes adhere to his body. The monks kept on wetting his robes to remove the pus. As the Buddha was walking about the

dwelling, he noticed this. He went up to them and said, "What sickness does this monk have?"

"He has carbuncles, Sir. That's why we're doing this." Soon afterwards the Buddha gave a teaching and addressed the monks:

"For anyone who has an itch, a boil, a running sore, a carbuncle, or whose body smells, I allow medicinal powders. If you're not sick, I allow detergent, soap, and cleaning agents. And I allow a mortar and pestle."

Soon afterwards the sick monks needed strained medicinal powders.

"I allow a powder sieve."

They needed finely sifted powder.

"I allow a cloth sieve."

On one occasion a monk was possessed by a spirit. His teacher and preceptor who were nursing him were not able to cure him. He then went to a pig's slaughterhouse to eat raw meat and drank blood. As a result, he became well. They told the Buddha.

"For one who is possessed, I allow raw meat and raw blood."

At that time a monk was afflicted with an eye-disease. The monks had to hold him while he urinated and defecated. Just then, as the Buddha was walking about the dwellings, he noticed this. He then went up to them and said, "What sickness does this monk have?"

"He has an eye-disease, Sir. That's why we do this for him." Soon afterwards the Buddha gave a teaching and addressed

the monks:

“I allow these ointments: black ointment, mixed ointment, river ointment, red ocher, and soot.”

They needed scented ointments.

“I allow sandal, crape jasmine, Indian valerian, coffee plum, and nut grass.”

At that time the monks put their ointment in pots and scoops. The ointment was contaminated with grass, dust, and dirt.

“I allow an ointment box.”

Soon afterwards the monks from the group of six used luxurious ointment boxes made with gold or silver. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“You should not use luxurious ointment boxes. If you do, you commit an offense of wrong conduct.

I allow ointment boxes made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, and shell.”

At that time the ointment boxes were not covered. The ointment was contaminated with grass, dust, and dirt.

“I allow a lid.”

The lids fell off.

“I allow you to tie it onto the ointment box with a string.”

The ointment boxes split.

“I allow you to sew it together with a thread.”

At that time the monks put the ointment on with their fingers. As a result their eyes hurt.

“I allow an ointment stick.”

Soon afterwards the monks from the group of six used luxurious ointment sticks made with gold or silver. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“You should not use luxurious ointment sticks. If you do, you commit an offense of wrong conduct.

I allow ointment sticks made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, and shell.”

The monks dropped the ointment sticks on the ground. The sticks became rough.

“I allow a case for the ointment stick.”

The monks carried the ointment boxes and sticks in their hands.

“I allow a bag for the ointment box.”

They did not have a shoulder strap.

“I allow a shoulder strap and a string for tying it.”

At one time Venerable Pilindavaccha had a headache.

“I allow oil for the head.”

He did not get better.

“I allow treatment through the nose.”

The oil dripped from the nose.

“I allow a nose dropper.”

Soon afterwards the monks from the group of six used luxurious nose droppers made with gold or silver. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“You should not use luxurious nose droppers. If you do, you commit an offense of wrong conduct.

I allow nose droppers made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, and shell.”

The nose dropper dripped unevenly.

“I allow a double nose dropper.”

He did not get better.

“I allow you to inhale smoke.”

They just lit the wick and inhaled the smoke. They burned their throat.

“I allow a tube.”

Soon the monks from the group of six used luxurious tubes made with gold or silver. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“You should not use luxurious tubes. If you do, you commit an offense of wrong conduct.

I allow tubes made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, and shell.”

At that time the tubes were not covered. Insects crawled inside of them.

“I allow a lid.”

At that time the monks carried the tubes in their hands.

“I allow a bag for the tubes.”

The tubes scratched each other.

“I allow a bag with two compartments.”

They did not have a shoulder strap.

“I allow a shoulder strap and a string for fastening it.”

At one time Venerable Pilindavaccha had a certain disease. The doctors said he needed a heated concoction of oil.

“I allow a heated concoction of oil.”

They wanted to add alcohol to that concoction.

“I allow alcohol in a heated concoction of oil.”

Soon afterwards the monks from the group of six heated oil with too much alcohol. They drank it and became drunk.

“You should not drink heated oil with too much alcohol. If you do, you should be dealt with according to the rule.

I allow you to drink heated oil if there is no discernible color, smell, or taste of alcohol.”

The monks had heated much oil with too much alcohol.
They did not know what to do with it.

“I allow you to determine it for external use.”

Pilindavaccha had more heated oil, but there was no vessel
for storing it.

“I allow three kinds of vessels: made of metal, made of
wood, made of fruit.”

At that time Pilindavaccha had arthritis of the hands and
feet.

“I allow treatment through sweating.”

He did not get better.

“I allow sweating with herbs.”

He still did not get better.

“I allow heavy sweating.”

He still did not get better.

“I allow hemp water.”

He still did not get better.

“I allow a bathtub.”

Pilindavaccha had arthritis.

“I allow bloodletting.”

He did not get better.

“I allow bloodletting and receiving it in a horn.”

Pilindavaccha had cracked feet.

“I allow salve for the feet.”

He did not get better.

“I allow you to make foot salve.”

At that time a monk was afflicted with abscesses.

“I allow surgery.”

They needed bitter water.

“I allow bitter water.”

They needed sesame paste.

“I allow sesame paste.”

They needed flour paste.

“I allow flour paste.”

They needed a dressing.

“I allow a dressing.”

The sore was itching.

“I allow you to sprinkle it with mustard-seed powder.”

The sore festered.

“I allow you to fumigate it.”

Flesh was sticking out.

“I allow you to cut it with a razor.”

The sore did not heal.

“I allow oil for the sore.”

The oil dripped off.

“I allow a bandage and all treatments for sores.”

On one occasion a certain monk was bitten by a snake.

“I allow you to give him the four filthy edibles: feces, urine, ash, and clay.”

The monks thought, “Do they need to be received or not?”

“They should be received if there is an attendant. If there isn’t, I allow you to take them yourself and then eat them.”

On one occasion a monk had drunk poison.

“I allow you to give him feces to drink.”

The monks thought, “Does it need to be received or not?”

“I allow the one who is excreting it to receive it. When he’s received it, it doesn’t need to be received again.”

On one occasion a monk was sick from a drug.

“I allow him to drink mud from a plow.”

On one occasion a certain monk had indigestion.

“I allow him to drink lye.”

On one occasion a certain monk suffered from jaundice.

“I allow him to drink chebulic myrobalan soaked in cattle urine.”

On one occasion a certain monk suffered from a skin disease.

“I allow you to make a scented ointment.”

On one occasion a monk’s body was full of impurities.

“I allow him to drink a purgative.”

He needed clear congee.

“I allow clear congee.”

He needed mung-bean broth.

“I allow mung-bean broth.”

He needed oily mung-bean broth.

“I allow oily mung-bean broth.”

He needed meat broth.

“I allow meat broth.”

3. The account of Pilindavaccha

At one time Venerable Pilindavaccha was having a hillside cleared near Rājagaha, intending to build a shelter. Just then King Seniya Bimbisāra of Magadha went to Pilindavaccha, bowed, sat down, and said, “Venerable, what are you having made?”

“I’m clearing the hillside, Great King. I want to build a shelter.”

“Do you need a monastery worker?”

“The Buddha hasn’t allowed monastery workers.”

“Well then, Venerable, please ask the Buddha and tell me the outcome.”

“Yes.”

Pilindavaccha instructed, inspired, and gladdened King Bimbisāra with a teaching, after which the King got up from his seat, bowed down, circumambulated Pilindavaccha with his right side toward him, and left.

Soon afterwards Pilindavaccha sent a message to the Buddha: “Venerable Sir, King Seniya Bimbisāra of Magadha wishes to provide a monastery worker. What should I tell him?” The Buddha then gave a teaching and addressed the monks:

“Monks, I allow monastery workers.”

Once again King Bimbisāra went to Pilindavaccha, bowed, sat down, and said, “Venerable, has the Buddha allowed monastery workers?”

“Yes, Great King.”

“Well then, I’ll provide you with a monastery worker.”

Yet after making this promise, he forgot, and only remembered after a long time. He then addressed the official in charge of practical affairs: “Listen, has the monastery worker I promised been provided?”

“No, sir, he hasn’t.”

“How long is it since we made that promise?”

The official counted the days and said, “It’s five hundred days.”

“Well then, provide him with five hundred monastery workers.”

“Yes.”

The official provided Pilindavaccha with those monastery workers, and a separate village was established. They called it “The Monastery Workers’ Village” and “Pilinda Village”.

Pilindavaccha began associating with the families in that village.

After robing up one morning, he took his bowl and robe and went to Pilinda Village for alms. At that time they were holding a celebration in that village, and the children were dressed up in ornaments and garlands. As Pilindavaccha was walking on continuous alms round, he came to the house of a certain monastery worker, where he sat down on the prepared seat. Just then the daughter of the house had seen the other children dressed up in ornaments and garlands. She cried, saying, “I want a garland! I want

ornaments!” Pilindavaccha asked her mother why the girl was crying. She told him, adding, “Poor people like us can’t afford garlands and ornaments.” Pilindavaccha then took a pad of grass and said to the mother, “Here, place this on the girl’s head.” She did, and it turned into a beautiful golden garland. Even the royal compound had nothing like it.

People told King Bimbisāra, “Sir, in the house of a such-and-such a monastery worker there’s a beautiful golden garland. Even in your court, sir, there’s nothing like it. So how did those poor people get it? They must have stolen it.”

King Bimbisāra had that family imprisoned.

Once again Pilindavaccha robed up in the morning, took his bowl and robe, and went to Pilinda Village for alms. As he was walking on continuous alms round, he came to the house of that same monastery worker. He then asked the neighbors what had happened to that family.

“The king had jailed them, Venerable, because of that golden garland.”

Pilindavaccha went to King Bimbisāra’s house, where he sat down on the prepared seat. King Bimbisāra approached Pilindavaccha, bowed, and sat down. Pilindavaccha said, “Great king, why have you jailed the family of that monastery worker?”

“Sir, in the house of that monastery worker there was a beautiful golden garland. Even the royal compound has nothing like it. So how did those poor people get it? They must have stolen it.”

Pilindavaccha then focused his mind on turning King Bimbisāra’s stilt house into gold. As a result, the whole

house became gold. He said, “Great king, how did you get so much gold?”

“Understood, Sir! It’s your supernormal power.” And he released that family.

People said, “They say Venerable Pilindavaccha has performed a superhuman feat, a wonder of supernormal power, for the king and his court!” Delighted, and gaining confidence in Pilindavaccha, they brought him the five tonics: ghee, butter, oil, honey, and syrup. Ordinarily, too, Pilindavaccha was getting the five tonics. Since he was getting so much, he gave it away to his followers, who ended up with an abundance of tonics. After filling up basins and water pots and setting these aside, they filled their water filters and bags and hung these in the windows. But as the tonics dripped, the dwellings became infested with rats. When people walking about the dwellings noticed this, they complained and criticized them, “These Sakyan monastics are hoarding goods indoors, just like King Seniya Bimbisāra of Magadha!”

The monks heard the complaints of those people and the monks of few desires complained and criticized those monks, “How can these monks choose to live with such abundance?”

After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that there are monks who live like this?” “It’s true, Sir.” ... After rebuking them, the Buddha gave a teaching and addressed the monks:

“After being received, the tonics allowable for sick monks—that is, ghee, butter, oil, honey, and syrup—should be used

from storage for at most seven days. If you use them longer than that, you should be dealt with according to the rule.”

The first section for recitation on allowable medicines is finished.

4. The allowance for sugar, etc.

When the Buddha had stayed at Sāvattthī for as long as he liked, he set out wandering toward Rājagaha. While they were traveling, Venerable Revata the Doubter saw a sugar factory. As he approached, he noticed they were mixing the sugar with flour and ash. He thought, “Sugar mixed with food is unallowable, and so it’s unallowable to eat sugar at the wrong time,” and being afraid of wrongdoing, he and his followers did not take sugar. They told the Buddha. “Why are they adding flour and ash to the sugar?”

“To harden it, Sir.”

“If they add flour or ash to sugar to harden it, it’s still considered sugar. I allow you to eat as much sugar as you like.”

While still traveling, Revata noticed mung beans sprouting from feces. He thought, “Mung beans are unallowable. They sprout even after being digested,” and being afraid of wrongdoing, he and his followers did not eat mung beans. They told the Buddha.

“Although mung beans may sprout after being digested, I allow you to eat as much of it as you like.”

On one occasion a certain monk who had a stomach ache drank a salty purgative and was cured.

“I allow the salty purgative when you’re sick. If you’re not sick, I allow you to drink it mixed with water.”

5. Discussion of the prohibition against storing indoors, etc.

Wandering on, the Buddha eventually arrived at Rājagaha, where he stayed in the Bamboo Grove, the squirrel sanctuary.

Soon afterwards the Buddha had a stomach ache. Venerable Ānanda thought, “Previously, when the Buddha had a stomach ache, he was comfortable after drinking the threefold pungent rice porridge.” He then asked for sesame seeds, rice, and mung beans, stored them indoors, cooked them himself indoors, and brought them to the Buddha, saying, “Sir, please drink the threefold pungent rice porridge.”

When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

So he said to Ānanda, “Ānanda, where does this rice porridge come from?” Ānanda told him.

The Buddha rebuked him, “It’s not suitable, Ānanda, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you be so indulgent? What’s been stored indoors in a monastery is unallowable; what’s been cooked indoors in a monastery is unallowable; what’s been cooked by oneself is unallowable. This will affect people’s confidence ...” After rebuking him, he gave a teaching and addressed the monks:

“You should not eat what’s been stored indoors in a monastery, what’s been cooked indoors in a monastery, or what you have cooked yourself. If you do, you commit an offense of wrong conduct.

If you eat what’s been stored indoors in a monastery, cooked indoors in a monastery, and cooked by yourselves, you commit three offenses of wrong conduct.

If you eat what’s been stored indoors in a monastery, cooked indoors in a monastery, but cooked by others, you commit two offenses of wrong conduct.

If you eat what’s been stored indoors in a monastery, but cooked outside, yet cooked by yourselves, you commit two offenses of wrong conduct.

If you eat what’s been stored outside, but cooked indoors in a monastery, and cooked by yourselves, you commit two offenses of wrong conduct.

If you eat what’s been stored indoors in a monastery, but cooked outside, and cooked by others, you commit one offense of wrong conduct.

If you eat what’s been stored outside, but cooked indoors in a monastery, yet cooked by others, you commit one offense of wrong conduct.

If you eat what’s been stored outside, and cooked outside, but cooked by yourselves, you commit one offense of wrong conduct.

If you eat what’s been stored outside, and cooked outside, and cooked by others, there is no offense.”

When the monks heard that the Buddha had prohibited cooking, being afraid of wrongdoing, they did not reheat.

“I allow you to reheat what’s already been cooked.”

At that time Rājagaha was short of food. People brought salt, oil, rice, and fresh food to the monastery. The monks stored it outdoors, but it was eaten by vermin and stolen by thieves.

“I allow you to store food indoors.”

The monks stored it indoors, but it was cooked outside. They were surrounded by scrap-eaters, and the monks ate in fear.

“I allow cooking indoors.”

Because of the famine, the attendants took more for themselves and gave less to the monks.

“I allow you to cook. I allow you to store food indoors in a monastery, to cook indoors in a monastery, and to cook yourselves.”

6. Receiving what has been picked up

On one occasion a number of monks who had completed the rainy-season residence in Kāsī were traveling to Rājagaha to visit the Buddha. While on their way, they did not receive sufficient food, whether fine or coarse. Yet there was much fruit, but no attendant to offer it.

When the monks arrived at Rājagaha, they were exhausted. They went to the Bamboo Grove, approached the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly arrived monks, he said to them, “I hope you’re keeping well, monks, I hope you’re getting by. I hope you’re not tired from traveling. And where have you come from?”

“We’re keeping well, Venerable Sir, we’re getting by,” and they told him what had happened. Soon afterwards the Buddha gave a teaching and addressed the monks:

“If there is no attendant, but you see fruit, I allow you to pick it up yourself. You should then carry it until you see an attendant, put it on the ground, and have it received. You may then eat it. I allow you to receive what you have picked up.”

On one occasion a certain brahmin had obtained fresh sesame seed and fresh honey. He thought, “Why don’t I give this to the Sangha of monks headed by the Buddha?” He then went to the Buddha, exchanged pleasantries with him, and said, “Please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, the brahmin left.

The following morning that brahmin had various kinds of fine food prepared. He then had the Buddha informed that the meal was ready.

The Buddha robed up, took his bowl and robe, and went to that brahmin's house, where he sat down on the prepared seat. That brahmin personally served various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, the brahmin sat down to one side. The Buddha then instructed, inspired, and gladdened him with a teaching, after which he got up and left.

Soon after the Buddha had left, that brahmin thought, "I invited the Sangha of monks headed by the Buddha to give them the fresh sesame seed and honey, but I forgot. Why don't I take the sesame seed and honey to the monastery in basins and water pots?" And he did just that. He then went up to the Buddha and said, "When I invited you for a meal, I forgot to give you these fresh sesame seeds and this honey. Please accept it."

"Well then, brahmin, give it to the monks."

At this time, food was scarce, and the monks refused an invitation to eat more even after taking just a little. After reflection, they even declined altogether. Yet now the whole sangha was being invited. And so, being afraid of wrongdoing, they did not accept.

"Accept, monks, and eat. I allow one who has finished his meal and refused an invitation to eat more to eat non-leftovers that have been brought out."

7. The allowance for what has been received, etc.

On one occasion a family who was supporting Venerable Upananda the Sakyan sent fresh food to the Sangha, saying, "After showing it to Venerable Upananda, it's to be given to the Sangha." Just then Upananda had gone to the village for alms. When those people arrived at the monastery, they asked for Upananda and were told where he was. They said, "Venerables, after showing it to Venerable Upananda, this fresh food is to be given to the Sangha." The monks told the Buddha. He said, "Well then, receive it and put it aside until Upananda returns." But because Upananda visited families before eating, he returned late to the monastery.

At this time, food was scarce, and the monks refused an invitation to eat more even after taking just a little. After reflection, they even declined altogether. Yet now the whole sangha was being invited. And so, being afraid of wrongdoing, they did not accept.

"Accept, monks, and eat. I allow one who has finished his meal and refused an invitation to eat more to eat non-leftovers that were received before the meal."

When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Sāvattthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.

At that time Venerable Sāriputta had a fever. Venerable Mahāmoggallāna went to him and asked, "When you previously had a fever, Sāriputta, how did you get better?"

"I had lotus roots and tubers."

Then, just as a strong man might bend or stretch his arm, Mahāmogallāna disappeared from the Jeta Grove and reappeared on the banks of the Mandākinī lotus pond. An elephant saw Mahāmogallāna coming and said to him, “Welcome, Venerable Mahāmogallāna, please come. What do you need, Venerable? What may I give?”

“I need lotus roots and tubers.”

The elephant told another elephant, “Listen, give as many roots and tubers as the Venerable needs.” It plunged into the Mandākinī lotus pond and pulled up lotus roots and tubers with his trunk. It gave them a good rinse, bound them in a bundle, and went up to Mahāmogallāna. Then, just as a strong man might bend or stretch his arm, Mahāmogallāna disappeared from the banks of the Mandākinī lotus pond and reappeared in the Jeta Grove. And that elephant did the same. It had the roots and tubers offered to Mahāmogallāna, before returning to the Mandākinī lotus pond in the same manner. Mahāmogallāna then brought those lotus roots and tubers to Sāriputta. When he had eaten them, his fever subsided. But there was much leftover.

At this time, food was scarce, and the monks refused an invitation to eat more even after taking just a little. After reflection, they even declined altogether. Yet now the whole sangha was being invited. And so, being afraid of wrongdoing, they did not accept.

“Accept, monks, and eat. I allow one who has finished his meal and refused an invitation to eat more to eat non-leftovers coming from the forest or a lotus pond.”

On one occasion in Sāvattthī, much fruit had been given, but there was no attendant. Being afraid of wrongdoing, the

monks did not eat it.

“I allow you to eat fruit that hasn’t been made allowable if it’s seedless or the seeds have been removed.”

8. Discussion of the prohibition against surgery

When the Buddha had stayed at Sāvattihī for as long as he liked, he set out wandering toward Rājagaha. When he eventually arrived, he stayed in the Bamboo Grove, the squirrel sanctuary.

At that time the doctor Ākāsagotta performed surgery on a certain monk who had hemorrhoids. Just then, while walking about the dwellings, the Buddha came to this monk's dwelling. Ākāsagotta saw the Buddha coming and said to him, "Good Gotama, please come and see this monk's anus. It's just like the mouth of a lizard."

The Buddha thought, "This foolish man is mocking me," and he turned around right there. Soon afterwards he had the Sangha gathered and questioned the monks: "Is there a sick monk in such-and-such a dwelling?"

"There is, Sir."

"What's his illness?"

"He has hemorrhoids, and the doctor Ākāsagotta is performing surgery."

The Buddha rebuked him, "It's not suitable, monks, for that foolish man, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can he have surgery on the private parts? The skin is delicate in that area, sores heal with difficulty, and a scalpel is hard to wield there. This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks:

“You should not have surgery on the private parts. If you do, you commit a serious offense.”

When they heard that the Buddha had prohibited surgery, the monks from the group of six had enemas. The monks of few desires complained and criticized them, “How can the monks from the group of six have enemas?” They told the Buddha what had happened. “Is it true, monks, that the monks from the group of six are having enemas?” “It’s true, Sir.” ... After rebuking them, the Buddha gave a teaching and addressed the monks:

“You should not get surgery within 3.5 centimeters of the private parts or have enemas. If you do, you commit a serious offense.”

9. Discussion of the prohibition against human flesh

When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Benares. When he eventually arrived, he stayed in the deer park at Isipatana.

At that time in Benares there were two lay-followers, Suppiya and Suppiyā, husband and wife, both with confidence in Buddhism. They were donors and benefactors, and they attended on the Sangha.

On one occasion Suppiyā went to the monastery. She walked from dwelling to dwelling, from yard to yard, asking the monks, “Is anyone sick? What may I bring?” Just then a certain monk had drunk a purgative. He told Suppiyā about this, adding, “I need meat broth.” “No problem, I’ll organize it.”

She then returned to her house and told a servant, “Go and get some meat.” Saying, “Yes, madam,” he walked around the whole of Benares, but could not find any.

So he returned to Suppiyā and said, “There’s no meat, madam. There’s no slaughter today.”

Suppiyā thought, “If that monk doesn’t get meat broth, his illness will get worse or he’ll die. Because I’ve already agreed to provide it, it would not be right if I didn’t.” She then took a knife, cut flesh from her own thigh, and gave it to a slave, saying, “Prepare this meat and give it to the sick monk in such-and-such a dwelling. If anyone asks for me, tell them I’m sick.” She then wrapped her thigh in her upper robe, entered her bedroom, and lay down on the bed.

When Suppiya returned home, he asked the slave where his wife was. The slave told him.

He then went to see her, and she told him what had happened. He thought, "It's astonishing and amazing how much faith and confidence Suppiyā has, in that she gives up even her own flesh. Is there anything she would not give?"

Delighted and joyful he went to the Buddha. He bowed, sat down, and said, "Venerable Sir, please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, Suppiya got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

The following morning Suppiya had various kinds of fine food prepared. He then had the Buddha informed that the meal was ready.

The Buddha robed up, took his bowl and robe, and went to Suppiya's house, where he sat down on the prepared seat together with the Sangha of monks. Suppiya approached the Buddha and bowed down to him. When the Buddha asked him where Suppiyā was, he replied that she was sick.

"Well then, please tell her to come."

"She's not able, Sir."

"Well then, carry her in here." And they did. The moment Suppiyā saw the Buddha that great wound healed and was perfectly covered with skin and hairs. Suppiya and Suppiyā exclaimed, "The great power and might of the Buddha is truly astonishing and amazing!" Delighted and joyful, they personally served various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had

finished his meal, they sat down to one side. The Buddha instructed, inspired, and gladdened them with a teaching, after which he got up from his seat and left.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Who asked Suppiyā for meat?” The responsible monk told the Buddha.

“Did you get the meat?”

“I did, Sir.”

“Did you eat it?”

“Yes.”

“Were you circumspect about it?”

“No, Sir.”

The Buddha rebuked him ... “Foolish man, how can you eat meat without circumspection? You have eaten human flesh. This will affect people’s confidence ...” After rebuking him, he gave a teaching and addressed the monks:

“There are people who have faith and confidence, even to the point of giving up their own flesh. You should not eat human flesh. If you do, you commit a serious offense.

You should not eat flesh without being circumspect. If you do, you commit an offense of wrong conduct.”

10. Discussion of the prohibition against elephant meat, etc.

At one time the King's elephants had died. Because there was a shortage of food, people ate the elephant meat. They also gave elephant meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, "How can the Sakyan monastics eat elephant meat? Elephants are an attribute of kingship. If the King knew, he would not be pleased with those monks." They told the Buddha.

"You should not eat elephant meat. If you do, you commit an offense of wrong conduct."

At one time the King's horses had died. Because there was a shortage of food, people ate the horse meat. They also gave horse meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, "How can the Sakyan monastics eat horse meat? Horses are an attribute of kingship. If the King knew, he would not be pleased with those monks." They told the Buddha.

"You should not eat horse meat. If you do, you commit an offense of wrong conduct."

At one time when there was a shortage of food, people ate dog meat. They also gave dog meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, "How can the Sakyan monastics eat dog meat? Dogs are disgusting and repulsive." They told the Buddha.

"You should not eat dog meat. If you do, you commit an offense of wrong conduct."

At one time when there was a shortage of food, people ate snake meat. They also gave snake meat to monks who were walking for alms. When the monks ate it, people complained and criticized them, "How can the Sakyan monastics eat snake meat? Snakes are disgusting and repulsive." Even Supassa the king of dragons went to see the Buddha. He bowed down to the Buddha and said, "Sir, there are dragons without faith and confidence. They might harm the monks even over small matters. Please ask the venerables not to eat snake meat." The Buddha instructed, inspired, and gladdened him with a teaching, after which Supassa bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

"You should not eat snake meat. If you do, you commit an offense of wrong conduct."

On one occasion hunters killed a lion and ate the lion meat. They also gave lion meat to monks who were walking for alms. After eating it, those monks returned to the wilderness. And because of the smell of lion meat, lions attacked them.

"You should not eat lion meat. If you do, you commit an offense of wrong conduct."

On one occasion hunters killed a tiger ... a leopard ... a bear ... a hyena and ate the hyena meat. They also gave hyena meat to monks who were walking for alms. After eating it, those monks returned to the wilderness. And because of the smell of hyena meat, hyenas attacked them.

"You should not eat tiger meat, leopard meat, bear meat, or hyena meat. If you do, you commit an offense of wrong conduct."

The second section for recitation on Suppiyā is finished.

11. The allowance for rice porridge and honey balls

When the Buddha had stayed at Benares for as long as he liked, he set out wandering toward Andhakavinda together with a large sangha of twelve-hundred and fifty monks. On this occasion the country people had loaded large quantities of salt, oil, rice, and fresh food onto carts, and were following behind the Sangha of monks headed by the Buddha, thinking, “When our turn comes, we’ll prepare a meal.” Five hundred people living on leftovers were also following along.

Eventually the Buddha arrived at Andhakavinda and stayed there. Soon afterwards a certain brahmin whose turn to offer a meal had not yet come, thought, “I’ve been following the Sangha of monks headed by the Buddha for two months waiting to offer them a meal, and I’m still waiting. Moreover, I am all alone, and all my household business is being neglected. Why don’t I inspect the dining hall and prepare whatever is lacking?” When he did, he saw that two things were missing: rice porridge and honey balls. He then went to Venerable Ānanda and told what he had been thinking, adding, “Good Ānanda, if I were to prepare rice porridge and honey balls, would Good Gotama accept it?”

“Well, brahmin, let me ask the Buddha.” Venerable Ānanda told the Buddha, who said, “Allow it to be prepared, Ānanda.” Ānanda passed the message on to the brahmin.

The following morning that brahmin prepared much rice porridge and many honey balls and brought it to the Buddha, saying, “Good Gotama, please accept the rice porridge and the honey balls.”

“Well then, brahmin, give it to the monks.”

But being afraid of wrongdoing, the monks did not accept. The Buddha said, “Accept, monks, and eat.” That brahmin then personally served much rice porridge and many honey balls to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, the brahmin sat down to one side. And the Buddha said this to him:

“Brahmin, there are these ten benefits of rice porridge. One who gives rice porridge gives life, beauty, happiness, strength, and eloquence; drinking rice porridge stills hunger, allays thirst, gets rid of wind, cleans out the bladder, and helps the digestion of food remnants.

One who gives rice porridge respectfully at the right time To the restrained ones who live on the gifts of others, Such a one supplies them with ten things: Long life, beauty, happiness, and strength,

And eloquence, too, one gets from that; Hunger, thirst, and wind are removed, The bladder is cleaned and the food digested. This tonic is praised by the Accomplished One.

Therefore, for a person looking for happiness—One wishing for heavenly bliss Or desiring human prosperity—It’s appropriate to give rice porridge regularly.”

The Buddha then got up from his seat and left. Soon afterwards he gave a teaching and addressed the monks:

“I allow rice porridge and honey balls.”

12. The government official with recently acquired faith

When people heard that the Buddha had allowed rice porridge and honey balls, they prepared thick rice porridge and honey balls early in the morning. After eating thick rice porridge and honey balls to their satisfaction in the morning, the monks did not eat as much as they had intended in the dining hall.

At this time a certain government official who had recently acquired faith in Buddhism had invited the Sangha of monks headed by the Buddha for the meal on the following day. He thought, “Why don’t I prepare twelve hundred and fifty bowls of meat for the twelve hundred and fifty monks? I can then give one bowl to each and every monk.”

The following morning that official had various kinds of fine food prepared, as well as twelve hundred and fifty bowls of meat. He then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to that brahmin’s house, where he sat down on the prepared seat together with the Sangha of monks. That official then served the monks in the dining hall. As he did so, the monks said, “Only a little, thanks.”

“Please don’t say that because I’ve only recently acquired faith in Buddhism. I’ve prepared much food of various kinds, as well as twelve-hundred and fifty bowls of meat. I’ll bring one bowl of meat to each and every one of you. Venerables, please accept as much as you like.”

“We’re not taking so little because of that, but because we ate thick rice porridge and honey balls to our satisfaction

early in the morning.”

The official complained and criticized them, “When the venerables have been invited by me, how can they eat someone else’s thick rice porridge? Am I incapable of giving them as much as they like?” Angry and aiming to criticize, he walked around filling the monks’ almsbowls, saying, “Eat it or take it away.”

When he had personally served the various kinds of fine food to the Sangha of monks headed by the Buddha, and the Buddha had finished his meal, the official sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left.

Soon after the Buddha had left, that official felt anxiety and remorse, thinking, “It’s bad for me, truly bad, that I acted like this. I wonder, did I make much merit or demerit?” He then went to the Buddha, bowed, sat down, and told him what he had been thinking, adding, “How is it, Sir, did I make much merit or demerit?”

“When you invited the Sangha of monks headed by the Buddha for a meal on the following day, you made much merit. When each and every monk received rice from you, you made much merit. You are heading for heaven.”

When the official heard this, he was joyful and elated. He got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that monks who had been invited for a meal ate someone else’s thick rice porridge beforehand?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can those foolish men eat someone else’s thick rice porridge beforehand when they have been invited for a meal? This will affect people’s confidence ...” After rebuking them, he gave a teaching and addressed the monks:

“When you have been invited to a meal, you shouldn’t eat someone else’s thick rice porridge beforehand. If you do, you should be dealt with according to the rule.”

13. The account of Belaṭṭha Kaccāna

When the Buddha had stayed at Andhakavinda for as long as he liked, he set out wandering toward Rājagaha together with a large sangha of twelve-hundred and fifty monks. Just then Belaṭṭha Kaccāna was traveling from Rājagaha to Andhakavinda with five hundred carts, all of them filled with jars of sugar. When the Buddha saw Belaṭṭha Kaccāna coming, he stepped off the road and sat down at the foot of a tree.

Belaṭṭha Kaccāna went up to the Buddha, bowed, and said, “Venerable Sir, I would like to give one jar of sugar to each and every monk.”

“Well then, Kaccāna, just bring one jar of sugar.”

Saying, “Yes, sir,” he got a jar of sugar, returned to the Buddha, and said, “Here is the jar. What should I do next?”

“Now give sugar to the monks.”

Saying, “Yes, sir,” he did just that. He then said to the Buddha, “I’ve given sugar to the monks, but there’s much left over. What should I do with that?”

“Give the monks as much sugar as they need.”

Saying, “Yes, sir,” he did as requested. He then said to the Buddha, “I’ve given the monks as much sugar as they need, but there’s much left over. What should I do with that?”

“Give the monks as much sugar as they want.”

Saying, “Yes, sir,” he again did as requested. Some monks filled their almsbowls and even their water filters and bags.

When he was finished, he said to the Buddha, “I’ve given the monks as much sugar as they want, but there’s much left over. What should I do with that?”

“Give to those who live on scraps.”

Saying, “Yes, sir,” he again did as requested. He then said to the Buddha, “I’ve given them sugar, but there’s much left over. What should I do with that?”

“Give them as much sugar as they need.”

Saying, “Yes, sir,” he again did as requested. He then said to the Buddha, “I’ve given them as much sugar as they need, but there’s much left over. What should I do with that?”

“Give them as much sugar as they want.”

Saying, “Yes, sir,” he once again did as requested. Some of those who lived on scraps filled basins, water pots, and baskets, and some even their laps. When he was finished, he said to the Buddha, “I’ve given them as much sugar as they want, but there’s much left over. What should I do with that?”

“Kaccāna, I don’t see anyone in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, who would be able to properly digest that sugar except a Buddha or his disciple. So discard that sugar where there are no cultivated plants or in water without life.”

Saying, “Yes, Sir,” he dumped that sugar in water without life. As he did so, that sugar hissed, sputtered, fumed, and smoked— just like a plowshare heated the whole day hisses, sputters, fumes, and smokes when dropped in water.

Belatṭha Kaccāna was awestruck, with goose bumps all over. He approached the Buddha, bowed, and sat down. The Buddha then gave him a progressive talk— on generosity, morality, and heaven; on the danger, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Belatṭha Kaccāna experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. He then said to the Buddha, “Wonderful, Venerable Sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the darkness so that one with eyes might see what’s there— just so have you made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life.”

The Buddha then continued wandering toward Rājagaha. When he eventually arrived, he stayed in the Bamboo Grove, the squirrel sanctuary. At that time there was an abundance of sugar in Rājagaha. The monks thought, “The Buddha has only allowed sugar for the sick,” and being afraid of wrongdoing, they did not eat it.

“I allow you to take sugar when you’re sick and sugar mixed in water when you’re not.”

14. Pāṭaligāma

When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Pāṭaligāma with a large sangha of twelve-hundred and fifty monks. When he eventually arrived, he stayed there.

When the lay followers of Pāṭaligāma heard that he had arrived, they went to see him, bowed, and sat down on one side. The Buddha instructed, inspired, and gladdened them with a teaching. They then said to the Buddha, “Please visit our guesthouse together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that he had consented, they got up from their seats, bowed down, and circumambulated him with their right side toward him. They then went to the guesthouse, spread mats on the floor, prepared seats, put out a large water pot, and hung up an oil lamp, after which they returned to the Buddha, bowed, and told him that everything was prepared, adding, “Sir, please come when you’re ready.”

The Buddha robed up, took his bowl and robe, and went to the guesthouse together with the Sangha of monks. He washed his feet, entered the guesthouse, and sat down facing the east, leaning on the central pillar. The monks washed their feet too, entered the guesthouse, and sat down facing east with the Buddha in front of them, leaning against the western wall. The lay followers of Pāṭaligāma followed suit and sat down facing west with the Buddha in front of them, leaning against the eastern wall. The Buddha then addressed those lay followers:

“There are these five dangers for one who is immoral because of failure in morality. Because of heedlessness, they lose much wealth. This is the first danger. They get a

bad reputation. This is the second danger. Whenever they come to a gathering of people—whether a gathering of aristocrats, brahmins, householders, or monastics—they are diffident and timid. This is the third danger. They die confused. This is the fourth danger. After death, they are reborn in a lower realm. This is the fifth danger.

There are these five benefits for one who is moral because of success in morality. Because of heedfulness, they gain much wealth. This is the first benefit. They get a good reputation. This is the second benefit. Whenever they come to a gathering of people—whether a gathering of aristocrats, brahmins, householders, or monastics—they are confident and self-assured. This is the third benefit. They die with a clear mind. This is the fourth benefit. After death, they are reborn in heaven. This is the fifth benefit.”

The Buddha instructed, inspired, and gladdened them by teaching for much of the night. He then dismissed them, saying, “It’s late. Please go when you’re ready.”

Saying, “Yes, Sir,” they got up from their seats, bowed down, circumambulated him with their right side toward him, and left. Soon after the lay followers of Pāṭaligāma had left, the Buddha entered an empty cubicle.

15. Sunidha and Vassakāra

At that time Sunidha and Vassakāra, the government officials of Magadha, were building a fortress at Pāṭaligāma to defend against the Vajjians. The Buddha got up early in the morning and, with his superhuman and purified clairvoyance, he saw a number of gods taking possession of sites around Pāṭaligāma. Wherever powerful gods took possession of a site, just there powerful kings and government officials inclined to build their houses. Wherever gods of middle standing took possession of a site, just there the kings and government officials of middle standing inclined to build their houses. And wherever the lower ranked gods took possession of a site, just there the lower ranked kings and government officials inclined to build their houses.

The Buddha said to Venerable Ānanda, “Who’s building a fortress in Pāṭaligāma?”

“Sunidha and Vassakāra, Sir.”

“They are building the fortress, Ānanda, as if they had consulted with the Tāvatisa gods.” The Buddha told Ānanda what he had seen, adding, “As far, Ānanda, as the extent of the Indian realm, as far as the routes of commerce, Pāṭaliputta will be the chief city, the destination for merchandise. And there will be three dangers for Pāṭaliputta: fire, water, and internal dissent.”

Sunidha and Vassakāra then went to the Buddha and exchanged pleasantries with him, adding, “Please accept tomorrow’s meal from us together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that he had consented, they left.

Having had various kinds of fine food prepared, they had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to Sunidha's and Vassakāra's meal offering, where he sat down on the prepared seat together with the Sangha of monks. Sunidha and Vassakāra then personally served various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, they sat down to one side. And the Buddha expressed his appreciation with these verses:

“In whatever place The wise decide to live, There they feed the virtuous, The restrained monastics.

One should dedicate the offering To whatever gods are there. Being revered and honored, They return the favor to you.

And they have compassion for you, As a mother for her own child. The person the gods have compassion for Always has good fortune.”

The Buddha then got up from his seat and left.

But Sunidha and Vassakāra followed behind him, thinking, “Whatever gate the ascetic Gotama leaves from, we'll name the Gotama Gate. Whatever ford he uses to cross the river Ganges, we'll name the Gotama Ford.”

And so the gate through which he left was named the Gotama Gate. The Buddha then went to the river Ganges. At that time the river was full to the brim. Among the people who wanted to cross, some were looking for a boat, some for a barge, and some were putting together a raft.

The Buddha saw this. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared on the near

shore of the river and reappeared on the far shore together with the Sangha of monks.

Seeing the significance of this, the Buddha uttered a heartfelt exclamation:

“Whoever crosses the flowing mass of water, They build a bridge, leaving the water behind. While ordinary people put together a raft, The wise have crossed already.”

16. Discussion of the truths at Koṭigāma

The Buddha then went to Koṭigāma and stayed there. And he addressed the monks:

“It’s because of not awakening to or penetrating these four noble truths that you and I have wandered on and transmigrated for such a long time: the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the end of suffering, the noble truth of the path leading to the end of suffering. But now, monks, the noble truth of suffering has been awakened to and penetrated, likewise the noble truth of the origin of suffering, the noble truth of the end of suffering, and the noble truth of the path leading to the end of suffering. Craving for existence has been cut off; the passage to existence has been destroyed; now there is no further existence.

Because of not properly seeing The four noble truths, You have transmigrated for a long time Among the various kinds of rebirth.

But now they have been seen, The passage to existence has been destroyed, The root of suffering has been cut off, And there is no further existence.”

17-18. The account of Ambapālī and the Licchavīs

The courtesan Ambapālī heard that the Buddha had arrived at Koṭigāma. She had her best carriages harnessed, mounted one of them, and left Vesālī to visit the Buddha. She went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. After bowing down to the Buddha, she sat down, and the Buddha instructed, inspired, and gladdened her with a teaching. She then said to the Buddha, “Sir, please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that he had consented, she got up from her seat, bowed down, circumambulated him with her right side toward him, and left.

The Licchavīs of Vesālī, too, heard that the Buddha had arrived at Koṭigāma. They had their best carriages harnessed, mounted one of them, and left Vesālī to visit the Buddha. Some of them were blue, with blue makeup, blue clothes, and blue ornaments, and likewise, some of them were yellow, some red, and some white.

When Ambapālī met the young Licchavīs, she turned her carriage around and drove up next to them, pole to pole, yoke to yoke, wheel to wheel, axle to axle. The Licchavīs said, “What on earth are you doing?” and she replied, “Because, sirs, I’ve invited the Buddha and the Sangha of monks for tomorrow’s meal.”

“We’ll give you a hundred thousand for this meal, Ambapālī.”

“Even if you gave me the whole of Vesālī and the adjoining countryside, I would not give you this meal.”

The Licchavīs snapped their fingers in dismay, saying, “Damn it, we’ve been beaten by the mango girl!” And they continued on their way to the Buddha.

When the Buddha saw them coming, he said to the monks, “Those of you who haven’t seen the Tāvātimsa gods look at the Licchavīs. The Licchavīs are similar to the Tāvātimsa gods.”

The Licchavīs went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. After bowing down to the Buddha, they sat down, and the Buddha instructed, inspired, and gladdened them with a teaching. They then said to the Buddha, “Sir, please accept tomorrow’s meal from us together with the Sangha of monks.”

“I have already accepted tomorrow’s meal from Ambapālī.”

The Licchavīs snapped their fingers in dismay, saying, “Damn it, we’ve been beaten by the mango woman.” After rejoicing in the Buddha’s words, they got up from their seats, bowed down, circumambulated him with their right side toward him, and left.

When the Buddha had stayed at Koṭigāma for as long as he liked, he went to Nātikā, where he stayed in the brick house.

The following morning Ambapālī had various kinds of fine food prepared in her own park. She then had the Buddha informed that the meal was ready. The Buddha robes up, took his bowl and robe, and went to Ambapālī’s meal offering, where he sat down on the prepared seat together with the Sangha of monks. Ambapālī personally served various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, she sat down to one side and said, “Venerable Sir, I give this mango grove to the Sangha of monks headed by the Buddha.” The Buddha accepted the park. After instructing, inspiring, and gladdening her with a teaching, he got up from his seat and went to the Great Wood near Vesālī, where he stayed in the hall with the peaked roof.

The third section for recitation on the Licchavīs is finished.

19. The account of General Sīha

On one occasion a number of well-known Licchavīs were seated together in the public hall, praising the Buddha, the Teaching, and the Sangha in many ways. Sīha the general, a disciple of the Jains, was seated in that gathering. He thought, “No doubt that Buddha is perfected, a fully Awakened One, since these well-known Licchavīs praise the Buddha, the Teaching, and the Sangha in this way. Why don’t I go and visit that Buddha?” He then went to Nigaṇṭha Nāṭaputta and said, “Sir, I wish to visit the ascetic Gotama.”

“But Sīha, why visit the ascetic Gotama who believes that actions don’t have results when you believe that they do? For the ascetic Gotama believes in inaction, teaches that, and trains his disciples in that.” Sīha’s intention to go died down.

The same sequence of events happened a second time.

A third time a number of well-known Licchavīs were seated together in the public hall, praising the Buddha, the Teaching, and the Sangha in many ways. Sīha heard this, and he had the same thoughts as before. And it occurred to him, “What can the Jain ascetics do to me, whether I get their permission or not? Let me go and visit the Buddha, the Perfected and fully Awakened One, without getting permission from the Jains.”

Soon afterwards, in the middle of the day, General Sīha set out from Vesālī with five hundred carriages to visit the Buddha. He went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. He bowed, sat down, and said, “Sir, I have heard that the ascetic Gotama believes in inactions, that he teaches

inaction, and that he trains his disciples in that. Those who say this do they say what you have said without falsely misrepresenting you? Do they explain according to the Teaching so that they can't be legitimately criticized? I don't wish to misrepresent you."

"There's a way, Sīha, one could rightly say of me that I believe in inaction, that I teach inaction, and that I train my disciples in that.

What's that way? I teach the non-doing of misconduct by body, speech, and mind. I teach the non-doing of the various kinds of bad and unwholesome actions.

There's also a way one could rightly say of me that I believe in action, that I teach action, and that I train my disciples in that. What's that way? I teach the doing of good conduct by body, speech, and mind. I teach the doing of the various kinds of good and wholesome actions.

There's a way one could rightly say of me that I am an annihilationist, that I teach for the sake of annihilation, and that I train my disciples in that. What's that way? I teach the annihilation of sensual desire, ill will, and confusion. I teach the annihilation of the various kinds of bad and unwholesome actions.

There's a way one could rightly say of me that I am disgusting, that I teach for the sake of disgust, and that I train my disciples in that. What's that way? I am disgusted by misconduct by body, speech, and mind. I am disgusted by the various kinds of bad and unwholesome qualities.

There's a way one could rightly say of me that I'm an exterminator, that I teach for the sake of extermination, and that I train my disciples in that. What's that way? I teach the extermination of sensual desire, ill will, and confusion, the

extermination of the various kinds of bad and unwholesome qualities.

There's a way one could rightly say of me that I'm austere, that I teach for the sake of austerity, and that I train my disciples in that. What's that way? I say that bad, unwholesome qualities— misconduct by body, speech, and mind—are to be disciplined. One who has abandoned them, cut them off at the root, made them like a palm stump, eradicated them, and made them incapable of reappearing—such a one I call austere. Now the Buddha has abandoned the bad, unwholesome qualities that are to be disciplined, has cut them off at the root, made them like a palm tree, eradicated them, and made them incapable of reappearing.

There is a way one could rightly say of me that I'm an abortionist, that I teach for the sake of abortion, and that I train my disciples in that. What's that way? One whose future conception in a womb, whose rebirth in a future life, is abandoned and cut off at the root, made like a palm stump, eradicated, and incapable of reappearing in the future—such a one I call an abortionist. Now the Buddha's future conception in a womb, his rebirth in a future life, is abandoned and cut off at the root, made like a palm stump, eradicated, and incapable of reappearing in the future.

There's a way one could rightly say of me that I'm at ease, that I teach for the sake of ease, and that I train my disciples in that. What's that way? I'm at ease in the highest sense, I proclaim my Teaching for sake of ease, and I train my disciples in that.”

When the Buddha had finished, Sīha exclaimed, “Wonderful, Venerable Sir, wonderful! Just as one might set upright what's overturned, or reveal what's hidden, or show the way to one who's lost, or bring a lamp into the darkness so that

one with eyes might see what's there—just so have you made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who's gone for refuge for life.”

“Consider it carefully, Sīha. It's good for well-known people such as yourself to reflect carefully.”

“Now I'm even more pleased with you, Sir. Had I become a lay follower of another religion, they would've carried a banner all over Vesālī to proclaim it. But you tell me to consider it carefully. For the second time I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who's gone for refuge for life.”

“For a long time, Sīha, your family has been a wellspring of support for the Jain ascetics. When they come to you, you should still consider giving them almsfood.”

“Now I'm even more pleased with you, Sir. I had heard that you say that offerings should only be given to you and your disciples, not to anyone else, and only offerings given to you and your disciples are fruitful, not what's given to others. But in reality you encourage me to give to the Jain ascetics. Indeed, I shall know the right time for that. For the third time I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who's gone for refuge for life.”

The Buddha then gave Sīha a progressive talk— on generosity, morality, and heaven; on the danger, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just

as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Sīha experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction.

He then said to the Buddha, “Please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, Sīha got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

Sīha then told a man, “Go and get some ready meat.” The following morning Sīha had various kinds of fine food prepared. He then had the Buddha informed that the meal was ready.

The Buddha robed up, took his bowl and robe, and went to General Sīha’s house, where he sat down on the prepared seat together with the Sangha of monks.

Just then a number of Jain ascetics were walking around Vesālī, from street to street, from intersection to intersection, waiving their arms and calling out, “General Sīha has killed a large animal and made a meal for the ascetic Gotama. The ascetic Gotama is eating that meat, knowing that the animal was killed for his sake!”

A certain man went up to Sīha and whispered to him what the Jains were doing. Sīha said, “Forget about it. For a long time those venerables have wanted to disparage the Buddha, the Teaching, and the Sangha of monks. They’ll grow old and still keep on misrepresenting the Buddha with

lies. Besides, I wouldn't kill a living being even for the sake of my life."

Sīha then personally served various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Sīha sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching. He then got up from his seat and left.

Soon afterwards the Buddha gave a teaching and addressed the monks:

"You shouldn't eat meat when you know the animal was killed for your sake. If you do, you commit an offense of wrong conduct. I allow you to eat meat and fish that's pure in three respects: you haven't seen, heard, or suspected that the animal was killed for your sake."

20. The allowance for a food-storage area

Some time later in Vesālī, there was plenty of food, the crops were abundant, and there was no problem getting by on almsfood. Then, while the Buddha was reflecting in private, he thought, “Those things I allowed the monks when there was a shortage of food, the crops were meager, and it was hard to get by on alms—that is, what’s been stored indoors in a monastery, what’s been cooked indoors in a monastery, what’s been cooked by the monks themselves, what’s been received after picking it up, what’s been brought out, what’s been received before the meal, what’s come from the forest or a lotus pond—do the monks still make use of these?”

When the Buddha had come out from seclusion, he asked Venerable Ānanda about this. He replied, “They do, Sir.”

Soon afterwards the Buddha gave a teaching and addressed the monks:

“Those things I allowed you when there was a shortage of food, the crops were meager, and it was hard to get by on alms, I prohibit from today onward.

You shouldn’t eat what’s been stored indoors in a monastery, what’s been cooked indoors in a monastery, what’s been cooked by yourselves, or what’s been received after picking it up. If you do, you commit an offense of wrong conduct.

If you have finished your meal and refused an invitation to eat more, you shouldn’t eat non-leftovers that have been brought out, that have been received before the meal, or

that have come from the forest or a lotus pond. If you do, you should be dealt with according to the rule.”

At that time people from the country loaded much salt, oil, rice, and fresh food onto carts, brought them to outside the monastery gateway, and waited for their turn to cook a meal. Just then a storm was approaching. Those people went to Venerable Ānanda and told him what was happening, adding, “What should we do now?” Ānanda told the Buddha, who said, “Well then, Ānanda, the Sangha should designate a building at the edge of the monastery as a food-storage area and then store the food there—whether a dwelling, a stilt house, or a cave. And it should be done like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should designate such-and-such a dwelling as a food-storage area. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha designates such-and-such a dwelling as a food-storage area. Any monk who approves of designating such-and-such a dwelling as a food-storage area should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has designated such-and-such a dwelling as a food-storage area. The Sangha approves and is therefore silent. I will remember it thus.’”

Soon afterwards people used the designated food-storage area for various purposes: to cook rice porridge and rice, to prepare curries, to chop meat, and to split firewood. Getting up early in the morning, the Buddha heard loud noises, like the cawing of crows. He asked Venerable Ānanda what was

going on, and Ānanda told him. Soon afterwards the Buddha gave a teaching and addressed the monks:

“You should not use a designated food-storage area. If you do, you commit an offense of wrong conduct. I allow three places as food-storage areas: a building made according to a proclamation, a place where cows rest, and a place given for the purpose by a householder.”

Soon afterwards Venerable Yasoja was sick. People brought him tonics and the monks stored them outside. Vermin ate them and thieves stole them.

“I allow you to use a designated food-storage area. I allow four places as food-storage areas: a building made according to a proclamation, a cow stall, a building given for the purpose by a householder, and a building designated by the Sangha.”

The fourth section for recitation on Sīha is finished.

21. The account of the householder Meṇḍaka

At that time in the town of Bhaddiya there was a householder called Meṇḍaka who had supernormal powers. He would wash his hair, sweep out his granary, and sit down outside the door. A shower of grain would then fall out of the sky and fill his granary. His wife, too, had supernormal powers. She would sit down next to a pot of rice and a pot of curry and serve a meal to the slaves, servants, and workers. The food would not be exhausted until she got up. His son, too, had supernormal powers. He would get a bag containing a thousand coins and give the slaves, servants, and workers their wages for six months. That purse would not go empty as long as he held it. His daughter-in-law, too, had supernormal powers. She would sit down next to a four-liter basket and give out rice for six months to the slaves, servants, and workers. The rice would not be exhausted until she got up. Even his slave had supernormal powers. While plowing with a single plow, he made seven furrows.

King Seniya Bimbisāra of Magadha heard that within his kingdom, in the town of Bhaddiya, there was a householder called Meṇḍaka with all these abilities. The King told the official in charge of practical affairs about this, adding, “Go and investigate it. If you see it, it will be as if I see it myself.”

Saying, “Yes, sir,” he set out for Bhaddiya with the fourfold army. When he eventually arrived, he went up to Meṇḍaka and said, “I’ve been told by the King to investigate your supernormal powers. Please show them to me.” Meṇḍaka then washed his hair, swept out his granary, and sat down

outside the door. A shower of grain fell out of the sky and filled his granary.

“Good. Now show me your wife’s supernormal powers.”

Meṇḍaka told his wife, “Please serve a meal to the fourfold army.” She sat down next to a pot of rice and a pot of curry and served a meal to the fourfold army. The food was not exhausted until she got up.

“Good. Now show me your son’s supernormal powers.” Meṇḍaka told his son, “Please give wages for six month to the fourfold army.” He got a bag containing a thousand coins and gave the fourfold army its wages for six months. That purse did not go empty as long as he held it.

“Good. Now show me your daughter-in-law’s supernormal powers.” Meṇḍaka told his daughter-in-law, “Please give rice for six month to the fourfold army.” She sat down next to a four-liter basket and gave rice for six months to the fourfold army. The rice was not exhausted until she got up.

“Good. Now show me your slave’s supernormal powers.”

“Sir, we have to go to the field to see that.”

“Forget about it, then. I consider it as seen.”

That official then returned to Rājagaha with the fourfold army and told the King what had happened.

When the Buddha had stayed at Vesālī for as long as he liked, he set out wandering toward Bhaddiya with a large sangha of twelve-hundred and fifty monks. When he eventually arrived, he stayed in the Jātiyā Grove.

Meṇḍaka heard: “Sir, the ascetic Gotama, the Sakyan, who has gone forth from the Sakyan clan, has arrived at Bhaddiya and is staying in the Jātiyā Grove with a large sangha of twelve-hundred and fifty monks. That good Gotama has a fine reputation:

‘He is a Buddha, perfected and fully awakened, complete in insight and conduct, happy, knower of the world, supreme leader of trainable people, teacher of gods and humans, awakened, a Buddha. With his own insight he has seen this world with its gods, its lords of death, and its supreme beings, this society with its monastics and brahmins, its gods and humans, and he makes it known to others. He has a Teaching that’s good in the beginning, good in the middle, and good in the end. It has a true goal and is well articulated. He sets out a perfectly complete and pure spiritual life.’ It’s good to see such perfected ones.”

Meṇḍaka then had his best carriages harnessed, mounted one of them, and set out from Bhaddiya to visit the Buddha. A number of monastics from other religions saw Meṇḍaka coming, and they said to him, “Where are you going, householder?”

“I’m going to visit the Buddha, Sir, the ascetic Gotama.”

“But why visit the ascetic Gotama who believes that actions don’t have results when you believe that they do? For the ascetic Gotama believes in inaction, teaches that, and trains his disciples in that.”

Meṇḍaka thought, “No doubt he must be a Buddha, a perfected and fully Awakened One, since these monastics of other religions are jealous.” He then went by carriage as far as the ground would allow, dismounted, and then approached the Buddha on foot. After bowing down to the

Buddha, he sat down, and the Buddha gave him a progressive talk— on generosity, morality, and heaven; on the danger, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Meṇḍaka experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction.

He then said to the Buddha, “Wonderful, Venerable Sir, wonderful! Just as one might set upright what’s overturned, or reveal what’s hidden, or show the way to one who’s lost, or bring a lamp into the darkness so that one with eyes might see what’s there—just so have you made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who’s gone for refuge for life. And please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, Meṇḍaka got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

The following morning Meṇḍaka had various kinds of fine food prepared and then had the Buddha informed that the meal was ready.

The Buddha robes up, took his bowl and robe, and went to Meṇḍaka’s house, where he sat down on the prepared seat

together with the Sangha of monks. Then Meṇḍaka's wife, son, daughter-in-law, and slave approached the Buddha, bowed, and sat down. the Buddha gave them a progressive talk, just as he had done to Meṇḍaka. They, too, experienced the stainless vision of the Truth, and they expressed their appreciation in the same way and became lay followers. Meṇḍaka then personally served various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Meṇḍaka sat down to one side and said, "Sir, as long as you're staying in Bhaddiya, I would like to offer a regular meal to the Sangha of monks headed by the Buddha." The Buddha then instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left.

22. The allowance for the five products of a cow, etc.

When the Buddha had stayed at Bhaddiya for as long as he liked, he set out wandering toward Aṅguttarāpa with a large sangha of twelve-hundred and fifty monks. He had not informed Meṇḍaka. When Meṇḍaka heard about it, he told his slaves and workers, “Load lots of salt, oil, rice, and fresh food onto the carts, and bring along twelve-hundred and fifty cowherds and twelve-hundred and fifty dairy cows. We’ll give the Buddha fresh milk wherever we see him.”

Meṇḍaka caught up with the Buddha while he was traversing a wilderness area. Meṇḍaka approached the Buddha, bowed down, and said, “Sir, please accept tomorrow’s meal from me together with the Sangha of monks.” The Buddha consented by remaining silent. Knowing that the Buddha had consented, Meṇḍaka bowed down, circumambulated the Buddha with his right side toward him, and left.

The following morning Meṇḍaka had various kinds of fine food prepared and then had the Buddha informed that the meal was ready.

The Buddha robed up, took his bowl and robe, and went to Meṇḍaka’s meal offering, where he sat down on the prepared seat together with the Sangha of monks. Meṇḍaka told the twelve-hundred and fifty cowherds, “Listen, bring one cow for each and every monk and give them fresh milk.” Meṇḍaka then personally served various kinds of fine food to the Sangha of monks headed by the Buddha, and he gave them fresh milk. Being afraid of wrongdoing, the monks did not accept. The Buddha said, “Accept, monks,

and drink.” When the Buddha had finished his meal, Meṇḍaka sat down to one side, and said, “Sir, there are wilderness roads where there is little water and little food, where it’s not easy to travel without provisions. It would be good, Sir, if you would allow provisions.” The Buddha then instructed, inspired, and gladdened Meṇḍaka with a teaching, after which he got up from his seat and left.

Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow five products from cows: milk, curd, buttermilk, butter, and ghee.

There are wilderness roads where there’s little water and little food, where it’s not easy to travel without provisions. I allow you to look for provisions: whatever you need of rice, mung beans, black gram, salt, sugar, oil, and ghee.

There are people who have faith and confidence. They may deposit money with an attendant, saying, “With this, please get something allowable for the venerable.” I allow you to consent to anything allowable from that fund. But I say that under no circumstances should you look for or consent to gold, silver, or money.”

23. The account of Keṇiya the dreadlocked ascetic

Wandering on, the Buddha eventually arrived at Āpaṇa. Keṇiya the dreadlocked ascetic heard, “The ascetic Gotama, the Sakyan, who’s gone forth from the Sakyan clan, has arrived at Āpaṇa.” And he heard about the Buddha’s qualities just as Meṇḍaka had. He thought, “What should I take to the ascetic Gotama?” And it occurred to him, “There are those ancient sages of the brahmins, the creators and teachers of the Vedas, that is, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. The brahmins at present still sing and proclaim the ancient verses that they sang, proclaimed, and collected. Now those ancient sages abstained from eating at night and at the wrong time, yet they consented to certain drinks. The ascetic Gotama also abstains from eating at night and at the wrong time. It would be appropriate for him to consent to the same drinks.”

He then had a large quantity of drinks prepared. Lifting them with carrying poles, he went to the Buddha. He exchanged pleasantries with the Buddha and said, “Good Gotama, please accept these drinks.”

“Please give them to the monks, Keṇiya.”

He did, but being afraid of wrongdoing, the monks did not accept them. The Buddha said, “Accept, monks, and drink.” Keṇiya then personally served that large quantity of drinks to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Keṇiya sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, and Keṇiya said, “Good Gotama, please accept

tomorrow's meal from me together with the Sangha of monks."

"The Sangha is large, Keṇiya. There are twelve hundred and fifty monks. And you have faith in the brahmins."

Keṇiya acknowledged what the Buddha had said, but repeated his invitation a second time. The Buddha replied as before, and Keṇiya repeated his invitation a third time. The Buddha then consented by remaining silent. Knowing that the Buddha had consented, Keṇiya got up from his seat and left.

Soon afterwards the Buddha gave a teaching and addressed the monks:

"I allow eight kinds of drinks: mango drinks, rose-apple drinks, drinks from bananas with seeds, drinks from seedless bananas, licorice drinks, grape drinks, drinks made from lotus tubers, and falsa fruit drinks.

I allow juice from all fruits, except grain. I allow juice from all leaves, except the leaves of potherb. I allow juice from all flowers, except licorice flowers. I allow sugarcane juice."

The following morning Keṇiya had various kinds of fine food prepared in his own hermitage and then had the Buddha informed that the meal was ready.

The Buddha robed up, took his bowl and robe, and went to Keṇiya's hermitage, where he sat down on the prepared seat together with the Sangha of monks. Keṇiya then served various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Keṇiya sat down to one side, and the Buddha expressed his appreciation with these verses:

“Sacrifice is the best fire worship, Sāvittī the best meter; A king is the best of humans, The ocean the chief of rivers.

The moon is the best in the night sky, The sun the best of all that shines. But for those making offerings, desiring merit, The Sangha is indeed the best.”

And the Buddha got up from his seat and left.

24. The account of Roja the Mallian

When the Buddha had stayed at Āpaṇa for as long as he liked, he set out wandering toward Kusinārā with a large sangha of twelve-hundred and fifty monks. When the Mallians of Kusinārā heard that the Buddha was coming, they made an agreement that whoever did not go out to meet the Buddha would be fined five hundred coins.

At that time Venerable Ānanda had a friend called Roja the Mallian. As the Buddha was approaching Kusinārā, the Mallians, including Roja, went out to meet him. Roja then went to Ānanda and bowed, and Ānanda said to him, “It’s noble of you to come out to meet the Buddha.”

“I’m not doing this out of respect for the Buddha, the Teaching, or the Sangha. I’m doing it because I would get fined by the Mallians if I didn’t.”

Ānanda was disappointed with his friend. He went to the Buddha, bowed, sat down, and said, “Venerable Sir, Roja the Mallian is a well-known person. It’s of great benefit when such well-known people gain confidence in this spiritual path. It would be good if you would inspire confidence in Roja.”

“That’s not difficult for the Buddha, Ānanda.”

The Buddha then suffused Roja with a mind of loving kindness, before getting up from his seat and entering his dwelling. When Roja was suffused with loving kindness, he acted just like a young calf looking for its mother: he went from dwelling to dwelling, from yard to yard, asking, “Venerables, where’s the Buddha staying, the perfected and fully Awakened One? I wish to see him.”

“In that dwelling, Roja, with the closed door. Go there quietly and slowly, enter the porch, clear your throat, and knock on the door. The Buddha will then open the door for you.”

Roja did just that, and the Buddha opened the door for him. He entered the dwelling, bowed, and sat down. The Buddha then gave him a progressive talk— on generosity, morality, and heaven; on the danger, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, Roja experienced the stainless vision of the Truth: “Anything that has a beginning has an end.” He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction.

He then said to the Buddha, “Venerable Sir, it would be good if the venerables would accept robe-cloth, almsfood, dwellings, and medicinal supplies from me, and not from others.”

“Roja, those who have seen the Truth with a trainee’s knowledge and vision, as you have, think like this. But listen, Roja, the monks will have to receive both from you and others.”

At this time in Kusinārā there was a succession of fine meals. Not being able to get a turn, Roja thought, “Why don’t I inspect the dining hall and then prepare whatever is lacking?” When he did, he saw that two things were

missing: potherbs and fresh foods made of flour. He then went to Venerable Ānanda and told what he had been thinking, adding, “Venerable Ānanda, if I were to prepare potherbs and fresh food made of flour, would the Buddha accept it?”

“Well, Roja, let me ask the Buddha.” Venerable Ānanda told the Buddha, who said, “Allow it to be prepared, Ānanda.” Ānanda passed the message on to Roja.

The following morning Roja prepared much potherb and fresh food made with flour and brought it to the Buddha, saying, “Venerable Sir, please accept the potherb and the fresh food made with flour.”

“Well then, Roja, give it to the monks.” He did, but being afraid of wrongdoing, they did not accept. The Buddha said, “Accept, monks, and eat.” Roja then personally served much potherb and fresh food made with flour to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, Roja sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow all potherbs and all fresh foods made of flour.”

25. The account of the one who had gone forth when old

When the Buddha had stayed at Kusinārā for as long as he liked, he set out wandering toward Ātumā with a large sangha of twelve-hundred and fifty monks. At that time at Ātumā there was a monk who was previously a barber and who had gone forth when old. He had two boys, sweet-voiced and articulate, who were skilled barbers, their own teacher's trade.

The monk who had gone forth when old heard that the Buddha was coming to Ātumā, and he said to those boys, "The Buddha is coming to Ātumā with a large sangha of twelve-hundred and fifty monks. Now go and get the barber equipment, and then go from house to house with a box and collect salt, oil, rice, and fresh food. When the Buddha has arrived, we'll make a rice-porridge drink."

Saying, "Yes," they did just that. When people saw those sweet-voiced and articulate boys, they used their services even if they did not really want to. And they gave much in return. Soon the boys had collected a large amount of salt, oil, rice, and fresh food.

When the Buddha eventually arrived at Ātumā, he stayed in a dwelling made of husk. The following morning that monk who had gone forth when old had much rice porridge prepared and brought it to the Buddha, saying, "Venerable Sir, please accept the rice porridge."

When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial,

otherwise not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

The Buddha then said to him, “Where does this rice porridge come from?” He told him, and the Buddha rebuked him, “It’s not suitable, foolish man, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can you who have gone forth encourage others in what’s unallowable? This will affect people’s confidence ...” After rebuking him, he gave a teaching and addressed the monks:

“You shouldn’t encourage others to do what’s unallowable. If you do, you commit an offense of wrong conduct. And if you were previously a barber, you shouldn’t carry the barber equipment around. If you do, you commit an offense of wrong conduct.”

When the Buddha had stayed at Ātumā for as long as he liked, he set out wandering toward Sāvattihī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time in Sāvattihī there was much fruit. The monks thought, “Which fruits has the Buddha allowed and which not?” They told the Buddha.

“I allow all fruits.”

On one occasion seeds belonging to the Sangha had been planted on land belonging to an individual and seeds belonging to an individual on land belonging to the Sangha.

“If seeds belonging to the Sangha have been planted on land belonging to an individual, that person should be given a share, and the produce may then be eaten. If seeds belonging to an individual have been planted on land belonging to the Sangha, the Sangha should be given a share, and the produce may then be eaten.”

26. Discussion of the four great standards

At that time the monks were anxious about all sorts of matters, thinking, “What has the Buddha allowed and what hasn’t he allowed?” They told the Buddha.

“If I haven’t specifically prohibited something, then it’s unallowable to you if it’s similar to what’s unallowable and opposed to what’s allowable. If I haven’t specifically prohibited something, then it’s allowable to you if it’s similar to what’s allowable and opposed to what’s unallowable. If I haven’t specifically allowed something, then it’s unallowable to you if it’s similar to what’s unallowable and opposed to what’s allowable. If I haven’t specifically allowed something, then it’s allowable to you if it’s similar to what’s allowable and opposed to what’s unallowable.”

Then the monks thought, “Are post-midday tonics mixed with ordinary food allowable or unallowable? Are seven-day tonics mixed with ordinary food allowable or unallowable? Are lifetime tonics mixed with ordinary food allowable or unallowable? Are seven-day tonics mixed with post-midday tonics allowable or unallowable? Are lifetime tonics mixed with post-midday tonics allowable or unallowable? Are lifetime tonics mixed with seven-day tonics allowable or unallowable?” They told the Buddha.

“When mixed with ordinary food, post-midday tonics are allowable before midday on the day they are received, but not after midday. When mixed with ordinary food, seven-day tonics are allowable before midday on the day they are received, but not after midday. When mixed with ordinary food, lifetime tonics are allowable before midday on the day

they are received, but not after midday. When mixed with post-midday tonics, seven-day tonics are allowable after midday on the day they are received, but not beyond dawn. When mixed with post-midday tonics, lifetime tonics are allowable after midday on the day they are received, but not beyond dawn. When mixed with seven-day tonics, lifetime tonics are allowable for seven days, but not beyond.”

The sixth chapter on medicines is finished.

This is the summary:

“In autumn, also after midday, Fat, about root, and with flours; With bitter, leaf, fruit, Gum, salt, and detergent.

Powder, sieve, and meat, Ointment, scented; Ointment box, luxurious, uncovered, Ointment stick, ointment stick case.

Bag, shoulder strap, string, Head oil, and nose; Nose dropper, and smoke, And tube, lid, bag.

In a concoction of oil, and alcohol, Too much, external use; Vessel, sweat, and herbs, Heavy, and so hemp water.

Bathtub, and blood, Horn, salve for the feet; Foot salve, knife, and bitter, Sesame paste, flour paste.

Cloth, and mustard-seed powder, Smoke, and with a razor; Sore oil, bandage, And filthy, receiving.

Feces, excreting, and mixture, Lye, chebulic myrobalan in urine; Scented, and purgative, Clear congee, mung-bean broth, oily mung-bean broth.

Meat broth, hillside, Monastery, and with seven days; Sugar, mung beans, and purgative, Cooking oneself, reheating.

He allowed again, when short of food, And fruit, sesame,
fresh food; Before eating, fever, And removed, hemorrhoids.

And enema, and Suppi, And human flesh; Elephant, horse,
and dog, Snake, lion, leopard.

Bear, and hyena flesh, And turn, and rice porridge; Recent,
apart from, sugar, Sunidha, guesthouse.

Ganges, Koṭi, speaking the truths, And Ambapālī, Licchavī;
Killed for, plenty of food, He prohibited again.

Storm, Yasa, and Meṇḍaka, Product of a cow, and with
provisions; Keṇi, mango, rose-apple, bananas with seeds,
Seedless bananas, licorice, grapes, lotus tubers.

Falsa fruit, potherb, flour, At Ātuma, barber; At Sāvattthī,
fruit, seed, And about all sorts of matters, in the time
period.”

In this chapter there are one hundred and six topics.

The chapter on medicines is finished.

- Theravāda Collection on Monastic Law
- The Long Division

7 Kathinakkhandhaka: The chapter on the robe- making ceremony

1. The allowance for a robe-making ceremony

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time thirty monks from Pāvā—all wilderness-dwellers, almsfood eaters, rag-robe wearers, and three-robe owners—were traveling to Sāvattthī to visit the Buddha. Because the entry to the rainy-season residence was approaching, they were unable to reach Sāvattthī, and they entered the rains residence at Sāketa while still on their way. They spent the rains residence discontented, thinking, “The Buddha is only 80 kilometers away, yet we don’t get to see him.”

When they had completed the rainy-season residence and done the invitation ceremony at the end of the three months, it was raining, with water and mud everywhere. As they traveled to Sāvattthī, they were exhausted, their robes soaked.

When they arrived at Sāvattthī, they went to Anāthapiṇḍika’s Monastery, bowed to the Buddha, and sat down. Since it is the custom for Buddhas to greet newly arrived monks,

the Buddha said to them, “I hope you’re keeping well, monks, I hope you’re getting by. I hope you had a comfortable rains, that you lived together in peace and harmony, and got almsfood without trouble?”

“We’re keeping well, Venerable Sir, we’re getting by. We had a comfortable rains, lived together in peace and harmony, and had no trouble getting almsfood.” They told the Buddha what had happened during the rains and while traveling to Sāvattthī.

Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow monks who have completed the rainy-season residence to participate in a robe-making ceremony. Once you have participated in the robe-making ceremony, five things are allowable for you: Going without informing, going without taking, eating in a group, as much robe-cloth as you need, and whatever robe-cloth is given there is for you.

And the robe-making ceremony should be performed like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This cloth has been given to the Sangha for the robe-making ceremony. If it seems appropriate to the Sangha, the Sangha should give this cloth to monk so-and-so to perform the robe-making ceremony. This is the motion.

Please, Venerables, I ask the Sangha to listen. This cloth has been given to the Sangha for the robe-making ceremony. The Sangha gives this cloth to monk so-and-so to perform the robe-making ceremony. Any monk who approves of giving this cloth to monk so-and-so to perform the robe-making ceremony should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has given this cloth to monk so-and-so to perform the robe-making ceremony. The Sangha approves and is therefore silent. I will remember it thus.’

“And, monks, how has the robe-making ceremony not been performed? The robe-making ceremony hasn’t been performed merely by marking the cloth, merely by washing the cloth, merely by planning the robe, merely by cutting

the cloth, merely by tacking the cloth, merely by sewing a hem, merely by marking with a strip of cloth, merely by strengthening, merely by adding a border lengthwise, merely by adding a border crosswise, merely by adding a patch, merely by partial dyeing; nor has it been performed if a monk has made an indication, if a monk has given a hint, if the robe-cloth has been borrowed, if it has been stored, if it is to be relinquished, if it hasn't been marked, if it's not an outer robe or an upper robe or a sarong; nor has it been performed if the robe hasn't been made on that very day with five or more cut sections with panels, if the robe-making ceremony isn't performed by an individual, or if the robe-making ceremony has been performed correctly but the appreciation for the ceremony is expressed outside the monastery zone. In this way the robe-making ceremony hasn't been performed.

And how has the robe-making ceremony been performed? The robe-making ceremony has been performed if the cloth is brand new, if it's nearly new, if it's old, if it's a rag, if it's from a shop; it has been performed if a monk hasn't given a sign, if a monk hasn't given a hint, if the robe-cloth hasn't been borrowed, if it hasn't been stored, if it's not to be relinquished, if it has been marked, if it's an outer robe or an upper robe or a sarong; it has been performed if the robe has been made on that very day with five or more cut sections with panels, if the robe-making ceremony is performed by an individual, and if the robe-making ceremony has been performed correctly and the appreciation for the ceremony is expressed inside the monastery zone. In this way the robe-making ceremony has been performed.

And how does the robe season come to an end? There are these eight key phrases for when the robe season comes to an end: when he departs from the monastery, when the

robe is finished, when he makes a decision, when the robe-cloth is lost, when he hears about the end of the robe season, when an expectation of more robe-cloth is disappointed, when he is outside the monastery zone, ending together.”

2. The group of seven on “takes”

A monk who has participated in the robe-making ceremony takes a finished robe and leaves the monastery, thinking, “I won’t return.” For that monk the robe season comes to an end when he departs from the monastery.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season comes to an end when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," but he remains outside the monastery zone until the end of the robe season. For that monk the robe season comes to an end while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," and they reach the end of the robe season together. For that monk the robe season comes to an end together with the other monks.

The group of seven on "takes" is finished.

3. The group of seven on “with”

A monk who has participated in the robe-making ceremony leaves the monastery with a finished robe, thinking, “I won’t return.” For that monk the robe season comes to an end when he departs from the monastery.

A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season comes to an end when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," but he remains outside the monastery zone until the end of the robe season. For that monk the robe season comes to an end while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," and they reach the end of the robe season together. For that monk the robe season comes to an end together with the other monks.

The group of seven on "with" is finished.

4. The group of six on “takes”

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season comes to an end when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the

monastery zone until the end of the robe season. For that monk the robe season comes to an end while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," and they reach the end of the robe season together. For that monk the robe season comes to an end together with the other monks.

The group of six on "takes" is finished.

5. The group of six on “with”

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season comes to an end when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I’ll return.” When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, “I’ll return,” but he remains outside the monastery zone

until the end of the robe season. For that monk the robe season comes to an end while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," and they reach the end of the robe season together. For that monk the robe season comes to an end together with the other monks.

The group of six on "with" is finished.

6. The group of fifteen on “takes”

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

The group of three is finished.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, “I won’t return.” When he is outside the monastery zone, he

thinks, "I won't make a robe." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I won't return." When he is outside the monastery zone, he thinks, "I'll make the robe right here." He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

The group of three is finished.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, "I won't make a robe, and I won't return." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

The group of three is finished.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I won't make a robe, and I won't return." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season comes to an end when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," but he remains outside the monastery zone until the end of the robe season. For that monk the robe

season comes to an end while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony takes robe-cloth and leaves the monastery, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," and they reach the end of the robe season together. For that monk the robe season comes to an end together with the other monks.

The group of six is finished. The group of fifteen on "takes" is finished.

7. The group of fifteen on “with”, etc.

A monk who has participated in the robe-making ceremony leaves the monastery with robe-cloth. ...

(To be expanded in detail as in the section on “takes”, [Pli Tv Kd 7:6.1.2 6.4.23.](#))

The group of fifteen on “takes an unfinished”

A monk who has participated in the robe-making ceremony takes an unfinished robe and leaves the monastery. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

(To be expanded in detail as in the section on “with”, [Pli Tv Kd 7:7.1.1 Pli Tv Kd 7:7.1.2 = Pli Tv Kd 7:6.1.1 6.4.23.](#))

8. The group of fifteen on “with an unfinished”

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

The group of three is finished.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I won’t return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here.” He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, “I won’t return.” When he is outside the monastery zone, he

thinks, "I won't make a robe." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, "I won't return." When he is outside the monastery zone, he thinks, "I'll make the robe right here." He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

The group of three is finished.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, "I won't make a robe, and I won't return." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

The group of three is finished.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I won't make a robe, and I won't return." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he hears that they have made an end to the robe season in that monastery. For that monk the robe season comes to an end when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," but he remains outside the monastery zone until the end of the robe season. For that monk the robe

season comes to an end while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony leaves the monastery with an unfinished robe, thinking, "I'll return." When he is outside the monastery zone, he has the robe made. When the robe has been made, he still thinks, "I'll return," and they reach the end of the robe season together. For that monk the robe season comes to an end together with the other monks.

The group of six is finished. The group of fifteen on "with" is finished.

The section for recitation on "takes" is finished.

9. The group of twelve on “not as expected”

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here. I won’t return.” He then deals with that expectation, but it is disappointed. For that

monk the robe season comes to an end when the expectation is disappointed.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I won't return." When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I won't return." When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I won't make a robe." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I won't return." When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here." He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I won't return." When he is outside the monastery zone, he thinks, "I'll deal with that expectation right here." He then deals with that expectation, but it is disappointed.

For that monk the robe season comes to an end when the expectation is disappointed.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I won't make a robe, and I won't return." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth. He has not decided whether he will return or not. When he is outside the monastery zone, he thinks, "I'll deal with that

expectation right here. I won't return." He then deals with that expectation, but it is disappointed. For that monk the robe season comes to an end when the expectation is disappointed.

The group of twelve on "not as expected" is finished.

10. The group of twelve on “as expected”

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He thinks, “I’ll make the robe right here. I won’t return.” He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, “I’ll return.” When he is outside the monastery zone, he thinks, “I’ll deal with that expectation right here, and I won’t return.” He then deals with that expectation, but

it is disappointed. For that monk the robe season comes to an end when the expectation is disappointed.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, "Since they have made an end to the robe season in that monastery, I'll deal with that expectation right here." He then deals with that expectation, getting what he had expected. He thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, "Since they have made an end to the robe season in that monastery, I'll deal with that expectation right here." He then deals with that expectation, getting what he had expected. He thinks, "I won't make a robe, and I won't return." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, "Since they have made an end to the robe season in that monastery, I'll deal with that expectation right here." He then deals with that expectation, getting what he had expected. He thinks, "I'll make the robe right here. I won't return." He has the robe

made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he hears that they have made an end to the robe season in that monastery. He thinks, "Since they have made an end to the robe season in that monastery, I'll deal with that expectation right here, and I won't return." He then deals with that expectation, but it is disappointed. For that monk the robe season comes to an end when the expectation is disappointed.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He then has the robe made. When the robe is finished, he hears that they have made an end to the robe season in that monastery. For that monk the robe season comes to an end when he hears about the end of the robe season.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he thinks, "I'll deal with that expectation right here. I won't return." He then deals with that expectation, but it is disappointed. For that monk the robe season comes to an end when the expectation is disappointed.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery

zone, he deals with that expectation, getting what he had expected. He then has the robe made. When the robe is finished, he thinks, "I'll return," but he remains outside the monastery zone until the end of the robe season. For that monk the robe season comes to an end while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony leaves the monastery while expecting more robe-cloth, thinking, "I'll return." When he is outside the monastery zone, he deals with that expectation, getting what he had expected. He then has the robe made. When the robe is finished, he thinks, "I'll return," and they reach the end of the robe season together. For that monk the robe season comes to an end together with the other monks.

The group of twelve on "as expected" is finished.

11. The group of twelve on business

A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I won't make a robe, and I won't return." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery on some business. When he is outside the monastery zone, he comes to expect more robe-cloth. He thinks, "I'll deal with that expectation right here. I won't return." He then deals with that expectation, but it is disappointed. For that monk the robe season comes to an end when the expectation is disappointed.

A monk who has participated in the robe-making ceremony leaves the monastery on some business, thinking, "I won't return." When he is outside the monastery zone, he comes to expect more robe-cloth. He then deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here." He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery on some business, thinking, "I won't return." When he is outside the monastery zone, he comes to expect more robe-cloth. He then deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I won't make a robe." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery on some business, thinking, "I won't return." When he is outside the monastery zone, he comes to expect more robe-cloth. He then deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here." He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery on some business, thinking, "I won't return." When he is outside the monastery zone, he comes to expect more robe-cloth. He thinks, "I'll deal with that expectation right here." He then deals with that expectation, but it is disappointed. For that monk the robe

season comes to an end when the expectation is disappointed.

A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He then deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here. I won't return." He then has the robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He then deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I won't make a robe, and I won't return." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the monastery zone, he comes to expect more robe-cloth. He then deals with that expectation. He gets robe-cloth, but not what he had expected. He thinks, "I'll make the robe right here. I won't return." He has the robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery on some business. He has not decided whether he will return or not. When he is outside the

monastery zone, he comes to expect more robe-cloth. He thinks, "I'll deal with that expectation right here. I won't return." He then deals with that expectation, but it is disappointed. For that monk the robe season comes to an end when the expectation is disappointed.

The group of twelve on business is finished.

12. The group of nine on “without taking”

A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, “Where did you complete the rains residence? Where’s your share of robe-cloth?” He replies, “I completed the rains residence in such-and-such a monastery. That’s where my share of robe-cloth is.” They say, “Go and get that robe-cloth, and we’ll make a robe for you.” He then goes to that monastery and asks the monks, “Where’s my share of the robe-cloth?” They reply, “This is your share. Where are you going?” He says, “I’m going to such-and-such a monastery. The monks there will make me a robe.” They say, “There’s no need to go. We’ll make a robe for you here.” He thinks, “I’ll make the robe right here. I won’t return.” He then has a robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery for a different region ... “I won’t make a robe, and I won’t return.” For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery for a different region ... “I’ll make the robe right here. I won’t return.” He has a robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking

his share of robe-cloth. When he has gone to that region, the monks there ask him, "Where did you complete the rains residence? Where's your share of robe-cloth?" He replies, "I completed the rains residence in such-and-such a monastery. That's where my share of robe-cloth is." They say, "Go and get that robe-cloth, and we'll make a robe for you." He then goes to that monastery and asks the monks, "Where's my share of the robe-cloth?" They reply, "This is your share." He takes that robe-cloth and sets out for the other monastery. While he is on his way, monks ask him, "Where are you going?" He says, "I'm going to such-and-such a monastery. The monks there will make me a robe." They say, "There's no need to go. We'll make a robe for you here." He thinks, "I'll make the robe right here. I won't return." He then has a robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, "Where did you complete the rains residence? Where's your share of robe-cloth?" He replies, "I completed the rains residence in such-and-such a monastery. That's where my share of robe-cloth is." They say, "Go and get that robe-cloth, and we'll make a robe for you." He then goes to that monastery and asks the monks, "Where's my share of the robe-cloth?" They reply, "This is your share." He takes that robe-cloth and sets out for the other monastery. While he is on his way, monks ask him, "Where are you going?" He says, "I'm going to such-and-such a monastery. The monks there will make me a robe." They say, "There's no need to go. We'll make a robe for you here." He thinks, "I won't make a robe, and I won't return." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery for a different region ... "I'll make the robe right here. I won't return." He has a robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony leaves the monastery for a different region without taking his share of robe-cloth. When he has gone to that region, the monks there ask him, "Where did you complete the rains residence? Where's your share of robe-cloth?" He replies, "I completed the rains residence in such-and-such a monastery. That's where my share of robe-cloth is." They say, "Go and get that robe-cloth, and we'll make a robe for you." He then goes to that monastery and asks the monks, "Where's my share of the robe-cloth?" They reply, "This is your share." He takes that robe-cloth and returns to the other monastery. When he has arrived, he thinks, "I'll make the robe right here. I won't return." He then has a robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony leaves the monastery for a different region ... "I won't make a robe, and I won't return." For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony leaves the monastery for a different region ... "I'll make the robe right here. I won't return." He has a robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

The group of nine on "without taking" is finished.

13. The group of five on “meditation going well”

A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery zone, he thinks, “I’ll make the robe right here. I won’t return.” He then has a robe made. For that monk the robe season comes to an end when the robe is finished.

A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll return.” When he is outside the monastery zone, he thinks, “I won’t make a robe, and I won’t return.” For that monk the robe season comes to an end when he makes that decision.

A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, “I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not, I’ll go to such-and-such a monastery. If my meditation goes well there, I’ll stay. If not,

I'll return." When he is outside the monastery zone, he thinks, "I'll make the robe right here. I won't return." He has a robe made, but it is lost while being made. For that monk the robe season comes to an end when the robe-cloth is lost.

A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, "I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll return." When he is outside the monastery zone, he has a robe made. When the robe has been made, he thinks, "I'll return," but he remains outside the monastery zone until the end of the robe season. For that monk the robe season comes to an end while he is outside the monastery zone.

A monk who has participated in the robe-making ceremony and whose meditation is going well takes his robe-cloth and leaves the monastery, thinking, "I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll go to such-and-such a monastery. If my meditation goes well there, I'll stay. If not, I'll return." When he is outside the monastery zone, he has a robe made. When the robe has been made, he thinks, "I'll return," and they reach the end of the robe season together. For that monk the robe season comes to an end together with the other monks.

The group of five on "meditation going well" is finished.

14. Discussion on obstacles and removal of obstacles

“Monks, there are two obstacles for the ending of the robe season: the monastery obstacle and the robe obstacle. What’s the monastery obstacle? A monk stays in that monastery or he leaves intending to return. What’s the robe obstacle? A monk hasn’t made a robe, or he hasn’t finished it, or he’s expecting more robe-cloth.

There are two removals of obstacles for the ending of the robe season: the removal of the monastery obstacle and the removal of the robe obstacle. What’s the removal of the monastery obstacle? A monk leaves that monastery without intending to return. What’s the removal of the robe obstacle? A monk has made a robe; or the robe-cloth is lost, destroyed, or burnt; or his expectation of more robe-cloth is disappointed.”

The seventh chapter on the robe-making ceremony is finished.

This is the summary:

“Thirty monks from Pāva, Stayed discontented in Sāketa;
Completed the rains, with soaked, Went to see the Victor.

This is the basis for the robe-making ceremony, And five things are allowable; Without informing, going without taking, Just so eating in a group.

And as much as you need, the given, Is for those who have done the robe-making ceremony; Motion, just thus performed, Just thus not performed.

Marking, and just washing, And planning, cutting; Tacking,
hem, strip of cloth, Strengthening, border lengthwise.

Border crosswise, patch, Dyeing, indication, hint; Borrowed,
stored, to be relinquished, Not marked, apart from those
three.

Apart from five or more, With cut sections with panels; Not
apart from an individual, correctly, He appreciates outside
the monastery zone.

The robe-making ceremony is not performed, Thus it was
taught by the Buddha; Brand new, nearly new, old, Rag, and
from a shop.

Without indication, without hint, And not borrowed, not
stored; Not to be relinquished, marked, And so with the
three robes.

Five or more, Cut sections made with panels; Performed by
an individual, correctly, He appreciates within the
monastery zone.

In this way is the robe-making ceremony performed, Eight
key phrases for ending; Departing, finished, And decision,
lost.

Hearing, disappointed expectation, Monastery zone, ending
together as the eighth; Takes a finished robe, He goes,
thinking, "I won't return."

So, for him the robe season comes to an end, When he
departs; He goes taking robe-cloth, Outside the monastery
zone he thinks:

"I'll make it. I won't return." For him the robe season comes
to an end when it's finished; Takes outside the monastery

zone, thinking, "Just not, And I won't return."

So, for him the robe season comes to an end, When he decides; He goes taking robe-cloth, Outside the monastery zone he thinks:

"I'll make it. I won't return." While making it, it is lost; So, for him the robe season comes to an end, When it is lost.

Taking it, he goes, thinking, "I'll return", He has a robe made outside; When his robe is finished, he hears, There the robe season has ended.

So, for him the robe season comes to an end, When he hears about it; Taking it, he goes, thinking, "I'll return", He has a robe made outside.

When the robe is finished, outside, He remains until the robe season comes to an end; So, for him the robe season comes to an end, When he is outside the monastery zone.

Taking it, he goes, thinking, "I'll return", He has a robe made outside; When the robe is finished, thinking, "I'll return", The robe season comes to an end together with.

So, for him the robe season comes to an end, Together with the monks; And takes, with, Seven with sevenfold outcome.

There is no ending by departing, The outcome in the unfinished set of six; Takes, outside the monastery zone, "I'll make", he produces.

Finished, and decision, Lost, these three; Taking it, he goes, thinking, "I won't return", "I'll make outside the monastery zone".

Finished, also decision, Also lost, these three; Not decided, he does not think, Below is the threefold method.

Taking it, he goes, thinking, "I'll return", When outside the monastery zone, thinking, "I'll make"; "I'll not return", he has it made, The robe season comes to an end when the robe is finished.

Decision, and lost, Hearing, outside the monastery zone; Together with the monks, Thus is the outcome of the fifteen.

With, unfinished, Thus again with; These four section, Are all fifteenfold.

And not as expected, as expected, And business those three; By this method one should here understand, Three, twelve, twelve.

Here the nine on without taking, Fivefold on good meditation there; Obstacles, removal of obstacles, The summary is made from this method."

In this chapter there are one hundred and eighteen topics by means of groups of twelve with repetition.

The chapter on the robe-making ceremony is finished.

- Theravāda Collection on Monastic Law
- The Long Division

8 Cīvarakkhandhaka: The chapter on robes

1. The account of Jīvaka

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time Vesālī was prosperous and crowded with people, and there was plenty of food. There were seven thousand seven hundred and seven stilt houses, and the same number of halls with peaked roofs, parks, and lotus ponds. And there was the courtesan Ambapālī who was attractive and gracious and had the most beautiful complexion. She was skilled at dancing, singing, and instrumental music. She was highly desired, charging fifty coins for a night. Because of her, Vesālī was even more splendid.

On one occasion the householder association of Rājagaha traveled to Vesālī on business, and they saw all these marvelous qualities of the city, including Ambapālī.

When they had concluded their business, they returned to Rājagaha. They then went to King Seniya Bimbisāra of Magadha and told him about everything they had seen, adding, “It would be good, sir, if we were to appoint a courtesan.”

“Well then, find a suitable girl.”

At that time in Rājagaha there was a girl called Sālavatī who was attractive and gracious and had the most beautiful complexion, and the householder association appointed her as courtesan. Soon afterwards she became skilled in dancing, singing, and instrumental music. She was highly desired, charging a hundred coins for a night.

Soon enough Sālavatī became pregnant. She thought, “Men don’t like pregnant women. If anyone finds out about this, it

will ruin my career. Let me announce that I'm sick." She told her doorman, "Don't allow any man to enter. If anyone asks for me, tell them I'm sick."

"Yes, madam."

Her pregnancy developed, and eventually she gave birth to a son. She told her slave, "Listen, take this boy away in a winnowing basket and throw him on the trash heap."

Saying, "Yes, madam," she did just that.

On the same morning, as Prince Abhaya was walking to an audience with the King, he saw that boy surrounded by crows. He asked his companions, "What's that surrounded by crows?"

"It's a boy, sir."

"Is he alive?"

"Yes, he's alive."

"Well then, take him to our compound and give him to the wet-nurses to feed."

Saying, "Yes," they did as requested.

When they knew that he would live, they gave him the name Jīvaka, "Survivor". And because a prince brought him up, they also gave him the name Komārabhacca, "Prince-reared".

When Jīvaka reached the age of discernment, he went to Prince Abhaya and asked him, "Who, sir, are my mother and father?"

“I don’t know who your mother is, but I’m your father, because I brought you up.”

On a later occasion Jīvaka thought, “It’s not easy to make a living in a royal family without a profession. Why don’t I learn a profession?”

At that time the pre-eminent physician in the world was living at Takkasilā. Then, without asking permission from Prince Abhaya, Jīvaka left for Takkasilā. When he eventually arrived, he went to that physician and said, “Teacher, I wish to learn the profession.”

“Well then, Jīvaka, please do so.”

Jīvaka learned much, and he learned quickly; he remembered well and did not forget. After seven years, Jīvaka thought, “I’m a good learner, and I’ve been studying for seven years. And yet there’s no end in sight to learning this profession.”

He went to that physician and told him what he had thought, adding, “When will I complete the training for this profession?”

“Listen, Jīvaka. Take a spade and walk as far as 13 kilometers all around Takkasilā and bring back whatever plant you see that’s not medicinal.”

Saying, “Yes, teacher,” he did just that. But he did not see any plant that was not medicinal. He then went back to the physician and told him what had happened. The physician said, “You’re well-trained, Jīvaka. It’s enough for you to live on.” And he gave Jīvaka a small amount of provisions for the journey.

Jīvaka left for Rājagaha, but the provisions were exhausted by the time he got to Sāketa. Jīvaka thought, “These roads go through the wilderness where there’s little water and little food. It’s not easy to travel there without provisions. Let me search for provisions.”

2. The account of the wealthy merchant's wife

At that time in Sāketa there was a wealthy merchant whose wife had had a headache for seven years. Many of the most famous physicians in the world had come to see her, but none was able to cure her. And they were very expensive. When Jīvaka arrived at Sāketa, he asked people, "Is there anyone who's sick who I might treat?"

"There's a wealthy merchant whose wife has had a headache for seven years. Go, doctor, and treat her."

Jīvaka went to that merchant's house and told the doorman, "Go and say this to the merchant's wife, 'Madam, a doctor has arrived. He wishes to see you.'"

Saying, "Yes, doctor," he did as asked.

She replied, "What sort of doctor is it?"

"A young one."

"Forget it. I don't need a young doctor. Many of the most famous physicians in the world have been here, but none was able to cure me. And they were very expensive too."

The doorman then returned to Jīvaka and told him what the merchant's wife had said.

Jīvaka replied, "Go and tell her that she doesn't have to pay anything in advance. When she is cured, she can pay whatever she likes."

Saying, "Yes, doctor," he told the merchant's wife.

She said, "Well then, let him in."

Saying, "Yes, madam," he went to Jīvaka and told him.

Jīvaka then approached the merchant's wife. After examining her, he said to her, "Madam, I need a handful of ghee." She got him a handful of ghee. Jīvaka cooked that ghee with a number of medicines. He then had her lie down on her back on a bed, and he gave her the medicine through the nose. The medicine emerged in her mouth. She then spat it out into a container and told a slave, "Listen, save this ghee in a cotton wad."

Jīvaka thought, "It's astonishing how wretched this housewife is, in that she saves this ghee, which should be discarded, in a cotton wad. Many of my valuable medicines went into it, but she might not give me anything for my services."

Seeing his body language, the merchant's wife asked him what he was concerned about. He told her, and she said, "We householders know the benefit of such frugality. This ghee is good for the slaves and workers, for ointment for the feet, or for using in lamps. Don't be concerned, doctor, your fee will be abundant."

Jīvaka cured the headache of the merchant's wife with a single treatment through the nose. When she was well, she gave him four thousand coins. When her son and daughter-in-law found out that she was well, they too gave him four thousand coins each, as did her husband. The merchant also gave him a male and a female slave, and a carriage with horses.

Jīvaka took those sixteen thousand coins, as well as the male and female slaves and the carriage with horses, and he left for Rājagaha. When he eventually arrived, he went to

Prince Abhaya and said, “For my first job, sir, I earned sixteen thousand coins, a male and a female slave, and a carriage with horses. Please accept it for bringing me up.”

“There’s no need, Jīvaka. You should keep it all. But please build a house in our compound.”

Saying, “Yes,” he did just that.

3. The account of King Bimbisāra

At that time King Seniya Bimbisāra of Magadha had hemorrhoids. His wrap garments were soiled with blood, and the queens made fun of him, “Sir, you’re menstruating; your fertile period has arrived. Soon you’ll give birth.” The King felt humiliated.

Soon afterwards he told Prince Abhaya what had happened, adding, “Abhaya, please find a doctor to treat me.”

“Sir, our young doctor Jīvaka is excellent. He’ll treat you.”

“Well then, Abhaya, send for Jīvaka.”

Prince Abhaya then sent for Jīvaka. Saying, “Yes, sir,” Jīvaka took some medicine on his nail and went to King Bimbisāra. He said, “Sir, let me see your affliction.” Jīvaka then cured King Bimbisāra’s hemorrhoids with one application of ointment. When the King was well, he had five hundred women adorned with every kind of ornament. He then had the ornaments removed and made into a pile. And he said to Jīvaka, “Jīvaka, these ornaments from five hundred women are all yours.”

“There’s no need. Please just remember my act of service.”

“Well then, Jīvaka, please attend on me, the harem, and the Sangha of monks headed by the Buddha.”

“Yes, sir.”

4. The account of the wealthy merchant of Rājagaha

At that time a wealthy merchant of Rājagaha had had a headache for seven years. Many of the most famous physicians in the world had come to see him, but none was able to cure him. They were very expensive, yet they gave up on him. Some of them said, “The merchant will die in five days.” Others said, “The merchant will die in seven days.”

The householder association of Rājagaha considered, “This merchant has done much for the King and for this association, and now the doctors have given up on him. But there’s Jīvaka, the King’s excellent young doctor. Let’s ask the King for Jīvaka to treat the merchant.”

They then went to the King and told him about the merchant, adding, “It would be good, sir, if you would tell doctor Jīvaka to treat the merchant.”

And that’s what the King did. Saying, “Yes, sir,” Jīvaka went to that merchant, examined him, and said, “If I were to cure you, what fee would you pay me?”

“I would give you all my wealth, doctor, and I would become your slave.”

“Are you able to lie on one side for seven months?”

“I am.”

“Are you able to lie on the other side for seven months?”

“I am.”

“Are you able to lie on your back for seven months?”

“I am.”

Jīvaka then had the merchant lie down on a bed. He bound him to the bed, removed some skin from his head, opened a suture in the skull, and removed two insects. He showed them to the crowd, saying, “Sirs, look at these two insects, one small and one large. The doctors who said he would live for five days had seen the large insect. In five days it would have destroyed the merchant’s brain. Because of that he would have died. Those doctors were right. And those doctors who said he would live for seven days had seen the small insect. In seven days it would have destroyed the merchant’s brain. Because of that he would have died. Those doctors were right, too.” He then closed the suture in the skull, sewed the skin back together, and applied an ointment.

After seven days the merchant said to Jīvaka, “Doctor, I’m unable to lie on one side for seven months.”

“But didn’t you say you were?”

“I did, but I’ll die. I’m unable to do it.”

“Well then, lie on the other side for seven months.”

After seven days the merchant said to Jīvaka, “Doctor, I’m unable to lie on the other side for seven months.”

“But didn’t you say you were?”

“I did, but I’ll die. I’m unable to do it.”

“Well then, lie on your back for seven months.”

After seven days the merchant said to Jīvaka, “Doctor, I’m unable to lie on my back for seven months.”

“But didn’t you say you were?”

“I did, but I’ll die. I’m unable to do it.”

“If I hadn’t said this to you, you wouldn’t have been able to lie down for so long. I already knew that you would be well in three times seven days. Get up, you’re cured. But do you remember my fee?”

“All my wealth is yours, doctor, and I’m your slave.”

“There’s no need for that. Just give one hundred thousand coins to the King and another one hundred thousand to me.” And being well, he did just that.

5. The account of the wealthy merchant's son

On one occasion the son of a wealthy merchant in Benares twisted his gut while turning somersaults. Because of that, he was not able to digest rice porridge or food, and he couldn't urinate or defecate. He became thin, haggard, and pale, with veins protruding all over his body. The merchant considered this and thought, "Why don't I go to Rājagaha and ask the King for doctor Jīvaka to treat my son?"

He then traveled to Rājagaha, went to King Bimbisāra, and told him about his son, adding, "It would be good, sir, if you would tell doctor Jīvaka to treat my son."

And that's what the King did. Jīvaka consented and then traveled to Benares, where he went to that merchant. He examined his son, dismissed the people there, put up a curtain all around, and tied him to a pillar. He then had his wife stand in front of him, cut open his belly, and pulled out his twisted gut. He showed it to his wife, saying, "See, this is your husband's affliction. It's because of this that he's in such a bad state." He then untwisted the gut, put it back, sewed his belly back together, and applied ointment. Soon the merchant's son was healthy again. His father gave sixteen thousand coins to Jīvaka, and Jīvaka returned to Rājagaha.

6. The account of King Pajjota

At that time King Pajjota had jaundice. Many of the most famous physicians in the world had come to see him, but none was able to cure him. And they were very expensive. King Pajjota then sent a message to King Bimbisāra: “I have such-and-such a disease. It would be good, sir, if you would tell doctor Jīvaka to treat me.”

King Bimbisāra told Jīvaka, “Go to Ujjenī, Jīvaka, and treat King Pajjota.” Jīvaka consented and traveled to Ujjenī. He then went to King Pajjota, examined him, and said, “Please give me some ghee, sir. I’ll make a medicine from it for you to drink.”

“Forget it, Jīvaka. Make whatever will cure me that doesn’t contain ghee. I hate ghee; it’s disgusting.”

Jīvaka thought, “I won’t be able to cure this sickness without ghee. Why don’t I prepare medicine from ghee, but with a bitter color, smell, and taste?” Jīvaka then cooked ghee with a number of medicines, but he made sure it had the color, smell, and taste of a bitter substance. But it occurred to him, “When the King is digesting the ghee after drinking it, it will make him vomit. And because he’s harsh, he might have me executed. Let me take leave in advance.” He then went to the King and said, “Sir, we doctors need to pull up roots and collect medicines at short notice. It would be good if you would give instruction to the stables and at the gates: ‘Jīvaka may ride on whatever animal he wishes, depart by whatever gate he desires, and he may come and go as he pleases.’” The King did as Jīvaka had asked.

At that time King Pajjota had a she-elephant called Bhaddavatikā, which could traverse 650 kilometers in a day.

After bringing the ghee to the King and having him drink it, Jīvaka went to the elephant stables and fled the city on Bhaddavatikā.

Soon afterwards, while King Pajjota was digesting that ghee, he vomited. He said to his men, “That scoundrel Jīvaka made me drink ghee. Find out where he is.”

“Sir, he’s fled the city on Bhaddavatikā.”

At that time King Pajjota had a slave called Kāka, whose mother was a spirit and who could traverse 780 kilometers in a day. The King told Kāka, “Go, Kāka, and make Jīvaka turn back. Tell him that the King is asking him to return. But Kāka, these doctors are full of tricks. Don’t receive anything from him.”

Kāka caught up with Jīvaka at Kosambī, while he was still on his way and having breakfast. Kāka said, “Doctor, the King is asking you to return.”

“Wait, Kāka, until I’ve finished eating. Why don’t you have something too?”

“There’s no need. The King told me that doctors are full of tricks and that I shouldn’t receive anything from you.”

Jīvaka then removed the medicinal part of an emblic myrobalan fruit with his nail, before eating it and drinking water. And he said to Kāka, “Here, Kāka, have some emblic myrobalan and water.” Kāka thought, “The doctor is eating and drinking it. It can’t be anything bad.” So he ate half a fruit and drank the water. When he had eaten it, he vomited right there. He asked Jīvaka, “Will I survive?”

“Don’t be afraid, Kāka. Both you and the King will be well. But the King is harsh and might have me executed. Because

of that I won't return."

After handing back the she-elephant Bhaddavatikā to Kāka, he continued on to Rājagaha. When he eventually arrived, he went to King Bimbisāra and told him what had happened. The King said, "It's good, Jīvaka, that you didn't return. That King is harsh and might even have had you executed."

When King Pajjota was cured, he sent a message to Jīvaka: "Come, Jīvaka, I wish to give you a gift."

He replied, "There's no need, sir. Please just remember my act of service."

7. The account of the two valuable cloths

Soon afterwards King Pajjota obtained two valuable cloths. They were extremely exquisite and fine, one in a million. The King sent them to Jīvaka. Jīvaka thought, “No-one is worthy of these except the Buddha, the Perfected and fully Awakened One, or King Bimbisāra.”

8. The account of the thirty purgings

On one occasion the Buddha's body was full of impurities. He said to Venerable Ānanda, "Ānanda, my body is full of impurities. I would like to take a purgative." Ānanda went to Jīvaka and told him what the Buddha had said. And Jīvaka replied, "Well then, Venerable Ānanda, oil the Buddha's body for a few days."

After doing as instructed, Ānanda returned to Jīvaka to let him know, adding, "Please continue the treatment."

Jīvaka thought, "It would not be appropriate for me to give the Buddha a powerful purgative." He then prepared three handfuls of lotus flowers with a variety of medicines, went to the Buddha, and gave him one handful, saying, "Venerable Sir, please smell the first handful. This will purge you ten times." He then brought him the second and the third handful, repeating the instruction, adding, "In this way you'll have thirty purgings." After giving the Buddha thirty purgings, he bowed down, circumambulated him with his right side toward him, and left.

When he was outside the gateway, Jīvaka thought, "I've given thirty purgings to the Buddha, for his body is full of impurities. But he'll only be purged twenty-nine times. After being purged, however, he'll take a bath, which will count as one purging. In this way the Buddha will have had exactly thirty purgings."

The Buddha read Jīvaka's mind. He told Ānanda about it, adding, "Well then, Ānanda, prepare hot water," and Ānanda did as requested.

Jīvaka then went back to the Buddha, bowed, sat down, and asked, “Sir, are you purged?”

“I am, Jīvaka.”

Jīvaka told him what he had thought outside the gateway, adding, “Please bathe.” The Buddha had a hot bath. When he had bathed, the Buddha was purged once, adding up to a total of thirty purgings. Jīvaka said to the Buddha, “Sir, until your body is back to normal, please don’t take any mung-bean broth.”

9. The account of asking for a favor

Soon the Buddha's body was back to normal. Jīvaka then took those two valuable cloths and went to the Buddha. He bowed, sat down, and said, "Venerable Sir, I wish to ask for a favor."

"Buddhas don't grant favors, Jīvaka."

"It's allowable and blameless."

"Well then, say what it is."

"The Buddha and the Sangha of monks are rag-robe wearers. But I've received these two valuable cloths from King Pajjota that are extremely exquisite and fine—they are one in a million. Please accept them, and please allow the Sangha of monks to use robe-cloth given by householders."

The Buddha received the two valuable cloths. He then instructed, inspired, and gladdened Jīvaka with a teaching, after which Jīvaka got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow you to use robe-cloth given by householders. Anyone who wishes may wear rag-robos and anyone who wishes may accept robe-cloth from householders. But I praise contentment with one or the other."

The people of Rājagaha heard that the Buddha had allowed the monks to use robe-cloth given by householders. They were excited and joyful, thinking, "Now we'll give gifts and

make merit.” In just a single day many thousands of robes were given at Rājagaha.

The same thing happened in the country.

At that time, a fleecy robe was offered to the Sangha. They told the Buddha.

“I allow fleecy robes.”

And a silken, fleecy robe was offered.

“I allow silken, fleecy robes.”

And a woolen, fleecy robe was offered.

“I allow woolen, fleecy robes.”

The first section for recitation is finished.

10. Discussion on the allowance of wool

On one occasion the King of Kāsī sent a valuable, woolen Kāsī-cloth to Jīvaka. Jīvaka took the cloth and went to the Buddha. He bowed, sat down, and told him what had happened, adding, “Sir, please accept this woolen cloth for my long-lasting benefit and happiness.” The Buddha received the woolen cloth. He then instructed, inspired, and gladdened Jīvaka with a teaching, after which Jīvaka got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow wool.”

At that time various kinds of robe-cloth were offered to the Sangha. The monks thought, “What kinds of robe-cloth has the Buddha allowed and what not?” They told the Buddha.

“I allow six kinds of robe-cloth: linen, cotton, silk, wool, sunn hemp, and hemp.”

Soon afterwards the monks thought, “The Buddha has only allowed one kind of robe, not two,” and being afraid of wrongdoing, they did not accept rags after receiving robe-cloth from householders.

“I allow you to accept rags after receiving robe-cloth from a householder. But I praise contentment with both.”

11. Discussion on searching for rags

On one occasion when a number of monks were traveling through the Kosalan country, some of them entered a charnel ground to look for rags, while the others walked on. The former monks got hold of rags, and the others said, "Please give us a share."

"But why didn't you wait, then? We won't give you a share." They told the Buddha.

"If you're unwilling, you don't have to give a share to those who don't wait."

On another occasion when a number of monks were traveling through the Kosalan country, some of them entered a charnel ground to look for rags, while the others waited. The former monks got hold of rags, and the others said, "Please give us a share."

"But why didn't you come with us, then? We won't give you a share."

"Even if you're unwilling, you should give a share to those who wait."

On yet another occasion when a number of monks were traveling through the Kosalan country, some of them entered a charnel ground to look for rags first, while the other monks entered afterwards. Those who entered first got hold of rags, but not those who entered afterwards. The latter monks said, "Please give us a share."

"But why did you come in afterwards, then? We won't give you a share."

“If you’re unwilling, you don’t have to give a share to those who enter afterwards.”

On yet another occasion when a number of monks were traveling through the Kosalan country, they all entered a charnel ground together to look for rags. Some of them got hold of rags, while others did not. The latter monks said, “Please give us a share.”

“But why didn’t you get any? We won’t give you a share.”

“Even if you’re unwilling, you should give a share to those who enter together with you.”

On yet another occasion when a number of monks were traveling through the Kosalan country, they entered a charnel ground together to look for rags after making an agreement to share. Some of them got hold of rags, while others did not. The latter monks said, “Please give us a share.”

“But why didn’t you get any? We won’t give you a share.”

“Even if you’re unwilling, if you have made an agreement about it, you should give a share to those who enter.”

12. Discussion on the appointment of a receiver of robe-cloth

At that time people brought robe-cloth to the monastery, but not finding anyone to receive it, they took it back. As a result, only a little robe-cloth was given at that monastery. They told the Buddha.

“You should appoint a monk who has five qualities as the receiver of robe-cloth: he’s not swayed by desire, ill will, confusion, or fear, and he knows what has and what hasn’t been received.

And this is how he should be appointed. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, it should appoint monk so-and-so as the receiver of robe-cloth. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the receiver of robe-cloth. Any monk who approves of appointing monk so-and-so as the receiver of robe-cloth should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so as the receiver of robe-cloth. The Sangha approves and is therefore silent. I will remember it thus.’”

Soon, after receiving cloth, the receivers of robe-cloth left it right there and went away. The robe-cloth was lost.

“You should appoint a monk who has five qualities as the keeper of robe-cloth: he’s not swayed by desire, ill will, confusion, or fear, and he knows what is and what isn’t stored.

And this is how he should be appointed. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, it should appoint monk so-and-so as the keeper of robe-cloth. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the keeper of robe-cloth. Any monk who approves of appointing monk so-and-so as the keeper of robe-cloth should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so as the keeper of robe-cloth. The Sangha approves and is therefore silent. I will remember it thus.’”

13. Discussion on the designation of a storeroom, etc.

Soon afterwards the monk who was the keeper of robe-cloth stored it under a roof-cover, at the foot of a tree, and under the eaves of a building. Rats and termites ate it.

“I allow you to designate a dwelling, a stilt house, or a cave as a storeroom.

And this is how it should be designated. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, it should designate such-and-such a dwelling as a storeroom. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha designates such-and-such a dwelling as a storeroom. Any monk who approves of designating such-and-such a dwelling as a storeroom should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has designated such-and-such a dwelling as a storeroom. The Sangha approves and is therefore silent. I will remember it thus.’”

Soon, the robe-cloth in the Sangha’s storeroom was not looked after.

“You should appoint a monk who has five qualities as the storeman: he’s not swayed by desire, ill will, confusion, or fear, and he knows what is and what isn’t protected.

And this is how he should be appointed. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, it should appoint monk so-and-so as the storeman. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the storeman. Any monk who approves of appointing monk so-and-so as the storeman should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so as the storeman. The Sangha approves and is therefore silent. I will remember it thus.’”

Soon afterwards the monks from the group of six dismissed the storeman.

“You should not dismiss the storeman. If you do, you commit an offense of wrong conduct.”

At one time there was much robe-cloth in the Sangha’s storeroom.

“I allow you to share it out to the present Sangha.”

Soon afterwards there was a racket as the Sangha was sharing out the robe-cloth.

“You should appoint a monk who has five qualities as the distributor of robe-cloth: he’s not swayed by desire, ill will, confusion, or fear, and he knows what has and what hasn’t been shared out.

And this is how he should be appointed. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, it should appoint monk so-and-so as the distributor of robe-cloth. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the distributor of robe-cloth. Any monk who approves of appointing monk so-and-so as the distributor of robe-cloth should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so as the distributor of robe-cloth. The Sangha approves and is therefore silent. I will remember it thus.’”

The monks who were the distributors of robe-cloth thought, “How should we divide the robe-cloth?”

“You should first sort the cloth, then estimate its value, followed by grouping it according to value, counting the monks, gathering the monks into groups, and finally fixing the shares of robe-cloth.”

The monks who were distributors of robe-cloth thought, “What share of the robe-cloth should we give to the novices?”

“I allow you to give half a share to the novices.”

On one occasion a monk wanted to take his own share and leave.

“You should give a share to one who’s leaving.”

On another occasion a monk wanted to take an extra share and leave.

“I allow you to give an extra share to anyone who gives something in return.”

The distributors of robe-cloth thought, “How should we give out the shares of robe-cloth? According to the order in which the monks have arrived or according to seniority?”

“You should satisfy those in need and then give out the remainder by drawing lots.”

14. Discussion on the dyeing of robes

At that time the monks dyed the robes even with dung and beige clay. The robes were discolored.

“I allow you to use six kinds of dye: dye from roots, dye from wood, dye from bark, dye from leaves, dye from flowers, and dye from fruit.”

The monks dyed the robes in cold water. The robes were smelly.

“I allow a dye-pot to boil the dye.”

The dye boiled over.

“I allow you to attach a collar.”

The monks did not know whether the dye was ready or not.

“You should put a drop in water or on the back of your nail.”

To empty the pot, the monks tilted it. The pot broke.

“I allow a dye-ladle, with or without a handle.”

The monks did not have a vessel for the dye.

“I allow a basin for dye, a water pot for dye.”

The monks were kneading the robes in basins and bowls. The robes tore.

“I allow a dyeing trough.”

The monks spread the robes on the ground. The robes became dirty.

“I allow a straw mat.”

The straw mat was eaten by termites.

“I allow a bamboo robe rack and a clothesline.”

They hung up the robes by the middle. The dye dripped from both sides.

“You should fasten them at the edge.”

The edge became worn.

“I allow a string for the edge.”

The dye dripped from one edge.

“You should dye them by repeatedly turning them over, and you should not leave while they’re still dripping.”

The robes were starchy.

“You should rinse them in water.”

The robes were stiff.

“You should beat them with your hands.”

At that time the monks wore robes consisting of a single piece of cloth, the color of ivory. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“You should not wear robes consisting of a single piece of cloth. If you do, you commit an offense of wrong conduct.”

15. The instruction on robes made of pieces

After staying at Rājagaha for as long as he liked, the Buddha set out wandering toward the southern hills. He saw the fields of Magadha laid out in rectangles defined by long and short boundaries and their intersections. He said to Venerable Ānanda, “Ānanda, have a look at these fields.”

“Yes, Sir.”

“Are you able to make this kind of robe for the monks?”

“I am.”

After staying in the southern hills for as long as he liked, the Buddha returned to Rājagaha. Ānanda then made robes for a number of monks. He went to the Buddha and said, “Venerable Sir, please have a look at the robes I’ve made.”

Soon afterwards the Buddha gave a teaching and addressed the monks:

“Ānanda is clever. He understands the detailed meaning of what I’ve spoken in brief. He can make long strips, short strips, large panels, medium-sized panels, middle sections, intermediate sections, a neckpiece, a calf-piece, and outer sections. In this way the robe will be made of pieces, making it worthless, appropriate for monastics, and undesirable for one’s enemies.

Your outer robe should be made of pieces and so should your upper robe and sarong.”

16. The instruction on the three robes

After staying at Rājagaha for as long as he liked, the Buddha set out wandering toward Vesālī. On the road between Rājagaha and Vesālī the Buddha saw a number of monks walking along, loaded up with robes on their heads, shoulders, and hips. He thought, “These foolish men have turned to an abundance in robes too readily. Let me set a limit on robes for the monks.”

Wandering on, the Buddha eventually arrived at Vesālī, where he stayed at the Gotamaka Shrine. At that time it was midwinter, when the days are cold and the snow is falling. The Buddha sat outside at night without being cold, wearing only one robe. Becoming cold at the end of the first part of the night, he put on a second robe. Becoming cold once again at the end of the middle part of the night, he put on a third robe. At the end of the last part of the night, when the sky was flaring up at dawn, he became cold once more. Putting on a fourth robe, he was fine. He thought, “Even those on this spiritual path who come from good families, who are sensitive to the cold and fear the cold, are able to get by with three robes. Let me set a limit on robes for the monks. Let me allow them three robes.”

Soon afterwards the Buddha gave a teaching and addressed the monks. He told them what had happened and what he had thought, adding:

“I allow you three robes: a double-layered outer robe, a single-layered upper robe, and a single-layered sarong.”

17. Discussion on extra robes

When they heard that the Buddha had allowed three robes, the monks from the group of six went to the village in one set of three, stayed in the monastery in another set, and went bathing in yet another set. The monks of few desires complained and criticized them, “How can the monks from the group of six keep extra robes?” They told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

“You shouldn’t keep extra robes. If you do, you should be dealt with according to the rule.”

Soon, Venerable Ānanda was offered an extra robe. He wanted to give it to Venerable Sāriputta who was staying at Sāketa. Knowing that the Buddha had laid down a rule against having an extra robe, he thought, “What should I do now?” He told the Buddha, who said, “How long is it, Ānanda, before Sāriputta returns?”

“Nine or ten days.”

Soon afterwards the Buddha gave a teaching and addressed the monks:

“You should keep an extra robe for ten days at the most.”

Soon the monks were given extra robes. Not knowing what to do with them, they told the Buddha.

“I allow you to assign an extra robe to another.”

After staying at Vesālī for as long as he liked, the Buddha set out wandering toward Benares. When he eventually arrived,

he stayed in the deer park at Isipattana.

On that occasion the sarong of a certain monk had a hole. He thought, "The Buddha has allowed three robes: a double-layered outer robe, a single-layered upper robe, and a single-layered sarong. Since my sarong has a hole, let me add a patch. It will have a double layer of cloth on all sides, but only a single layer in the middle." And that's what he did.

Just then the Buddha was walking about the dwellings, and he saw that monk patching his robe. He went up to that monk and said, "What are you doing, monk?"

"I'm patching my robe, Sir."

"Well done. It's good that you are patching your robe."

Soon afterwards the Buddha gave a teaching and addressed the monks:

"When the cloth is new or nearly new, I allow a double-layered outer robe, a single-layered upper robe, and a single-layered sarong. When the cloth is worn, I allow an outer robe of four layers, a double-layered upper robe, and a double-layered sarong. With rags, you may have as much as you like. With scraps of cloth from a shop, you should search for them. And I allow patches, mending, hems, strips of cloth for marking, and strengthening."

18. The account of Visākhā

After staying at Benares for as long as he liked, the Buddha set out wandering toward Sāvattihī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery.

Soon afterwards Visākhā Migāramātā went to the Buddha, bowed, and sat down. When the Buddha had instructed, inspired, and gladdened her with a teaching, Visākhā said, "Please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, Visākhā got up from her seat, bowed down, circumambulated him with her right side toward him, and left.

The following morning it was pouring down from a great storm extending over the four continents. The Buddha said to the monks, "It rains on the four continents just as it rains here in the Jeta Grove. Bathe in the rain, monks. This is the last great storm of this kind."

Saying, "Yes, Sir," they took off their robes and bathed in the rain.

When Visākhā had had various kinds of fine food prepared, she told a slave, "Go to the monastery and tell the Buddha that the meal is ready."

Saying, "Yes, Madam," she went to the monastery and saw the monks bathing naked in the rain. She thought, "There are no monks in the monastery, just Ājīvaka ascetics bathing in the rain." She returned and told Visākhā what had happened. Being wise and discerning, Visākhā thought, "No doubt the venerables are bathing naked in the rain. It's

only because of her ignorance that she thinks as she does.” So she sent the slave back to the monastery with the same instructions.

When the monks had cooled their bodies and felt invigorated, they took their robes and entered their dwellings. When the slave arrived, she didn’t see any monks. She thought, “There are no monks in the monastery. It’s empty.” She returned and told Visākhā what had happened. Once again Visākhā realized what was going on, and she told the slave to go to the monastery one more time.

When the message had been delivered, the Buddha said to the monks, “Get your bowls and robes. It’s time for the meal.”

“Yes, Sir.”

The Buddha robed up and took his bowl and robe. Then, just as a strong man might bend or stretch his arm, the Buddha disappeared from the Jeta Grove and appeared at Visākhā’s gateway. He sat down on the prepared seat together with the Sangha of monks.

Visākhā thought, “The power and might of the Buddha are truly amazing. The water is flowing knee-deep, even waist-deep, yet not a single monk has wet feet or wet robes.” Delighted and joyful, she personally served various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal, she sat down to one side and said, “Venerable Sir, I wish to ask for eight favors.”

“Buddhas don’t grant favors, Visākhā.”

“It’s allowable and blameless.”

“Well then, say what it is.”

“For as long as I live I wish to give rainy-season robes to the Sangha, and I wish to give meals to the newly arrived and departing monastics, as well as to those who are sick and those nursing the sick. I also wish to give medicines to the sick, a regular supply of rice porridge, and bathing robes to the nuns.”

“But, Visākhā, what reason do you have for asking me for these eight favors?”

Visākhā then told the Buddha what had happened to her slave, adding, “Nakedness is gross, disgusting, and repulsive. This is why I wish to give rainy-season robes to the Sangha for as long as I live.

Also, not knowing the streets or where to go, newly arrived monks will get exhausted while walking for alms. But if they eat a meal from me, they will get to know the streets and where to go for alms, and they will avoid getting exhausted. This is why I wish to give meals to the newly arrived monks for as long as I live.

Also, in trying to get a meal, departing monks may bother the Teacher, or they may arrive late at their destination. Or, if they fail to get a meal, they’ll be weak while traveling. But if they eat a meal from me, they won’t bother the Teacher, they’ll arrive at their destination at an appropriate time, and they won’t be weak while traveling. This is why I wish to give meals to the departing monks for as long as I live.

Also, if sick monks don’t get suitable food, their illness might get worse, or they might die. But if they eat a meal from me, their illness won’t get worse, and they won’t die. This is why I wish to give meals to the sick monks for as long as I live.

Also, if the monks who nurse the sick have to get their own meals, they won't be able to bring back meals for the sick until after midday, and then the sick won't be able to eat. But if they eat a meal from me, they'll be able to bring back meals for the sick in good time, and the sick will be able to eat. This is why I wish to give meals to those monks who nurse the sick for as long as I live.

Also, if the sick monks don't get suitable medicines, their illness might get worse or they might die. But if they get medicine from me, their illness won't get worse, and they won't die. This is why I wish to give medicine to the Sangha for as long as I live.

Also, while staying at Andhakavinda, the Buddha allowed rice porridge, seeing ten benefits in it. This is why I wish to give a regular supply of rice porridge to the Sangha for as long as I live.

Also, Sir, on one occasion the nuns were bathing naked at a ford in the river Aciravatī together with sex workers. The sex workers made fun of them, 'Venerables, why practice the spiritual life while you're young? Why not enjoy worldly pleasures? When you're old, then you can practice the spiritual life. In this way you'll get the benefits of both.' Being poked fun at by the sex workers, the nuns were humiliated. Nakedness in women is gross, disgusting, and repulsive. This is why I wish to give bathing robes to the Sangha of nuns for as long as I live."

"But, Visākhā, what benefit do you see that you ask me for these eight favors?"

"Well, it will happen that monks who have completed the rainy-season residence in the various regions will come to Sāvattī to visit the Buddha. If a monk has died, they'll ask

you about his destination, and you'll tell them whether he's reached the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, or perfection. I'll then ask those monks whether that dead monk had previously visited Sāvattthī. If they say he had, I may conclude, 'No doubt that Venerable will have enjoyed a rainy-season robe supplied by me. Or he will have enjoyed a meal for newly arrived monks, a meal for departing monks, a meal for sick monks, a meal for those nursing the sick, medicines, or a regular supply of rice porridge—all given by me.' When I recall that, I'll be glad. The gladness will give rise to joy, and the mental joy will make me tranquil. When I'm tranquil, I'll feel bliss. And when I'm blissful, my mind will be stilled. In this way I'll develop the spiritual faculties, the spiritual powers, and the factors of awakening. It's because of this benefit that I ask for these eight favors."

"Well said, Visākhā. It's good that you ask me for these eight favors for the sake of this benefit. I grant you these eight favors." The Buddha then expressed his appreciation to Visākhā with these verses:

"Rejoicing in giving food and drink, A virtuous disciple of the Accomplished One, Overcoming stinginess, gives a gift. It leads to heaven, eliminates sadness, and brings bliss.

By means of the stainless path, She obtains heaven and long life. Desiring merit, happy and healthy, She rejoices in heaven for a long time."

When the Buddha had expressed his appreciation, he got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

"I allow a rainy-season robe, meals for newly arrived monastics, meals for departing monastics, meals for the

sick, meals for those nursing the sick, medicine for the sick, a regular supply of rice porridge, and bathing robes for the Sangha of nuns.”

The section for recitation on Visākhā is finished.

19. The allowance of a sitting mat

At one time the monks ate fine food, and then went to sleep absentminded and heedless. They emitted semen while dreaming, soiling the furniture.

Soon afterwards the Buddha was walking about the dwellings with Venerable Ānanda as his attendant. Noticing that soiled furniture, he asked Ānanda what had happened. Ānanda told him, and the Buddha said, “That’s how it is, Ānanda. For those who go to sleep absentminded and heedless, semen is emitted while dreaming. But for those who fall asleep mindful and heedful, this doesn’t happen, nor does it for ordinary people who are free from sensual desire. And, Ānanda, it’s impossible for a perfected one to emit semen.”

Soon afterwards the Buddha gave a teaching and addressed the monks, telling them what had happened. He then said,

“There are these five disadvantages in going to sleep absentminded and heedless: you don’t sleep well; you wake up feeling miserable; you have nightmares; the gods don’t guard you; and you emit semen.

And there are these five benefits in going to sleep mindful and heedful: you sleep well; you wake up feeling good; you don’t have nightmares; the gods guard you; and you don’t emit semen.

And, monks, I allow a sitting mat to protect the body, the robes, and the furniture.”

But the sitting mat was too small. It did not protect the entire piece of furniture.

“I allow you to make a sheet as large as you like.”

On one occasion Venerable Ānanda’s preceptor, Venerable Belaṭṭhasāsa, had carbuncles, with pus causing his robes to stick to his body. To detach them, the monks kept on moistening his robes with water. As the Buddha was walking about the dwellings, he noticed the monks doing this. He went up to them and said, “What illness does this monk have?”

“He has carbuncles, Sir. That’s why we’re doing this.” Soon afterwards the Buddha gave a teaching and addressed the monks:

“For anyone who has an itch, a boil, a running sore, or a carbuncle, I allow an itch-covering cloth.”

On one occasion Visākhā took a washcloth and went to the Buddha. She bowed, sat down, and said, “Venerable Sir, please accept this washcloth for my long-lasting benefit and happiness.” The Buddha accepted it and then instructed, inspired, and gladdened her with a teaching. She got up from her seat, bowed down, circumambulated him with her right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow washcloths.”

At that time Venerable Ānanda had a friend called Roja the Mallian. Roja had left an old linen cloth with Ānanda, and it so happened that Ānanda needed such a cloth. They told the Buddha.

“I allow you to take things on trust from someone who has five qualities: they’re a friend, they’re a close companion, they’ve spoken about it, they’re alive, and you know they’ll be pleased if you take it.”

At that time the monks had enough robes, but they needed water filters and bags.

“I allow cloth for requisites.”

20. Discussion of the smallest robe-cloth that can be assigned to another, etc.

Soon afterwards the monks thought, “These things that have been allowed by the Buddha—the three robes, the rainy-season robe, the sitting mat, the sheet, the itch-covering cloth, the washcloth, and the cloth for requisites—are they all to be determined or to be assigned to another?” They told the Buddha.

“You should determine the three robes, not assign them to another; you should determine the rainy-season robe for the four months of the rainy season, and apart from that assign it to another; you should determine the sitting mat, not assign it to another; you should determine a sheet, not assign it to another; you should determine an itch-covering cloth for as long as you’re sick, and apart from that assign it to another; you should determine a washcloth, not assign it to another; you should determine a cloth for requisites, not assign it to another.”

The monks thought, “What’s the size of the smallest robe-cloth that can be assigned to another?”

“The smallest robe-cloth you should assign to another is one that’s eight standard fingerbreadths long and four wide.”

At that time Venerable Mahākassapa’s rag robes were heavy.

“I allow you to mend roughly with thread.”

The corners became deformed.

“I allow you to remove the deformity.”

The cloth frayed.

“I allow you to add a lengthwise border and a crosswise border.”

On one occasion the panels of an upper robe were breaking up.

“I allow you to darn.”

At one time, while making a set of three robes for a monk, there was not enough cloth to make all three out of pieces.

“I allow two robes made of pieces and one that isn’t.”

There was not enough cloth to make two out of pieces.

“I allow one robe made of pieces and two that are not.”

There was not enough cloth to make one out of pieces.

“I allow you to add a further supply. But you shouldn’t wear robes none of which are cut into pieces. If you do, you commit an offense of wrong conduct.”

On one occasion a monk who had been given much robe-cloth wanted to give it to his mother and father.

“If you’re giving to your mother and father, what can I say? I allow you to give to your mother and father. But, monks, a gift of faith should not be ruined. If you do, you commit an offense of wrong conduct.”

On one occasion a monk left one of his robes in the Blind Men's Grove and then entered the village for alms in just his sarong and upper robe. Thieves stole that robe, and as a result he became poorly dressed. When other monks asked him why, he told them what had happened.

"You should not enter a village in just your sarong and upper robe. If you do, you commit an offense of wrong conduct."

Soon afterwards Venerable Ānanda, being absentminded, entered a village in just his sarong and upper robe. The monks said to him, "Hasn't the Buddha laid down a rule against entering the village in just a sarong and an upper robe?" Ānanda told them what had happened. They told the Buddha.

"There are five reasons for leaving behind the outer robe, the upper robe, or the sarong: you're sick; it's the rainy season; you're going to cross a river; the dwelling is protected by a door; you have participated in the robe-making ceremony.

There are five reasons for leaving behind the rainy-season robe: you're sick; you're going outside the monastery zone; you're going to cross a river; the dwelling is protected by a door; the rainy-season robe hasn't been sewn or is unfinished."

21. Discussion of robe-cloth given to the Sangha

At that time a certain monk had spent the rainy season by himself. People gave him robe-cloth, intending it for the Sangha. He thought, “The Buddha has laid down that a sangha consists of a group of at least four, but I’m here by myself. Now these people have given robe-cloth, intending it for the Sangha. Let me take it to Sāvattthī.” He then took that robe-cloth to Sāvattthī and told the Buddha what had happened. The Buddha said, “This robe-cloth is yours until the end of the robe season.

It may be that a monk spends the rainy season by himself, yet people give him robe-cloth, intending it for the Sangha. That robe-cloth is his until the end of the robe season.”

At one time a certain monk was living by himself outside the rainy season. People gave him robe-cloth, intending it for the Sangha. He thought, “The Buddha has laid down that a sangha consists of a group of at least four, but I’m here by myself. Now these people have given robe-cloth, intending it for the Sangha. Let me take it to Sāvattthī.” He then took that robe-cloth to Sāvattthī and told the monks, who in turn told the Buddha. He said, “You should share it out to the present Sangha.

It may be that a monk is living by himself outside the rainy season, yet people give him robe-cloth, intending it for the Sangha. I allow that monk to determine that robe-cloth as his. But if another monk arrives before he has determined that robe-cloth, then he should be given an equal share. If yet another monk arrives before they’ve shared out that robe-cloth by drawing lots, he too should be given an equal

share. If still another monk arrives, but after they've shared out that robe-cloth by drawing lots, they don't need to give him a share if they're unwilling."

On one occasion, after completing the rainy-season residence at Sāvattthī, two senior monks who were brothers, Venerable Isidāsa and Venerable Isibhaṭṭa, went to a certain village monastery. Because it was long since they had been there, people gave meals together with robe-cloth. The resident monks asked them, "Venerables, this robe-cloth belonging to the Sangha was given because of you. Will you accept a share?" They replied, "As we understand the teaching of the Buddha, this robe-cloth is just for you until the end of the robe season."

At that time there were three monks who were spending the rains residence at Rājagaha. People gave them robe-cloth, intending it for the Sangha. The monks considered, "The Buddha has laid down that a sangha consists of a group of at least four, but we're just three. Now these people have given robe-cloth, intending it for the Sangha. What should we do?"

On that occasion there were a number of senior monks—Venerable Nilavāsī, Venerable Sāṇavāsī, Venerable Gotaka, Venerable Bhagu, and Venerable Phaḷikasantāna—staying at Pāṭaliputta in the Kukkuṭa Monastery. The monks from Rājagaha went to Pāṭaliputta to ask them. They replied, "As we understand the teaching of the Buddha, that robe-cloth is just for you until the end of the robe season."

22. Upananda the Sakyan

At one time, after completing the rainy-season residence at Sāvattḥī, Venerable Upananda the Sakyan went to a certain village monastery. Just then the monks there had gathered to share out the robe-cloth. They said to Upananda, “We’re sharing out the Sangha’s robe-cloth. Would you like a share?”

“Yes, I would.”

He then took that share of robe-cloth and went to another monastery. There, too, the monks had gathered to share out the robe-cloth. They said to Upananda, “We’re sharing out the Sangha’s robe-cloth. Would you like a share?”

“Yes, I would.”

He then took that share, too, and went to yet another monastery. There, too, the monks had gathered to share out the robe-cloth. They said to Upananda, “We’re sharing out the Sangha’s robe-cloth. Would you like a share?”

“Yes, I would.”

He then took that share too, made a large bundle of robe-cloth, and returned to Sāvattḥī.

The monks said to him, “You have much merit, Upananda, seeing as you’ve been given so much robe-cloth.”

“This has nothing to do with merit.” And he told them how he had obtained so much robe-cloth.

“So you spent the rains residence in one place and accepted a share of the robe-cloth from somewhere else?”

“Yes.”

The monks of few desires complained and criticized Upananda, “How could Venerable Upananda spend the rains residence in one place and then accept a share of the robe-cloth from somewhere else?” They told the Buddha. ... “Is it true, Upananda, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how could you spend the rains residence in one place and then accept a share of the robe-cloth from somewhere else? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“You shouldn’t spend the rainy-season residence in one place and then accept a share of the robe-cloth from somewhere else. If you do, you commit an offense of wrong conduct.”

At one time Venerable Upananda spent the rains residence in two separate monasteries, thinking, “In this way I’ll get much robe-cloth.” The monks thought, “What share of the robe-cloth should be given to Venerable Upananda?” They told the Buddha. “Give the foolish man one person’s share.

It may be that a monk spends the rains residence in two monasteries with the intention of getting much robe-cloth. If he spends half the time in each monastery, he should be given half a share of the robe-cloth in each. Otherwise he should be given his share of the robe-cloth in the monastery where he spends the most time.”

23. The account of the one who was sick

On one occasion there was a monk who had dysentery who was lying in his own feces and urine. Just then, as the Buddha was walking about the dwellings with Venerable Ānanda as his attendant, he came to the dwelling of this monk. When he saw his condition, he went up to him and said, “What’s your illness, monk?”

“I have dysentery, Sir.”

“But don’t you have a nurse?”

“No.”

“Why don’t the monks nurse you?”

“Because I don’t do anything for them.”

The Buddha said to Ānanda, “Go and get some water, Ānanda. Let’s give him a wash.”

Saying, “Yes, Sir,” he did just that. And so the Buddha poured the water, while Ānanda cleaned him up. Then, the Buddha lifting him by the head and Ānanda by the feet, they lay him on a bed.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is there a sick monk in that dwelling?”

“Yes, Sir.”

“What’s his illness?”

“He has dysentery.”

“Does he have a nurse?”

“No.”

“But why don’t you nurse him?”

“Because he doesn’t do anything for us.”

“Monks, you have no mother or father to nurse you. If you don’t nurse one another, who will? Whoever would nurse me should nurse one who is sick.

If you have a preceptor, he should nurse you for life; he shouldn’t go anywhere until you’ve recovered. If you have a teacher, he should nurse you for life; he shouldn’t go anywhere until you’ve recovered. If you have a student, he should nurse you for life; he shouldn’t go anywhere until you’ve recovered. If you have a pupil, he should nurse you for life; he shouldn’t go anywhere until you’ve recovered. If you have a co-student, he should nurse you for life; he shouldn’t go anywhere until you’ve recovered. If you have a co-pupil, he should nurse you for life; he shouldn’t go anywhere until you’ve recovered. If you have none of these, the Sangha should nurse you. If you don’t nurse one who is sick, you commit an offense of wrong conduct.

“A sick person who has five qualities is hard to nurse: they do what’s detrimental for curing the sickness; they don’t know the right amount in what’s beneficial; they don’t take their medicine; they don’t accurately describe the state of their illness—whether it’s getting worse, better, or remaining the same—to the one who’s nursing them and wishing them well; they’re unable to bear up with bodily feelings that are painful, severe, sharp, and life-threatening.

A sick person who has five qualities is easy to nurse: they do what's beneficial for curing the sickness; they know the right amount in what's beneficial; they take their medicine; they accurately describe the state of their illness—whether it's getting worse, better, or remaining the same—to the one who's nursing them and wishing them well; they're able to bear up with bodily feelings that are painful, severe, sharp, and life-threatening.

An attendant who has five qualities is unsuited to nurse the sick: they're incapable of preparing medicine; not knowing what's beneficial and what's harmful, they bring what's harmful and remove what's beneficial; they nurse the sick for the sake of worldly gain, not with a mind of kindness; they're disgusted at having to clean up feces, urine, spit, or vomit; they're incapable of instructing, inspiring, and gladdening the sick person with a Dhamma talk from time to time.

An attendant who has five qualities is suited to nurse the sick: they're capable of preparing medicine; knowing what's beneficial and what's harmful, they remove what's harmful and bring what's beneficial; they nurse the sick with a mind of kindness, not for the sake of worldly gain; they're not disgusted at having to clean up feces, urine, spit, or vomit; they're capable of instructing, inspiring, and gladdening the sick person with a Dhamma talk from time to time.”

24. Discussion of inheritance

On one occasion two monks were traveling through the Kosalan country, when they arrived at a monastery with a sick monk. They thought, “The Buddha has praised nursing the sick, so let’s nurse this monk.” But while they were nursing him, he died. They then took his bowl and robes and went to Sāvattihī, where they told the Buddha what had happened.

“When a monk dies, the Sangha becomes the owner of his bowl and robes.

Still, the nurses have been very helpful. I allow the Sangha to give the three robes and the bowl to the nurses.

And they should be given like this. The monk nurse should approach the Sangha and say, ‘Venerables, monk so-and-so has died. Here are his three robes and bowl.’ A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. Monk so-and-so has died. Here are his three robes and bowl. If it seems appropriate to the Sangha, the Sangha should give the three robes and the bowl to the nurses. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monk so-and-so has died. Here are his three robes and bowl. The Sangha gives the three robes and the bowl to the nurses. Any monk who approves of giving the three robes and the bowl to the nurses should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has given the three robes and the bowl to the nurses. The Sangha approves and is therefore silent. I will

remember it thus.’”

On one occasion a novice monk had died.

“When a novice monk dies, the Sangha becomes the owner of his bowl and robes.

Still, the nurses have been very helpful. I allow the Sangha to give the robes and the bowl to the nurses.

And they should be given like this. The monk nurse should approach the Sangha and say, ‘Venerables, the novice monk so-and-so has died. Here are his robes and bowl.’ A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The novice monk so-and-so has died. Here are his robes and bowl. If it seems appropriate to the Sangha, the Sangha should give the robes and the bowl to the nurses. This is the motion.

Please, Venerables, I ask the Sangha to listen. The novice monk so-and-so has died. Here are his robes and bowl. The Sangha gives the robes and the bowl to the nurses. Any monk who approves of giving the robes and the bowl to the nurses should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has given the robes and the bowl to the nurses. The Sangha approves and is therefore silent. I will remember it thus.’”

On one occasion a monk and a novice monk were nursing someone together. While they were doing so, the patient died. The monk nurse thought, “What share of the robes should be given to the novice-monk nurse?”

“I allow you to give an equal share to the novice-monk nurse.”

On one occasion a monk with many possessions had died.

“When a monk dies, the Sangha becomes the owner of his bowl and robes. Still, the nurses have been very helpful. I allow the Sangha to give the three robes and the bowl to the nurses. His ordinary possessions should be shared out to the present Sangha. His valuable possessions are for the Sangha everywhere, present and future. They’re not to be given out, not to be distributed.”

25. Discussion of the prohibition against nakedness

On one occasion a naked monk went to the Buddha and said, “In many ways, Sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, reduction in things, and being energetic. Being naked leads to all those things. It would be good if you allowed nakedness for the monks.”

The Buddha rebuked him, “Foolish man, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can you undertake the practice of nakedness, as do the monastics of other religions? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“You shouldn’t undertake the practice of nakedness, as do the monastics of other religions. If you do, you commit a serious offense.”

26. Discussion of the prohibition against grass robes, etc.

On one occasion a monk dressed in a sarong made of grass ... a sarong made of bark ... a sarong made of bits of wood ... a sarong made of human hair ... a sarong made of horse-hair ... a sarong made of owls' wings ... a sarong made of antelope hide, went to the Buddha, and said, "In many ways, Sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, reduction in things, and being energetic. A robe made of antelope hide leads to all those things. It would be good if you allowed robes of antelope hide for the monks."

The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can you wear a robe made of antelope hide, that sign of monastics of other religions? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks:

"You shouldn't wear a robe made of antelope hide, that sign of monastics of other religions. If you do, you commit a serious offense."

On one occasion a monk dressed in a sarong made of stalks of crown flower ... in a sarong made of jute, went to the Buddha, and said, "In many ways, Sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, reduction in things, and being energetic. A jute robe leads to all those things. It would be good if you allowed jute robes for the monks."

The Buddha rebuked him, “Foolish man, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can you dress in a sarong made of jute? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“You shouldn’t dress in a sarong made of jute. If you do, you commit an offense of wrong conduct.”

27. Discussion of the prohibition against what is entirely blue, etc.

At that time the monks from the group of six wore entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta robes, entirely black robes, entirely orange robes, and entirely beige robes; and robes with borders made from a single piece of cloth, robes with long borders, robes with floral borders, robes with borders decorated with snakes' hoods, close-fitting jackets, robes made of Lodh tree bark, and turbans. People complained and criticized them, "How can the Sakyan monastics wear turbans? They are just like householders who indulge in worldly pleasures!"

"You shouldn't wear entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta robes, entirely black robes, entirely orange robes, entirely beige robes, robes with borders made from a single piece of cloth, robes with long borders, robes with floral borders, robes with borders decorated with snakes' hoods, close-fitting jackets, robes made of Lodh tree bark, or turbans. If you do, you commit an offense of wrong conduct."

28. Discussion of robe-cloth that has not yet been offered to those who have completed the rainy-season residence

At that time, the monks who had completed the rainy-season residence left before the robe-cloth was offered. They disrobed, died, admitted to being novice monks, admitted to having renounced the training, admitted to having committed the worst kind of offense, admitted to being insane, admitted to being deranged, admitted to being overwhelmed by pain, admitted to having been ejected for not recognizing an offense, admitted to having been ejected for not making amends for an offense, admitted to having been ejected for not giving up a bad view, admitted to being *paṇḍakas*, admitted to be living in the community by theft, admitted to having previously left to join the monastics of another religion, admitted to being animals, admitted to being matricides, admitted to being patricides, admitted to being murderers of a perfected one, admitted to having raped a nun, admitted to having caused a schism in the Sangha, admitted to having caused the Buddha to bleed, or admitted to being a hermaphrodite before the robe-cloth was offered. They told the Buddha.

“It may be that a monk who’s completed the rains residence leaves before the robe-cloth is offered. If there’s anyone suitable to receive it, it should be given.

It may be that a monk who’s completed the rains residence disrobes, dies, admits to being a novice monk, admits to having renounced the training, or admits to having committed the worst kind of offense before the robe-cloth is

offered. Then the Sangha becomes the owner of that robe-cloth.

It may be that a monk who's completed the rains residence admits to being insane, to being deranged, to being overwhelmed by pain, to having been ejected for not recognizing an offense, to having been ejected for not making amends for an offense, or to having been ejected for not giving up a bad view before the robe-cloth is offered. If there's anyone suitable to receive it, it should be given.

It may be that a monk who's completed the rains residence admits to being a *paṇḍaka*, to be living in the community by theft, to having previously left to join the monastics of another religion, to being an animal, to being a matricide, to being a patricide, to being a murderer of a perfected one, to having raped a nun, to having caused a schism in the Sangha, to having caused the Buddha to bleed, or to being a hermaphrodite before the robe-cloth is offered. Then the Sangha becomes the owner of that robe-cloth.

It may be, after robe-cloth has been offered but before it's shared out, that a monk who's completed the rains residence leaves. If there's anyone suitable to receive the robe-cloth, it should be given.

It may be, after robe-cloth has been offered but before it's shared out, that a monk who's completed the rains residence disrobes, dies, admits to being a novice monk, admits to having renounced the training, or admits to having committed the worst kind of offense. Then the Sangha becomes the owner of that robe-cloth.

It may be, after robe-cloth has been offered but before it's shared out, that a monk who's completed the rains residence admits to being insane, to being deranged, to

being overwhelmed by pain, to having been ejected for not recognizing an offense, to having been ejected for not making amends for an offense, or to having been ejected for not giving up a bad view. If there's anyone suitable to receive the robe-cloth, it should be given.

It may be, after robe-cloth has been offered but before it's shared out, that a monk who's completed the rains residence admits to being a *paṇḍaka*, to be living in the community by theft, to having previously left to join the monastics of another religion, to being an animal, to being a matricide, to being a patricide, to being a murderer of a perfected one, to having raped a nun, to having caused a schism in the Sangha, to having caused the Buddha to bleed, or to being a hermaphrodite. Then the Sangha becomes the owner of that robe-cloth.

29. Discussion of robe-cloth that is offered when the Sangha is divided

“It may be that the Sangha splits before robe-cloth is offered to those monks who have completed the rains residence. If people then give water to one faction and robe-cloth to the other, saying, ‘We give to the Sangha,’ it’s all for the Sangha.

It may be that the Sangha splits before robe-cloth is offered to those monks who have completed the rains residence. If people then give water and robe-cloth to the same faction, saying, ‘We give to the Sangha,’ it’s all for the Sangha.

It may be that the Sangha splits before robe-cloth is offered to those monks who have completed the rains residence. If people then give water to one faction and robe-cloth to the other, saying, ‘We give to the faction,’ it’s all for the faction.

It may be that the Sangha splits before robe-cloth is offered to those monks who have completed the rains residence. If people then give water and robe-cloth to the same faction, saying, ‘We give to the faction,’ it’s all for the faction.

It may be that the Sangha splits before the robe-cloth is shared out but after it was offered to those monks who have completed the rains residence. The robe-cloth is then to be shared out equally to everyone.”

30. Discussion of what is properly and improperly taken

On one occasion, Venerable Revata gave a robe to a monk to take to Venerable Sāriputta, saying, "Please give this robe to the elder." While on his way, that monk took that robe on trust from Revata.

Later, when Revata met Sāriputta, he asked him whether he had received that robe. He replied that he had not.

Revata then asked the other monk, "I gave you a robe to take to the elder. Where's that robe?"

"I took it on trust from you."

They told the Buddha.

"It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'Give this robe to so-and-so.' If, while on his way, he takes it on trust from the sender, it's properly taken. But if he takes it on trust from the intended recipient, it's improperly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'Give this robe to so-and-so.' If, while on his way, he takes it on trust from the intended recipient, it's improperly taken. But if he takes it on trust from the sender, it's properly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'Give this robe to so-and-so.' If, while on his way, he hears that the sender has died and he determines it as a robe inherited from the sender, it's

properly determined. But if he takes it on trust from the intended recipient, it's improperly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'Give this robe to so-and-so.' If, while on his way, he hears that the intended recipient has died and he determines it as a robe inherited from the intended recipient, it's improperly determined. But if he takes it on trust from the sender, it's properly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'Give this robe to so-and-so.' If, while on his way, he hears that both have died and he determines it as a robe inherited from the sender, it's properly determined. But if he determines it as a robe inherited from the intended recipient, it's improperly determined.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'I give this robe to so-and-so.' If, while on his way, he takes it on trust from the sender, it's improperly taken. But if he takes it on trust from the intended recipient, it's properly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'I give this robe to so-and-so.' If, while on his way, he takes it on trust from the intended recipient, it's properly taken. But if he takes it on trust from the sender, it's improperly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'I give this robe to so-and-so.' If, while on his way, he hears that the sender has died and he determines it as a robe inherited from the sender, it's improperly determined. But if he takes it on trust from the intended recipient, it's properly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'I give this robe to so-and-so.' If, while on his way, he hears that the intended recipient has died and he determines it as a robe inherited from the intended recipient, it's properly determined. But if he takes it on trust from the sender, it's improperly taken.

It may be that a monk gives a robe to a monk to take to yet another monk, saying, 'I give this robe to so-and-so.' If, while on his way, he hears that both have died and he determines it as a robe inherited from the sender, it's improperly determined. But if he determines it as a robe inherited from the intended recipient, it's properly determined."

31. Eight key phrases on robe-cloth

“Monks, there are these eight key phrases for the giving of robe-cloth: someone gives within a monastery zone; someone gives to a recipient who has made an agreement; someone gives where alms are prepared; someone gives to the Sangha; someone gives to both Sanghas; someone gives to a sangha that has completed the rainy-season residence; someone gives according to a specification; someone gives to an individual.

1. Someone gives within a monastery zone: it should be shared out to all the monks within that zone.
2. Someone gives to a recipient who has made an agreement: when a number of monasteries have the same gains, then when it's given in one monastery, it's given to all.
3. Someone gives where alms are prepared: someone gives where the Sangha is regularly working.
4. Someone gives to the Sangha: it's to be shared out to the present Sangha.
5. Someone gives to both Sanghas: even when there are many monks and just a single nun, she should be given half; even when there are many nuns and just a single monk, he should be given half.
6. Someone gives to a sangha that has completed the rainy-season residence: it's to be shared out to the monks who have completed the rains residence in that monastery.
7. Someone gives according to a specification: relating to rice porridge, a meal, fresh food, robe-cloth, a dwelling, or medicine.
8. Someone gives to an individual: ‘I give this robe-cloth to so-and-so.’”

The eighth chapter on robes is finished.

This is the summary:

“The householder association of Rājagaha, Having seen the courtesan in Vesālī; Returned to Rājagaha, Announced it to the King.

The son of Sālavatī, But the child of Abhaya; Because the boy lived, He was called Jīvaka.

He went to Takkasilā, Having learnt, a great physician; A seven-year illness, He cured by nose treatment.

The king’s hemorrhoids, Applied ointment; Attended on me and the harem, And the Buddha and the Sangha.

And the merchant of Rājagaha, Treated the twisted gut; The great illness of Pajjota, He cured with a drink of ghee.

And service, valuable cloth, Full of, he oiled; With three handfuls of lotus flowers, Thirty purgings exactly.

He asked for a blameless favor, And he received the valuable cloths; And robes given by householders, Was allowed by the Buddha.

In Rājagaha, in the country, Many robes were given; A fleecy robe, and silken, Woolen fleecy robe, valuable Kāsī cloth.

And various kinds, contented, Didn’t wait, and did wait; First, after, together, And agreement, took it back.

Storeroom, and not looked after, And just so they dismissed; Much, and racket, How should one divide, what should one give.

His own, with an extra share, How should a share be given;
With dung, cold water, Boiled over, they did not know.

Tilting, and vessel, And in a basin, and on the ground;
Termites, in the middle, they became worn, From one edge,
and with starch.

Stiff, uncut, rectangles, He saw them loaded up; Having
tested, the Sakyan Sage, Allowed three robes.

With another extra, Was given, and just a hole; Four-
continent, she asked for a favor, To give a rain-season robes.

And visiting, departing, and sick, And nurse, medicine;
Regular, and bathing robe, Fine, too small.

Carbuncles, washcloth, linen, Enough, determining;
Smallest, made heavy, Deformed corner, frayed.

They broke up, not enough, And a further supply, and much;
In the Blind Men's Grove, through absentmindedness, The
rains by himself, and outside the rainy season.

Two brothers, in Rājagaha, Upananda, again in two;
Dysentery, illness, And just both, belonging to the sick.

Naked, grass, bark, Bits of wood, human hair; Horse-hair,
and owl's wings, Antelope, stalks of crown flower.

Jute, and blue, yellow, Red, and with magenta; Black,
orange, beige, So uncut borders.

Long, floral, snake's hood borders, Jacket, Lodh tree, turban;
Not yet offered, he left, The Sangha is divided just then.

They give to a faction, to the Sangha, Venerable Revata
sent; Taking on trust, determined, Eight key phrases on

robes.”

In this chapter there are ninety-six topics.

The chapter on robes is finished.

- Theravāda Collection on Monastic Law
- The Long Division

9 Campeyyakkhandhaka: The chapter connected with Campā

1. The account of the monk Kassapagotta

At one time the Buddha was staying at Campā on the banks of the Gaggarā lotus pond. At that time in the country of Kāsī there was a village called Vāsabha with a resident monk called Kassapagotta. He was dedicated to the local monastery, trying to get good monks to come, to help those who had come be comfortable, and to make the local monastery grow and reach maturity.

At this time a number of monks who were wandering in Kāsī arrived at Vāsabha. When Kassapagotta saw those monks coming, he prepared seats, and he set out a foot stool, a foot scraper, and water for washing the feet. He then went out to meet them, received their bowls and robes, and asked if they wanted water to drink. He made sure they had a bath, and he helped them get rice porridge, fresh foods, and meals. Those newly arrived monks thought, “He’s great, this resident monk, in that he helps us with all these things. Let’s settle down right here in Vāsabha.” And they did just that.

Soon afterwards Kassapagotta thought, “These monks are now rid of their tiredness from traveling. And by now they know where to get alms. Also, in the long run it’s hard work to seek support from unrelated folk, and people don’t like to be asked. Why don’t I stop helping them get rice porridge, fresh foods, and meals?” And he did.

Those newly arrived monks considered, “Previously this resident monk made sure we got a bath, and he helped us get rice porridge, fresh foods, and meals. But now he’s

stopped. He's become hostile, this resident monk. Well then, let's eject him."

Soon afterwards those newly arrived monks gathered and confronted Kassapagotta with what had happened, adding, "You've committed an offense. Do you recognize it?"

"No. I haven't committed any offense that I should recognize."

Those newly arrived monks then ejected Kassapagotta for not recognizing an offense.

Kassapagotta thought, "I don't actually know whether this was an offense or not, whether I've committed one or not, whether I've been ejected or not, whether it was legitimate or not, whether it's reversible or not, whether it's fit to stand or not. Let me go to Campā and ask the Buddha."

He then put his dwelling in order, took his bowl and robe, and set out for Campā. When he eventually arrived, he went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said to Kassapagotta, "I hope you're keeping well, monk, I hope you're getting by. I hope you're not tired from traveling. And where have you come from?"

"I'm keeping well, Venerable Sir, I'm getting by. I'm not tired from traveling." And he told the Buddha all that had happened, adding, "That's where I've come from."

"Well, that's not an offense, monk, and you haven't been ejected. You've been ejected by an illegitimate legal procedure that's reversible and unfit to stand. Go back and stay right there in the village of Vāsabha."

“Yes, Sir.” He got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and set out for Vāsabha.

Soon those newly arrived monks became anxious and remorseful: “It’s truly bad for us that we have ejected, without reason, a pure monk who hadn’t committed any offense. Well then, let’s go to Campā and confess our mistake to the Buddha.”

They then put their dwellings in order, took their bowls and robes, and set out for Campā. When they eventually arrived, they went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said to them, “I hope you’re keeping well, monks, I hope you’re getting by. I hope you’re not tired from traveling. And where have you come from?”

“We’re keeping well, Venerable Sir, we’re getting by. We’re not tired from traveling. There’s a village in the country of Kāsī called Vāsabha. That’s where we’ve come from.”

“Are you the ones who ejected the resident monk?”

“Yes, Sir.”

“For what reason?”

“Without any reason.”

The Buddha rebuked them, “Foolish men, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you, without reason, eject a pure monk who hadn’t committed any offense? This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“You should not, without reason, eject a pure monk who hasn’t committed any offense. If you do, you commit an offense of wrong conduct.”

Those monks then got up from their seats, put their upper robe over one shoulder, bowed down with their heads at the Buddha’s feet, and said, “Venerable Sir, we have made a mistake. We’ve been foolish, confused, and unskillful in ejecting, without reason, a pure monk who hadn’t committed any offense. Please accept our confession so that we may restrain ourselves in the future.”

“You have certainly made a mistake. You’ve been foolish, confused, and unskillful. But since you acknowledge your mistake and make proper amends, I forgive you. For this is called growth in the training of the noble ones: acknowledging a mistake, making proper amends, and undertaking restraint for the future.”

2. Discussion of illegitimate legal procedures done by an incomplete assembly, etc.

At that time the monks at Campā did legal procedures such as these: illegitimate legal procedures done by an incomplete assembly, illegitimate legal procedures done by a unanimous assembly, legitimate legal procedures done by an incomplete assembly, legitimate-like legal procedures done by an incomplete assembly, legitimate-like legal procedures done by a unanimous assembly, one person ejecting another, one ejecting two, one ejecting three, one ejecting a sangha, two ejecting one, two ejecting two, two ejecting three, two ejecting a sangha, three ejecting one, three ejecting two, three ejecting three, three ejecting a sangha, a sangha ejecting a sangha.

The monks of few desires complained and criticized them, “How can the monks at Campā do such legal procedures?”

They told the Buddha. ... “Is it true, monks, that the monks at Campā do this?”

“It’s true, Sir.”

The Buddha rebuked them, It’s not suitable for those foolish men, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can they do such legal procedures? This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

- “Illegitimate legal procedures done by an incomplete assembly are invalid and not to be done.

- Illegitimate legal procedures done by a unanimous assembly are invalid and not to be done.
- Legitimate legal procedures done by an incomplete assembly are invalid and not to be done.
- Legitimate-like legal procedures done by an incomplete assembly are invalid and not to be done.
- Legitimate-like legal procedures done by a unanimous assembly are invalid and not to be done.
- One person ejecting another is invalid and not to be done.
- One ejecting two is invalid and not to be done.
- One ejecting three is invalid and not to be done.
- One ejecting a sangha is invalid and not to be done.
- Two ejecting one is invalid and not to be done.
- Two ejecting two is invalid and not to be done.
- Two ejecting three is invalid and not to be done.
- Two ejecting a sangha is invalid and not to be done.
- Three ejecting one is invalid and not to be done.
- Three ejecting two is invalid and not to be done.
- Three ejecting three is invalid and not to be done.
- Three ejecting a sangha is invalid and not to be done.
- A sangha ejecting a sangha is invalid and not to be done.

There are four kinds of legal procedures: an illegitimate legal procedure done by an incomplete assembly, an illegitimate legal procedure done by a unanimous assembly, a legitimate legal procedure done by an incomplete assembly, and a legitimate legal procedure done by a unanimous assembly.

- The illegitimate legal procedure done by an incomplete assembly is reversible and unfit to stand, because it's illegitimate and the assembly is incomplete. You shouldn't do such procedures. I haven't allowed such procedures.

- The illegitimate legal procedure done by a unanimous assembly is reversible and unfit to stand, because it's illegitimate. You shouldn't do such procedures. I haven't allowed such procedures.
- The legitimate legal procedure done by an incomplete assembly is reversible and unfit to stand, because the assembly is incomplete. You shouldn't do such procedures. I haven't allowed such procedures.
- The legitimate legal procedure done by a unanimous assembly is irreversible and fit to stand, because it's legitimate and the assembly is unanimous. You should do such procedures. I have allowed such procedures.

And so, monks, you should train yourselves like this: 'We will perform legitimate legal procedure done by a unanimous assembly.'"

3. Discussion of legal procedures deficient in motion, etc.

At that time the monks from the group of six did legal procedures such as these: illegitimate procedures done by an incomplete assembly; illegitimate procedures done by a unanimous assembly; legitimate procedures done by an incomplete assembly; legitimate-like procedures done by an incomplete assembly; legitimate-like procedures done by a unanimous assembly; procedures deficient in motion but complete in announcement; procedures deficient in announcement but complete in motion; procedures deficient in both motion and announcement; procedures not done according to the Teaching; procedures not done according to the Monastic Law; procedures not done according to the Teacher's instructions; procedures that had been objected to, that were illegitimate, reversible, and unfit to stand.

The monks of few desires complained and criticized them, "How can the monks from the group of six do such legal procedures?"

They told the Buddha. ... "Is it true, monks, that the monks from the group of six do this?"

"It's true, Sir."

The Buddha rebuked them ... He then gave a teaching and addressed the monks:

- "Illegitimate legal procedures done by an incomplete assembly are invalid and not to be done
- Illegitimate legal procedures done by a unanimous assembly are invalid and not to be done

- Legitimate legal procedures done by an incomplete assembly are invalid and not to be done
- Legitimate-like legal procedures done by an incomplete assembly are invalid and not to be done
- Legitimate-like legal procedures done by a unanimous assembly are invalid and not to be done
- Legal procedures deficient in motion but complete in announcement are invalid and not to be done
- Legal procedures deficient in announcement but complete in motion are invalid and not to be done
- Legal procedures deficient in both motion and announcement are invalid and not to be done
- Legal procedures not done according to the Teaching are invalid and not to be done
- Legal procedures not done according to the Monastic Law are invalid and not to be done
- Legal procedures not done according to the Teacher's instructions are invalid and not to be done
- Legal procedures that have been objected to, that are illegitimate, reversible, and unfit to stand are invalid and not to be done.

And, monks, there are six kinds of legal procedures: illegitimate legal procedures, legal procedures done by an incomplete assembly, legal procedures done by a unanimous assembly, legitimate-like legal procedures done by an incomplete assembly, legitimate-like legal procedures done by a unanimous assembly, legitimate legal procedures done by a unanimous assembly.

What's an illegitimate legal procedure?

If a procedure requires one motion and one announcement, but they do it with one motion and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and one announcement, but they do it with two

motions and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and one announcement, but they do it with one announcement and no motion, it's an illegitimate legal procedure. If a procedure requires one motion and one announcement, but they do it with two announcements and no motion, it's an illegitimate legal procedure.

If a procedure requires one motion and three announcements, but they do it with one motion and no announcement, it is an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with two motions and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with three motions and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with four motions and no announcement, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with one announcement and no motion, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with two announcements and no motion, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with three announcements and no motion, it's an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with four announcements and no motion, it's an illegitimate legal procedure.

“And what's a legal procedure done by an incomplete assembly?”

When a procedure requires one motion and one announcement, but the monks who should be present

haven't all arrived, and the consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, and the monks who should be present have arrived, but the consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, and the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legal procedure done by an incomplete assembly.

When a procedure requires one motion and three announcements, but the monks who should be present haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, and the monks who should be present have arrived, but consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, and the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legal procedure done by an incomplete assembly.

“And what's a legal procedure done by a unanimous assembly?”

When a procedure requires one motion and one announcement, and the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, and no one present objects to the decision, then it's a legal procedure done by a unanimous assembly. When a procedure requires one motion and three announcements, and the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, and no one present objects to the decision, then it's a legal procedure done by a unanimous assembly.

“And what's a legitimate-like legal procedure done by an incomplete assembly?”

When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, and the monks who should be present haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, yet the monks who should be present have arrived, but consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, yet the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a

legitimate-like legal procedure done by an incomplete assembly.

When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, and if the monks who should be present haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, yet the monks who should be present have arrived, but consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, yet the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly.

“And what's a legitimate-like legal procedure done by a unanimous assembly?”

When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, yet the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, and no one present objects to the decision, then it's a legitimate-like legal procedure done by a unanimous

assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, yet the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, and no one present objects to the decision, then it's a legitimate-like legal procedure done by a unanimous assembly.

“And what is a legitimate legal procedure done by a unanimous assembly?”

When a procedure requires one motion and one announcement, and they put forward the motion first and make the announcement afterwards, and the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, and no one present objects to the decision, then it's a legitimate legal procedure done by a unanimous assembly. When a procedure requires one motion and three announcements, and they put forward the motion first and make the announcements afterwards, and the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, and no one present objects to the decision, then it's a legitimate legal procedure done by a unanimous assembly.

4. Discussion of what can be done by a group of four, etc.

“There are five kinds of sanghas: a sangha of monks consisting of a group of four, a sangha of monks consisting of a group of five, a sangha of monks consisting of a group of ten, a sangha of monks consisting of a group of twenty, a sangha of monks consisting of a group of more than twenty.

1. A sangha of monks consisting of a group of four—in a unanimous assembly, acting legitimately—is able to do all legal procedures except three: ordination, invitation, and rehabilitation.
2. A sangha of monks consisting of a group of five—in a unanimous assembly, acting legitimately—is able to do all legal procedures except two: ordination in the central Ganges plain and rehabilitation.
3. A sangha of monks consisting of a group of ten—in a unanimous assembly, acting legitimately—is able to do all legal procedures except one: rehabilitation.
4. A sangha of monks consisting of a group of twenty—in a unanimous assembly, acting legitimately—is able to do all legal procedures.
5. A sangha of monks consisting of a group of more than twenty—unanimous, acting legitimately—is able to do all legal procedures.

If a legal procedure that requires a group of four is done with a nun as the fourth member, it's invalid and not to be done. If a legal procedure that requires a group of four is done with a trainee nun as the fourth member, with a novice monk as the fourth member, with a novice nun as the fourth member, with one who's renounced the training as the fourth member, with one who's committed the worst

kind of offense as the fourth member, with one who's been ejected for not recognizing an offense as the fourth member, with one who's been ejected for not making amends for an offense as the fourth member, with one who's been ejected for not giving up a bad view as the fourth member, with a *paṇḍaka* as the fourth member, with one living in the community by theft as the fourth member, with one who's previously left to join the monastics of another religion as the fourth member, with an animal as the fourth member, with a matricide as the fourth member, with a patricide as the fourth member, with a murderer of a perfected one as the fourth member, with one who's raped a nun as the fourth member, with one who's caused a schism in the Sangha as the fourth member, with one who's caused the Buddha to bleed as the fourth member, with a hermaphrodite as the fourth member, with one belonging to a different Buddhist sect as the fourth member, with one who's outside the monastery zone as the fourth member, with one floating in the air by supernormal power as the fourth member, or with one who's subject to the legal procedure as the fourth member, it's invalid and not to be done."

Procedures requiring a group of four is finished.

"If a legal procedure that requires a group of five is done with a nun as the fifth member, it's invalid and not to be done. If a legal procedure that requires a group of five is done with a trainee nun as the fifth member, with a novice monk as the fifth member, with a novice nun as the fifth member, with one who's renounced the training as the fifth member, with one who's committed the worst kind of offense as the fifth member, with one who's been ejected for not recognizing an offense as the fifth member, with one who's been ejected for not making amends for an offense as the fifth member, with one who's been ejected for not giving

up a bad view as the fifth member, with a *paṇḍaka* as the fifth member, with one living in the community by theft as the fifth member, with one who's previously left to join the monastics of another religion as the fifth member, with an animal as the fifth member, with a matricide as the fifth member, with a patricide as the fifth member, with a murderer of a perfected one as the fifth member, with one who's raped a nun as the fifth member, with one who's caused a schism in the Sangha as the fifth member, with one who's caused the Buddha to bleed as the fifth member, with a hermaphrodite as the fifth member, with one belonging to a different Buddhist sect as the fifth member, with one who's outside the monastery zone as the fifth member, with one floating in the air by supernormal power as the fifth member, or with one who's subject to the legal procedure as the fifth member, it's invalid and not to be done."

Procedures requiring a group of five is finished.

"If a legal procedure that requires a group of ten is done with a nun as the tenth member, it's invalid and not to be done. If a legal procedure that requires a group of ten is done with a trainee nun as the tenth member, with a novice monk as the tenth member, with a novice nun as the tenth member, with one who's renounced the training as the tenth member, with one who's committed the worst kind of offense as the tenth member, with one who's been ejected for not recognizing an offense as the tenth member, with one who's been ejected for not making amends for an offense as the tenth member, with one who's been ejected for not giving up a bad view as the tenth member, with a *paṇḍaka* as the tenth member, with one living in the community by theft as the tenth member, with one who's previously left to join the monastics of another religion as the tenth member, with an animal as the tenth member,

with a matricide as the tenth member, with a patricide as the tenth member, with a murderer of a perfected one as the tenth member, with one who's raped a nun as the tenth member, with one who's caused a schism in the Sangha as the tenth member, with one who's caused the Buddha to bleed as the tenth member, with a hermaphrodite as the tenth member, with one belonging to a different Buddhist sect as the tenth member, with one who's outside the monastery zone as the tenth member, with one floating in the air by supernormal power as the tenth member, or with one who's subject to the legal procedure as the tenth member, it's invalid and not to be done."

Procedures requiring a group of ten is finished.

"If a legal procedure that requires a group of twenty is done with a nun as the twentieth member, it's invalid and not to be done. If a legal procedure that requires a group of twenty is done with a trainee nun as the twentieth member, with a novice monk as the twentieth member, with a novice nun as the twentieth member, with one who's renounced the training as the twentieth member, with one who's committed the worst kind of offense as the twentieth member, with one who's been ejected for not recognizing an offense as the twentieth member, with one who's been ejected for not making amends for an offense as the twentieth member, with one who's been ejected for not giving up a bad view as the twentieth member, with a *paṇḍaka* as the twentieth member, with one living in the community by theft as the twentieth member, with one who's previously left to join the monastics of another religion as the twentieth member, with an animal as the twentieth member, with a matricide as the twentieth member, with a patricide as the twentieth member, with a murderer of a perfected one as the twentieth member, with one who's raped a nun as the twentieth member, with one

who's caused a schism in the Sangha as the twentieth member, with one who's caused the Buddha to bleed as the twentieth member, with a hermaphrodite as the twentieth member, with one belonging to a different Buddhist sect as the twentieth member, with one who's outside the monastery zone as the twentieth member, with one floating in the air by supernormal power as the twentieth member, or with one who's subject to the legal procedure as the twentieth member, it's invalid and not to be done."

Procedures requiring a group of twenty is finished.

5. Discussion of the one on probation, etc.

“If a group with one on probation as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one on probation as the twentieth member rehabilitates, it’s invalid and not to be done. If a group with one deserving to be sent back to the beginning as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one deserving to be sent back to the beginning as the twentieth member rehabilitates, it’s invalid and not to be done. If a group with one deserving the trial period as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one deserving a trial period as the twentieth member rehabilitates, it’s invalid and not to be done. If a group with one undertaking the trial period as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one undertaking a trial period as the twentieth member rehabilitates, it’s invalid and not to be done. If a group with one deserving rehabilitation as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one deserving rehabilitation as the twentieth member rehabilitates, it’s invalid and not to be done.

In the midst of the Sangha, the objections of some are valid, not the objections of others. Whose objections are invalid in the midst of the Sangha? In the midst of the Sangha, the objection of a nun is invalid. In the midst of the Sangha, the objection of a trainee nun, of a novice monk, of a novice nun, of one who’s renounced the training, of one who’s

committed the worst kind of offense, of one who's insane, of one who's deranged, of one who's overwhelmed by pain, of one who's been ejected for not recognizing an offense, of one who's been ejected for not making amends for an offense, of one who's been ejected for not giving up a bad view, of a *paṇḍaka*, of one living in the community by theft, of one who's previously left to join the monastics of another religion, of an animal, of a matricide, of a patricide, of a murderer of a perfected one, of one who's raped a nun, of one who's caused a schism in the Sangha, of one who's caused the Buddha to bleed, of a hermaphrodite, of one who belongs to a different Buddhist sect, of one who's outside the monastery zone, of one floating in the air by supernormal power, or of one who's subject to the legal procedure is invalid.

And whose objections are valid in the midst of the Sangha? In the midst of the Sangha, the objection of a regular monk, who belongs to the same Buddhist sect and is staying within the same monastery zone, even if just declared to a monk sitting next to him, is valid.

6. Discussion of the two kinds of sending away, etc.

“There are two kinds of sending away. If the Sangha sends away someone who doesn’t have the attributes needed to be sent away, the sending away may succeed or fail. When does it fail?

It fails if the monk is pure, without offenses.

When does it succeed? It succeeds if the monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders.

There are two kinds of admittance. If the Sangha admits someone who doesn’t have the attributes needed to be admitted, the admittance may succeed or fail.

When does it fail? A *paṇḍaka* doesn’t have the attributes needed to be admitted, and if the Sangha admits him, his admittance fails. One living in the community by theft, one who’s previously left to join the monastics of another religion, an animal, a matricide, a patricide, a murderer of a perfected one, one who’s raped a nun, one who’s caused a schism in the Sangha, one who’s caused the Buddha to bleed, or a hermaphrodite doesn’t have the attributes needed to be admitted, and if the Sangha admits him, his admittance fails.

When does it succeed? One without a hand doesn’t have the attributes needed to be admitted, but if the Sangha admits him, his admittance succeeds. One without a foot, one without a hand and a foot, one without an ear, one without nose, one without an ear and nose, one without a finger or

toe, one with a cut tendon, one with joined fingers, a hunchback, a dwarf, one with goiter, one who's branded, one who's been whipped, a sentenced criminal, one with elephantiasis, one with a serious sickness, one with abnormal appearance, one blind in one eye, one with a crooked limb, one who's lame, one paralyzed on one side, one crippled, one weak from old age, one who's blind, one who's mute, one who's deaf, one who's blind and mute, one who's blind and deaf, one who's mute and deaf, or one who's blind and mute and deaf doesn't have the attributes needed to be admitted, but if the Sangha admits him, his admittance succeeds."

The first section for recitation on the village of Vāsabha is finished.

7. Discussion of illegitimate legal procedures, etc.

“It may be that a monk doesn’t have any offense he needs to recognize, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it?’ If he says, ‘I haven’t committed any offense that I should recognize,’ yet the Sangha ejects him for not recognizing an offense, then the legal procedure is illegitimate.

It may be that a monk doesn’t have any offense he needs to make amends for, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Make amends for it.’ If he says, ‘I haven’t committed any offense that I should make amends for,’ yet the Sangha ejects him for not making amends for an offense, then the legal procedure is illegitimate.

It may be that a monk doesn’t have any bad view he needs to give up, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You have a bad view that you need to give up.’ If he says, ‘I don’t have any bad view that I should give up,’ yet the Sangha ejects him for not giving up a bad view, then the legal procedure is illegitimate.

It may be that a monk doesn’t have any offense he needs to recognize, nor any he needs to make amends for, yet a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it? Make amends for it.’ If he says, ‘I haven’t committed any offense that I should recognize, nor any I should make amends for,’ yet the Sangha ejects him for not recognizing

an offense or for not making amends for it, then the legal procedure is illegitimate.

It may be that a monk doesn't have any offense he needs to recognize, nor any bad view he needs to give up, yet a Sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it? And you have a bad view that you need to give up.' If he says, 'I haven't committed any offense that I should recognize, nor do I have any bad view that I should give up,' yet the Sangha ejects him for not recognizing an offense or for not giving up a bad view, then the legal procedure is illegitimate.

It may be that a monk doesn't have any offense he needs to make amends for, nor any bad view he needs to give up, yet a Sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Make amends for it. And you have a bad view that you need to give up.' If he says, 'I haven't committed any offense that I should make amends for, nor do I have any bad view that I should give up,' yet the Sangha ejects him for not making amends for an offense or for not giving up a bad view, then the legal procedure is illegitimate.

It may be that a monk doesn't have any offense he needs to recognize, nor any offense he needs to make amends for, nor any bad view he needs to give up, yet a Sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it? Make amends for it. And you have a bad view that you need to give up.' If he says, 'I haven't committed any offense that I should recognize, nor any I should make amends for, nor do I have any bad view that I should give up,' yet the Sangha ejects him for not recognizing an offense, for not making amends

for an offense, or for not giving up a bad view, then the legal procedure is illegitimate.

“It may be that a monk has an offense he needs to recognize, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it?’ If he says, ‘I do,’ yet the Sangha ejects him for not recognizing an offense, then the legal procedure is illegitimate.

It may be that a monk has an offense he needs to make amends for, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Make amends for it.’ If he says, ‘I will,’ yet the Sangha ejects him for not making amends for an offense, then the legal procedure is illegitimate.

It may be that a monk has a bad view he needs to give up, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You have a bad view that you need to give up.’ If he says, ‘I’ll give it up,’ yet the Sangha ejects him for not giving up a bad view, then the legal procedure is illegitimate.

It may be that a monk has an offense he needs to recognize and an offense he needs to make amends for ... an offense he needs to recognize and a bad view he needs to give up ... an offense he needs to make amends for and a bad view he needs to give up ... an offense he needs to recognize, an offense he needs to make amends for, and a bad view he needs to give up, and a Sangha, several monks, or an individual monk accuses him, saying: ‘You’ve committed an offense. Do you recognize it? Make amends for it. And you have a bad view that you need to give up.’ If he says, ‘I recognize it, I’ll make amends for it, and I’ll give up that

view,' yet the Sangha ejects him for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view, then the legal procedure is illegitimate.

"It may be that a monk has an offense he needs to recognize, and a Sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it?' If he says, 'I haven't committed any offense that I should recognize,' and the Sangha ejects him for not recognizing an offense, then the legal procedure is legitimate.

It may be that a monk has an offense he needs to make amends for, and a Sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Make amends for it.' If he says, 'I haven't committed any offense that I should make amends for,' and the Sangha ejects him for not making amends for an offense, then the legal procedure is legitimate.

It may be that a monk has a bad view he needs to give up, and a Sangha, several monks, or an individual monk accuses him, saying: 'You have a bad view that you need to give up.' If he says, 'I don't have any bad view that I should give up,' and the Sangha ejects him for not giving up a bad view, then the legal procedure is legitimate.

It may be that a monk has an offense he needs to recognize and an offense he needs to make amends for ... an offense he needs to recognize and a bad view he needs to give up ... an offense he needs to make amends for and a bad view he needs to give up ... an offense he needs to recognize, an offense he needs to make amends for, and a bad view he needs to give up, and a Sangha, several monks, or an

individual monk accuses him, saying: 'You've committed an offense. Do you recognize it? Make amends for it. And you have a bad view that you need to give up.' If he says, 'I haven't committed any offense that I should recognize, nor any I should make amends for, nor do I have any bad view that I should give up,' and the Sangha ejects him for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view, then the legal procedure is legitimate."

8. The discussion of Upāli's questions

On one occasion Venerable Upāli went to the Buddha, bowed, sat down, and said, "If, Venerable Sir, a unanimous Sangha doesn't do a legal procedure face-to-face that should be done face-to-face, is that a legitimate procedure, in accordance with the Monastic Law?"

"That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law."

"If a unanimous Sangha does a procedure without questioning that should be done with questioning, does a procedure without admission that should be done with admission, applies resolution because of past insanity to one deserving resolution through recollection, does a procedure of further penalty against one deserving resolution because of past insanity, does a procedure of condemnation against one deserving a procedure of further penalty, does a procedure of demotion against one deserving a procedure of condemnation, does a procedure of banishment against one deserving a procedure of demotion, does a procedure of reconciliation against one deserving a procedure of banishment, does a procedure of ejection against one deserving a procedure of reconciliation, gives probation to one deserving a procedure of ejection, sends back to the beginning one deserving probation, gives the trial period to one deserving to be sent back to the beginning, rehabilitates one deserving the trial period, or gives full ordination to one deserving rehabilitation, is that a legitimate procedure, in accordance with the Monastic Law?"

"That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law. If a unanimous Sangha doesn't do a legal

procedure face-to-face that should be done face-to-face, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous Sangha does a legal procedure without questioning that should be done with questioning, does a legal procedure without admission that should be done with admission, applies resolution because of past insanity to one deserving resolution through recollection, does a legal procedure of further penalty against one deserving resolution because of past insanity, does a legal procedure of condemnation against one deserving a procedure of further penalty, does a legal procedure of demotion against one deserving a procedure of condemnation, does a legal procedure of banishment against one deserving a procedure of demotion, does a legal procedure of reconciliation against one deserving a procedure of banishment, does a legal procedure of ejection against one deserving a procedure of reconciliation, gives probation to one deserving a procedure of ejection, sends back to the beginning one deserving probation, gives the trial period to one deserving to be sent back to the beginning, rehabilitates one deserving the trial period, or gives full ordination to one deserving rehabilitation, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.”

But if, Sir, a unanimous Sangha does a legal procedure face-to-face that should be done face-to-face, is that a legitimate procedure, in accordance with the Monastic Law?”

“That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law.”

“If a unanimous Sangha does a procedure with questioning that should be done with questioning, does a procedure with admission that should be done with admission, applies resolution through recollection to one deserving resolution

through recollection, applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, rehabilitates one deserving rehabilitation, or gives full ordination to one deserving full ordination, is that a legitimate procedure, in accordance with the Monastic Law?”

“That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law. If a unanimous Sangha does a legal procedure face-to-face that should be done face-to-face, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn’t at fault. If a unanimous Sangha does a legal procedure with questioning that should be done with questioning, does a legal procedure with admission that should be done with admission, applies resolution through recollection to one deserving resolution through recollection, applies resolution because of past insanity to one deserving resolution because of past insanity, does a legal procedure of further penalty against one deserving a procedure of further penalty, does a legal procedure of condemnation against one deserving a procedure of condemnation, does a legal procedure of demotion against one deserving a procedure of demotion, does a legal procedure of banishment against one deserving

a procedure of banishment, does a legal procedure of reconciliation against one deserving a procedure of reconciliation, does a legal procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, rehabilitates one deserving rehabilitation, or gives full ordination to one deserving full ordination, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn't at fault."

"If, Sir, a unanimous Sangha applies resolution because of past insanity to one deserving resolution through recollection and applies resolution through recollection to one deserving resolution because of past insanity, is that a legitimate procedure, in accordance with the Monastic Law?"

"That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law."

"If a unanimous Sangha does a procedure of further penalty against one deserving resolution because of past insanity and applies resolution because of past insanity to one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of further penalty and does a procedure of further penalty against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of condemnation and does a procedure of condemnation against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of demotion and does a procedure of demotion against one deserving a procedure of banishment, does a procedure of

reconciliation against one deserving a procedure of banishment and does a procedure of banishment against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of reconciliation and does a procedure of reconciliation against one deserving a procedure of ejection, gives probation to one deserving a procedure of ejection and does a procedure of ejection against one deserving probation, sends back to the beginning one deserving probation and gives probation to one deserving to be sent back to the beginning, gives the trial period to one deserving to be sent back to the beginning and sends back to the beginning one deserving the trial period, rehabilitates one deserving the trial period and gives the trial period to one deserving rehabilitation, or gives full ordination to one deserving rehabilitation and rehabilitates one deserving to be given full ordination, is that a legitimate procedure, in accordance with the Monastic Law?”

“That legal procedure, Upāli, is illegitimate, contrary to the Monastic Law. If a unanimous Sangha applies resolution because of past insanity to one deserving resolution through recollection and applies resolution through recollection to one deserving resolution because of past insanity, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous Sangha does a legal procedure of further penalty against one deserving resolution because of past insanity and applies resolution because of past insanity to one deserving a procedure of further penalty, does a legal procedure of condemnation against one deserving a procedure of further penalty and does a procedure of further penalty against one deserving a procedure of condemnation, does a legal procedure of demotion against one deserving a procedure of condemnation and does a procedure of condemnation against one deserving a procedure of demotion, does a legal

procedure of banishment against one deserving a procedure of demotion and does a procedure of demotion against one deserving a procedure of banishment, does a legal procedure of reconciliation against one deserving a procedure of banishment and does a procedure of banishment against one deserving a procedure of reconciliation, does a legal procedure of ejection against one deserving a procedure of reconciliation and does a procedure of reconciliation against one deserving a procedure of ejection, gives probation to one deserving a procedure of ejection and does a procedure of ejection against one deserving probation, sends back to the beginning one deserving probation and gives probation to one deserving to be sent back to the beginning, gives the trial period to one deserving to be sent back to the beginning and sends back to the beginning one deserving the trial period, rehabilitates one deserving the trial period and gives the trial period to one deserving rehabilitation, gives full ordination to one deserving rehabilitation and rehabilitates one deserving full ordination, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.”

“But if, Sir, a unanimous Sangha applies resolution through recollection to one deserving resolution through recollection and applies resolution because of past insanity to one deserving resolution because of past insanity, is that a legitimate procedure, in accordance with the Monastic Law?”

“That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law.”

“If a unanimous Sangha applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one

deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, or rehabilitates one deserving rehabilitation and gives full ordination to one deserving full ordination, is that a legitimate procedure, in accordance with the Monastic Law?”

“That legal procedure, Upāli, is legitimate, in accordance with the Monastic Law. If a unanimous Sangha applies resolution through recollection to one deserving resolution through recollection and applies resolution because of past insanity to one deserving resolution because of past insanity, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn’t at fault. If a unanimous Sangha applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the

beginning, gives the trial period to one deserving the trial period, or rehabilitates one deserving rehabilitation and gives full ordination to one deserving full ordination, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn't at fault."

Soon afterwards the Buddha addressed the monks: "If a unanimous Sangha applies resolution because of past insanity to one deserving resolution through recollection, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous Sangha does a legal procedure of further penalty against one deserving resolution through recollection, does a legal procedure of condemnation against one deserving resolution through recollection, does a legal procedure of demotion against one deserving resolution through recollection, does a legal procedure of banishment against one deserving resolution through recollection, does a legal procedure of reconciliation against one deserving resolution through recollection, does a legal procedure of ejection against one deserving resolution through recollection, gives probation to one deserving resolution through recollection, sends back to the beginning one deserving resolution through recollection, gives the trial period to one deserving resolution through recollection, rehabilitates one deserving resolution through recollection, gives full ordination to one deserving resolution through recollection, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.

If a unanimous Sangha does a legal procedure of further penalty against one deserving resolution because of past insanity, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous Sangha does a legal procedure of condemnation against one deserving resolution because of past insanity, does a legal

procedure of demotion against one deserving resolution because of past insanity, does a legal procedure of banishment against one deserving resolution because of past insanity, does a legal procedure of reconciliation against one deserving resolution because of past insanity, does a legal procedure of ejection against one deserving resolution because of past insanity, gives probation to one deserving resolution because of past insanity, sends back to the beginning one deserving resolution because of past insanity, gives the trial period to one deserving resolution because of past insanity, rehabilitates one deserving resolution because of past insanity, gives full ordination to one deserving resolution because of past insanity, or applies resolution through recollection to one deserving resolution because of past insanity, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.

If a unanimous Sangha does a legal procedure of condemnation against one deserving a procedure of further penalty ... against one deserving a procedure of condemnation ... against one deserving a procedure of demotion ... against one deserving a procedure of banishment ... against one deserving a procedure of reconciliation ... against one deserving a procedure of ejection ... against one deserving probation ... against one deserving to be sent back to the beginning ... against one deserving the trial period ... against one deserving rehabilitation ... or applies resolution through recollection to one deserving full ordination, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.

If a unanimous Sangha applies resolution because of past insanity to one deserving full ordination, does a legal procedure of further penalty against one deserving full ordination, does a legal procedure of condemnation against one deserving full ordination, does a legal procedure of

demotion against one deserving full ordination, does a legal procedure of banishment against one deserving full ordination, does a legal procedure of reconciliation against one deserving full ordination, does a legal procedure of ejection against one deserving full ordination, gives probation to one deserving full ordination, sends back to the beginning one deserving full ordination, gives the trial period to one deserving full ordination, or rehabilitates one deserving full ordination, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.”

The second section for recitation on Upāli’s questions is finished.

9. Discussion of the legal procedure of condemnation

“It may be, monks, that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do a procedure of condemnation against him— illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him— illegitimately but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him— legitimately but with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do a procedure of condemnation against him— in a legitimate-like way and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— in a legitimate-like way but with a unanimous assembly.

“It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, 'This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let's do a legal procedure of condemnation against him.' They do a procedure of condemnation against him— illegitimately but with a unanimous assembly.

He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— legitimately but with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— in a legitimate-like way and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way

and with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— in a legitimate-like way but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— illegitimately and with an incomplete assembly.

"It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, 'This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let's do a legal procedure of condemnation against him.' They do a procedure of condemnation against him— legitimately but with an incomplete assembly.

He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— in a legitimate-like way and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a

procedure of condemnation against him— in a legitimate-like way but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— illegitimately and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— illegitimately but with a unanimous assembly.

"It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, 'This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let's do a legal procedure of condemnation against him.' They do a procedure of condemnation against him— in a legitimate-like way and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— in a legitimate-like way but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way with a unanimous assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— illegitimately and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— illegitimately but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— legitimately but with an incomplete assembly.

"It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, 'This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let's do a legal procedure of condemnation against him.' They do a procedure of condemnation against him— in a legitimate-like way but with a unanimous assembly.

He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way

but with a unanimous assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— illegitimately and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— illegitimately but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— legitimately but with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do a procedure of condemnation against him— in a legitimate-like way and with an incomplete assembly.”

10. Discussion of the legal procedure of demotion

“It may be, monks, that a monk is ignorant, incompetent, lacking in boundaries, without limit in offenses, constantly and improperly socializing with householders. The monks consider, ‘This monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. Well then, let’s do a legal procedure of demotion against him.’ They do a procedure of demotion against him— illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of demotion against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of demotion against him.’ They do a procedure of demotion against him — illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded as above.

11. Discussion of the legal procedure of banishment

“It may be that a monk is a corrupter of families and badly behaved. The monks consider, ‘This monk is a corrupter of families and badly behaved. Well then, let’s do a procedure of banishment against him.’ They do a procedure of banishment against him— illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of banishment against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of banishment against him.’ They do a procedure of banishment against him— illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

12. Discussion of the legal procedure of reconciliation

“It may be that a monk abuses and reviles householders. The monks consider, ‘This monk abuses and reviles householders. Well then, let’s do a procedure of reconciliation against him.’ They do a procedure of reconciliation against him— illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of reconciliation against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of reconciliation against him.’ They do a procedure of reconciliation against him— illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

13. Discussion of the legal procedure of ejection for not recognizing

“It may be that a monk commits an offense but refuses to recognize it. The monks consider, ‘This monk has committed an offense but refuses to recognize it. Well then, let’s do a procedure of ejection against him for not recognizing an offense.’ They do a procedure of ejection against him—illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of ejection against this monk for not recognizing an offense—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of ejection against him.’ They do a procedure of ejection against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

14. Discussion of the legal procedure of ejection for not making amends

“It may be that a monk commits an offense but refuses to make amends for it. The monks consider, ‘This monk has committed an offense but refuses to make amends for it. Well then, let’s do a procedure of ejection against him for not making amends for an offense.’ They do a procedure of ejection against him— illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of ejection against this monk for not making amends for an offense— illegitimately and with an incomplete assembly. Well then, let’s do a procedure of ejection against him.’ They do a procedure of ejection against him— illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

15. Discussion of the legal procedure of ejection for not giving up a bad view

“It may be that a monk refuses to give up a bad view. The monks consider, ‘This monk refuses to give up a bad view. Well then, let’s do a procedure of ejection against him for not giving up a bad view.’ They do a procedure of ejection against him— illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of ejection against this monk for not giving up a bad view— illegitimately and with an incomplete assembly. Well then, let’s do a procedure of ejection against him.’ They do a procedure of ejection against him— illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

16. Discussion of the lifting of the legal procedure of condemnation

“It may be, monks, that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure — illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s lift that procedure.’ They lift that procedure— legitimately but with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure— in a legitimate-like way and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure— in a legitimate-like way but with a unanimous assembly.

"It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure — illegitimately but with a unanimous assembly.

He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure— legitimately but with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure— in a legitimate-like way and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way

and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure— in a legitimate-like way but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure— illegitimately and with an incomplete assembly.

"It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure — legitimately but with an incomplete assembly.

He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure— in a legitimate-like way and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure— in a legitimate-like way but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure— illegitimately and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure— illegitimately but with a unanimous assembly.

"It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure — in a legitimate-like way and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure— in a legitimate-like way but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way

but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure— illegitimately and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure— illegitimately but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure— legitimately but with an incomplete assembly.

"It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure — in a legitimate-like way but with a unanimous assembly.

He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure— illegitimately and with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure— illegitimately but with a unanimous assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure— legitimately but with an incomplete assembly.

He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure— in a legitimate-like way and with an incomplete assembly.

17. Discussion of the lifting of the legal procedure of demotion

“It may be, monks, that the Sangha has done a legal procedure of demotion against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of demotion against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure — illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of demotion against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

18. Discussion of the lifting of the legal procedure of banishment

“It may be that the Sangha has done a legal procedure of banishment against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of banishment against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of banishment against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

19. Discussion of the lifting of the legal procedure of reconciliation

“It may be that the Sangha has done a legal procedure of reconciliation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of reconciliation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of reconciliation against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

20. Discussion of the lifting of the legal procedure of ejection for not recognizing

“It may be that the Sangha has done a legal procedure of ejection against a monk for not recognizing an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not recognizing an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of ejection against this monk for not recognizing an offense— illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

21. Discussion of the lifting of the legal procedure of ejection for not making amends

“It may be that the Sangha has done a legal procedure of ejection against a monk for not making amends for an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not making amends for an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure — illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of ejection against this monk for not making amends for an offense— illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure — illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

22. Discussion of the lifting of the legal procedure of ejection for not giving up a bad view

“It may be that the Sangha has done a legal procedure of ejection against a monk for not giving up a bad view, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not giving up a bad view. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately and with an incomplete assembly.

He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of ejection against this monk for not giving up a bad view— illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded.

23. Discussion of disputes on the legal procedure of condemnation

“It may be, monks, that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure— illegitimately and with an incomplete assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was an illegitimate legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.

“It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure— illegitimately but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was an illegitimate legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.

“It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure— legitimately but with an incomplete assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.

“It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure— in a legitimate-like way and with an incomplete assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.

“It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure— in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an

incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching."

24. Discussion of disputes on the legal procedure of demotion

“It may be, monks, that a monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. The monks consider, ‘This monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. Well then, let’s do a legal procedure of demotion against him.’ They do the procedure— illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

25. Discussion of disputes on the legal procedure of banishment

“It may be that a monk is a corrupter of families and badly behaved. The monks consider, ‘This monk is a corrupter of families and badly behaved. Well then, let’s do a legal procedure of banishment against him.’ They do the procedure— illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

26. Discussion of disputes on the legal procedure of reconciliation

“It may be that a monk abuses and reviles householders. The monks consider, ‘This monk abuses and reviles householders. Well then, let’s do a legal procedure of reconciliation against him.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

27. Discussion of disputes on the legal procedure of ejection for not recognizing

“It may be that a monk commits an offense but refuses to recognize it. The monks consider, ‘This monk has committed an offense but refuses to recognize it. Well then, let’s do a legal procedure of ejection against him for not recognizing an offense.’ They do the procedure— illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

28. Discussion of disputes on the legal procedure of ejection for not making amends

“It may be that a monk commits an offense but refuses to make amends for it. The monks consider, ‘This monk has committed an offense but refuses to make amends for it. Well then, let’s do a legal procedure of ejection against him for not making amends for an offense.’ They do the procedure— illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

29. Discussion of disputes on the legal procedure of ejection for not giving up

“It may be that a monk refuses to give up a bad view. The monks consider, ‘This monk refuses to give up a bad view. Well then, let’s do a legal procedure of ejection against him for not giving up a bad view.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished.

30. Discussion of the lifting of the legal procedure of condemnation

“It may be, monks, that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure — illegitimately and with an incomplete assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was an illegitimate legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.

“It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a

legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure — illegitimately but with a unanimous assembly.

The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was an illegitimate legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching.

"It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure — legitimately but with an incomplete assembly.

The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete

assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate legal procedure done with an incomplete assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching.

"It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure — in a legitimate-like way and with an incomplete assembly.

The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with an incomplete assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching.

“It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure — in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

31. Discussion of the lifting of the legal procedure of demotion

“It may be, monks, that the Sangha has done a legal procedure of demotion against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of demotion against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure — illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections, too, are finished.

32. Discussion of the lifting of the legal procedure of banishment

“It may be that the Sangha has done a legal procedure of banishment against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of banishment against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections, too, are finished.

33. Discussion of the lifting of the legal procedure of reconciliation

“It may be that the Sangha has done a legal procedure of reconciliation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of reconciliation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections, too, are finished.

34. Discussion of the lifting of the legal procedure of ejection for not recognizing

“It may be that the Sangha has done a legal procedure of ejection against a monk for not recognizing an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not recognizing an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections, too, are finished.

35. Discussion of the lifting of the legal procedure of ejection for not making amends

“It may be that the Sangha has done a legal procedure of ejection against a monk for not making amends for an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not making amends for an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure — illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections, too, are finished.

36. Discussion of the lifting of the legal procedure of ejection for not giving up a bad view

“It may be that the Sangha has done a legal procedure of ejection against a monk for not giving up a bad view, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not giving up a bad view. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure— illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly.

The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections, too, are finished.

The ninth chapter on those from Campā is finished.

This is the summary:

“The Buddha was at Campā, The account of the village of Vāsabha; Helping the newly arrived, He worked for what they wanted.

Knowing, ‘They are knowledgeable’, He made no effort then; Ejected, ‘He did not’, He went to the Victor.

Illegitimate legal procedures with incomplete assembly, And illegitimate legal procedures with unanimous assembly; And legitimate legal procedures with incomplete assembly, Legitimate-like with incomplete assembly.

Legitimate-like with unanimous assembly, One person ejects another; And one ejects two or three, One ejects a Sangha.

The same for two and three, And a Sangha ejects a Sangha; The Excellent Omniscient One having heard, Prohibited the illegitimate.

A procedure deficient in motion, But complete in announcement; One deficient in announcement, But complete in motion.

And one deficient in both, And not according to the Teaching; The Monastic Law, the Teacher, objected to, Reversible, unfit to stand.

Illegitimate with incomplete assembly, with unanimous assembly, Legitimate, two legitimate-like; Just legitimate with a unanimous assembly, Was allowed by the Buddha.

A group of four, a group of five, And a group of ten, twenty;
And a group of more than twenty, Thus a five-fold Sangha.

Apart from ordination, And the procedure of invitation;
Together with the procedure of rehabilitation, Is done by a
group of four.

Apart from two procedures, Ordination in the Middle
Country; Rehabilitation, a group of five, Does of all
procedures.

Apart from rehabilitation, Is a group of ten monks; A sangha
that does all procedures, Is twenty, a doer of all.

A nun, and a trainee nun, A novice monk, a novice nun; Who
has renounced, the worst kind of offense, Ejected for not
seeing an offense.

For not making amends, for a bad view, A paṇḍaka, one
living together by theft; Monastics of another religion,
animal, Killer of mother, and father.

A perfected one, a rapist of a nun, A schismatic, a shedder
of blood; A hermaphrodite, a different Buddhist sect,
Outside the monastic zone, by supernormal power.

The one who is subject to the legal procedure, These
twenty-four are; Prohibited by the Fully Awakened One, For
these do not complete the quorum.

If, with one on probation as the fourth, It should give
probation; Or send to the beginning, give trial, rehabilitate,
It's invalid, not to be done.

One deserving sending back, deserving trial, on trial, And
even deserving rehabilitation; These five cannot do a
procedure, Explained the Fully Awakened One.

A nun, and a trainee nun, A novice monk, a novice nun; Who has renounced, the worst kind, insane, Deranged, pain, for not seeing.

For not making amends, for a bad view, And also a *paṇḍaka*, hermaphrodite; One from a different Buddhist sect, monastery zone, Air, and the subject of the procedure.

Of these eighteen, An objection is invalid; Of a regular monk, An objection is valid.

For one who is pure, the sending away fails, For the fool it succeeds; The *paṇḍaka*, living together by theft, Joined, animal.

Of mother, of father, a perfected One, A rapist, a schismatic; And a shedder of blood, And one who is a hermaphrodite.

Of these eleven, The admittance fails; Hand, foot, both of them, Ear, nose, both of them.

Finger, thumb, tendon, Joined, and hunchback, dwarf; Goiter, branded, and whipped, And sentenced, elephantiasis.

Serious, abnormal, and blind in one eye, Crooked limb, lame, and also the paralyzed; Crippled, weak, Blind, and mute, deaf.

Blind and mute, blind and deaf, Mute and deaf; And blind and mute and deaf, Thirty-two exactly.

For them there is admittance, Explained the Fully Awakened one; They are to be seen, to be remedied, There is no sending away.

A procedure of ejection against one, Seven are illegitimate;
If committed but acting properly, Those seven too are
illegitimate.

If committed and not acting properly, Seven procedures are
legitimate; Face-to-face, and questioning, And done with
admission.

Recollection, insanity, penalty, Condemnation, and with
demotion; Banishment, reconciliation, Ejection, and
probation.

Beginning, trial, rehabilitation, Just so ordination; If it does
one in place of another, These sixteen are illegitimate.

If it does the right one, These sixteen are legitimate; It
would counter-accuse reciprocally, These sixteen are
illegitimate.

Two and two having that basis, Also these sixteen are
legitimate; The permutation with a one-by-one basis,
'Illegitimate', said the Victor.

It did a legal procedure of condemnation, The Sangha, the
one who is quarrelsome; An illegitimate procedure with
incomplete assembly, He went to another monastery.

There unanimous assembly with illegitimate, Did
condemnation against him; Another incomplete assembly
with legitimate, Did condemnation against him.

Also incomplete assembly with legitimate-like, So did a
unanimous assembly; And a unanimous assembly with
illegitimate, And an incomplete assembly with legitimate.

And incomplete assembly with legitimate-like, And
unanimous assembly, in these cases; Having done the basis

one by one, A discerning one would link the permutation series.

Demotion for the incompetent fool, The corrupter of families should be banished; And a procedure of reconciliation, Should be done to the abuser.

In not recognizing, in not making amends, And one who would not give up a view; For them there is the procedure of ejection, Said the Caravan Leader.

With regard to the procedures that have a method, A wise one should determine condemnation; For those who act suitably, One who conducts himself properly, he should ask.

The lifting of those procedures, And in accordance with the method for the procedure as above; In regard to whichever procedure, And there they dispute.

Invalid, and just badly done, And to be done again; And also for the lifting of procedures, Those monks speak in accordance with the Teaching.

Having seen those afflicted by the disease of failure, To those who are ready for the legal procedure; The Great Sage declared the lifting, Like a surgeon applies the medicine.”

In this chapter there are thirty-six topics.

The chapter connected with Campā is finished.

- Theravāda Collection on Monastic Law
- The Long Division

10

**Kosambakakkhandhaka:
The chapter connected
with Kosambī**

1. The account of the dispute at Kosambī

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, a certain monk had committed an offense. He regarded it as an offense, but there were other monks who did not. Some time later he no longer regarded it as an offense, but there were other monks who did. They said to him, "You've committed an offense. Do you recognize it?"

"No, I haven't committed any offense that I should recognize."

Soon afterwards the monks achieved unanimity, and they ejected that monk for not recognizing the offense. But that monk was learned, a master of the tradition; he was an expert on the Teaching, the Monastic Law, and the Key Terms; he was knowledgeable and competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training. He went to his friends and said, "This isn't an offense, and so I haven't committed any. And I haven't been ejected, for the legal procedure was illegitimate, reversible, and unfit to stand. Please side with me, Venerables, in accordance with the Teaching and the Monastic Law." He was able to form a faction. He then sent the same message to his friends in the country, and again he was able to form a faction.

The monks who sided with him went to the monks who had ejected him and said, "This isn't an offense, and so this monk hasn't committed any. He hasn't been ejected, for the legal procedure was illegitimate, reversible, and unfit to stand."

They replied, “This is an offense, and he’s committed it. And he’s been ejected. The legal procedure was legitimate, irreversible, and fit to stand. Venerables, don’t side with this monk.” But they still sided with him.

Soon afterwards a certain monk went to the Buddha, bowed, sat down, and told him all that had happened.

Realizing that the Sangha of monks was divided, the Buddha got up from his seat, went to those monks who had done the ejecting, and sat down on the prepared seat. He then said to those monks:

“Don’t just eject a monk for any kind of offense merely because it seems clear to you that he’s committed it.

It may be that a monk has committed an offense. He doesn’t regard it as an offense, but there are other monks who do. If they know, ‘This monk is learned and a master of the tradition; he’s an expert on the Teaching, the Monastic Law, and the Key Terms; he’s knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. If we eject him for not recognizing an offense, we won’t be able to do the observance-day ceremony with him. Because of this, there’ll be arguments and disputes in the Sangha; there’ll be schism, fracture, and separation in the Sangha,’ and if they understand the gravity of schism, they shouldn’t eject that monk.

It may be that a monk has committed an offense. He doesn’t regard it as an offense, but there are other monks who do. If they know, ‘This monk is learned and a master of the tradition; he’s an expert on the Teaching, the Monastic Law, and the Key Terms; he’s knowledgeable and competent, has a sense of conscience, and is afraid of

wrongdoing and fond of the training. If we eject him for not recognizing an offense, we won't be able to do the invitation ceremony with him; we won't be able to do legal procedures with him; we won't share a seat with him; we won't drink rice porridge with him; we won't sit in the dining hall with him; we won't stay in the same room with him; we won't bow down, stand up, raise our joined palms, and do acts of respect for one another according to seniority. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha,' and if they understand the gravity of schism, they shouldn't eject that monk."

The Buddha got up from his seat, went to those monks who were siding with the ejected monk, and sat down on the prepared seat. He then said to those monks:

"If you've committed an offense, don't refuse to make amends for it just because you think that you haven't committed it.

It may be that a monk has committed an offense. He doesn't regard it as an offense, but there are other monks who do. If he knows, 'These monks are learned and masters of the tradition; they're experts on the Teaching, the Monastic Law, and the Key Terms; they're knowledgeable and competent, have a sense of conscience, and are afraid of wrongdoing and fond of the training. They're unlikely, because of me or anyone else, to act wrongly out of favoritism, ill will, confusion, or fear. And if these monks eject me for not recognizing an offense, they won't be able do the observance-day ceremony with me. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha,' and if he understands the gravity of schism, he should confess the offense even out of confidence in the others.

It may be that a monk has committed an offense. He doesn't regard it as an offense, but there are other monks who do. If he knows, 'These monks are learned and masters of the tradition; they're experts on the Teaching, the Monastic Law, and the Key Terms; they're knowledgeable and competent, have a sense of conscience, and are afraid of wrongdoing and fond of the training. They're unlikely, because of me or anyone else, to act wrongly out of favoritism, ill will, confusion, or fear. And if these monks eject me for not recognizing an offense, they won't be able to do the invitation ceremony with me; they won't be able to do legal procedures with me; they won't share a seat with me; they won't drink rice porridge with me; they won't sit in the dining hall with me; they won't stay in the same room with me; we won't bow down, stand up, raise our joined palms, and do acts of respect for one another according to seniority. Because of this, there'll be arguments and disputes in the Sangha; there'll be schism, fracture, and separation in the Sangha,' and if he understands the gravity of schism, he should confess the offense even out of confidence in the others." The Buddha then got up from his seat and left.

Soon those monks who sided with the ejected monk did the observance-day ceremony and legal procedures right there within the monastery zone. But the monks who had ejected him went outside the monastery zone and did the observance-day ceremony and legal procedures there. One of the monks who had done the ejecting went to the Buddha, bowed, sat down, and told him what was happening.

The Buddha replied: "If those monks who side with the ejected monk do the observance-day ceremony and legal procedures right there within the monastery zone, and it's in

accordance with the motion and announcements as I've laid them down, then those procedures are legitimate, irreversible, and fit to stand. And if you, the monks who did the ejecting, do the observance-day ceremony and legal procedures right there within the monastery zone, and it's in accordance with the motion and announcements as I've laid them down, then those procedures too are legitimate, irreversible, and fit to stand. This is so because you now belong to a different Buddhist sect.

There are these two grounds for belonging to a different Buddhist sect. Either one makes oneself belong to a different Buddhist sect, or a unanimous assembly ejects one for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view. And there are these two grounds for belonging to the same Buddhist sect. Either one makes oneself belong to the same Buddhist sect, or a unanimous assembly readmits one who had been ejected for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view.”

At this time the monks were arguing and disputing in the dining halls in inhabited areas, behaving improperly by body and speech, such as grabbing one another. People complained and criticized them, “How can the Sakyan monastics behave like this?”

The monks heard the complaints of those people, and the monks of few desires complained and criticized them, “How can monks behave like this?” They told the Buddha. ... “Is it true, monks, that monks are behaving like this?”

“It's true, Sir.”

The Buddha rebuked them ... He then gave a teaching and addressed the monks:

“When the Sangha is divided and the monks are behaving contrary to the Teaching and are not on friendly terms, they should sit down and reflect, ‘We won’t behave improperly by body or speech, such as grabbing one another.’ When the Sangha is divided, but the monks are behaving in accordance with the Teaching and are on friendly terms, they should sit down one seat apart.”

The monks were also arguing and disputing in the midst of the Sangha, attacking one another verbally, and were unable to resolve that legal issue. A certain monk went to the Buddha, bowed, and told him what was happening, adding, “Venerable Sir, it would be good if you went to those monks out of compassion.” The Buddha consented by remaining silent.

He then went to those monks, sat down on the prepared seat, and said, “Enough, monks, don’t quarrel and dispute.”

A certain monk who spoke contrary to the Teaching replied, “Wait, Sir, you’re the Lord of the Teaching. Be at ease and enjoy the happiness of meditation. We’ll face the consequences of this quarrelling and disputing.” The Buddha repeated his appeal to those monks, but got the same reply.

2. The account of Dīghāvu

The Buddha then said,

“At one time in Benares, monks, there was a king of Kāsī called Brahmadata. He was rich and powerful, had many vehicles and transport animals, and possessed a large kingdom and much wealth. Then there was Dīghīti, the king of Kosala, who was poor and had little power, who had few vehicles and transport animals, and who possessed only a small kingdom and little wealth.

At one time King Brahmadata, armed with his fourfold army, marched out to attack King Dīghīti. When King Dīghīti heard about this, he reflected on King Brahmadata’s superior wealth and power, and he concluded, ‘I’m incapable of repelling even a single strike from Brahmadata. Let me flee the town before he arrives.’

And he fled the town together with his queen. King Brahmadata then conquered and seized King Dīghīti’s army, vehicles, and transport animals, as well as his country and wealth.

King Dīghīti and his wife set out for Benares. When they eventually arrived, they stayed in the house of a potter on the edge of the town, disguised as wanderers.

Soon the queen became pregnant. She craved to see the fully equipped fourfold army arrayed on even ground at sunrise and to drink water from the washing of swords. She told the king. He said, ‘How can we possibly achieve that when things are so difficult for us?’

She replied, ‘Well, if I don’t get it, I’ll die.’

At that time King Brahmadatta had a brahmin counselor who was a friend of King Dīghīti. King Dīghīti went to his friend and told him about his wife's pregnancy and craving. The brahmin replied, 'Well then, let me see the queen.'

The queen then went to that brahmin. When he saw her coming, he got up from his seat, put his upper robe over one shoulder, raise his joined palms, and uttered a heartfelt exclamation three times:

'You have the king of Kosala in your womb!' And he added, 'Be pleased, lady. You'll get to see the fully equipped fourfold army arrayed on even ground at sunrise and to drink water from the washing of swords.'

The brahmin counselor then went to King Brahmadatta and said, 'The omens are such, Sir, that tomorrow you should have the fully equipped fourfold army arrayed on even ground at sunrise and have the swords washed.' The king told his people to act accordingly. As a consequence, the queen was able to satisfy her craving.

When she reached her term, the queen gave birth to a son. They called him Dīghāvu. Soon enough Prince Dīghāvu became self-reliant. King Dīghīti thought, 'This King Brahmadatta has caused us much misfortune; he's taken our army, our vehicles and transport animals, and our country and wealth. If he finds out about us, he'll kill all three of us. Let me take Prince Dīghāvu to live out-of-town.' And he did just that. As he was living outside of town, Prince Dīghāvu was soon training in all branches of knowledge.

At this time King Dīghīti's old barber was living at King Brahmadatta's court. On one occasion he saw King Dīghīti and his wife staying in that potter's house, disguised as

wanderers. He then went to King Brahmadata and told him. The king ordered his people to get King Dīghīti and his wife. When they had done so, he said, 'Bind their arms behind their backs with a strong rope and shave their heads. Parade them from street to street and square to square to the beat of a harsh drum. Then take them out of town through the southern gate, cut them in four, and place the pieces at the four directions.' Saying, 'Yes, Sir,' they bound and shaved King Dīghīti and his wife, and paraded them as instructed.

Just then Prince Dīghāvu thought, 'I haven't seen my parents for a long time. Why don't I pay them a visit?' When he entered Benares, he saw what was happening to his parents. As he approached them, King Dīghīti said to him, 'My dear Dīghāvu, see neither long nor short. For hatred never ends through hatred; hatred only ends through love.'

The people there said to King Dīghīti, 'You're insane, King Dīghīti, you're babbling. Who's Dīghāvu? Who's he saying this to?'

'I'm not insane, I'm not babbling. The wise will understand.'

King Dīghīti repeated what he had said to the prince a second and a third time, and the people there reacted as before.

Then, when the parading was finished, they took King Dīghīti and his wife through the southern gate and cut them in four. They placed the pieces at the four directions, set up guard, and departed.

Prince Dīghāvu entered Benares, brought back some alcohol, and gave it to the guards. When they were lying drunken on the ground, he collected sticks, built a funeral pyre, and lifted his parents' bodies on top. He then lit the

pyre, and raising his joined palms, he circumambulated it with his right side toward it.

Just then King Brahmadata was up in his magnificent stilt house, and he saw Prince Dīghāvu doing those funeral rites. He thought, 'No doubt this is a relative of King Dīghīti. This is surely a sign of trouble for me, in that nobody has told me.'

The prince then went into the wilderness and cried his heart out. Wiping away his tears, he entered Benares and went to the elephant stables next to the royal compound. He said to the elephant trainer, 'Teacher, I wish to learn your profession.'

'Well then, young brahmin, I'll teach you.'

Soon the prince was getting up early in the morning, singing sweetly and playing his lute in the elephant stables. King Brahmadata, too, was getting up early, and he heard that music. He asked his people who it was. They replied that it was a young brahmin who was an apprentice of such-and-such an elephant trainer.

'Well then, bring him here.'

They brought the prince, and the king asked him whether he was the one who had been singing and playing the lute. When the prince confirmed that it was he, the king said, 'Well then, sing and play right here.' Dīghāvu consented and did his best to please the king. The king said, 'Now then, young man, please attend on me.' The prince agreed.

The prince then got up before the king and went to bed after him. He willingly performed any services and was pleasant in his conduct and speech. Soon the king put the prince in an intimate position of trust.

On one occasion the king said to the prince, 'Listen, young man. Harness a chariot, and let's go hunting.' He did as asked and told the king, 'Sir, the chariot is ready. You may leave when you're ready.' The king then mounted that chariot, with the prince driving it. Now he drove the chariot away from the army.

When they had gone a long way, the king said to the prince, 'Listen, unharness the chariot. I'm tired. I wish to lie down.' He did as asked and then sat down cross-legged on the ground. The king lay down, resting his head on the prince's lap. And because he was tired, he quickly fell asleep. The prince thought, 'This king has caused us much misfortune. He took our army, our vehicles and transport animals, and our country and wealth. He killed my mother and father. This is my chance to take revenge.' And he drew his sword from its scabbard.

He then thought, 'At the time of his death, my father said to me, "My dear Dīghāvu, see neither long nor short. For hatred never ends through hatred; hatred only ends through love." It wouldn't be right for me to ignore my father's advice.' And he returned the sword to its scabbard.

A second

and a third time he had the same thoughts,

and each time he ended up returning the sword to its scabbard.

Just then King Brahmadata suddenly got up, frightened and alarmed. The prince asked him what was the matter, and the king said, 'I just dreamed that Prince Dīghāvu, the son of Dīghīti the king of Kosala, attacked me with a sword.' Seizing the king's head with his left hand and drawing his sword with his right hand, the prince said to the king, 'Sir,

I'm that Prince Dīghāvu, the son of Dīghīti the king of Kosala. You've caused us much misfortune. You took our army, our vehicles and transport animals, and our country and wealth. You killed my mother and father. This is my chance to take revenge.'

The king bowed down with his head at the prince's feet and said, 'Dear Dīghāvu, please spare my life.'

'Who am I to spare your life? Sir, it's you who should spare mine.'

'Well then, Dīghāvu, if you spare my life, I'll spare yours.'

The king and Dīghāvu spared each other's lives. They shook hands and made a vow not to harm one another.

The king said to the prince, 'Well then, Dīghāvu, harness the chariot and let's go.' He did as asked and told to the king, 'Sir, the chariot is ready. You may leave when you're ready.' The king mounted the chariot, with the prince driving it. And he drove it so that it soon rejoined the army.

When he was back in Benares, the king gathered his court and said, 'Now, let me ask you: if you saw Prince Dīghāvu, the son of Dīghīti the king of Kosala, what would you do to him?'

They variously replied, 'Sir, we'd cut off his hands;' 'We'd cut off his feet;' 'We'd cut off both his hands and feet;' 'We'd cut off his ears;' 'We'd cut off his nose;' 'We'd cut off both his ears and nose;' 'We'd cut off his head.'

'Well, this is Prince Dīghāvu, the son of Dīghīti the king of Kosala. You shouldn't do anything to harm him. I've spared his life and he's spared mine.'

Soon afterwards the king said to Dīghāvu, ‘Dīghāvu, what’s the meaning of that which your father told you at the time of his death?’

‘When he said, “Not long,” he meant, “Don’t harbor hate for a long time.” When he said, “Not short,” he meant, “Don’t hastily break with your friends.” And when he said, “For hatred never ends through hatred; hatred only ends through love,” he was referring to your killing of my mother and father. For if I had killed you, those who wish you well would’ve killed me, and those who wish me well would in turn have killed them. In this way the hatred would never end through hatred. But now you’ve spared my life and I’ve spared yours. In this way hatred ends through love.’

The king thought, ‘It’s amazing how wise Dīghāvu is, seeing as he’s able to fully understand the meaning of his father’s brief statement.’ He gave him back his father’s army, his vehicles and transport animals, and his country and wealth. And he also gave him his own daughter.

In this way, monks, those kings who had the authority to punish were actually patient and gentle. But right here, you who’ve gone forth on this well-proclaimed spiritual path, do you shine with your patience and gentleness?”

A third time the Buddha said to those monks, “Enough, monks, don’t quarrel and dispute.” And a third time that monk who spoke contrary to the Teaching replied, “Wait, Sir, you’re the Lord of the Teaching. Be at ease and enjoy the happiness of meditation. We’ll face the consequences of this quarreling and disputing.”

The Buddha thought, “These foolish men are consumed by emotions. It’s not easy to persuade them,” and he got up

from his seat and left.

The first section for recitation on Dīghāvu is finished.

Then, after robing up in the morning, the Buddha took his bowl and robe and entered Kosambī for alms. He walked for alms and had his meal, and after returning from alms round, he put his dwelling in order. He then took his bowl and robe, and while standing in the midst of the Sangha, he spoke these verses:

“When many voices shout at once, No-one thinks they are a fool. Even as the Sangha splits, They do not think it through.

Forgetting to speak wisely, They are obsessed by speech;
Saying whatever they like, They don’t know what leads them on.

‘They abused me, they hit me, They defeated me, they robbed me.’ For those who carry on like this, Hatred cannot end.

‘They abused me, they hit me, They defeated me, they robbed me.’ For those who do not carry on like this, Hatred has an end.

For never does hatred End through hatred; Only through love does it end—This is an ancient law.

Others do not know That here we need restraint; But there are those there who know, That quarrels end like this.

Those breaking bones and killing, Those taking cows, horses, and wealth, Those plundering the country, Even they can stay together—Why then cannot you?

If you find a discerning friend, A steadfast companion, good to live with, Then overcome all problems, And go with them, glad and mindful.

If you do not find a discerning friend, A steadfast companion, good to live with, Then like a king giving up his kingdom, Wander alone like a mighty elephant in the forest.

It's better to wander alone, For there is no friendship with fools. Wander alone and do no bad, Unconcerned, like a mighty elephant in the forest."

3. The account of going to Bālakaloṇaka

After speaking these verses, the Buddha went to the village of Bālakaloṇaka. At that time Venerable Bhagu was staying near that village. When Bhagu saw the Buddha coming, he prepared a seat and set out a foot stool, a foot scraper, and water for washing the feet. He then went out to meet the Buddha, receiving his bowl and robe. The Buddha sat down on the prepared seat and washed his feet. When Bhagu had bowed and sat down, the Buddha said to him, “I hope you’re keeping well, monk, I hope you’re getting by. I hope you’re not having any trouble getting almsfood?”

“I’m keeping well, Venerable Sir, I’m getting by. I’m having no trouble getting almsfood.”

The Buddha instructed, inspired, and gladdened Bhagu with a teaching. He then got up from his seat and went to the Eastern Bamboo Park.

4. The account of going to the Eastern Bamboo Park

At this time Venerable Anuruddha, Venerable Nandiya, and Venerable Kimila were staying at the Eastern Bamboo Park. The park keeper saw the Buddha coming and said to him, "Ascetic, don't enter this park. There are three gentlemen here, practicing for their own good. Please, don't disturb them." When Anuruddha heard the park keeper advising the Buddha, he said, "Please don't block the Buddha. It's our teacher who's arrived." Anuruddha then went to Nandiya and Kimila and said, "Come out, Venerables, our teacher has arrived."

The three of them went out to meet the Buddha. One received his bowl and robe, one prepared a seat, and one put out a foot stool, a foot scraper, and water for washing the feet. The Buddha sat down on the prepared seat and washed his feet. When they had bowed and sat down, the Buddha said to them, "I hope you're all keeping well, Anuruddha, I hope you're getting by. I hope you're not having any trouble getting almsfood?"

"We're keeping well, Venerable Sir, we're getting by. We're not having any trouble getting almsfood."

"I hope you're living together in peace and harmony, blending like milk and water, and regarding one another with affection?"

"Yes, we are."

"And how do you do this?"

“I think like this, ‘How fortunate I am to be living with such fellow monastics!’ And I do acts of kindness toward them by body, speech, and mind, both in public and in private. I think, ‘Why don’t I set aside what I wish to do and instead do what these venerables wish?’ And that’s what I do. We’re separate in body, but it might seem as if we’re one in mind.”

Nandiya and Kimila then repeated what Anuruddha had said.

“I hope, Anuruddha, that you’re heedful and energetic?”

“Yes, Sir, we are.”

“And how is it that you’re heedful and energetic?”

“Whoever returns first from alms round in the village, he prepares the seats and sets out a foot stool, a foot scraper, and water for washing the feet. He washes the bowl for leftovers and puts it back out, and sets out water for drinking and water for washing. Whoever returns last from alms round may eat the leftovers, or he discards them where there are no cultivated plants or in water without life. He puts away the seats and also the foot stool, the foot scraper, and the water for washing the feet. He washes the bowl for leftovers and puts it away, puts away the water for drinking and the water for washing, and sweeps the dining hall. Whoever sees that the pot for drinking water, the pot for washing water, or the water pot in the restroom is empty fills it. If he can’t do it by himself, he calls someone over by hand signal, and they move it together. We don’t speak because of that. And every five days we sit together the whole night to discuss the Teaching.”

5. The account of going to Pālileyka

The Buddha then instructed, inspired, and gladdened Venerable Anuruddha, Venerable Nandiya, and Venerable Kimila with a teaching. He then got up from his seat and set out wandering toward Pālileyka. When he eventually arrived, he stayed in a protected forest grove, at the foot of an auspicious sal tree.

Then, while he was reflecting in private, the Buddha thought, “Previously, when I was surrounded by those quarreling monks at Kosambī, I wasn’t at ease. But now that I’m alone, away from those monks, I’m happy and at ease.”

At that time there was a large bull elephant who lived surrounded by a herd—by males and females, by juveniles and babies. He ate grass with the tips broken off and drank muddy water. Other elephants ate the branches that he had pulled down. And when he was immersed in a pool, the female elephants came rubbing their bodies against his. He considered this and thought, “Why don’t I leave the herd and stay by myself?”

He then left the herd and went to Pālileyka, to where the Buddha was at the foot of the auspicious sal tree. And he attended on the Buddha, using his trunk to set out water for drinking and water for washing, and to clear the vegetation.

He thought, “Previously, when I was surrounded by the other elephants, I wasn’t at ease. But now that I’m alone, away from those elephants, I’m happy and at ease.”

After considering his own seclusion and reading the mind of the elephant, the Buddha uttered a heartfelt exclamation:

“The mind of this mighty elephant, With tusks like chariot poles, Agrees with the mind of the Sage, Since they each delight in the forest solitude.”

When the Buddha had stayed at Pālileyyaka for as long as he liked, he set out wandering toward Sāvattthī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika’s Monastery.

Soon the lay followers in Kosambī considered, “These venerable monks at Kosambī have caused us much misfortune. The Buddha himself left because he was troubled by them. Well then, let’s not bow down, rise up, raise our joined palms, or do acts of respect for them. And let’s not honor, respect, esteem, or associate with them, nor give them almsfood. Then, they’ll either leave, disrobe, or reconcile with the Buddha.” And they did just that.

Soon the monks at Kosambī said, “Well then, let’s go to Sāvattthī and resolve this legal issue in the presence of the Buddha.”

6. The account of the eighteen grounds

The monks at Kosambī put their dwellings in order, took their bowls and robes, and went to Sāvattihī. When Venerable Sāriputta heard that they were coming, he went to the Buddha, bowed, sat down, and told him, adding, “Venerable Sir, how should I act toward these monks?”

“Take your stand in accordance with the Teaching.”

“And how do I know what accords with the Teaching and what doesn’t?”

“There are eighteen grounds for knowing that someone is speaking contrary to the Teaching:

1. A monk proclaims what’s contrary to the Teaching as being in accordance with it,
2. and what’s in accordance with the Teaching as contrary to it.
3. He proclaims what’s contrary to the Monastic Law as being in accordance with it,
4. and what’s in accordance with the Monastic Law as contrary to it.
5. He proclaims what hasn’t been spoken by the Buddha as spoken by him,
6. and what’s been spoken by the Buddha as not spoken by him.
7. He proclaims what wasn’t practiced by the Buddha as practiced by him,
8. and what was practiced by the Buddha as not practiced by him.

9. He proclaims what wasn't laid down by the Buddha as laid down by him,
10. and what was laid down by the Buddha as not laid down by him.
11. He proclaims a non-offense as an offense,
12. and an offense as a non-offense.
13. He proclaims a light offense as heavy,
14. and a heavy offense as light.
15. He proclaims a curable offense as incurable,
16. and an incurable offense as curable.
17. He proclaims a grave offense as minor,
18. and a minor offense as grave.

And there are eighteen grounds for knowing that someone is speaking in accordance with the Teaching:

1. A monk proclaims what's contrary to the Teaching as such,
2. and what's in accordance with the Teaching as such.
3. He proclaims what's contrary to the Monastic Law as such,
4. and what's in accordance with the Monastic Law as such.
5. He proclaims what hasn't been spoken by the Buddha as such,
6. and what's been spoken by the Buddha as such.
7. He proclaims what wasn't practiced by the Buddha as such,
8. and what was practiced by the Buddha as such.
9. He proclaims what wasn't laid down by the Buddha as such,
10. and what was laid down by the Buddha as such.
11. He proclaims a non-offense as such,
12. and an offense as such.
13. He proclaims a light offense as light,
14. and a heavy offense as heavy.

15. He proclaims a curable offense as curable,
16. and an incurable offense as incurable.
17. He proclaims a grave offense as grave,
18. and a minor offense as minor.”

When Venerable Mahāmoggallāna heard ... When Venerable Mahākassapa heard ... When Venerable Mahākaccāna heard ... When Venerable Mahākoṭṭhika heard ... When Venerable Mahākappina heard ... When Venerable Mahācunda heard ... When Venerable Anuruddha heard ... When Venerable Revata heard ... When Venerable Upāli heard ... When Venerable Ānanda heard ... When Venerable Rāhula heard that they were coming, he too went to the Buddha, bowed, sat down, and told him, adding, “Venerable Sir, how should I act toward these monks?”

“Take your stand in accordance with the Teaching.”

“And how do I know what accords with the Teaching and what doesn’t?” The Buddha told him, too, about the eighteen grounds for knowing that someone is speaking contrary to the Teaching

and the eighteen grounds for knowing that someone is speaking in accordance with the Teaching.

When Mahāpajāpati Gotamī heard that they were coming, she too went to the Buddha, bowed, and told him, adding, “Venerable Sir, how should I act toward these monks?”

“Well, Gotamī, listen to the teaching from both sides. Then approve of the views, beliefs, and persuasion of those who speak in accordance with the Teaching. And whatever support the Sangha of nuns seeks from the Sangha of monks, they should get it all from those who speak in accordance with the Teaching.”

When Anāthapiṇḍika heard that they were coming, he too went to the Buddha, bowed, sat down, and told him, adding, “Venerable Sir, how should I act toward these monks?”

“Well, householder, make offerings to both sides and listen to their teachings. Then approve of the views, beliefs, and persuasion of those who speak in accordance with the Teaching.”

When Visākhā Migāramātā heard that they were coming, she too went to the Buddha, bowed, sat down, and told him, adding, “Venerable Sir, how should I act toward these monks?”

“Well, Visākhā, make offerings to both sides and listen to their teachings. Then approve of the views, beliefs, and persuasion of those who speak in accordance with the Teaching.”

Eventually those monks from Kosambī arrived at Sāvattihī. Venerable Sāriputta went to the Buddha, bowed, sat down, and told him, adding, “How should we prepare dwellings for these monks?”

“Give them dwellings in a separate place.”

“But what should we do if there are no dwellings in a separate place?”

“In that case, make them separated and then give them out.

Under no circumstances, Sāriputta, should a dwelling be reserved for a more senior monk. If you do, you commit an offense of wrong conduct.”

“And what should we do regarding food and requisites?”

“Food and requisites should be shared out equally to everyone.”

7. The instruction to readmit

Then that ejected monk reflected on the Teaching and the Monastic Law, and he concluded, “This is an offense and I’ve committed it. I’ve been ejected, for the legal procedure was legitimate, irreversible, and fit to stand.” He went to those who were siding with him and told them what he had been thinking, adding, “Come, Venerables, please readmit me.”

They then took that monk to the Buddha, bowed, sat down, and told him what had happened, adding, “Sir, what should we do now?”

“This is an offense, monks, and this monk has committed it. He’s been ejected, for the legal procedure was legitimate, irreversible, and fit to stand. But since he recognizes this, he should be readmitted.”

8. Discussion of unity in the Sangha

Soon afterwards the monks who had been siding with the ejected monk readmitted him. They then went to the monks who had ejected him and said, “This monk has recognized that he had committed an offense and was ejected. He’s now been readmitted. Because of this, the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been removed. To resolve this matter, let’s unify the Sangha.”

The monks who had done the ejecting went to the Buddha, bowed, sat down, and told him what had happened, adding, “How should we proceed with this?”

“This being the case, you should resolve this matter by unifying the Sangha. And it should be done like this. Everyone should gather in one place, including those who are sick. No-one should give their consent. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This monk has recognized that he had committed an offense and was ejected. He’s now been readmitted. Because of this, the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been removed. If it seems appropriate to the Sangha, let’s resolve this matter by unifying the Sangha. This is the motion.

Please, Venerables, I ask the Sangha to listen. This monk has recognized that he had committed an offense and was ejected. He’s now been readmitted. Because of this, the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been removed. The Sangha resolves this matter by unifying the

Sangha. Any monk who approves of resolving this matter by unifying Sangha should remain silent. Any monk who doesn't approve should speak up.

The Sangha has resolved this matter by unifying the Sangha. The schism in the Sangha has come to an end. The fracture in the Sangha has come to an end. The separation in the Sangha has come to an end. The Sangha approves and is therefore silent. I will remember it thus.'

The observance-day ceremony, the recitation of the Monastic Code, should be done straightaway."

9. Upāli's questions about unity in the Sangha

Soon afterwards Venerable Upāli went to the Buddha, bowed, sat down, and said, “Venerable Sir, if the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, hasn't been decided by the Sangha, hasn't been resolved by the Sangha, yet the Sangha unifies the Sangha—is that unity in the Sangha legitimate?”

“That unity in the Sangha is illegitimate.”

“If the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been decided by the Sangha, has been resolved by the Sangha, and the Sangha then unifies the Sangha—is that unity in the Sangha legitimate?”

“That unity in the Sangha is legitimate.”

“And Sir, how many kinds of unity in the Sangha are there?”

“There are two kinds of unity in the Sangha. There's the unity in the Sangha where the wording is fulfilled, but not the purpose. And there's the unity in the Sangha where both the wording and the purpose are fulfilled. If the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, hasn't been decided by the Sangha, hasn't been resolved by the Sangha, yet the Sangha unifies the Sangha, this is called unity in the Sangha where the wording is fulfilled, but not the purpose. If the basis for the arguments and disputes in the Sangha, for the schism, fracture, and separation in the Sangha, has been decided by the Sangha, has been resolved by the Sangha,

and the Sangha then unifies the Sangha, this is called unity in the Sangha where both the wording and the purpose are fulfilled.”

Upāli then got up from his seat, put his upper robe over one shoulder, raise his joined palms, and spoke in verse to the Buddha:

“In regard to the duties and discussions of the Sangha, In regard to the business that arises and the investigations—A person of great value, how does he handle these? How is a monk fit to deal with these?”

“Blameless in the basic morality, Watching his own behavior, with senses well-restrained—His enemies cannot legitimately criticize him; There’s nothing for them to correct in him.

Having such purity of conduct, Enabled, he speaks confidently; Without fear, he doesn’t tremble in a gathering; He doesn’t mangle the meaning and speaks naturally.

If then asked a question in a gathering, He’s neither diffident nor timid. His words are timely and pertinent; He watchfully satisfies a discerning gathering.

Respectful of more senior monks, Having confidence in his teacher, Able to investigate, clever in discussion, Skilled in defeating his opponents.

Wherever his opponents turn, he refutes them, And the crowd is convinced. He doesn’t abandon his position, Yet answers questions without hurting anyone.

He’s capable of acting as messenger, And about the business of the Sangha, they speak to him. When speaking,

or sent out by the community of monks, He doesn't think,
'I'm doing it.'

As far as the actions by which one commits offenses, And
how they're cleared, Both these analyses he has learnt well.
He's skilled in the ways of clearing offenses.

If one is sent away for one's conduct, But once sent away
one acts rightly, There's readmittance for one who lives
thus. This too he knows, the one skilled in analysis.

Respectful of more senior monks, Yet whether junior, senior,
or of middle standing, The wise practice for the benefit of
the many—Such a monk is fit to deal with these.”

The tenth chapter on those from Kosambī is finished.

This is the summary:

“The splendid Victor was in Kosambī, When disputing for not
seeing an offense; One should not eject for just any offense,
One should confess an offense out of faith.

Just there inside the monastery zone, And just Bālaka,
Vaṃsadā; And Pālileyā, Sāvattī, And Sāriputta, Kolita.

Mahākassapa, and Kaccāna, Koṭṭhika, and with Kappina;
Mahācunda, Anuruddha, And both Revata and Upāli.

Ānanda, and also Rāhula, Gotamī, Anāthapiṇḍika; And
separate dwellings, And food and requisites equally.

No-one is to give their consent, Questioned by Upāli;
Blameless in morality, Harmonious in the Teaching of the
Victor.”

The chapter connected with Kosambī is finished.

The Long Division is finished.

The canonical text of the Long Division is finished.

- Theravāda Collection on Monastic Law
- The Short Division

11 Kammakkhandhaka: The chapter on legal procedures

1. The legal procedure of condemnation

Homage to the Buddha, the Perfected One, the fully Awakened One

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks Paṇḍuka and Lohitaka were quarrelsome, argumentative, and creators of legal issues in the Sangha. They went to other monks who were also quarrelsome, argumentative, and creators of legal issues in the Sangha, and said to them, "Don't let him beat you. Argue back forcefully. You're wiser, more competent, more learned, and more capable than he. Don't be afraid of him. We'll take your side." Because of that, new quarrels started and existing quarrels became worse.

The monks of few desires complained and criticized them, "How can the monks Paṇḍuka and Lohitaka act like this?"

They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

"Is it true, monks, that the monks Paṇḍuka and Lohitaka are acting like this?"

"It's true, Sir."

The Buddha rebuked them, "It's not suitable for those foolish men, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can they act like this, causing that new quarrels to start and existing quarrels to become worse? This will affect people's confidence, and cause some to lose it."

The Buddha then spoke in many ways in dispraise of being difficult to support and maintain, in dispraise of great desires, discontent, socializing, and laziness; but he spoke in many ways in praise of being easy to support and maintain, of fewness of wishes, contentment, self-effacement, ascetic practices, serenity, reduction in things, and being energetic. After giving a teaching on what is right and proper, he addressed the monks:

“Well then, monks, the Sangha should do a legal procedure of condemnation against the monks Paṇḍuka and Lohitaka. And this is how it should be done. First you should accuse the monks Paṇḍuka and Lohitaka. They should then be reminded of what they’ve done, before they’re charged with an offense. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. These monks Paṇḍuka and Lohitaka are quarrelsome, argumentative, and creators of legal issues in the Sangha. They go to other monks who are also quarrelsome, argumentative, and creators of legal issues in the Sangha, and they say to them, “Don’t let him beat you. Argue back forcefully. You’re wiser, more competent, more learned, and more capable than he. Don’t be afraid of him. We’ll take your side.” Because of this, new quarrels start and existing quarrels become worse. If it seems appropriate to the Sangha, the Sangha should do a legal procedure of condemnation against the monks Paṇḍuka and Lohitaka. This is the motion.

Please, Venerables, I ask the Sangha to listen. These monks Paṇḍuka and Lohitaka are quarrelsome, argumentative, and creators of legal issues in the Sangha. They go to other monks who are also quarrelsome, argumentative, and creators of legal issues in the Sangha, and they say to them, “Don’t let him beat you. Argue back forcefully. You’re wiser,

more competent, more learned, and more capable than he. Don't be afraid of him. We'll take your side." Because of this, new quarrels start and existing quarrels become worse. The Sangha does a legal procedure of condemnation against the monks Paṇḍuka and Lohitaka. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. Please, Venerables, I ask the Sangha to listen. These monks Paṇḍuka and Lohitaka are quarrelsome, argumentative, and creators of legal issues in the Sangha. They go to other monks who are also quarrelsome, argumentative, and creators of legal issues in the Sangha, and they say to them, "Don't let him beat you. Argue back forcefully. You're wiser, more competent, more learned, and more capable than he. Don't be afraid of him. We'll take your side." Because of this, new quarrels start and existing quarrels become worse. The Sangha does a legal procedure of condemnation against the monks Paṇḍuka and Lohitaka. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. These monks Paṇḍuka and Lohitaka are quarrelsome, argumentative, and creators of legal issues in the Sangha. They go to other monks who are also quarrelsome, argumentative, and creators of legal issues in the Sangha, and they say to them, "Don't let him beat you. Argue back forcefully. You're wiser, more competent, more learned, and more capable than he. Don't be afraid of him. We'll take your side." Because of this, new quarrels start and existing quarrels become worse. The Sangha does a legal procedure of condemnation against the monks Paṇḍuka and Lohitaka. Any monk who approves of

doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has done a legal procedure of condemnation against the monks Paṇḍuka and Lohitaka. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.1 The group of twelve on illegitimate legal procedures

"When a legal procedure of condemnation has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

When a procedure of condemnation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

When a procedure of condemnation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

"When a procedure of condemnation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of condemnation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of condemnation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

“When a procedure of condemnation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of condemnation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's committed an offense that isn't clearable by confession, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of condemnation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's confessed their offense, it's done illegitimately, it's done by an incomplete assembly.

“When a procedure of condemnation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having

accused the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of condemnation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having reminded the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of condemnation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly.”

The group of twelve on illegitimate legal procedures is finished.

1.2 The group of twelve on legitimate legal procedures

“When a legal procedure of condemnation has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

When a procedure of condemnation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

When a procedure of condemnation has another three qualities, it's also legitimate, in accordance with the

Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done after reminding the person of their offense, it's done after charging the person with their offense.

“When a procedure of condemnation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of condemnation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of condemnation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of condemnation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of condemnation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by

confession, it's done legitimately, it's done by a unanimous assembly.

When a procedure of condemnation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of condemnation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of condemnation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after reminding the person of their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of condemnation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after charging the person with their offense, it's done legitimately, it's done by a unanimous assembly.”

The group of twelve on legitimate legal procedures is finished.

1.3 The group of six on wishing

“When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of condemnation against him: he's quarrelsome, argumentative, and a creator of legal

issues in the Sangha; he's ignorant and incompetent, often committing offenses, lacking in boundaries; he's constantly and improperly socializing with householders.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of condemnation against him: he has failed in the higher morality; he has failed in conduct; he has failed in view.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of condemnation against him: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

“The Sangha may, if it wishes, do a procedure of condemnation against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, lacking in boundaries; those who are constantly and improperly socializing with householders.

The Sangha may, if it wishes, do a procedure of condemnation against another three kinds of monks: those who've failed in the higher morality; those who've failed in conduct; those who've failed in view.

The Sangha may, if it wishes, do a procedure of condemnation against another three kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha.”

The group of six on wishing is finished.

1.4 The eighteen kinds of conduct

“A monk who’s had a legal procedure of condemnation done against himself should conduct himself properly. This is the proper conduct:

1. He shouldn’t give the full ordination.
2. He shouldn’t give formal support.
3. He shouldn’t have a novice monk attend on him.
4. He shouldn’t accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn’t instruct the nuns.
6. He shouldn’t commit the same offense as the offense for which the Sangha did the procedure of condemnation against him.
7. He shouldn’t commit an offense similar to the offense for which the Sangha did the procedure of condemnation against him.
8. He shouldn’t commit an offense worse than the offense for which the Sangha did the procedure of condemnation against him.
9. He shouldn’t criticize the procedure.
10. He shouldn’t criticize those who did the procedure.
11. He shouldn’t cancel the observance-day ceremony of a regular monk.
12. He shouldn’t cancel the invitation ceremony of a regular monk.
13. He shouldn’t direct a regular monk.
14. He shouldn’t give instructions to a regular monk.
15. He shouldn’t get permission from a regular monk to correct him.
16. He shouldn’t accuse a regular monk of an offense.
17. He shouldn’t remind a regular monk of an offense.
18. He shouldn’t associate inappropriately with other monks.”

The eighteen kinds of conduct in regard to the legal procedure of condemnation are finished.

1.5 The group of eighteen on not to be lifted

When the Sangha had done a legal procedure of condemnation against the monks Paṇḍuka and Lohitaka, they conducted themselves properly and suitably, and deserved to be released. They then went to the monks and told them about this, adding, “What should we do now?” The monks told the Buddha ...

“Well then, lift that legal procedure of condemnation against the monks Paṇḍuka and Lohitaka.

When a monk has five qualities, a legal procedure of condemnation against him shouldn't be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of condemnation against him shouldn't be lifted: he commits the same offense for which the Sangha did the procedure of condemnation against him; he commits an offense similar to the one for which the Sangha did the procedure of condemnation against him; he commits an offense worse than the one for which the Sangha did the procedure of condemnation against him; he criticizes the procedure; he criticizes those who did the procedure.

When a monk has eight qualities, a procedure of condemnation against him shouldn't be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he gets permission from a regular monk to correct him; he accuses a regular monk of an offense; he reminds a regular

monk of an offense; he associates inappropriately with other monks.”

The group of eighteen on not to be lifted is finished.

1.6 The group of eighteen on to be lifted

“When a monk has five qualities, a legal procedure of condemnation against him should be lifted: he doesn’t give the full ordination; he doesn’t give formal support; he doesn’t have a novice monk attend on him; he doesn’t accept being appointed as an instructor of the nuns; he doesn’t instruct the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of condemnation against him should be lifted: he doesn’t commit the same offense for which the Sangha did the procedure of condemnation against him; he doesn’t commit an offense similar to the one for which the Sangha did the procedure of condemnation against him; he doesn’t commit an offense worse than the one for which the Sangha did the procedure of condemnation against him; he doesn’t criticize the procedure; he doesn’t criticize those who did the procedure.

When a monk has eight qualities, a procedure of condemnation against him should be lifted: he doesn’t cancel the observance-day ceremony of a regular monk; he doesn’t cancel the invitation ceremony of a regular monk; he doesn’t direct a regular monk; he doesn’t give instructions to a regular monk; he doesn’t get permission from a regular monk to correct him; he doesn’t accuse a regular monk of an offense; he doesn’t remind a regular monk of an offense; he doesn’t associate inappropriately with other monks.”

The group of eighteen on to be lifted is finished.

“And this is how it should be lifted. After approaching the Sangha, the monks Paṇḍuka and Lohitaka should put their upper robes over one shoulder, pay respect at the feet of the senior monks, squat on their heels, raise their joined palms, and say, ‘Venerables, the Sangha has done a legal procedure of condemnation against us. We’re now conducting ourselves properly and suitably, and deserve to be released. We ask for that legal procedure to be lifted.’ And they should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of condemnation against these monks Paṇḍuka and Lohitaka. They’re now conducting themselves properly and suitably, and deserve to be released. They’re asking for that legal procedure to be lifted. If it seems appropriate to the Sangha, the Sangha should lift that legal procedure of condemnation against the monks Paṇḍuka and Lohitaka. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of condemnation against these monks Paṇḍuka and Lohitaka. They’re now conducting themselves properly and suitably, and deserve to be released. They’re asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of condemnation against the monks Paṇḍuka and Lohitaka. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of condemnation against these monks Paṇḍuka and Lohitaka. They’re now conducting themselves

properly and suitably, and deserve to be released. They're asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of condemnation against the monks Paṇḍuka and Lohitaka. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of condemnation against these monks Paṇḍuka and Lohitaka. They're now conducting themselves properly and suitably, and deserve to be released. They're asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of condemnation against the monks Paṇḍuka and Lohitaka. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has lifted that legal procedure of condemnation against the monks Paṇḍuka and Lohitaka. The Sangha approves and is therefore silent. I'll remember it thus.'"

The first section on the legal procedure of condemnation is finished.

2. The legal procedure of demotion

At that time Venerable Seyyasaka was ignorant and incompetent, often committing offenses, and lacking in boundaries. And he was constantly and improperly socializing with householders. In addition, the monks regularly gave him probation, sent him back to the beginning, gave him trial periods, and rehabilitated him.

The monks of few desires complained and criticized him, “How can Venerable Seyyasaka go on like this?” They told the Buddha.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

“Is it true, monks, that the monk Seyyasaka goes on like this?”

“It’s true, Sir.”

The Buddha rebuked him, “It’s not suitable for that foolish man, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can he be ignorant and incompetent, often committing offenses, and lacking in boundaries? How can he constantly and improperly socialize with householders? And how can it be that the monks regularly give him probation, send him back to the beginning, give him trial periods, and rehabilitate him? This will affect people’s confidence ...” After rebuking him ... the Buddha gave a teaching and addressed the monks:

“Well then, the Sangha should do a legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support. And this is how it should be done.

First you should accuse the monk Seyyasaka. He should then be reminded of what he has done, before he's charged with an offense. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. This monk Seyyasaka is ignorant and incompetent, often committing offenses, and lacking in boundaries. He's constantly and improperly socializing with householders. In addition, the monks regularly give him probation, send him back to the beginning, give him the trial period, and rehabilitate him. If it seems appropriate to the Sangha, the Sangha should do a legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support. This is the motion.

Please, Venerables, I ask the Sangha to listen. This monk Seyyasaka is ignorant and incompetent, often committing offenses, and lacking in boundaries. He's constantly and improperly socializing with householders. In addition, the monks regularly give him probation, send him back to the beginning, give him the trial period, and rehabilitate him. The Sangha does a legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. This monk Seyyasaka is ignorant and incompetent, often committing offenses, and lacking in boundaries. He's constantly and improperly socializing with householders. In addition, the monks regularly give him probation, send him back to the beginning, give him the trial period, and rehabilitate him. The Sangha does a legal

procedure of demotion against the monk Seyyasaka, instructing him to live with formal support. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has done a legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support. The Sangha approves and is therefore silent. I'll remember it thus.'"

2.1 The group of twelve on illegitimate legal procedures

"When a legal procedure of demotion has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

"When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and

improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

“When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's committed an offense that isn't clearable by confession, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of demotion has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's confessed their offense, it's done illegitimately, it's done by an incomplete assembly.

“When a procedure of demotion has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without having accused the person of their offense, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of demotion has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without having reminded the person of their offense, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of demotion has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without having charged the person with their offense, it’s done illegitimately, it’s done by an incomplete assembly.”

The group of twelve on illegitimate legal procedures is finished.

2.2 The group of twelve on legitimate legal procedures

“When a legal procedure of demotion has three qualities, it’s legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done in the presence of the accused, it’s done with the questioning of the accused, it’s done with the admission of the accused.

When a procedure of demotion has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done against one who’s committed an offense, it’s done against one who’s committed an offense that’s clearable by confession, it’s done against one who hasn’t confessed their offense.

When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after having accused the person of their offense, it's done after having reminded the person of their offense, it's done after having charged the person with their offense.

“When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's

committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after reminding the person of their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of demotion has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after charging the person with their offense, it's done legitimately, it's done by a unanimous assembly.”

The group of twelve on legitimate legal procedures is finished.

2.3 The group of six on wishing

“When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of demotion against him: he's quarrelsome, argumentative, and a creator of legal issues in

the Sangha; he's ignorant and incompetent, often committing offenses, lacking in boundaries; he's constantly and improperly socializing with householders.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of demotion against him: he has failed in the higher morality; he has failed in conduct; he has failed in view.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of demotion against him: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

“The Sangha may, if it wishes, do a procedure of demotion against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, lacking in boundaries; those who are constantly and improperly socializing with householders.

The Sangha may, if it wishes, do a procedure of demotion against another three kinds of monks: those who've failed in the higher morality; those who've failed in conduct; those who've failed in view.

The Sangha may, if it wishes, do a procedure of demotion against another three kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha.”

The group of six on wishing is finished.

2.4 The eighteen kinds of conduct

“A monk who’s had a legal procedure of demotion done against himself should conduct himself properly. This is the proper conduct:

1. He shouldn’t give the full ordination.
2. He shouldn’t give formal support.
3. He shouldn’t have a novice monk attend on him.
4. He shouldn’t accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn’t instruct the nuns.
6. He shouldn’t commit the same offense as the offense for which the Sangha did the procedure of demotion against him.
7. He shouldn’t commit an offense similar to the offense for which the Sangha did the procedure of demotion against him.
8. He shouldn’t commit an offense worse than the offense for which the Sangha did the procedure of demotion against him.
9. He shouldn’t criticize the procedure.
10. He shouldn’t criticize those who did the procedure.
11. He shouldn’t cancel the observance-day ceremony of a regular monk.
12. He shouldn’t cancel the invitation ceremony of a regular monk.
13. He shouldn’t direct a regular monk.
14. He shouldn’t give instructions to a regular monk.
15. He shouldn’t get permission from a regular monk to correct him.
16. He shouldn’t accuse a regular monk of an offense.
17. He shouldn’t remind a regular monk of an offense.
18. He shouldn’t associate inappropriately with other monks.”

The eighteen kinds of conduct in regard to the legal procedure of demotion are finished.

Soon the Sangha did a legal procedure of demotion against the monk Seyyasaka, instructing him to live with formal support. Then, by associating with good friends, by having them recite, and by questioning them, he became learned and a master of the tradition; he became an expert on the Teaching, the Monastic Law, and the Key Terms; he became knowledgeable and competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training. And he conducted himself properly and suitably, and deserved to be released. He then went to the monks and told them about this, adding, “What should I do now?” The monks told the Buddha. He had the monks gathered and said, “Well then, lift that legal procedure of demotion against the monk Seyyasaka.”

2.5 The group of eighteen on not to be lifted

“When a monk has five qualities, a legal procedure of demotion against him shouldn’t be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of demotion against him shouldn’t be lifted: he commits the same offense for which the Sangha did the procedure of demotion against him; he commits an offense similar to the one for which the Sangha did the procedure of demotion against him; he commits an offense worse than the one for which the Sangha did the procedure of demotion against him; he criticizes the procedure; he criticizes those who did the procedure.

When a monk has eight qualities, a legal procedure of demotion against him shouldn’t be lifted: he cancels the

observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he gets permission from a regular monk to correct him; he accuses a regular monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks.”

The group of eighteen on not to be lifted is finished.

2.6 The group of eighteen on to be lifted

“When a monk has five qualities, a legal procedure of demotion against him should be lifted: he doesn’t give the full ordination; he doesn’t give formal support; he doesn’t have a novice monk attend on him; he doesn’t accept being appointed as an instructor of the nuns; he doesn’t instruct the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of demotion against him should be lifted: he doesn’t commit the same offense for which the Sangha did the procedure of demotion against him; he doesn’t commit an offense similar to the one for which the Sangha did the procedure of demotion against him; he doesn’t commit an offense worse than the one for which the Sangha did the procedure of demotion against him; he doesn’t criticize the procedure; he doesn’t criticize those who did the procedure.

When a monk has eight qualities, a procedure of demotion against him should be lifted: he doesn’t cancel the observance-day ceremony of a regular monk; he doesn’t cancel the invitation ceremony of a regular monk; he doesn’t direct a regular monk; he doesn’t give instructions to a regular monk; he doesn’t get permission from a regular monk to correct him; he doesn’t accuse a regular monk of

an offense; he doesn't remind a regular monk of an offense; he doesn't associate inappropriately with other monks."

The group of eighteen on to be lifted is finished.

"And this is how it should be lifted. After approaching the Sangha, the monk Seyyasaka should put his upper robes over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, 'Venerables, the Sangha has done a legal procedure of demotion against me. I'm now conducting myself properly and suitably, and deserve to be released. I ask for that legal procedure to be lifted.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of demotion against the monk Seyyasaka. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure to be lifted. If it seems appropriate to the Sangha, the Sangha should lift that legal procedure of demotion against the monk Seyyasaka. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of demotion against the monk Seyyasaka. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of demotion against the monk Seyyasaka. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The Sangha has done

a legal procedure of demotion against the monk Seyyasaka. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of demotion against the monk Seyyasaka. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of demotion against the monk Seyyasaka. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of demotion against the monk Seyyasaka. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has lifted that legal procedure of demotion against the monk Seyyasaka. The Sangha approves and is therefore silent. I'll remember it thus.'"

The second section on the legal procedure of demotion is finished.

3. The legal procedure of banishment

At one time the bad and shameless monks Assaji and Punabbasuka were staying at Kīṭāgiri. They were misbehaving in many ways.

They planted flowering trees, watered and plucked them, and then tied the flowers together. They made the flowers into garlands, garlands with stalks on one side and garlands with stalks on both sides. They made flower arrangements, wreaths, ornaments for the head, ornaments for the ears, and ornaments for the chest. And they had others do the same. They then took these things, or sent them, to the women, the daughters, the girls, the daughters-in-law, and the female slaves of respectable families.

They ate from the same plates as these women and drank from the same vessels. They sat on the same seats as them, and they lay down on the same beds, on the same sheets, under the same covers, both on the same sheets and under the same covers. They ate at the wrong time, drank alcohol, and wore garlands, perfumes, and cosmetics. They danced, sang, played instruments, and performed. While the women were dancing, singing, playing instruments, and performing, so would they.

They played various games: eight-row checkers, ten-row checkers, imaginary checkers, hopscotch, pick-up-sticks, dice, tip-cat, painting with the hand, ball games, leaf flutes, toy plows, somersaults, toy windmills, toy measures, toy carriages, toy bows, letter guessing, thought guessing, mimicking deformities.

They trained in elephant riding, in horsemanship, in carriage riding, in archery, in swordsmanship. And they ran in front of

elephants, in front of horses, and in front of carriages, and they ran backward and forward. They whistled, clapped their hands, wrestled, and boxed. They spread their outer robe on a stage and said to the dancing girls, "Dance here, Sister," and they made gestures of approval. And they misbehaved in a variety of ways.

Just then a monk who had completed the rains residence in Kāsī was on his way to visit the Buddha at Sāvattthī when he arrived at Kīṭāgiri. In the morning he robed up, took his bowl and robe, and entered Kīṭāgiri to collect almsfood. He was pleasing in his conduct: in going out and coming back, in looking ahead and looking aside, in bending and stretching his arms. His eyes were lowered, and he was perfect in deportment. When people saw him, they said, "Who's this, acting like a moron and always frowning? Who's gonna give almsfood to him? Almsfood should be given to our Venerables Assaji and Punabbasuka, for they're gentle, congenial, pleasant to speak with, greeting one with a smile, welcoming, friendly, open, the first to speak."

A certain lay follower saw that monk walking for alms in Kīṭāgiri. He approached him, bowed, and said, "Venerable, have you received any almsfood?"

"No, I haven't."

"Come, let's go to my house."

He took that monk to his house and gave him a meal. He then said, "Where are you going, Venerable?"

"I'm going to Sāvattthī to see the Buddha."

"Well then, would you please pay respect at the feet of the Buddha in my name and say, 'Venerable Sir, the monastery at Kīṭāgiri has been corrupted. The bad and shameless

monks Assaji and Punabbasuka are staying there. And they're misbehaving in many ways. They plant flowering trees, water them ...

And they misbehave in a variety of ways. Those who previously had faith and confidence have now lost it, and there's no longer any support for the Sangha. The good monks have left and the bad monks are staying on. Sir, please send monks to stay at the monastery in Kīṭāgiri.'"

The monk consented, got up, and set out for Sāvattihī. When he eventually arrived, he went to the Buddha in Anāthapiṇḍika's Monastery. He bowed to the Buddha and sat down. Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said to him, "I hope you are keeping well, monk, I hope you're getting by. I hope you're not tired from traveling. And where have you come from?"

"I'm keeping well, Venerable Sir, I'm getting by. I'm not tired from traveling." He then told the Buddha all that had happened at Kīṭāgiri, adding, "That's where I've come from, Sir."

Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that the bad and shameless monks Assaji and Punabbasuka are staying at Kīṭāgiri and misbehaving in this way? And is it true that those people who previously had faith and confidence have now lost it, that there's no longer any support for the Sangha, and that the good monks have left and the bad monks are staying on?"

"It's true, Sir."

The Buddha rebuked them, "It's not suitable ... How can those foolish men misbehave in this way? This will affect people's confidence ..." After rebuking them ... he gave a

teaching and addressed Sāriputta and Moggallāna: “Go to Kīṭāgiri and do a legal procedure of banishing the monks Assaji and Punabbasuka. They’re your students.”

“Sir, how can we do a procedure of banishing these monks from Kīṭāgiri? They’re temperamental and harsh.”

“Well then, take many monks.”

“Alright.”

“And this is how it should be done. First you should accuse the monks Assaji and Punabbasuka. They should then be reminded of what they’ve done, before they’re charged with an offense. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. These monks, Assaji and Punabbasuka, are corrupters of families and badly behaved. Their bad behavior is seen and heard about, and the families corrupted by them are seen and heard about. If it seems appropriate to the Sangha, the Sangha should do a legal procedure of banishing them, prohibiting the monks Assaji and Punabbasuka from staying at Kīṭāgiri. This is the motion.

Please, Venerables, I ask the Sangha to listen. These monks, Assaji and Punabbasuka, are corrupters of families and badly behaved. Their bad behavior is seen and heard about, and the families corrupted by them are seen and heard about. The Sangha does a legal procedure of banishing them, prohibiting the monks Assaji and Punabbasuka from staying at Kīṭāgiri. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. These monks, Assaji and Punabbasuka, are corrupters of families and badly behaved. Their bad behavior is seen and heard about, and the families corrupted by them are seen and heard about. The Sangha does a legal procedure of banishing them, prohibiting the monks Assaji and Punabbasuka from staying at Kīṭāgiri. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has done the legal procedure of banishing the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri. The Sangha approves and is therefore silent. I'll remember it thus.'"

3.1 The group of twelve on illegitimate legal procedures

"When a legal procedure of banishment has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having

accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

“When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

“When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's committed an offense that isn't clearable by confession, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who's confessed their offense, it's done illegitimately, it's done by an incomplete assembly.

“When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having reminded the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of banishment has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly.”

The group of twelve on illegitimate legal procedures is finished.

3.2 The group of twelve on legitimate legal procedures

“When a legal procedure of banishment has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after having accused the person of their offense, it's done after having reminded the person of their offense, it's done after having charged the person with their offense.

“When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the

Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after reminding the person of their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of banishment has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after charging the person with their offense, it's done legitimately, it's done by a unanimous assembly.”

The group of twelve on legitimate legal procedures is finished.

3.3 The group of fourteen on wishing

“When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of banishing him: he’s quarrelsome, argumentative, and a creator of legal issues in the Sangha; he’s ignorant and incompetent, often committing offenses, lacking in boundaries; he’s constantly and improperly socializing with householders.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of banishing him: he has failed in the higher morality; he has failed in conduct; he has failed in view.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of banishing him: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

“When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of banishing him: his bodily conduct is frivolous; his verbal conduct is frivolous; his bodily and verbal conduct are frivolous.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of banishing him: he’s improperly behaved by body; he’s improperly behaved by speech; he’s improperly behaved by body and speech.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of banishing him: his bodily

conduct is harmful; his verbal conduct is harmful; his bodily and verbal conduct are harmful.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of banishing him: he has wrong livelihood by body; he has wrong livelihood by speech; he has wrong livelihood by body and speech.

“The Sangha may, if it wishes, do a procedure of banishment against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, lacking in boundaries; those who are constantly and improperly socializing with householders.

The Sangha may, if it wishes, do a procedure of banishment against another three kinds of monks: those who’ve failed in the higher morality; those who’ve failed in conduct; those who’ve failed in view.

The Sangha may, if it wishes, do a procedure of banishment against another three kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha.

“The Sangha may, if it wishes, do a procedure of banishment against another three kinds of monks: those who are frivolous in bodily conduct; those who are frivolous in verbal conduct; those who are frivolous in bodily and verbal conduct.

The Sangha may, if it wishes, do a procedure of banishment against another three kinds of monks: those who are improperly behaved by body; those who are improperly

behaved by speech; those who are improperly behaved by body and speech.

The Sangha may, if it wishes, do a procedure of banishment against another three kinds of monks: those whose bodily conduct is harmful; those whose verbal conduct is harmful; those whose bodily and verbal conduct are harmful.

The Sangha may, if it wishes, do a procedure of banishment against another three kinds of monks: those who have wrong livelihood by body; those who have wrong livelihood by speech; those who have wrong livelihood by body and speech.”

The group of fourteen on wishing is finished.

3.4 The eighteen kinds of conduct

“A monk who’s had a legal procedure of banishment done against himself should conduct himself properly. This is the proper conduct:

1. He shouldn’t give the full ordination.
2. He shouldn’t give formal support.
3. He shouldn’t have a novice monk attend on him.
4. He shouldn’t accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn’t instruct the nuns.
6. He shouldn’t commit the same offense as the offense for which the Sangha did the procedure of banishing him.
7. He shouldn’t commit an offense similar to the offense for which the Sangha did the procedure of banishing him.
8. He shouldn’t commit an offense worse than the offense for which the Sangha did the procedure of banishing

him.

9. He shouldn't criticize the procedure.
10. He shouldn't criticize those who did the procedure.
11. He shouldn't cancel the observance-day ceremony of a regular monk.
12. He shouldn't cancel the invitation ceremony of a regular monk.
13. He shouldn't direct a regular monk.
14. He shouldn't give instructions to a regular monk.
15. He shouldn't get permission from a regular monk to correct him.
16. He shouldn't accuse a regular monk of an offense.
17. He shouldn't remind a regular monk of an offense.
18. He shouldn't associate inappropriately with other monks."

The eighteen kinds of conduct in regard to the legal procedure of banishment are finished.

Soon afterwards a sangha of monks, headed by Sāriputta and Moggallāna, went to Kīṭāgiri and did the legal procedure of banishing the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri. Even so, they did not conduct themselves properly or suitably so as to deserve to be released, nor did they ask the monks for forgiveness. Instead they abused and reviled them, and they slandered them as acting from desire, ill will, confusion, and fear. And they left and they disrobed. The monks of few desires complained and criticized them, "How can these monks act like this when the Sangha has done a legal procedure of banishing them?"

They told the Buddha.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks

Assaji and Punabbasuka are acting like this?”

“It’s true, Sir.”

The Buddha rebuked them ... “It’s not suitable ... How can those foolish men act like this? This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“Well then, don’t lift that legal procedure of banishment.”

3.5 The group of eighteen on not to be lifted

“When a monk has five qualities, a legal procedure of banishing him shouldn’t be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of banishing him shouldn’t be lifted: he commits the same offense for which the Sangha did the procedure of banishing him; he commits an offense similar to the one for which the Sangha did the procedure of banishing him; he commits an offense worse than the one for which the Sangha did the procedure of banishing him; he criticizes the procedure; he criticizes those who did the procedure.

When a monk has eight qualities, a procedure of banishing him shouldn’t be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he gets permission from a regular monk to correct him; he accuses a regular

monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks.”

The group of eighteen on not to be lifted is finished.

3.6 The group of eighteen on to be lifted

“When a monk has five qualities, a legal procedure of banishing him should be lifted: he doesn’t give the full ordination; he doesn’t give formal support; he doesn’t have a novice monk attend on him; he doesn’t accept being appointed as an instructor of the nuns; he doesn’t instruct the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of banishing him should be lifted: he doesn’t commit the same offense for which the Sangha did the procedure of banishing him; he doesn’t commit an offense similar to the one for which the Sangha did the procedure of banishing him; he doesn’t commit an offense worse than the one for which the Sangha did the procedure of banishing him; he doesn’t criticize the procedure; he doesn’t criticize those who did the procedure.

When a monk has eight qualities, a procedure of banishing him should be lifted: he doesn’t cancel the observance-day ceremony of a regular monk; he doesn’t cancel the invitation ceremony of a regular monk; he doesn’t direct a regular monk; he doesn’t give instructions to a regular monk; he doesn’t get permission from a regular monk to correct him; he doesn’t accuse a regular monk of an offense; he doesn’t remind a regular monk of an offense; he doesn’t associate inappropriately with other monks.”

The group of eighteen on to be lifted is finished.

“And this is how it should be lifted. After approaching the Sangha, the monk who’s had a legal procedure of banishment done against himself should put his upper robes over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, ‘Venerables, the Sangha has done a legal procedure of banishing me. I’m now conducting myself properly and suitably, and deserve to be released. I ask for that legal procedure to be lifted.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of banishing monk so-and-so. He’s now conducting himself properly and suitably, and deserves to be released. He’s asking for that legal procedure to be lifted. If it seems appropriate to the Sangha, the Sangha should lift that legal procedure of banishing him. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of banishing monk so-and-so. He’s now conducting himself properly and suitably, and deserves to be released. He’s asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of banishing him. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of banishing monk so-and-so. He’s now conducting himself properly and suitably, and deserves to be released. He’s asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of banishing him. Any monk who

approves of lifting that legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has lifted that legal procedure of banishing monk so-and-so. The Sangha approves and is therefore silent. I'll remember it thus.'"

The second section on the legal procedure of banishment is finished.

4. The legal procedure of reconciliation

At one time Venerable Sudhamma was the staying at the householder Citta's monastery at Macchikāsaṇḍa. He was in charge of the building work and received a regular supply of food. Whenever Citta wanted to invite the Sangha, a group of monks, or an individual monk, he would not do so without getting permission from Sudhamma.

On one occasion a number of senior monks—Venerable Sāriputta, Venerable Mahāmoggallāna, Venerable Mahākaccāna, Venerable Mahākoṭṭhika, Venerable Mahākappina, Venerable Mahācunda, Venerable Anuruddha, Venerable Revata, Venerable Upāli, Venerable Ānanda, Venerable Rāhula—were wandering in Kāsī, when they arrived at Macchikāsaṇḍa.

When Citta heard that they had arrived, he went to them, bowed, and sat down. After Sāriputta had instructed, inspired, and gladdened Citta with a teaching,

Citta said, “Venerables, please accept a meal for visitors from me tomorrow.” They accepted by remaining silent.

When he knew that they had accepted, Citta got up from his seat, bowed down, circumambulated them with his right side toward them, and went to Sudhamma. He bowed to him and said, “Venerable, please accept tomorrow's meal from me together with the senior monks.”

Sudhamma thought, “Previously when Citta wanted to invite the Sangha, a group of monks, or an individual monk, he wouldn't do so without getting my permission. But now he has. He's been corrupted, this Citta. He's uninterested and

has no affection for me.” He said to Citta, “There’s no need. I won’t accept.” Citta asked him a second and a third time, but got the same reply. He thought, “What difference does it make to me whether Sudhamma accepts or not?” He then bowed, circumambulated Sudhamma with his right side toward him, and left.

The following morning Citta prepared various kinds of fine food for the senior monks. Sudhamma thought, “Why don’t I go and see what Citta has prepared for the senior monks?” He then robed up, took his bowl and robe, and went to Citta’s house, where he sat down on the prepared seat. Citta approached Sudhamma, bowed, and sat down. And Sudhamma said to him, “You have prepared many kinds of food. But there’s one that’s missing: sesame cookies.”

“When there are so many jewels in the word of the Buddha, Sir, you speak of sesame cookies. In the past there were some traders from the south who went to an eastern country to trade. From there they brought back a hen. That hen mated with a crow and because of that she had a chick. When that chick wanted to caw like a crow, it cried, ‘caw-ca-doodle-doo.’ And when that chick wanted to crow like a rooster, it cried, ‘cock-a-doodle-caw.’ In the same way, when there are so many jewels in the word of the Buddha, you speak of sesame cookies.”

“Householder, you’re abusing and insulting me. I will leave your monastery.”

“I’m not abusing and insulting you. Please stay at Macchikāsaṅḍa. The mango grove is delightful. I’ll do my best to supply you with robe-cloth, almsfood, a dwelling, and medicinal supplies.”

Sudhamma repeated what he had said a second time and Citta responded as before. When Sudhamma repeated it a third time, Citta said, “Where will you go?”

“I’ll go to Sāvattthī to visit the Buddha.”

“Well then, please tell the Buddha of our entire conversation. And I would not be surprised if you returned to Macchikāsaṇḍa.”

Sudhamma put his dwelling in order, took his bowl and robe, and left for Sāvattthī. When he eventually arrived, he went to the Buddha in Anāthapiṇḍika’s Monastery. He bowed to the Buddha, sat down, and told him about the conversation he had had with Citta.

The Buddha rebuked him, “It’s not suitable, foolish man, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can you demean and insult Citta, who has faith and confidence, who’s a donor, benefactor, and supporter of the Sangha? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“Well then, do a legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness. And it should be done like this. First you should accuse the monk Sudhamma. He should then be reminded of what he has done, before he’s charged with an offense. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. This monk Sudhamma has demeaned and insulted the householder Citta, who has faith and confidence, who’s a donor, benefactor, and supporter of the Sangha. If it seems appropriate to the Sangha, the Sangha should do a legal

procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness. This is the motion.

Please, Venerables, I ask the Sangha to listen. This monk Sudhamma has demeaned and insulted the householder Citta, who has faith and confidence, who's a donor, benefactor, and supporter of the Sangha. The Sangha does a legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. This monk Sudhamma has demeaned and insulted the householder Citta, who has faith and confidence, who's a donor, benefactor, and supporter of the Sangha. The Sangha does a legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has done the legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness. The Sangha approves and is therefore silent. I'll remember it thus.'"

4.1 The group of twelve on illegitimate legal procedures

"When a legal procedure of reconciliation has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the

accused, it's done without questioning the accused, it's done without the admission of the accused.

When a procedure of reconciliation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

When a procedure of reconciliation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

“When a procedure of reconciliation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of reconciliation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of reconciliation has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

“When a procedure of reconciliation has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who hasn’t committed any offense, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of reconciliation has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who’s committed an offense that isn’t clearable by confession, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of reconciliation has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who’s confessed their offense, it’s done illegitimately, it’s done by an incomplete assembly.

“When a procedure of reconciliation has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without having accused the person of their offense, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of reconciliation has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without having reminded the person of their offense, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of reconciliation has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without having charged the person with their offense, it’s done illegitimately, it’s done by an incomplete assembly.”

The group of twelve on illegitimate legal procedures of reconciliation is finished.

4.2 The group of twelve on legitimate legal procedures

“When a legal procedure of reconciliation has three qualities, it’s legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done in the presence of the accused, it’s done with the questioning of the accused, it’s done with the admission of the accused.

When a procedure of reconciliation has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done against one who’s committed an offense, it’s done against one who’s committed an offense that’s clearable by confession, it’s done against one who hasn’t confessed their offense.

When a procedure of reconciliation has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done after having accused the person of their offense, it’s done after having reminded the person of their offense, it’s done after having charged the person with their offense.

“When a procedure of reconciliation has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done in the presence of the accused, it’s done legitimately, it’s done by a unanimous assembly.

When a procedure of reconciliation has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done with the

questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after reminding the person of their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of reconciliation has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after charging the person with their offense, it's done legitimately, it's done by a unanimous assembly.”

The group of twelve on legitimate legal procedures of reconciliation is finished.

4.3 The group of four on wishing

“When a monk has five qualities, the Sangha may, if it wishes, do a legal procedure of reconciliation against him: he's trying to stop householders from acquiring material gain; he's trying to harm householders; he's trying to get householders to lose their place of residence; he abuses and reviles householders; he causes division between householders.

When a monk has another five qualities, the Sangha may, if it wishes, do a procedure of reconciliation against him: he disparages the Buddha to householders; he disparages the Teaching to householders; he disparages the Sangha to householders; he demeans and insults householders; he doesn't fulfill legitimate promises to householders.

“The Sangha may, if it wishes, do a procedure of reconciliation against five kinds of monks: those who are trying to stop householders from acquiring material gain;

those who are trying to harm householders; those who are trying to get householders to lose their place of residence; those who abuse and revile householders; those who cause division between householders.

The Sangha may, if it wishes, do a procedure of reconciliation against another five kinds of monks: those who disparage the Buddha to householders; those who disparage the Teaching to householders; those who disparage the Sangha to householders; those who demean and insult householders; those who don't fulfill legitimate promises to householders."

The group of four on wishing is finished.

4.4 The eighteen kinds of conduct

"A monk who's had a legal procedure of reconciliation done against himself should conduct himself properly. This is the proper conduct:

1. He shouldn't give the full ordination.
2. He shouldn't give formal support.
3. He shouldn't have a novice monk attend on him.
4. He shouldn't accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn't instruct the nuns.
6. He shouldn't commit the same offense as the offense for which the Sangha did the procedure of reconciliation against him.
7. He shouldn't commit an offense similar to the offense for which the Sangha did the procedure of reconciliation against him.
8. He shouldn't commit an offense worse than the offense for which the Sangha did the procedure of reconciliation against him.

9. He shouldn't criticize the procedure.
10. He shouldn't criticize those who did the procedure.
11. He shouldn't cancel the observance-day ceremony of a regular monk.
12. He shouldn't cancel the invitation ceremony of a regular monk.
13. He shouldn't direct a regular monk.
14. He shouldn't give instructions to a regular monk.
15. He shouldn't get permission from a regular monk to correct him.
16. He shouldn't accuse a regular monk of an offense.
17. He shouldn't remind a regular monk of an offense.
18. He shouldn't associate inappropriately with other monks."

The eighteen kinds of conduct in regard to the legal procedure of reconciliation are finished.

Soon afterwards the Sangha did a legal procedure of reconciliation against the monk Sudhamma, instructing him to ask Citta for forgiveness. He went to Macchikāsaṇḍa, but feeling humiliated, he was unable to ask Citta for forgiveness. He returned to Sāvattihī. The monks asked him if he had asked Citta for forgiveness, and he told them what had happened. The monks told the Buddha. He had the monks gathered and said,

"Well then, the Sangha should give a companion messenger to Sudhamma to ask Citta for forgiveness. And this is how the messenger should be given. First you should ask a monk, and then a competent and capable monk should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should give monk

so-and-so to Sudhamma as a companion messenger to ask Citta for forgiveness. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha gives monk so-and-so to Sudhamma as a companion messenger to ask Citta for forgiveness. Any monk who approves of this should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given monk so-and-so to Sudhamma as a companion messenger to ask Citta for forgiveness. The Sangha approves and is therefore silent. I'll remember it thus.'

"Sudhamma should now go to Macchikāsaṇḍa with that monk as a companion messenger to ask Citta for forgiveness, saying, 'Please forgive me, householder; I wish to reconcile with you.' If he forgives, all is well. If not, the companion messenger should say, 'Please forgive this monk, householder; he wishes to reconcile with you.' If he forgives, all is well. If not, the companion messenger should say, 'Please forgive this monk, householder; I wish to reconcile with you.' If he forgives, all is well. If not, the companion messenger should say, 'Please forgive this monk, householder; I ask in the name of the Sangha.' If he forgives, all is well. If not, then within sight and hearing of Citta, the monk Sudhamma should put his upper robe over one shoulder, squat on his heels, raise his joined palms, and confess that offense."

Soon afterwards Sudhamma went to Macchikāsaṇḍa with a monk as a companion messenger, and he asked Citta for forgiveness. And he conducted himself properly and suitably, and deserved to be released. He then went to the monks and told them about this, adding, "What should I do

now?” The monks told the Buddha. He had the monks gathered and said,

“Well then, lift that legal procedure of reconciliation against Sudhamma.”

4.5 The group of eighteen on not to be lifted

“When a monk has five qualities, a legal procedure of reconciliation against him shouldn’t be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of reconciliation against him shouldn’t be lifted: he commits the same offense for which the Sangha did the procedure of reconciliation against him; he commits an offense similar to the one for which the Sangha did the procedure of reconciliation against him; he commits an offense worse than the one for which the Sangha did the procedure of reconciliation against him; he criticizes the procedure; he criticizes those who did the procedure.

When a monk has eight qualities, a procedure of reconciliation against him shouldn’t be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he gets permission from a regular monk to correct him; he accuses a regular monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks.”

The group of eighteen on not to be lifted is finished.

4.6 The group of eighteen on to be lifted

“When a monk has five qualities, a legal procedure of reconciliation against him should be lifted: he doesn’t give the full ordination; he doesn’t give formal support; he doesn’t have a novice monk attend on him; he doesn’t accept being appointed as an instructor of the nuns; he doesn’t instruct the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of reconciliation against him should be lifted: he doesn’t commit the same offense for which the Sangha did the procedure of reconciliation against him; he doesn’t commit an offense similar to the one for which the Sangha did the procedure of reconciliation against him; he doesn’t commit an offense worse than the one for which the Sangha did the procedure of reconciliation against him; he doesn’t criticize the procedure; he doesn’t criticize those who did the procedure.

When a monk has eight qualities, a procedure of reconciliation against him should be lifted: he doesn’t cancel the observance-day ceremony of a regular monk; he doesn’t cancel the invitation ceremony of a regular monk; he doesn’t direct a regular; he doesn’t give instructions to a regular monk; he doesn’t get permission from a regular monk to correct him; he doesn’t accuse a regular monk of an offense; he doesn’t remind a regular monk of an offense; he doesn’t associate inappropriately with other monks.”

The group of eighteen on to be lifted is finished.

“And this is how it should be lifted. The monk Sudhamma should approach the Sangha, put his upper robes over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, ‘Venerables,

the Sangha has done a legal procedure of reconciliation against me. I'm now conducting myself properly and suitably, and deserve to be released. I ask for that legal procedure to be lifted.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of reconciliation against the monk Sudhamma. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure to be lifted. If it seems appropriate to the Sangha, the Sangha should lift that legal procedure of reconciliation against him. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of reconciliation against the monk Sudhamma. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of reconciliation against him. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of reconciliation against the monk Sudhamma. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of reconciliation against him. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has lifted that legal procedure of reconciliation against the monk Sudhamma. The Sangha approves and is therefore silent. I'll remember it thus.'"

The fourth section on the legal procedure of reconciliation is finished.

5. The legal procedure of ejection for not recognizing an offense

At one time the Buddha was staying at Kosambī in Ghosita's Monastery. At that time Venerable Channa had committed an offense, but refused to recognize it. The monks of few desires complained and criticized him, "How can Venerable Channa commit an offense, but then refuse to recognize it?" They told the Buddha.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that Channa is acting like this?"

"It's true, Sir."

The Buddha rebuked him, "It's not suitable ... How can Channa commit an offense, but then refuse to recognize it? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks:

"Well then, the Sangha should do a legal procedure of ejecting the monk Channa for not recognizing an offense, prohibiting him from living with the Sangha. And this is how it should be done. First you should accuse the monk Channa. He should then be reminded of what he has done, before he's charged with an offense. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. This monk Channa has committed an offense, but refuses to recognize it. If it seems appropriate to the Sangha, the Sangha should do a legal procedure of ejecting Channa for not recognizing an offense, prohibiting him from living with the Sangha. This is the motion.

Please, Venerables, I ask the Sangha to listen. This monk Channa has committed an offense, but refuses to recognize it. The Sangha does a legal procedure of ejecting Channa for not recognizing an offense, prohibiting him from living with the Sangha. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. This monk Channa has committed an offense, but refuses to recognize it. The Sangha does a legal procedure of ejecting Channa for not recognizing an offense, prohibiting him from living with the Sangha. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has done the legal procedure of ejecting Channa for not recognizing an offense, prohibiting him from living with the Sangha. The Sangha approves and is therefore silent. I'll remember it thus.'

Monks, you should proclaim from monastery to monastery that the Sangha has done a legal procedure of ejecting Channa for not recognizing an offense, prohibiting him from living with the Sangha."

5.1 The group of twelve on illegitimate legal procedures

"When a legal procedure of ejection for not recognizing an offense has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

“When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of ejection for not recognizing an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

“When a procedure of ejection for not recognizing an offense has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who hasn’t committed any offense, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of ejection for not recognizing an offense has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who’s committed an offense that isn’t clearable by confession, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of ejection for not recognizing an offense has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who’s confessed their offense, it’s done illegitimately, it’s done by an incomplete assembly.

“When a procedure of ejection for not recognizing an offense has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without having accused the person of their offense, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of ejection for not recognizing an offense has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without having reminded the person of their offense, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of ejection for not recognizing an offense has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done

without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly.”

The group of twelve on illegitimate legal procedures of ejection for not recognizing an offense is finished.

5.2 The group of twelve on legitimate legal procedures

“When a legal procedure of ejection for not recognizing an offense has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after having accused the person of their offense, it's done after having reminded the person of their offense, it's done after having charged the person with their offense.

“When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed

of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not recognizing an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of ejection for not recognizing an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done after accusing the person of their offense, it’s done legitimately, it’s done by a unanimous assembly.

When a procedure of ejection for not recognizing an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done after reminding the person of their offense, it’s done legitimately, it’s done by a unanimous assembly.

When a procedure of ejection for not recognizing an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done after charging the person with their offense, it’s done legitimately, it’s done by a unanimous assembly.”

The group of twelve on legitimate legal procedures of ejection for not recognizing an offense is finished.

5.3 The group of six on wishing

“When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of ejecting him for not recognizing an offense: he’s quarrelsome, argumentative, and a creator of legal issues in the Sangha; he’s ignorant and incompetent, often committing offenses, lacking in boundaries; he’s constantly and improperly socializing with householders.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of ejecting him for not recognizing an offense: he has failed in the higher morality; he has failed in conduct; he has failed in view.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of ejecting him for not recognizing an offense: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

“The Sangha may, if it wishes, do a procedure of ejection for not recognizing an offense against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, lacking in boundaries; those who are constantly and improperly socializing with householders.

The Sangha may, if it wishes, do a procedure of ejection for not recognizing an offense against another three kinds of monks: those who’ve failed in the higher morality; those who’ve failed in conduct; those who’ve failed in view.

The Sangha may, if it wishes, do a procedure of ejection for not recognizing an offense against another three kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha.”

The group of six on wishing in regard to a procedure of ejection for not recognizing an offense is finished.

5.4 The forty-three kinds of conduct

“A monk who’s had a legal procedure of ejection for not recognizing an offense done against himself should conduct himself properly. This is the proper conduct:

1. He shouldn’t give the full ordination.
2. He shouldn’t give formal support.
3. He shouldn’t have a novice monk attend on him.

4. He shouldn't accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn't instruct the nuns.
6. He shouldn't commit the same offense as the offense for which the Sangha did the procedure of ejecting him for not recognizing an offense.
7. He shouldn't commit an offense similar to the offense for which the Sangha did the procedure of ejecting him for not recognizing an offense.
8. He shouldn't commit an offense worse than the offense for which the Sangha did the procedure of ejecting him for not recognizing an offense.
9. He shouldn't criticize the procedure.
10. He shouldn't criticize those who did the procedure.
11. He shouldn't consent to a regular monk bowing down to him.
12. He shouldn't consent to a regular monk standing up for him.
13. He shouldn't consent to a regular monk raise his joined palms to him.
14. He shouldn't consent to a regular monk doing acts of respect toward him.
15. He shouldn't consent to a regular monk offering him a seat.
16. He shouldn't consent to a regular monk offering him a bed.
17. He shouldn't consent to a regular monk offering him water for washing his feet and a foot stool.
18. He shouldn't consent to a regular monk offering him a foot scraper.
19. He shouldn't consent to a regular monk receiving his bowl and robe.
20. He shouldn't consent to a regular monk massaging his back when bathing.
21. He shouldn't charge a regular monk with failure in morality.

22. He shouldn't charge a regular monk with failure in conduct.
23. He shouldn't charge a regular monk with failure in view.
24. He shouldn't charge a regular monk with failure in livelihood.
25. He shouldn't cause division between monks.
26. He shouldn't wear lay clothes.
27. He shouldn't wear the robes of the monastics of other religions.
28. He shouldn't associate with the monastics of other religions.
29. He should associate with monks.
30. He should train in the monks' training.
31. He shouldn't stay in the same room in a monastery as a regular monk.
32. He shouldn't stay in the same room in a non-monastery as a regular monk.
33. He shouldn't stay in the same room in a monastery or a non-monastery as a regular monk.
34. He should get up from his seat when he sees a regular monk.
35. He shouldn't dismiss a regular monk, whether indoors or outdoors.
36. He shouldn't cancel the observance-day ceremony of a regular monk.
37. He shouldn't cancel the invitation ceremony of a regular monk.
38. He shouldn't direct a regular monk.
39. He shouldn't give instructions to a regular monk.
40. He shouldn't get permission from a regular monk to correct him.
41. He shouldn't accuse a regular monk of an offense.
42. He shouldn't remind a regular monk of an offense.
43. He shouldn't associate inappropriately with other monks."

The forty-three kinds of conduct in regard to the legal procedure of ejection for not recognizing an offense are finished.

Soon afterwards the Sangha did a legal procedure of ejecting the monk Channa for not recognizing an offense, prohibiting him from living with the Sangha. He then left that monastery and went to another one. The monks there did not bow down to him, stand up for him, raise their joined palms to him, or do acts of respect toward him. They did not honor, respect, or esteem him. Because of this, he left that monastery too and went to yet another one. There too the monks did not bow down to him, stand up for him, raise their joined palms to him, or do acts of respect toward him. They did not honor, respect, or esteem him. Because of this, he left that monastery too and went to yet another one. There too the monks did not bow down to him, stand up for him, raise their joined palms to him, or do acts of respect toward him. They did not honor, respect, or esteem him. Because of this, he left that monastery too and returned to Kosambī.

He then conducted himself properly and suitably, and deserved to be released. He went to the monks and told them about this, adding, “What should I do now?” The monks told the Buddha. He had the monks gathered and said, “Well then, lift that legal procedure of ejecting the monk Channa for not recognizing an offense.”

5.5 The group of forty-three on not to be lifted

“When a monk has five qualities, a legal procedure of ejecting him for not recognizing an offense shouldn’t be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being

appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of ejecting him for not recognizing an offense shouldn't be lifted: he commits the same offense for which the Sangha did the procedure of ejecting him for not recognizing an offense; he commits an offense similar to the one for which the Sangha did the procedure of ejecting him for not recognizing an offense; he commits an offense worse than the one for which the Sangha did the procedure of ejecting him for not recognizing an offense; he criticizes the procedure; he criticizes those who did the procedure.

When a monk has another five qualities, a procedure of ejecting him for not recognizing an offense shouldn't be lifted: he consents to a regular monk bowing down to him; he consents to a regular monk standing up for him; he consents to a regular monk raising his joined palms to him; he consents to a regular monk doing acts of respect toward him; he consents to a regular monk offering him a seat.

When a monk has another five qualities, a procedure of ejecting him for not recognizing an offense shouldn't be lifted: he consents to a regular monk offering him a bed; he consents to a regular monk offering him water for washing his feet and a foot stool; he consents to a regular monk offering him a foot scraper; he consents to a regular monk receiving his bowl and robe; he consents to a regular monk massaging his back when bathing.

When a monk has another five qualities, a procedure of ejecting him for not recognizing an offense shouldn't be lifted: he charges a regular monk with failure in morality; he charges a regular monk with failure in conduct; he charges a regular monk with failure in view; he charges a regular

monk with failure in livelihood; he causes division between monks.

When a monk has another five qualities, a procedure of ejecting him for not recognizing an offense shouldn't be lifted: he wears lay clothes; he wears the robes of the monastics of other religions; he associates with the monastics of other religions; he doesn't associate with monks; he doesn't train in the monks' training.

When a monk has another five qualities, a procedure of ejecting him for not recognizing an offense shouldn't be lifted: he stays in the same room in a monastery as a regular monk; he stays in the same room in a non-monastery as a regular monk; he stays in the same room in a monastery or a non-monastery as a regular monk; he doesn't get up from his seat when he sees a regular monk; he dismisses a regular monk, whether indoors or outdoors.

When a monk has eight qualities, a procedure of ejecting him for not recognizing an offense shouldn't be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he gets permission from a regular monk to correct him; he accuses a regular monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks."

The group of forty-three on not to be lifted in regard to the legal procedure of ejection for not recognizing an offense is finished.

5.6 The group of forty-three on to be lifted

“When a monk has five qualities, a legal procedure of ejecting him for not recognizing an offense should be lifted: he doesn’t give the full ordination; he doesn’t give formal support; he doesn’t have a novice monk attend on him; he doesn’t accept being appointed as an instructor of the nuns; he doesn’t instruct the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of ejecting him for not recognizing an offense should be lifted: he doesn’t commit the same offense for which the Sangha did the procedure of ejecting him for not recognizing an offense; he doesn’t commit an offense similar to the one for which the Sangha did the procedure of ejecting him for not recognizing an offense; he doesn’t commit an offense worse than the one for which the Sangha did the procedure of ejecting him for not recognizing an offense; he doesn’t criticize the procedure; he doesn’t criticize those who did the procedure.

When a monk has another five qualities, a procedure of ejecting him for not recognizing an offense should be lifted: he doesn’t consent to a regular monk bowing down to him; he doesn’t consent to a regular monk standing up for him; he doesn’t consent to a regular monk raising his joined palms to him; he doesn’t consent to a regular monk doing acts of respect toward him; he doesn’t consent to a regular monk offering him a seat.

When a monk has another five qualities, a procedure of ejecting him for not recognizing an offense should be lifted: he doesn’t consent to a regular monk offering him a bed; he doesn’t consent to a regular monk offering him water for washing his feet and a foot stool; he doesn’t consent to a regular monk offering him a foot scraper; he doesn’t consent to a regular monk receiving his bowl and robe; he

doesn't consent to a regular monk massaging his back when bathing.

When a monk has another five qualities, a procedure of ejecting him for not recognizing an offense should be lifted: he doesn't charge a regular monk with failure in morality; he doesn't charge a regular monk with failure in conduct; he doesn't charge a regular monk with failure in view; he doesn't charge a regular monk with failure in livelihood; he doesn't cause division between monks.

When a monk has another five qualities, a procedure of ejecting him for not recognizing an offense should be lifted: he doesn't wear lay clothes; he doesn't wear the robes of the monastics of other religions; he doesn't associate with the monastics of other religions; he associates with monks; he trains in the monks' training.

When a monk has another five qualities, a procedure of ejecting him for not recognizing an offense should be lifted: he doesn't stay in the same room in a monastery as a regular monk; he doesn't stay in the same room in a non-monastery as a regular monk; he doesn't stay in the same room in a monastery or a non-monastery as a regular monk; he gets up from his seat when he sees a regular monk; he doesn't dismiss a regular monk, whether indoors or outdoors.

When a monk has eight qualities, a procedure of ejecting him for not recognizing an offense should be lifted: he doesn't cancel the observance-day ceremony of a regular monk; he doesn't cancel the invitation ceremony of a regular monk; he doesn't direct a regular monk; he doesn't give instructions to a regular monk; he doesn't get permission from a regular monk to correct him; he doesn't accuse a regular monk of an offense; he doesn't remind a

regular monk of an offense; he doesn't associate inappropriately with other monks.”

The group of forty-three on to be lifted in regard to the legal procedure of ejection for not recognizing an offense is finished.

“And this is how it should be lifted. The monk Channa should approach the Sangha, put his upper robes over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, ‘Venerables, the Sangha has done a legal procedure of ejecting me for not recognizing an offense. I’m now conducting myself properly and suitably, and deserve to be released. I ask for that legal procedure to be lifted.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejecting the monk Channa for not recognizing an offense. He’s now conducting himself properly and suitably, and deserves to be released. He’s asking for that legal procedure to be lifted. If it seems appropriate to the Sangha, the Sangha should lift that legal procedure of ejecting him for not recognizing an offense. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejecting the monk Channa for not recognizing an offense. He’s now conducting himself properly and suitably, and deserves to be released. He’s asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of ejecting him for not recognizing an offense. Any monk who approves of lifting that legal

procedure should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejecting the monk Channa for not recognizing an offense. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of ejecting him for not recognizing an offense. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has lifted that legal procedure of ejecting the monk Channa for not recognizing an offense. The Sangha approves and is therefore silent. I'll remember it thus.'"

The fifth section on the legal procedure of ejection for not recognizing an offense is finished.

6. The legal procedure of ejection for not making amends for an offense

At one time the Buddha was staying at Kosambī in Ghosita's Monastery. At this time Venerable Channa had committed an offense, but refused to make amends for it. The monks of few desires complained and criticized him, "How can Venerable Channa commit an offense, but refuse to make amends for it?" They told the Buddha.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that Channa is acting like this?"

"It's true, Sir."

The Buddha rebuked him, "It's not suitable ... How can Channa commit an offense, but refuse to make amends for it? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks:

"Well then, the Sangha should do a legal procedure of ejecting the monk Channa for not making amends for an offense, prohibiting him from living with the Sangha. And this is how it should be done. First you should accuse the monk Channa. He should then be reminded of what he has done, before he's charged with an offense. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. This monk Channa has committed an offense, but refuses to make amends for it. If it seems appropriate to the Sangha, the Sangha should do a legal procedure of ejecting Channa for not making amends for an offense, prohibiting him from living with the Sangha. This is the motion.

Please, Venerables, I ask the Sangha to listen. This monk Channa has committed an offense, but refuses to make amends for it. The Sangha does a legal procedure of ejecting Channa for not making amends for an offense, prohibiting him from living with the Sangha. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. This monk Channa has committed an offense, but refuses to make amends for it. The Sangha is doing a legal procedure of ejecting Channa for not making amends for an offense, prohibiting him from living with the Sangha. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has done the legal procedure of ejecting Channa for not making amends for an offense, prohibiting him from living with the Sangha. The Sangha approves and is therefore silent. I'll remember it thus.'

Monks, you should proclaim from monastery to monastery that the Sangha has done a legal procedure of ejecting Channa for not making amends for an offense, prohibiting him from living with the Sangha."

6.1 The group of twelve on illegitimate legal procedures

"When a legal procedure of ejection for not making amends for an offense has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

“When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of ejection for not making amends for an offense has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

“When a procedure of ejection for not making amends for an offense has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who hasn’t committed any offense, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of ejection for not making amends for an offense has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who’s committed an offense that isn’t clearable by confession, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of ejection for not making amends for an offense has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who’s confessed their offense, it’s done illegitimately, it’s done by an incomplete assembly.

“When a procedure of ejection for not making amends for an offense has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without having accused the person of their offense, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of ejection for not making amends for an offense has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without having reminded the person of their offense, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of ejection for not making amends for an offense has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of:

it's done without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly.”

The group of twelve on illegitimate legal procedures of ejection for not making amends for an offense is finished.

6.2 The group of twelve on legitimate legal procedures

“When a legal procedure of ejection for not making amends for an offense has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after having accused the person of their offense, it's done after having reminded the person of their offense, it's done after having charged the person with their offense.

“When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in

accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not making amends for an offense has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of ejection for not making amends for an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done after accusing the person of their offense, it’s done legitimately, it’s done by a unanimous assembly.

When a procedure of ejection for not making amends for an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done after reminding the person of their offense, it’s done legitimately, it’s done by a unanimous assembly.

When a procedure of ejection for not making amends for an offense has another three qualities, it’s also legitimate, in accordance with the Monastic Law, and properly disposed of: it’s done after charging the person with their offense, it’s done legitimately, it’s done by a unanimous assembly.”

The group of twelve on legitimate legal procedures of ejection for not making amends for an offense is finished.

6.3 The group of six on wishing

“When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of ejecting him for not making amends for an offense: he’s quarrelsome, argumentative, and a creator of legal issues in the Sangha; he’s ignorant and incompetent, often committing offenses, lacking in boundaries; he’s constantly and improperly socializing with householders.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of ejecting him for not making amends for an offense: he has failed in the higher morality; he has failed in conduct; he has failed in view.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of ejecting him for not making amends for an offense: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

“The Sangha may, if it wishes, do a procedure of ejection for not making amends for an offense against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, lacking in boundaries; those who are constantly and improperly socializing with householders.

The Sangha may, if it wishes, do a procedure of ejection for not making amends for an offense against another three kinds of monks: those who’ve failed in the higher morality; those who’ve failed in conduct; those who’ve failed in view.

The Sangha may, if it wishes, do a procedure of ejection for not making amends for an offense against another three kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha.”

The group of six on wishing in regard to the legal procedure of ejection for not making amends for an offense is finished.

6.4 The forty-three kinds of conduct

“A monk who’s had a legal procedure of ejection for not making amends for an offense done against himself should conduct himself properly. This is the proper conduct:

1. He shouldn’t give the full ordination.
2. He shouldn’t give formal support.

3. He shouldn't have a novice monk attend on him.
4. He shouldn't accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn't instruct the nuns.
6. He shouldn't commit the same offense as the offense for which the Sangha did the procedure of ejecting him for not making amends for an offense.
7. He shouldn't commit an offense similar to the offense for which the Sangha did the procedure of ejecting him for not making amends for an offense.
8. He shouldn't commit an offense worse than the offense for which the Sangha did the procedure of ejecting him for not making amends for an offense.
9. He shouldn't criticize the procedure.
10. He shouldn't criticize those who did the procedure.
11. He shouldn't consent to a regular monk bowing down to him.
12. He shouldn't consent to a regular monk standing up for him.
13. He shouldn't consent to a regular monk raising his joined palms to him.
14. He shouldn't consent to a regular monk doing acts of respect toward him.
15. He shouldn't consent to a regular monk offering him a seat.
16. He shouldn't consent to a regular monk offering him a bed.
17. He shouldn't consent to a regular monk offering him water for washing his feet and a foot stool.
18. He shouldn't consent to a regular monk offering him a foot scraper.
19. He shouldn't consent to a regular monk receiving his bowl and robe.
20. He shouldn't consent to a regular monk massaging his back when bathing.

21. He shouldn't charge a regular monk with failure in morality.
22. He shouldn't charge a regular monk with failure in conduct.
23. He shouldn't charge a regular monk with failure in view.
24. He shouldn't charge a regular monk with failure in livelihood.
25. He shouldn't cause division between monks.
26. He shouldn't wear lay clothes.
27. He shouldn't wear the robes of the monastics of other religions.
28. He shouldn't associate with the monastics of other religions.
29. He should associate with monks.
30. He should train in the monks' training.
31. He shouldn't stay in the same room in a monastery as a regular monk.
32. He shouldn't stay in the same room in a non-monastery as a regular monk.
33. He shouldn't stay in the same room in a monastery or a non-monastery as a regular monk.
34. He should get up from his seat when he sees a regular monk.
35. He shouldn't dismiss a regular monk, whether indoors or outdoors.
36. He shouldn't cancel the observance-day ceremony of a regular monk.
37. He shouldn't cancel the invitation ceremony of a regular monk.
38. He shouldn't direct a regular monk.
39. He shouldn't give instructions to a regular monk.
40. He shouldn't get permission from a regular monk to correct him.
41. He shouldn't accuse a regular monk of an offense.
42. He shouldn't remind a regular monk of an offense.

43. He shouldn't associate inappropriately with other monks."

The forty-three kinds of conduct in regard to the legal procedure of ejection for not making amends for an offense are finished.

Soon afterwards the Sangha did a legal procedure of ejecting the monk Channa for not making amends for an offense, prohibiting him from living with the Sangha. He then left that monastery and went to another one. The monks there did not bow down to him, stand up for him, raise their joined palms to him, or do acts of respect toward him. They did not honor, respect, or esteem him. Because of this, he left that monastery too and went to yet another one. There too the monks did not bow down to him, stand up for him, raise their joined palms to him, or do acts of respect toward him. They did not honor, respect, or esteem him. Because of this, he left that monastery too and went to yet another one. There too the monks did not bow down to him, stand up for him, raise their joined palms to him, or do acts of respect toward him. They did not honor, respect, or esteem him. Because of this, he left that monastery too and returned to Kosambī.

He then conducted himself properly and suitably, and deserved to be released. He went to the monks and told them about this, adding, "What should I do now?" The monks told the Buddha. ...

"Well then, lift that legal procedure of ejecting the monk Channa for not making amends for an offense.

6.5 The group of forty-three on not to be lifted

“When a monk has five qualities, a legal procedure of ejecting him for not making amends for an offense shouldn’t be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of ejecting him for not making amends for an offense shouldn’t be lifted: he commits the same offense for which the Sangha did the procedure of ejecting him for not making amends for an offense; he commits an offense similar to the one for which the Sangha did the procedure of ejecting him for not making amends for an offense; he commits an offense worse than the one for which the Sangha did the procedure of ejecting him for not making amends for an offense; he criticizes the procedure; he criticizes those who did the procedure. ... he consents to a regular monk bowing down to him; he consents to a regular monk standing up for him; he consents to a regular monk raising his joined palms to him; he consents to a regular monk doing acts of respect toward him; he consents to a regular monk offering him a seat. ... he consents to a regular monk offering him a bed; he consents to a regular monk offering him water for washing his feet and a foot stool; he consents to a regular monk offering him a foot scraper; he consents to a regular monk receiving his bowl and robe; he consents to a regular monk massaging his back when bathing. ... he charges a regular monk with failure in morality; he charges a regular monk with failure in conduct; he charges a regular monk with failure in view; he charges a regular monk with failure in livelihood; he causes division between monks. ... he wears lay clothes; he wears the robes of the monastics of other religions; he associates with the monastics of other religions; he doesn’t associate with monks; he doesn’t train in the monks’ training. ... he stays in the same room in a

monastery as a regular monk; he stays in the same room in a non-monastery as a regular monk; he stays in the same room in a monastery or a non-monastery as a regular monk; he doesn't get up from his seat when he sees a regular monk; he dismisses a regular monk, whether indoors or outdoors.

When a monk has eight qualities, a procedure of ejecting him for not making amends for an offense shouldn't be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he gets permission from a regular monk to correct him; he accuses a regular monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks."

The group of forty-three on not to be lifted in regard to the legal procedure of ejection for not making amends for an offense is finished.

6.6 The group of forty-three on to be lifted

"When a monk has five qualities, a legal procedure of ejecting him for not making amends for an offense should be lifted: he doesn't give the full ordination; he doesn't give formal support; he doesn't have a novice monk attend on him; he doesn't accept being appointed as an instructor of the nuns; he doesn't instruct the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of ejecting him for not making amends for an offense should be lifted: he doesn't commit the same offense for which the Sangha did the procedure of ejecting him for not making amends for an offense; he doesn't commit an offense

similar to the one for which the Sangha did the procedure of ejecting him for not making amends for an offense; he doesn't commit an offense worse than the one for which the Sangha did the procedure of ejecting him for not making amends for an offense; he doesn't criticize the procedure; he doesn't criticize those who did the procedure. ... he doesn't consent to a regular monk bowing down to him; he doesn't consent to a regular monk standing up for him; he doesn't consent to a regular monk raising his joined palms to him; he doesn't consent to a regular monk doing acts of respect toward him; he doesn't consent to a regular monk offering him a seat. ... he doesn't consent to a regular monk offering him a bed; he doesn't consent to a regular monk offering him water for washing his feet and a foot stool; he doesn't consent to a regular monk offering him a foot scraper; he doesn't consent to a regular monk receiving his bowl and robe; he doesn't consent to a regular monk massaging his back when bathing. ... he doesn't charge a regular monk with failure in morality; he doesn't charge a regular monk with failure in conduct; he doesn't charge a regular monk with failure in view; he doesn't charge a regular monk with failure in livelihood; he doesn't cause division between monks. ... he doesn't wear lay clothes; he doesn't wear the robes of the monastics of other religions; he doesn't associate with the monastics of other religions; he associates with monks; he trains in the monks' training. ... he doesn't stay in the same room in a monastery as a regular monk; he doesn't stay in the same room in a non-monastery as a regular monk; he doesn't stay in the same room in a monastery or a non-monastery as a regular monk; he gets up from his seat when he sees a regular monk; he doesn't dismiss a regular monk, whether indoors or outdoors.

When a monk has eight qualities, a procedure of ejecting him for not making amends for an offense should be lifted:

he doesn't cancel the observance-day ceremony of a regular monk; he doesn't cancel the invitation ceremony of a regular monk; he doesn't direct a regular monk; he doesn't give instructions to a regular monk; he doesn't get permission from a regular monk to correct him; he doesn't accuse a regular monk of an offense; he doesn't remind a regular monk of an offense; he doesn't associate inappropriately with other monks."

The group of forty-three on to be lifted in regard to the legal procedure of ejection for not making amends for an offense is finished.

"And this is how it should be lifted. The monk Channa should approach the Sangha, put his upper robes over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, 'Venerables, the Sangha has done a legal procedure of ejecting me for not making amends for an offense. I'm now conducting myself properly and suitably, and deserve to be released. I ask for that legal procedure to be lifted.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejecting the monk Channa for not making amends for an offense. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure to be lifted. If it seems appropriate to the Sangha, the Sangha should lift that legal procedure of ejecting him for not making amends for an offense. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejecting the monk Channa for

not making amends for an offense. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of ejecting him for not making amends for an offense. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejecting the monk Channa for not making amends for an offense. He's now conducting himself properly and suitably, and deserves to be released. He's asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of ejecting him for not making amends for an offense. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has lifted that legal procedure of ejecting the monk Channa for not making amends for an offense. The Sangha approves and is therefore silent. I'll remember it thus.'"

The sixth section on the legal procedure of ejection for not making amends for an offense is finished.

7. The legal procedure of ejection for not giving up a bad view

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monk Ariṭṭha, the ex-vulture-killer, had the following bad and erroneous view: "As I understand the Teaching of the Buddha, the things he calls obstructive are not able to obstruct one who indulges in them."

A number of monks heard that Ariṭṭha had that view.

They went to him and asked, "Is it true, Ariṭṭha, that you have such a view?"

"Yes, indeed. As I understand the Buddha's Teaching, the things he calls obstructive are not able to obstruct one who indulges in them."

"No, Ariṭṭha, don't misrepresent the Buddha, for it's not good to misrepresent him. The Buddha would never say such a thing. The Buddha has given many discourses about the obstructive things being obstructive and how they obstruct one who indulges in them. The Buddha has said that there's little enjoyment in worldly pleasures, but much suffering and much trouble, and that the danger in them is greater. The Buddha has said that worldly pleasures are similar to a skeleton, similar to a piece of meat, similar to a grass torch, similar to a pit of coals, similar to a dream, similar to borrowed goods, similar to fruits on a tree, similar to a knife and chopping block, similar to swords and stakes, and similar to a snake's head. They're much suffering and much trouble, and the danger in them is greater."

But even though the monks corrected Ariṭṭha in this way, he stubbornly held on to that bad and erroneous view, and continued to insist on it. And since they were unable to make him give up that view, they went to the Buddha and told him what had happened.

Soon afterwards the Buddha had the Sangha gathered and questioned Ariṭṭha:

“Is it true, Ariṭṭha, that you have a bad and erroneous view such as this: ‘As I understand the Buddha’s Teaching, the things he calls obstructive are not able to obstruct one who indulges in them?’”

“Yes indeed, Sir.”

“Foolish man, who do you think I’ve taught like this? Haven’t I given many discourses about the obstructive things being obstructive and how they obstruct one who indulges in them? I’ve said that there’s little enjoyment in worldly pleasures, but much suffering and much trouble, and that the danger in them is greater. I’ve said that worldly pleasures are similar to a skeleton, similar to a piece of meat, similar to a grass torch, similar to a pit of coals, similar to a dream, similar to borrowed goods, similar to fruits on a tree, similar to a knife and chopping block, similar to swords and stakes, and similar to a snake’s head. They’re much suffering and much trouble, and the danger in them is greater. And yet by misunderstanding, you have misrepresented me, hurt yourself, and made much demerit. This will be for your long-lasting harm and suffering. And this will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“Well then, the Sangha should do a legal procedure of ejecting Ariṭṭha for not giving up a bad view, prohibiting him

from living with the Sangha. And this is how it should be done. First you should accuse the monk Ariṭṭha. He should then be reminded of what he has done, before he's charged with an offense. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The monk Ariṭṭha, the ex-vulture-killer, has the following bad and erroneous view: "As I understand the Teaching of the Buddha, the things he calls obstructive are not able to obstruct one who indulges in them." He's not giving up that view. If it seems appropriate to the Sangha, the Sangha should do a legal procedure of ejecting Ariṭṭha for not giving up a bad view, prohibiting him from living with the Sangha. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Ariṭṭha, the ex-vulture-killer, has the following bad and erroneous view: "As I understand the Teaching of the Buddha, the things he calls obstructive are not able to obstruct one who indulges in them." He's not giving up that view. The Sangha does a legal procedure of ejecting Ariṭṭha for not giving up a bad view, prohibiting him from living with the Sangha. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The monk Ariṭṭha, the ex-vulture-killer, has the following bad and erroneous view: "As I understand the Teaching of the Buddha, the things he calls obstructive are not able to obstruct one who indulges in them." He's not giving up that view. The Sangha does a legal procedure of ejecting Ariṭṭha for not giving up a bad view, prohibiting him from living with the Sangha. Any monk who approves of

doing this legal procedure should remain silent. Any monk who doesn't approve should speak up.

The Sangha has done the legal procedure of ejecting Ariṭṭha for not giving up a bad view, prohibiting him from living with the Sangha. The Sangha approves and is therefore silent. I'll remember it thus.'

Monks, you should proclaim from monastery to monastery that the Sangha has done a legal procedure of ejecting Ariṭṭha for not giving up a bad view, prohibiting him from living with the Sangha."

7.1 The group of twelve on illegitimate legal procedures

"When a legal procedure of ejection for not giving up a bad view has three qualities, it's illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

“When a procedure of ejection for not giving up a bad view has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done in the absence of the accused, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of ejection for not giving up a bad view has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without questioning the accused, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of ejection for not giving up a bad view has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done without the admission of the accused, it’s done illegitimately, it’s done by an incomplete assembly.

“When a procedure of ejection for not giving up a bad view has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who hasn’t committed any offense, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of ejection for not giving up a bad view has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done against one who’s committed an offense that isn’t clearable by confession, it’s done illegitimately, it’s done by an incomplete assembly.

When a procedure of ejection for not giving up a bad view has another three qualities, it’s also illegitimate, contrary to the Monastic Law, and improperly disposed of: it’s done

against one who's confessed their offense, it's done illegitimately, it's done by an incomplete assembly.

“When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having accused the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having reminded the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of ejection for not giving up a bad view has another three qualities, it's also illegitimate, contrary to the Monastic Law, and improperly disposed of: it's done without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly.”

The group of twelve on illegitimate legal procedures of ejection for not giving up a bad view is finished.

7.2 The group of twelve on legitimate legal procedures

“When a legal procedure of ejection for not giving up a bad view has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in

accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after having accused the person of their offense, it's done after having reminded the person of their offense, it's done after having charged the person with their offense.

“When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in

accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

“When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after accusing the person of their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after reminding the person of their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of ejection for not giving up a bad view has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly disposed of: it's done after charging the person with their offense, it's done legitimately, it's done by a unanimous assembly.”

The group of twelve on legitimate legal procedures of ejection for not giving up a bad view is finished.

7.3 The group of six on wishing

“When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of ejecting him for not giving up a bad view: he’s quarrelsome, argumentative, and a creator of legal issues in the Sangha; he’s ignorant and incompetent, often committing offenses, lacking in boundaries; he’s constantly and improperly socializing with householders.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of ejecting him for not giving up a bad view: he has failed in the higher morality; he has failed in conduct; he has failed in view.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of ejecting him for not giving up a bad view: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

“The Sangha may, if it wishes, do a procedure of ejection for not giving up a bad view against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant and incompetent, often committing offenses, lacking in boundaries; those who are constantly and improperly socializing with householders.

The Sangha may, if it wishes, do a procedure of ejection for not giving up a bad view against another three kinds of monks: those who’ve failed in the higher morality; those who’ve failed in conduct; those who’ve failed in view.

The Sangha may, if it wishes, do a procedure of ejection for not giving up a bad view against another three kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha.”

The group of six on wishing in regard to the legal procedure of ejection for not giving up a bad view is finished.

7.4 The forty-three kinds of conduct

“A monk who’s had a legal procedure of ejection for not giving up a bad view done against himself should conduct himself properly. This is the proper conduct:

1. He shouldn’t give the full ordination.
2. He shouldn’t give formal support.
3. He shouldn’t have a novice monk attend on him.
4. He shouldn’t accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn’t instruct the nuns.
6. He shouldn’t commit the same offense for which the Sangha did the procedure of ejecting him for not giving up a bad view;
7. He shouldn’t commit an offense similar to the offense for which the Sangha did the procedure of ejecting him for not giving up a bad view;
8. He shouldn’t commit an offense worse than the offense for which the Sangha did the procedure of ejecting him for not giving up a bad view;
9. He shouldn’t criticize the procedure.
10. He shouldn’t criticize those who did the procedure.
11. He shouldn’t consent to a regular monk bowing down to him.
12. He shouldn’t consent to a regular monk standing up for him.

13. He shouldn't consent to a regular monk putting the palms of his hands together for him.
14. He shouldn't consent to a regular monk doing appropriate duties for him.
15. He shouldn't consent to a regular monk offering him a seat.
16. He shouldn't consent to a regular monk offering him a bed.
17. He shouldn't consent to a regular monk offering him water for washing his feet and a foot-stool.
18. He shouldn't consent to a regular monk offering him a foot-scraper.
19. He shouldn't consent to a regular monk receiving his bowl and robe.
20. He shouldn't consent to a regular monk massaging his back when bathing.
21. He shouldn't charge a regular monk with failure in morality.
22. He shouldn't charge a regular monk with failure in conduct.
23. He shouldn't charge a regular monk with failure in view.
24. He shouldn't charge a regular monk with failure in livelihood.
25. He shouldn't cause splits between monks.
26. He shouldn't wear lay clothes.
27. He shouldn't wear the robes of the monastics of other sects.
28. He shouldn't associate with the monastics of other sects.
29. He should associate with monks.
30. He should train in the monks' training.
31. He shouldn't stay in the same room in a monastery as a regular monk.
32. He shouldn't stay in the same room in a non-monastery as a regular monk.

33. He shouldn't stay in the same room in a monastery or a non-monastery as a regular monk.
34. He should get up from his seat when he sees a regular monk.
35. He shouldn't dismiss a regular monk, whether indoors or outdoors.
36. He shouldn't cancel the observance-day ceremony of a regular monk.
37. He shouldn't cancel the invitation ceremony of a regular monk.
38. He shouldn't direct a regular monk.
39. He shouldn't give instructions to a regular monk.
40. He shouldn't get permission from a regular monk to correct him.
41. He shouldn't accuse a regular monk of an offense.
42. He shouldn't remind a regular monk of an offense.
43. He shouldn't associate inappropriately with other monks."

The forty-three kinds of conduct in regard to the legal procedure of ejection for not giving up a bad view are finished.

Soon afterwards the Sangha did a legal procedure of ejecting Ariṭṭha for not giving up a bad view, prohibiting him from living with the Sangha. He then disrobed. The monks of few desires complained and criticized him, "How could the monk Ariṭṭha disrobe after the Sangha had done a legal procedure of ejecting him for not giving up a bad view?" The monks told the Buddha.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

“Is it true, monks, that the monk Ariṭṭha disrobed after the Sangha had done a procedure of ejecting him for not giving up a bad view?”

“It’s true, Sir.”

The Buddha rebuked him ... “It’s not suitable ... How can that foolish person disrobe after the Sangha has done a procedure of ejecting him for not giving up a bad view? This will affect people’s confidence ...” After rebuking him ... he gave a teaching and addressed the monks:

“Well then, the Sangha should lift that legal procedure of ejection for not giving up a bad view.

7.5 The group of forty-three on not to be lifted

“When a monk has five qualities, a legal procedure of ejecting him for not giving up a bad view shouldn’t be lifted: he gives the full ordination; he gives formal support; he has a novice monk attend on him; he accepts being appointed as an instructor of the nuns; he instructs the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of ejecting him for not giving up a bad view shouldn’t be lifted: he commits the same offense for which the Sangha did the procedure of ejecting him for not giving up a bad view; he commits an offense similar to the one for which the Sangha did the procedure of ejecting him for not giving up a bad view; he commits an offense worse than the one for which the Sangha did the procedure of ejecting him for not giving up a bad view; he criticizes the procedure; he criticizes those who did the procedure. ... he consents to a regular monk bowing down to him; he consents to a regular monk standing up for him; he consents to a regular monk raising

his joined palms to him; he consents to a regular monk doing appropriate duties for him; he consents to a regular monk offering him a seat. ... he consents to a regular monk offering him a bed; he consents to a regular monk offering him water for washing his feet and a foot stool; he consents to a regular monk offering him a foot scraper; he consents to a regular monk receiving his bowl and robe; he consents to a regular monk massaging his back when bathing. ... he charges a regular monk with failure in morality; he charges a regular monk with failure in conduct; he charges a regular monk with failure in view; he charges a regular monk with failure in livelihood; he causes splits between monks. ... he wears lay clothes; he wears the robes of the monastics of other religions; he associates with the monastics of other religions; he doesn't associate with monks; he doesn't train in the monks' training. ... he stays in the same room in a monastery as a regular monk; he stays in the same room in a non-monastery as a regular monk; he stays in the same room in a monastery or a non-monastery as a regular monk; he doesn't get up from his seat when he sees a regular monk; he dismisses a regular monk, whether indoors or outdoors.

When a monk has eight qualities, a procedure of ejecting him for not giving up a bad view shouldn't be lifted: he cancels the observance-day ceremony of a regular monk; he cancels the invitation ceremony of a regular monk; he directs a regular monk; he gives instructions to a regular monk; he gets permission from a regular monk to correct him; he accuses a regular monk of an offense; he reminds a regular monk of an offense; he associates inappropriately with other monks."

The group of forty-three on not to be lifted in regard to the legal procedure of ejection for not giving up a bad view is finished.

7.6 The group of forty-three on to be lifted

“When a monk has five qualities, a legal procedure of ejecting him for not giving up a bad view should be lifted: he doesn’t give the full ordination; he doesn’t give formal support; he doesn’t have a novice monk attend on him; he doesn’t accept being appointed as an instructor of the nuns; he doesn’t instruct the nuns, whether appointed or not.

When a monk has another five qualities, a procedure of ejecting him for not giving up a bad view should be lifted: he doesn’t commit the same offense as the offense for which the Sangha did the procedure of ejecting him for not giving up a bad view; he doesn’t commit an offense similar to the one for which the Sangha did the procedure of ejecting him for not giving up a bad view; he doesn’t commit an offense worse than the one for which the Sangha did the procedure of ejecting him for not giving up a bad view; he doesn’t criticize the procedure; he doesn’t criticize those who did the procedure. ... he doesn’t consent to a regular monk bowing down to him; he doesn’t consent to a regular monk standing up for him; he doesn’t consent to a regular monk raising his joined palms to him; he doesn’t consent to a regular monk doing appropriate duties for him; he doesn’t consent to a regular monk offering him a seat. ... he doesn’t consent to a regular monk offering him a bed; he doesn’t consent to a regular monk offering him water for washing his feet and a foot stool; he doesn’t consent to a regular monk offering him a foot scraper; he doesn’t consent to a regular monk receiving his bowl and robe; he doesn’t consent to a regular monk massaging his back when bathing. ... he doesn’t charge a regular monk with failure in morality; he doesn’t charge a regular monk with failure in conduct; he doesn’t charge a regular monk with failure in view; he doesn’t charge a regular monk with failure in livelihood; he doesn’t cause splits between monks. ... he

doesn't wear lay clothes; he doesn't wear the robes of the monastics of other religions; he doesn't associate with the monastics of other religions; he associates with monks; he trains in the monks' training. ... he doesn't stay in the same room in a monastery as a regular monk; he doesn't stay in the same room in a non-monastery as a regular monk; he doesn't stay in the same room in a monastery or a non-monastery as a regular monk; he gets up from his seat when he sees a regular monk; he doesn't dismiss a regular monk, whether indoors or outdoors.

When a monk has eight qualities, a procedure of ejecting him for not giving up a bad view should be lifted: he doesn't cancel the observance-day ceremony of a regular monk; he doesn't cancel the invitation ceremony of a regular monk; he doesn't direct a regular monk; he doesn't give instructions to a regular monk; he doesn't get permission from a regular monk to correct him; he doesn't accuse a regular monk of an offense; he doesn't remind a regular monk of an offense; he doesn't associate inappropriately with other monks."

The group of forty-three on to be lifted in regard to the legal procedure of ejection for not giving up a bad view is finished.

"And, monks, this is how it should be lifted. The monk who's been ejected by the Sangha for not giving up a bad view should approach the Sangha, put his upper robes over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, 'Venerables, the Sangha has done a legal procedure of ejecting me for not giving up a bad view. I'm now conducting myself properly and suitably, and deserve to be released. I ask for that legal procedure to be lifted.' And he should ask a

second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejecting monk so-and-so for not giving up a bad view. He’s now conducting himself properly and suitably, and deserves to be released. He’s asking for that legal procedure to be lifted. If it seems appropriate to the Sangha, the Sangha should lift that legal procedure of ejecting him for not giving up a bad view. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejecting monk so-and-so for not giving up a bad view. He’s now conducting himself properly and suitably, and deserves to be released. He’s asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of ejecting him for not giving up a bad view. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The Sangha has done a legal procedure of ejecting monk so-and-so for not giving up a bad view. He’s now conducting himself properly and suitably, and deserves to be released. He’s asking for that legal procedure to be lifted. The Sangha lifts that legal procedure of ejecting him for not giving up a bad view. Any monk who approves of lifting that legal procedure should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has lifted that legal procedure of ejecting monk so-and-so for not giving up a bad view. The Sangha approves and is therefore silent. I’ll remember it thus.’”

The seventh section on the legal procedure of ejection for not giving up a bad view is finished.

The first chapter on legal procedures is finished. In this chapter there are seven topics.

This is the summary:

“The monks Paṇḍu and Lohitaka, Themselves quarrelsome;
They went to those of the same kind, And encouraged
quarrels.

They gave rise to new ones, And worsened the existing
ones; The good monks of few desires, Criticised. The One
who Shows,

The Buddha, standing in the True Dhamma, Independent,
the Supreme Person; The Victor: at Sāvattḥī he ordered The
procedure of condemnation.

In the absence, without questioning, Without admission, and
done against One without offense, not clearable by
confession, Done against one who has confessed.

Not having accused, not having reminded, And done without
having charged; In the absence, with illegitimate, And also
done with an incomplete assembly.

Without questioning, with illegitimate, Again done with an
incomplete assembly. Without admission, with illegitimate,
And also done with an incomplete assembly.

One without offense, with illegitimate, And also done with
an incomplete assembly. Not clearable by confession, And
illegitimately, with an incomplete assembly.

Against one who has confessed, with illegitimate, And so also with incomplete assembly; Not having accused, with illegitimate, And so also with incomplete assembly;

Not having reminded, with illegitimate, And so also with incomplete assembly; Not having charged, with illegitimate, And so also with incomplete assembly.

Just as the method of the dark section, One should understand the bright section; And the Sangha wishing, Might do condemnation against one:

Quarrelsome, ignorant, socializing, In the higher morality, in the higher conduct; For those failed in view, The Sangha might do condemnation.

And the Buddha, the Teaching, the Sangha, Whoever dispraises them; And against three kinds of monks, The Sangha might carry out condemnation:

The quarrelsome, The ignorant, the one attached to socializing; In the higher morality, in the higher conduct; Just so about view.

And the Buddha, the Teaching, the Sangha, Whoever dispraises them; Who has had a legal procedure of condemnation done against himself, Should conduct himself properly thus:

Full ordination, formal support, A novice monk attending on; Instruction, even if appointed, He should not do. Against the one condemnation was done,

He should not commit that offense, Or one similar, or one beyond; And the procedure, and also the doers, He should not criticize those.

The observance, the invitation, He should not cancel for an regular monk; Directing, instructing, Permission, and with accusing.

Reminding, and associating, He should not do such things; Full ordination, formal support, A novice monk attending on.

Instruction, even if appointed, With five factors, it should not lift; And should not commit that offense, Or one similar, or one beyond.

And the procedure, and also the doers, Criticizing, it should not lift; The observance, the invitation, And directing, instructing.

Permission, and accusing, Reminding, associating; Whoever is engaged in these eight factors, The condemnation should not be lifted.

Just as with the method of the dark section, One should understand the bright section; Ignorant, with many offenses, And socializing, Seyyaso.

The procedure of demotion was ordered, By the Fully Awakened One, the Great Sage; Two monks at Kīṭāgiri, Assaji and Punabbasuka.

And many kinds of misconduct, They did without restraint; To be banished, the Fully Awakened One, Procedure, at Sāvattihī, the Victor; Sudhamma at Macchikāsaṇḍa, Was staying with Citta.

He abused as low status, Sudhamma, the law follower Citta; The procedure of reconciliation, The Buddha ordered.

The monk Channa at Kosambī, Did not wish to see his offense; To eject for not recognizing, The Supreme Victor

ordered.

Channa that same offense, Did not wish to make amends;
Ejection for not making amends, The Leader ordered.

The bad view of Ariṭṭha, Was attached to because of
ignorance; For not giving up a bad view, Ejection was
spoken of by the Victor.

The procedure of demotion, banishment, Just so
reconciliation; Not recognizing, not making amends, And not
giving up a view.

Frivolous, misconduct, he hurts, And just wrong livelihood;
For the procedure of banishment, There are these extra
lines.

Stopping gain, disparaging, two, five, They are called two
sets of five; For the procedure of reconciliation, There are
these extra lines.

Condemnation, and demotion, Are two procedures of the
same kind; Banishment, and reconciled, There are extra
lines.

Three procedures of ejection, Are analyzed in the same way;
As with the method of condemnation, One should
understand the the rest of the procedures.”

The chapter on legal procedures is finished.

- Theravāda Collection on Monastic Law
- The Short Division

12 Pārivāsikakkhandhaka: The chapter on those on probation

1. The proper conduct for those on probation

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time monks on probation consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowl and robe, and massaging their backs when bathing. The monks of few desires complained and criticized them, "How can monks on probation consent to these things?" They told the Buddha.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

"Is it true, monks, that the monks on probation are consenting to these things?"

"It's true, Sir."

The Buddha rebuked them ... "It's not suitable ... How can monks on probation consent to these things? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

"A monk on probation shouldn't consent to:

- Regular monks bowing down to him;
- Regular monks standing up for him;
- Regular monks raising their joined palms to him;
- Regular monks doing acts of respect toward him;
- Regular monks offering him a seat;

- Regular monks offering him a bed;
- Regular monks offering him water for washing his feet and a foot stool;
- Regular monks offering him a foot scraper;
- Regular monks receiving his bowl and robe;
- Regular monks massaging his back when he's bathing.

If he consents to any of these, he commits an offense of wrong conduct.

Monks on probation should do the following with one another according to seniority: bow down, stand up, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing.

Monks on probation should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, meal invitations, and meals. And now I will lay down the proper conduct for a monk on probation.

This is the proper conduct:

1. He shouldn't give the full ordination.
2. He shouldn't give formal support.
3. He shouldn't have a novice monk attend on him.
4. He shouldn't accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn't instruct the nuns.
6. He shouldn't commit the same offense as the offense for which the Sangha gave him probation, nor one that's similar or worse.
7. He shouldn't criticize the legal procedure.
8. He shouldn't criticize those who did the procedure.

9. He shouldn't cancel the observance-day ceremony of a regular monk.
10. He shouldn't cancel the invitation of a regular monk.
11. He shouldn't direct a regular monk.
12. He shouldn't give instructions to a regular monk.
13. He shouldn't ask a regular monk for permission to accuse him of an offense.
14. He shouldn't accuse a regular monk of an offense.
15. He shouldn't remind a regular monk of an offense.
16. He shouldn't associate inappropriately with other monks.
17. He shouldn't walk in front of a regular monk.
18. He shouldn't sit in front of a regular monk.
19. He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that.
20. He shouldn't attend on a regular monk when going to families.
21. He shouldn't be attended on by a regular monk when going to families.
22. He shouldn't undertake the practice of staying in the wilderness.
23. He shouldn't undertake the practice of eating only almsfood.
24. He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status.
25. He should inform about his status when he's newly arrived in a monastery. He should inform new arrivals of his status. He should inform about his status on the observance day. He should inform about his status on the invitation day. If he's sick, he should inform about his status by messenger.
26. He shouldn't go from a monastery with monks to one without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery

- with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.
27. He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.
28. He shouldn't go from a monastery or non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.
29. He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

30. He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.
31. He shouldn't go from a monastery or non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.
32. He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
33. He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the

- same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a non-monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
34. He may go from a monastery or non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery or non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery or non-monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 35. He shouldn't, in a monastery, stay in the same room as a regular monk.
 36. He shouldn't, in a non-monastery, stay in the same room as a regular monk.
 37. He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.
 38. If he sees a regular monk, he should get up from his seat.
 39. He should offer a seat to a regular monk.
 40. He shouldn't sit on the same seat as a regular monk.
 41. He shouldn't sit on a higher seat than a regular monk.
 42. He shouldn't sit on a seat when a regular monk is sitting on the ground.
 43. He shouldn't do walking meditation on the same walking path as a regular monk.
 44. He shouldn't do walking meditation on a higher walking path than a regular monk.

45. He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground.
46. He shouldn't, in a monastery, stay in the same room as a more senior monk on probation. ...
55. He shouldn't, in a monastery, stay in the same room as a monk deserving to be sent back to the beginning. ...
64. He shouldn't, in a monastery, stay in the same room as a monk deserving the trial period. ...
65. He shouldn't, in a monastery, stay in the same room as a monk undertaking the trial period. ...
82. He shouldn't, in a monastery, stay in the same room as a monk deserving rehabilitation.
83. He shouldn't, in a non-monastery, stay in the same room as a monk deserving rehabilitation.
84. He shouldn't, in a monastery or a non-monastery, stay in the same room as a monk deserving rehabilitation.
85. He shouldn't sit on the same seat as a monk deserving rehabilitation.
86. He shouldn't sit on a higher seat than a monk deserving rehabilitation.
87. He shouldn't sit on a seat when a monk deserving rehabilitation is sitting on the ground.
88. He shouldn't do walking meditation on the same walking path as a monk deserving rehabilitation.
89. He shouldn't do walking meditation on a higher walking path than a monk deserving rehabilitation.
90. He shouldn't do walking meditation on a walking path when a monk deserving rehabilitation is walking on the ground.
91. If, as the fourth member of a group, he gives probation,
92. sends back to the beginning,
93. or gives the trial period,
94. or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done."

The ninety-four kinds of proper conduct for one on probation are finished.

Soon afterwards Venerable Upāli went to the Buddha, bowed, sat down, and said, “How many things are there, Venerable Sir, that stop a monk on probation from counting a particular day toward his probationary period?”

“There are three such things, Upāli: he stays in the same room as a regular monk; he stays apart from other monks; he doesn’t inform other monks of his status.”

On one occasion a large sangha of monks had gathered at Sāvaththī. The monks on probation were unable to fulfill their probationary duties. They told the Buddha.

“I allow you to set aside the probation.

And it should be done like this. The monk on probation should approach a monk, put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, ‘I set aside the probation,’ or ‘I set aside the proper conduct.’”

Soon afterwards the monks at Sāvaththī left for various destinations. The monks on probation were once again able to fulfill their probationary duties. They told the Buddha.

“I allow you to take up the probation.

And it should be done like this. The monk on probation should approach a monk, put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, ‘I take up the probation,’ or ‘I take up the proper conduct.’”

The proper conduct for those on probation is finished.

2. The proper conduct for those deserving to be sent back to the beginning

At this time monks deserving to be sent back to the beginning consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowl and robe, and massaging their backs when bathing. The monks of few desires complained and criticized them, “How can monks deserving to be sent back to the beginning consent to these things?” The monks told the Buddha.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

“Is it true, monks, that monks deserving to be sent back to the beginning consent to these things?”

“It’s true, Sir.”

The Buddha rebuked them ... “It’s not suitable ... How can monks deserving to be sent back to the beginning consent to these things? This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“A monk deserving to be sent back to the beginning shouldn’t consent to:

- Regular monks bowing down to him;

- Regular monks standing up for him;
- Regular monks raising their joined palms to him;
- Regular monks doing acts of respect toward him;
- Regular monks offering him a seat;
- Regular monks offering him a bed;
- Regular monks offering him water for washing his feet and a foot stool;
- Regular monks offering him a foot scraper;
- Regular monks receiving his bowl and robe;
- Regular monks massaging his back when he's bathing.

If he consents to any of these, he commits an offense of wrong conduct.

Monks deserving to be sent back to the beginning should do the following to one another according to seniority: bow down, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing.

Monks deserving to be sent back to the beginning should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, meal invitations, and meals. And now I will lay down the proper conduct for a monk deserving to be sent back to the beginning.

This is the proper conduct:

1. He shouldn't give the full ordination.
2. He shouldn't give formal support.
3. He shouldn't have a novice monk attend on him.
4. He shouldn't accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn't instruct the nuns.

6. He shouldn't commit the same offense as the offense for which he deserves to be sent back to the beginning by the Sangha, nor one that is similar or worse.
7. He shouldn't criticize the legal procedure.
8. He shouldn't criticize those who did the procedure.
9. He shouldn't cancel the observance-day ceremony of a regular monk.
10. He shouldn't cancel the invitation of a regular monk.
11. He shouldn't direct a regular monk.
12. He shouldn't give instructions to a regular monk.
13. He shouldn't ask a regular monk for permission to accuse him of an offense.
14. He shouldn't accuse a regular monk of an offense.
15. He shouldn't remind a regular monk of an offense.
16. He shouldn't associate inappropriately with other monks.
17. He shouldn't walk in front of a regular monk.
18. He shouldn't sit in front of a regular monk.
19. He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that.
20. He shouldn't attend on a regular monk when going to families.
21. He shouldn't be attended on by a regular monk when going to families.
22. He shouldn't undertake the practice of staying in the wilderness.
23. He shouldn't undertake the practice of eating only almsfood.
24. He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status.
25. He shouldn't go from a monastery with monks to one without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, except

- together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.
26. He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.
27. He shouldn't go from a monastery or non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.
28. He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.
29. He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different

Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.

30. He shouldn't go from a monastery or non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.
31. He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
32. He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same

- Buddhist sect if he knows he'll be able to arrive on the same day.
33. He may go from a non-monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 34. He may go from a monastery or non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery or non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery or non-monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 35. He shouldn't, in a monastery, stay in the same room as a regular monk.
 36. He shouldn't, in a non-monastery, stay in the same room as a regular monk.
 37. He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.
 38. If he sees a regular monk, he should get up from his seat.
 39. He should offer a seat to a regular monk.
 40. He shouldn't sit on the same seat as a regular monk.
 41. He shouldn't sit on a higher seat than a regular monk.
 42. He shouldn't sit on a seat when a regular monk is sitting on the ground
 43. He shouldn't do walking meditation on the same walking path as a regular monk.
 44. He shouldn't do walking meditation on a higher walking path than a regular monk.
 45. He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground.

46. He shouldn't, in a monastery, stay in the same room as a monk on probation. ...
54. He shouldn't, in a monastery, stay in the same room as a more senior monk deserving to be sent back to the beginning. ...
63. He shouldn't, in a monastery, stay in the same room as a monk deserving the trial period. ...
72. He shouldn't, in a monastery, stay in the same room as a monk undertaking the trial period. ...
81. He shouldn't, in a monastery, stay in the same room as a monk deserving rehabilitation.
82. He shouldn't, in a non-monastery, stay in the same room as a monk deserving rehabilitation.
83. He shouldn't, in a monastery or a non-monastery, stay in the same room as a monk deserving rehabilitation.
84. He shouldn't sit on the same seat as a monk deserving rehabilitation.
85. He shouldn't sit on a higher seat than a monk deserving rehabilitation.
86. He shouldn't sit on a seat when a monk deserving rehabilitation is sitting on the ground.
87. He shouldn't do walking meditation on the same walking path as a monk deserving rehabilitation.
88. He shouldn't do walking meditation on a higher walking path than a monk deserving rehabilitation.
89. He shouldn't do walking meditation on a walking path when a monk deserving rehabilitation is walking on the ground.
90. If, as the fourth member of a group, he gives probation,
91. sends back to the beginning,
92. or gives the trial period,
93. or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done."

The proper conduct for those deserving to be sent back to the beginning is finished.

3. The proper conduct for those deserving the trial period

At this time monks deserving the trial period consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowl and robe, and massaging their backs when bathing. The monks of few desires complained and criticized them, “How can monks deserving the trial period consent to these things?” The monks told the Buddha. Soon afterwards he had the Sangha of monks gathered and questioned them:

“Is it true, monks, that monks deserving the trial period consent to these things?”

“It’s true, Sir.”

The Buddha rebuked them ... “It’s not suitable ... How can monks deserving the trial period consent to these things? This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“A monk deserving the trial period shouldn’t consent to:

- Regular monks bowing down to him;
- Regular monks standing up for him;
- Regular monks raising their joined palms to him;
- Regular monks doing acts of respect for him;
- Regular monks offering him a seat;
- Regular monks offering him a bed;
- Regular monks offering him water for washing his feet and a foot-stool;

- Regular monks offering him a foot-scraper;
- Regular monks receiving his bowl and robe;
- Regular monks massaging his back when he's bathing.

If he consents to any of these, he commits an offense of wrong conduct.

Monks deserving the trial period should do the following to one another according to seniority: bow down, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing.

Monks deserving the trial period should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, meal invitations, and meals. And now I will lay down the proper conduct for a monk deserving the trial period.

This is the proper conduct:

1. He shouldn't give the full ordination.
2. He shouldn't give formal support.
3. He shouldn't have a novice monk attend on him.
4. He shouldn't accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn't instruct the nuns.
6. He shouldn't commit the same offense as the offense for which he deserves the trial period by the Sangha, nor one that is similar or worse.
7. He shouldn't criticize the legal procedure.
8. He shouldn't criticize those who did the procedure.
9. He shouldn't cancel the observance-day ceremony of a regular monk.

10. He shouldn't cancel the invitation of a regular monk.
11. He shouldn't direct a regular monk.
12. He shouldn't give instructions to a regular monk.
13. He shouldn't ask a regular monk for permission to accuse him of an offense.
14. He shouldn't accuse a regular monk of an offense.
15. He shouldn't remind a regular monk of an offense.
16. He shouldn't associate inappropriately with other monks.
17. He shouldn't walk in front of a regular monk.
18. He shouldn't sit in front of a regular monk.
19. He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that.
20. He shouldn't attend on a regular monk when going to families.
21. He shouldn't be attended on by a regular monk when going to families.
22. He shouldn't undertake the practice of staying in the wilderness.
23. He shouldn't undertake the practice of eating only almsfood.
24. He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status.
25. He shouldn't go from a monastery with monks to one without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.
26. He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go

- from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.
27. He shouldn't go from a monastery or non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.
 28. He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.
 29. He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery with monks who belong to

- a different Buddhist sect, except together with a regular monk or if there are dangers.
30. He shouldn't go from a monastery or non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.
 31. He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 32. He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a non-monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 33. He may go from a monastery or non-monastery with monks to a monastery with monks who belong to the

same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery or non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery or non-monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.

34. He shouldn't, in a monastery, stay in the same room as a regular monk.
35. He shouldn't, in a non-monastery, stay in the same room as a regular monk.
36. He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.
37. If he sees a regular monk, he should get up from his seat.
38. He should offer a seat to a regular monk.
39. He shouldn't sit on the same seat as a regular monk.
40. He shouldn't sit on a higher seat than a regular monk.
41. He shouldn't sit on a seat when a regular monk is sitting on the ground.
42. He shouldn't do walking meditation on the same walking path as a regular monk.
43. He shouldn't do walking meditation on a higher walking path than a regular monk.
44. He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground.
45. He shouldn't, in a monastery, stay in the same room as a monk on probation. ...
54. He shouldn't, in a monastery, stay in the same room as a monk deserving to be sent back to the beginning. ...
63. He shouldn't, in a monastery, stay in the same room as a more senior monk deserving the trial period. ...
72. He shouldn't, in a monastery, stay in the same room as a monk undertaking the trial period. ...

81. He shouldn't, in a monastery, stay in the same room as a monk deserving rehabilitation.
82. He shouldn't, in a non-monastery, stay in the same room as a monk deserving rehabilitation.
83. He shouldn't, in a monastery or a non-monastery, stay in the same room as a monk deserving rehabilitation.
84. He shouldn't sit on the same seat as a monk deserving rehabilitation.
85. He shouldn't sit on a higher seat than a monk deserving rehabilitation.
86. He shouldn't sit on a seat when a monk deserving rehabilitation is sitting on the ground.
87. He shouldn't do walking meditation on the same walking path as a monk deserving rehabilitation.
88. He shouldn't do walking meditation on a higher walking path than a monk deserving rehabilitation.
89. He shouldn't do walking meditation on a walking path when a monk deserving rehabilitation is walking on the ground.
90. If, as the fourth member of a group, he gives probation,
91. sends back to the beginning,
92. or gives the trial period,
93. or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done."

The proper conduct for those deserving the trial period is finished.

4. The proper conduct for those undertaking the trial period

At this time monks undertaking the trial period consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowl and robe, and massaging their backs when bathing. The monks of few desires complained and criticized them, “How can monks undertaking the trial period consent to these things?” The monks told the Buddha.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

“Is it true, monks, that monks undertaking the trial period consent to these things?”

“It’s true, Sir.”

The Buddha rebuked them ... “It’s not suitable ... How can monks undertaking the trial period consent to these things? This will affect people’s confidence ...” After rebuking them ... he gave a teaching and addressed the monks:

“A monk undertaking the trial period shouldn’t consent to:

- Regular monks bowing down to him;
- Regular monks standing up for him;
- Regular monks raising their joined palms to him;
- Regular monks doing acts of respect toward him;
- Regular monks offering him a seat;
- Regular monks offering him a bed;

- Regular monks offering him water for washing his feet and a foot stool;
- Regular monks offering him a foot scraper;
- Regular monks receiving his bowl and robe;
- Regular monks massaging his back when he's bathing.

If he consents to any of these, he commits an offense of wrong conduct.

Monks undertaking the trial period should do the following to one another according to seniority: bow down, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing.

Monks undertaking the trial period should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, meal invitations, and meals. And now I will lay down the proper conduct for a monk undertaking the trial period.

This is the proper conduct:

1. He shouldn't give the full ordination.
2. He shouldn't give formal support.
3. He shouldn't have a novice monk attend on him.
4. He shouldn't accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn't instruct the nuns.
6. He shouldn't commit the same offense as the offense for which the Sangha gave him the trial period, nor one that is similar or worse.
7. He shouldn't criticize the legal procedure.
8. He shouldn't criticize those who did the procedure.

9. He shouldn't cancel the observance-day ceremony of a regular monk.
10. He shouldn't cancel the invitation of a regular monk.
11. He shouldn't direct a regular monk.
12. He shouldn't give instructions to a regular monk.
13. He shouldn't ask a regular monk for permission to accuse him of an offense.
14. He shouldn't accuse a regular monk of an offense.
15. He shouldn't remind a regular monk of an offense.
16. He shouldn't associate inappropriately with other monks.
17. He shouldn't walk in front of a regular monk.
18. He shouldn't sit in front of a regular monk.
19. He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that.
20. He shouldn't attend on a regular monk when going to families.
21. He shouldn't be attended on by a regular monk when going to families.
22. He shouldn't undertake the practice of staying in the wilderness.
23. He shouldn't undertake the practice of eating only almsfood.
24. He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status.
25. He should inform about his status when he's newly arrived in a monastery. He should inform new arrivals of his status. He should inform about his status on the observance day. He should inform about his status on the invitation day. He should inform about his status on a daily basis. If he's sick, he should inform about his status by messenger.
26. He shouldn't go from a monastery with monks to one without monks, except together with a sangha or if

there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a monastery with monks to a monastery or non-monastery without monks, except together with a sangha or if there are dangers.

27. He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery without monks, except together with a sangha or if there are dangers.

28. He shouldn't go from a monastery or non-monastery with monks to a monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery without monks, except together with a sangha or if there are dangers.

29. He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers. He shouldn't go from a monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers.

30. He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers.
31. He shouldn't go from a monastery or non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a sangha or if there are dangers.
32. He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
33. He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the

- same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a non-monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
34. He may go from a monastery or non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery or non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery or non-monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 35. He shouldn't, in a monastery, stay in the same room as a regular monk.
 36. He shouldn't, in a non-monastery, stay in the same room as a regular monk.
 37. He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.
 38. If he sees a regular monk, he should get up from his seat.
 39. He should offer a seat to a regular monk.
 40. He shouldn't sit on the same seat as a regular monk.
 41. He shouldn't sit on a higher seat than a regular monk.
 42. He shouldn't sit on a seat when a regular monk is sitting on the ground.
 43. He shouldn't do walking meditation on the same walking path as a regular monk.
 44. He shouldn't do walking meditation on a higher walking path than a regular monk.

45. He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground.
 46. He shouldn't, in a monastery, stay in the same room as a monk on probation. ...
 55. He shouldn't, in a monastery, stay in the same room as a monk deserving to be sent back to the beginning. ...
 64. He shouldn't, in a monastery, stay in the same room as a monk deserving the trial period. ...
 73. He shouldn't, in a monastery, stay in the same room as a more senior monk undertaking the trial period. ...
 82. He shouldn't, in a monastery, stay in the same room as a monk deserving rehabilitation.
 83. He shouldn't, in a non-monastery, stay in the same room as a monk deserving rehabilitation.
 84. He shouldn't, in a monastery or a non-monastery, stay in the same room as a monk deserving rehabilitation.
 85. He shouldn't sit on the same seat as a monk deserving rehabilitation.
 86. He shouldn't sit on a higher seat than a monk deserving rehabilitation.
 87. He shouldn't sit on a seat when a monk deserving rehabilitation is sitting on the ground.
 88. He shouldn't do walking meditation on the same walking path as a monk deserving rehabilitation.
 89. He shouldn't do walking meditation on a higher walking path than a monk deserving rehabilitation.
 90. He shouldn't do walking meditation on a walking path when a monk deserving rehabilitation is walking on the ground.
 91. If, as the fourth member of a group, he gives probation,
 92. sends back to the beginning,
 93. or gives the trial period,
 94. or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done."
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Soon afterwards Venerable Upāli went to the Buddha, bowed, sat down, and said, “How many things are there, Venerable Sir, that stop a monk undertaking the trial period from counting a particular day toward his trial period?”

“There are four such things, Upāli: he stays in the same room as a regular monk; he stays apart from other monks; he doesn’t inform other monks of his status; he travels without a group.”

On one occasion a large sangha of monks had gathered at Sāvattthī. The monks undertaking the trial period were unable to fulfill their duties. They told the Buddha.

“I allow you to set aside the trial period.

And it should be done like this. The monk undertaking the trial period should approach a monk, put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, ‘I set aside the trial period,’ or ‘I set aside the proper conduct.’”

Soon afterwards the monks at Sāvattthī left for various destinations. The monks undertaking the trial period were again able to fulfill their duties. They told the Buddha.

“I allow you to take up the trial period.

And it should be done like this. The monk undertaking the trial period should approach a monk, put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, ‘I take up the trial period,’ or ‘I take up the proper conduct.’”

The proper conduct for those undertaking the trial period is finished.

5. The proper conduct for those deserving rehabilitation.

At this time monks deserving rehabilitation consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect for them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowl and robe, and massaging their backs when bathing. The monks of few desires complained and criticized them, "How can monks deserving rehabilitation consent to these things?" The monks told the Buddha.

Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

"Is it true, monks, that monks deserving rehabilitation consent to these things?"

"It's true, Sir."

The Buddha rebuked them ... "It's not suitable ... How can monks deserving rehabilitation consent to these things? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

"A monk deserving rehabilitation shouldn't consent to:

- Regular monks bowing down to him;
- Regular monks standing up for him;
- Regular monks putting the palms of their hands together for him;
- Regular monks doing acts of respect for him;
- Regular monks offering him a seat;

- Regular monks offering him a bed;
- Regular monks offering him water for washing his feet and a foot-stool;
- Regular monks offering him a foot-scraper;
- Regular monks receiving his bowl and robe;
- Regular monks massaging his back when he's bathing.

If he consents to any of these, he commits an offense of wrong conduct.

Monks deserving rehabilitation should do the following to one another according to seniority: bow down, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing.

Monks deserving rehabilitation should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, meal invitations, and meals. And now I will lay down the proper conduct for a monk deserving rehabilitation.

This is the proper conduct:

1. He shouldn't give the full ordination.
2. He shouldn't give formal support.
3. He shouldn't have a novice monk attend on him.
4. He shouldn't accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn't instruct the nuns.
6. He shouldn't commit the same offense as the offense for which he deserves to be rehabilitated by the Sangha, nor one that is similar or worse.
7. He shouldn't criticize the legal procedure.

8. He shouldn't criticize those who did the procedure.
9. He shouldn't cancel the observance-day ceremony of a regular monk.
10. He shouldn't cancel the invitation of a regular monk.
11. He shouldn't direct a regular monk.
12. He shouldn't give instructions to a regular monk.
13. He shouldn't ask a regular monk for permission to accuse him of an offense.
14. He shouldn't accuse a regular monk of an offense.
15. He shouldn't remind a regular monk of an offense.
16. He shouldn't associate inappropriately with other monks.
17. He shouldn't walk in front of a regular monk.
18. He shouldn't sit in front of a regular monk.
19. He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that.
20. He shouldn't attend on a regular monk when going to families
21. He shouldn't be attended on by a regular monk when going to families
22. He shouldn't undertake the practice of staying in the wilderness
23. He shouldn't undertake the practice of eating only almsfood.
24. He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status.
25. He shouldn't go from a monastery with monks to one without monks, except together with a regular monk or if there are dangers.
26. He shouldn't go from a monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers.
27. He shouldn't go from a monastery with monks to a monastery or non-monastery without monks, except

- together with a regular monk or if there are dangers.
28. He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers.
 29. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.
 30. He shouldn't go from a monastery or non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers.
 31. He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.
 32. He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks

- who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.
33. He shouldn't go from a monastery or non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers.
 34. He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 35. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 36. He may go from a monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 37. He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 38. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the

- same day. He may go from a non-monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
39. He may go from a monastery or non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 40. He may go from a monastery or non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 41. He may go from a monastery or non-monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day.
 42. He shouldn't, in a monastery, stay in the same room as a regular monk.
 43. He shouldn't, in a non-monastery, stay in the same room as a regular monk.
 44. He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk.
 45. If he sees a regular monk, he should get up from his seat.
 46. He should offer a seat to a regular monk.
 47. He shouldn't sit on the same seat as a regular monk.
 48. He shouldn't sit on a higher seat than a regular monk.
 49. He shouldn't sit on a seat when a regular monk is sitting on the ground.
 50. He shouldn't do walking meditation on the same walking path as a regular monk.
 51. He shouldn't do walking meditation on a higher walking path than a regular monk.
 52. He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground.

53. He shouldn't, in a monastery, stay in the same room as a monk on probation. ...
54. He shouldn't, in a monastery, stay in the same room as a monk deserving to be sent back to the beginning. ...
63. He shouldn't, in a monastery, stay in the same room as a monk deserving the trial period. ...
72. He shouldn't, in a monastery, stay in the same room as a monk undertaking the trial period. ...
81. He shouldn't, in a monastery, stay in the same room as a more senior monk deserving rehabilitation.
82. He shouldn't, in a non-monastery, stay in the same room as a more senior monk deserving rehabilitation.
83. He shouldn't, in a monastery or a non-monastery, stay in the same room as a more senior monk deserving rehabilitation.
84. He shouldn't sit on the same seat as a more senior monk deserving rehabilitation.
85. He shouldn't sit on a higher seat than a more senior monk deserving rehabilitation.
86. He shouldn't sit on a seat when a more senior monk deserving rehabilitation is sitting on the ground. He shouldn't do walking meditation on the same walking path as a more senior monk deserving rehabilitation. He shouldn't do walking meditation on a higher walking path than a more senior monk deserving rehabilitation.
87. He shouldn't do walking meditation on a walking path when a more senior monk deserving rehabilitation is walking on the ground. If, as the fourth member of a group, he gives probation, sends back to the beginning,
88. or gives the trial period, or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done."

The proper conduct for those deserving rehabilitation is finished.

The chapter on those on probation is finished.

In this chapter there are five topics.

This is the summary:

“Those on probation consented to The regular monks
Bowing down to them, standing up, And raising their joint
palms, acting respectfully.

Offering a seat, a bed, Foot, stool, scraper; Bowl, massaging
when bathing, And the good monk criticized them.

Wrong conduct for one who consents, Mutual, five things
according to seniority; The observance day, the invitation
ceremony, Rainy-season robes, invitations, meals.

And proper conduct there, Walking in front of a regular one;
And whatever is the last, And just so attending on.

Wilderness, alms, bringing back, About new arrivals, on the
observance day; On the invitation day, by messenger, And
he may go to a place with monks.

And in the same room, getting up, And just so he should
invite; On a seat, on a lower, on a walking path, On the
ground, and with walking path.

With one who is more senior, invalid, And stop the counting,
fulfilling; Setting aside, taking up, Just the duties for one on
probation.

To the beginning, deserving the trial, So those undertaking
the trial; And also the method for deserving rehabilitation,
Again putting together from the method.

Three for those on probation, Four for those undergoing the trial; Are not the same in regard to stopping the count, And daily for the trial period; Two procedures are such, the remaining Three procedures are the same.”

The chapter on those on probation is finished.

- Theravāda Collection on Monastic Law
- The Short Division

13

**Samuccayakkhandhaka:
The chapter on the
processes for the clearing
of offenses entailing
suspension**

1. Emission of semen

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. At that time Venerable Udāyī had committed one unconcealed offense of intentional emission of semen. He told the monks about this, adding, “What should I do now?” They told the Buddha.

“Well then, the Sangha should give the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen. And it should be given like this.

1.1 Trial periods for those with unconcealed offenses

“The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I’ve committed one unconcealed offense of intentional emission of semen. I ask the Sangha for the trial period of six days for that offense.

I’ve committed one unconcealed offense of intentional emission of semen. For the second time I ask the Sangha for the trial period of six days for that offense.

I’ve committed one unconcealed offense of intentional emission of semen. For the third time I ask the Sangha for the trial period of six days for that offense.’

A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The monk Udāyī has committed one unconcealed offense of intentional emission of semen. He's asking the Sangha for the trial period of six days for that offense. If it seems appropriate to the Sangha, the Sangha should give him that trial period. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Udāyī has committed one unconcealed offense of intentional emission of semen. He's asking the Sangha for the trial period of six days for that offense. The Sangha gives him that trial period. Any monk who approves of giving him that trial period of six days should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The monk Udāyī has committed one unconcealed offense of intentional emission of semen. He's asking the Sangha for the trial period of six days for that offense. The Sangha gives him that trial period. Any monk who approves of giving him that trial period of six days should remain silent. Any monk who doesn't approve should speak up.

For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The monk Udāyī has committed one unconcealed offense of intentional emission of semen. He's asking the Sangha for the trial period of six days for that offense. The Sangha gives him the trial period. Any monk who approves of giving him that trial period of six days should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of

semen. The Sangha approves and is therefore silent. I'll remember it thus.'”

1.2 Rehabilitation for those with unconcealed offenses

When he had completed that trial period, he told the monks, “I had committed one unconcealed offense of intentional emission of semen. I asked the Sangha to give me the trial period of six days for that offense, which it did. I've now completed it. What should I do next?” They told the Buddha.

“Well then, the Sangha should rehabilitate the monk Udāyī. And it should be done like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I had committed one unconcealed offense of intentional emission of semen. I asked the Sangha to give me the trial period of six days for that offense, which it did. I've now completed that trial period and ask the Sangha for rehabilitation.

I had committed one unconcealed offense of intentional emission of semen. I asked the Sangha to give me the trial period of six days for that offense, which it did. I've now completed that trial period, and for the second time I ask the Sangha for rehabilitation.

I had committed one unconcealed offense of intentional emission of semen. I asked the Sangha to give me the trial period of six days for that offense, which it did. I've now completed that trial period, and for the third time I ask the Sangha for rehabilitation.’

A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one unconcealed offense of intentional emission of semen. He asked the Sangha to give him the trial period of six days for that offense, which it did. He’s now completed that trial period and is asking the Sangha for rehabilitation. If it seems appropriate to the Sangha, the Sangha should rehabilitate him. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one unconcealed offense of intentional emission of semen. He asked the Sangha to give him the trial period of six days for that offense, which it did. He’s now completed that trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates him. Any monk who approves of rehabilitating him should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one unconcealed offense of intentional emission of semen. He asked the Sangha to give him the trial period of six days for that offense, which it did. He’s now completed that trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates him. Any monk who approves of rehabilitating him should remain silent. Any monk who doesn’t approve should speak up.

For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one unconcealed offense of intentional emission of semen. He asked the Sangha to give him the trial period of six days for that offense, which it did. He’s now completed that trial

period and is asking the Sangha for rehabilitation. The Sangha rehabilitates him. Any monk who approves of rehabilitating him should remain silent. Any monk who doesn't approve should speak up.

The Sangha has rehabilitated the monk Udāyī. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.3 Probation for those with offenses concealed for one day

On one occasion Venerable Udāyī had committed one offense of intentional emission of semen, concealed for one day. He told the monks about this, adding, "What should I do now?" They told the Buddha.

"Well then, the Sangha should give the monk Udāyī probation for one day for one offense of intentional emission of semen, concealed for one day. And it should be given like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'Venerables, I've committed one offense of intentional emission of semen, concealed for one day. I ask the Sangha for probation for one day for that offense.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The monk Udāyī has committed one offense of intentional emission of semen, concealed for one day. He's asking the Sangha for probation for one day for that offense. If it seems

appropriate to the Sangha, the Sangha should give him that probation. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Udāyī has committed one offense of intentional emission of semen, concealed for one day. He's asking the Sangha for probation for one day for that offense. The Sangha gives him that probation. Any monk who approves of giving him that probation should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given the monk Udāyī probation for one day for one offense of intentional emission of semen, concealed for one day. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.4 Trial periods for those with offenses concealed for one day

When he had completed that probation, he told the monks, "I had committed one offense of intentional emission of semen, concealed for one day. I asked the Sangha to give me probation for one day for that offense, which it did. I've now completed it. What should I do next?" They told the Buddha.

"Well then, the Sangha should give the monk Udāyī the trial period of six days for one offense of intentional emission of semen, concealed for one day. And it should be given like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior

monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I had committed one offense of intentional emission of semen, concealed for one day. I asked the Sangha to give me probation for one day for that offense, which it did. I’ve now completed that probation and ask the Sangha for the trial period of six days.’ And he should ask a second and a third time.

A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for one day. He asked the Sangha to give him probation for one day for that offense, which it did. He’s now completed that probation and is asking the Sangha for the trial period of six days. If it seems appropriate to the Sangha, the Sangha should give him that trial period. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for one day. He asked the Sangha to give him probation for one day for that offense, which it did. He’s now completed that probation and is asking the Sangha for the trial period of six days. The Sangha gives him that trial period. Any monk who approves of giving him the trial period of six days should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given the monk Udāyī the trial period of six days for one offense of intentional emission of semen,

concealed for one day. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.5 Rehabilitation for those with offenses concealed for one day

When he had completed that trial period, he told the monks, "I had committed one offense of intentional emission of semen, concealed for one day. I asked the Sangha to give me probation for one day for that offense, which it did. When I had completed that probation, I asked the Sangha to give me the trial period of six days, which it did. I've now completed it. What should I do next?" They told the Buddha.

"Well then, the Sangha should rehabilitate the monk Udāyī. And it should be done like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'I had committed one offense of intentional emission of semen, concealed for one day. I asked the Sangha to give me probation for one day for that offense, which it did. When I had completed that probation, I asked the Sangha to give me the trial period of six days, which it did. I've now completed the trial period and ask the Sangha for rehabilitation.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for one day. He asked the Sangha to give him probation for one day for that offense, which it did. When he had completed that probation, he asked the

Sangha to give him the trial period of six days, which it did. He's now completed that trial period and is asking the Sangha for rehabilitation. If it seems appropriate to the Sangha, the Sangha should rehabilitate him. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for one day. He asked the Sangha to give him probation for one day for that offense, which it did. When he had completed that probation, he asked the Sangha to give him the trial period of six days, which it did. He's now completed that trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates him. Any monk who approves of rehabilitating him should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has rehabilitated the monk Udāyī. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.6 Probation for those with offenses concealed for five days

On one occasion Venerable Udāyī had committed one offense of intentional emission of semen, concealed for two days. ... concealed for three days. ... concealed for four days. ... concealed for five days. He told the monks about this, adding, "What should I do now?" They told the Buddha.

"Well then, the Sangha should give the monk Udāyī probation for five days for one offense of intentional emission of semen, concealed for five days. And it should be given like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I’ve committed one offense of intentional emission of semen, concealed for five days. I ask the Sangha for probation for five days for that offense.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Udāyī has committed one offense of intentional emission of semen, concealed for five days. He’s asking the Sangha for probation for five days for that offense. If it seems appropriate to the Sangha, the Sangha should give him that probation. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Udāyī has committed one offense of intentional emission of semen, concealed for five days. He’s asking the Sangha for probation for five days for that offense. The Sangha gives him that probation. Any monk who approves of giving him that probation should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given the monk Udāyī probation for five days for one offense of intentional emission of semen, concealed for five days. The Sangha approves and is therefore silent. I’ll remember it thus.’”

1.7 Sending back to the beginning of those on probation

While on probation, he committed one unconcealed offense of intentional emission of semen. He told the monks, “I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. While on probation, I committed one unconcealed offense of intentional emission of semen. What should I do now?” They told the Buddha.

“Well then, the Sangha should send the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. And it should be done like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. While on probation, I committed one unconcealed offense of intentional emission of semen. I ask the Sangha to send me back to the beginning for that offense.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to give him probation for five days for that offense, which it did. While on probation, he committed one unconcealed offense of intentional emission of semen. He’s now asking the Sangha to send him back to the beginning for that

offense. If it seems appropriate to the Sangha, the Sangha should send him back to the beginning. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to give him probation for five days for that offense, which it did. While on probation, he committed one unconcealed offense of intentional emission of semen. He's now asking the Sangha to send him back to the beginning for that offense. The Sangha sends him back to the beginning. Any monk who approves of sending him back to the beginning should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has sent the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.8 Sending back to the beginning of those deserving the trial period

When he had completed that probation, while deserving the trial period, he committed one unconcealed offense of intentional emission of semen. He told the monks, "I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. While on probation, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. When I had completed the probation, while deserving the

trial period, I committed one unconcealed offense of intentional emission of semen. What should I do now?" They told the Buddha.

"Well then, the Sangha should send the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. And it should be done like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'Venerables, I had committed one offense of intentional emission of semen, concealed for five days. ... When I had completed the probation, while deserving the trial period, I committed one unconcealed offense of intentional emission of semen. I ask the Sangha to send me back to the beginning for that offense.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. ... When he had completed that probation, while deserving the trial period, he committed one unconcealed offense of intentional emission of semen. He's asking the Sangha to send him back to the beginning for that offense. If it seems appropriate to the Sangha, the Sangha should send him back to the beginning. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. ... When he had completed that probation, while deserving the trial period, he

committed one unconcealed offense of intentional emission of semen. He's asking the Sangha to send him back to the beginning for that offense. The Sangha sends him back to the beginning. Any monk who approves of sending him back to the beginning should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has sent the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.9 Trial period for the three offenses

When he had completed that probation, he told the monks, "I had committed one offense of intentional emission of semen, concealed for five days ... I've now completed the probation. What should I do next?" They told the Buddha.

"Well then, the Sangha should give the monk Udāyī the trial period of six days for the three offenses. And it should be given like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'Venerables, I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. ... I've now completed that probation and ask the Sangha for the trial period of six days for the three

offenses.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. ... He’s now completed that probation and is asking the Sangha for the trial period of six days for the three offenses. If it seems appropriate to the Sangha, the Sangha should give him that trial period. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. ... He’s now completed that probation and is asking the Sangha for the trial period of six days for the three offenses. The Sangha gives him that trial period. Any monk who approves of giving him the trial period of six days should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given the monk Udāyī the trial period of six days for the three offenses. The Sangha approves and is therefore silent. I’ll remember it thus.’”

1.10 Sending back to the beginning of those undertaking the trial period

While he was undertaking the trial period, he committed one unconcealed offense of intentional emission of semen. He told the monks, “I had committed one offense of intentional emission of semen, concealed for five days. ... While undertaking the trial period, I committed one

unconcealed offense of intentional emission of semen. What should I do now?” They told the Buddha.

“Well then, the Sangha should send the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. It should then give him the trial period of six days. And he should be sent back to the beginning like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I had committed one offense of intentional emission of semen, concealed for five days. ... While undertaking the trial period, I committed one unconcealed offense of intentional emission of semen. I ask the Sangha to send me back to the beginning for that offense.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Udāyī ... is asking the Sangha to send him back to the beginning for that offense, committed while undertaking the trial period. If it seems appropriate to the Sangha, the Sangha should send him back to the beginning. This is the motion. ... The Sangha has sent the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. The Sangha approves and is therefore silent. I’ll remember it thus.’

And he should be given the trial period of six days like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I had committed one offense of intentional emission of semen, concealed for five days. ... While undertaking the trial period, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. I now ask the Sangha for the trial period of six days for that offense.’

And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Udāyī ... is asking the Sangha for the trial period of six days for that offense, committed while undertaking the trial period. If it seems appropriate to the Sangha, the Sangha should give him that trial period. This is the motion. ...

The Sangha has given the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. The Sangha approves and is therefore silent. I’ll remember it thus.’”

1.11 Sending back to the beginning of those deserving rehabilitation

When he had completed that trial period, while deserving rehabilitation, he committed one unconcealed offense of intentional emission of semen. He told the monks, “I had committed one offense of intentional emission of semen, concealed for five days. ... When I had completed the trial period, while deserving rehabilitation, I committed one unconcealed offense of intentional emission of semen. What should I do now?” They told the Buddha.

“Well then, the Sangha should send the monk Udāyī back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. It should then give him the trial period of six days. And he should be sent back to the beginning like this.

...

And he should be given the trial period of six days like this.

...

The Sangha has given the monk Udāyī the trial period of six days for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. The Sangha approves and is therefore silent. I’ll remember it thus.’”

1.12 Rehabilitation of those sent back to the beginning

When he had completed that trial period, he told the monks, “I had committed one offense of intentional emission of semen, concealed for five days. ... I’ve now completed the trial period. What should I do next?” They told the Buddha.

“Well then, the Sangha should rehabilitate the monk Udāyī. And it should be done like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. While on probation, I committed one unconcealed offense of intentional emission of semen. I

asked the Sangha to send me back to the beginning for that offense, which it did. When I had completed the probation, while deserving the trial period, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. When I had completed the probation, I asked the Sangha to give me the trial period of six days, which it did. While undertaking the trial period, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me the trial period for that offense, which it did. When I had completed that trial period, while deserving rehabilitation, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me the trial period for that offense, which it did. I've now completed the trial period and ask the Sangha for rehabilitation.'

And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to give him probation for five days for that offense, which it did. While on probation, he committed one unconcealed offense of intentional emission of semen. He asked the Sangha to send him back to the beginning for that offense, which it did. When he had completed that probation, while deserving the trial period, he committed one unconcealed offense of intentional emission of semen. He asked the Sangha to send him back to the beginning for that offense, which it did. When he had completed that probation, he asked the Sangha to give him the trial period of six days for

the three offenses, which it did. While he was undertaking the trial period, he committed one unconcealed offense of intentional emission of semen. He asked the Sangha to send him back to the beginning for that offense, which it did. He then asked the Sangha to give him the trial period for that offense, which it did. When he had completed that trial period, while deserving rehabilitation, he committed one unconcealed offense of intentional emission of semen. He asked the Sangha to send him back to the beginning for that offense, which it did. He then asked the Sangha to give him the trial period for that offense, which it did. He's now completed that trial period and is asking the Sangha for rehabilitation. If it seems appropriate to the Sangha, the Sangha should rehabilitate him. This is the motion.

'Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for five days. ... He's now completed that trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates him. Any monk who approves of rehabilitating him should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has rehabilitated the monk Udāyī. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.13 Probation for those with offenses concealed for a half-month

On one occasion Venerable Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. He told the monks about this, adding, "What should I do now?" They told the Buddha.

“Well then, the Sangha should give the monk Udāyī probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. And it should be given like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I’ve committed one offense of intentional emission of semen, concealed for a half-month. I ask the Sangha for probation for a half-month for that offense.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Udāyī has committed one offense of intentional emission of semen, concealed for a half-month. He’s asking the Sangha for probation for a half-month for that offense. If it seems appropriate to the Sangha, the Sangha should give him that probation. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Udāyī has committed one offense of intentional emission of semen, concealed for a half-month. He’s asking the Sangha for probation for a half-month for that offense. The Sangha gives him that probation. Any monk who approves of giving him that probation should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given the monk Udāyī probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha approves and is therefore silent. I’ll remember it thus.’”

1.14 Sending back to the beginning of those on probation for a half-month

While on probation, he committed one offense of intentional emission of semen, concealed for five days. He told the monks, “I had committed one offense of intentional emission of semen, concealed for a half-month. I asked the Sangha to give me probation for a half-month for that offense, which it did. While on probation, I committed one offense of intentional emission of semen, concealed for five days. What should I do now?” They told the Buddha.

“Well then, the Sangha should send the monk Udāyī back to the beginning for one offense of intentional emission of semen, concealed for five days and committed while on probation, and it should then give him probation simultaneous with the probation for the previous offense. And he should be sent back to the beginning like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I had committed one offense of intentional emission of semen, concealed for a half-month. I asked the Sangha to give me probation for a half-month for that offense, which it did. While on probation, I committed one offense of intentional emission of semen, concealed for five days. I ask the Sangha to send me back to the beginning for that offense.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha to

give him probation for a half-month for that offense, which it did. While on probation, he committed one offense of intentional emission of semen, concealed for five days. He's now asking the Sangha to send him back to the beginning for that offense. If it seems appropriate to the Sangha, the Sangha should send him back to the beginning. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha to give him probation for a half-month for that offense, which it did. While on probation, he committed one offense of intentional emission of semen, concealed for five days. He's now asking the Sangha to send him back to the beginning for that offense. The Sangha sends him back to the beginning. Any monk who approves of sending him back to the beginning should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has sent the monk Udāyī back to the beginning for one offense of intentional emission of semen, concealed for five days and committed while on probation. The Sangha approves and is therefore silent. I'll remember it thus.'

1.15 Simultaneous probations

“And he should be given probation simultaneous with probation for the previous offense like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'I had committed one offense of intentional emission of semen, concealed for a half-month. I asked the Sangha to give me probation for a half-month for that offense, which it did. While on probation, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I now ask the Sangha for probation for that offense, simultaneous with the probation for the previous offense.'

And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha to give him probation for a half-month for that offense, which it did. While on probation, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for that offense, which it did. He's now asking the Sangha for probation for that offense, simultaneous with the probation for the previous offense. If it seems appropriate to the Sangha, the Sangha should give him that simultaneous probation. This is the motion. ...

'Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha to give him probation for a half-month for that offense, which it did. While on probation, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for that offense, which it did. He's now asking the Sangha for probation for that offense, simultaneous with the probation for the previous offense. The Sangha gives him that

simultaneous probation. Any monk who approves of giving him that simultaneous probation should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given the monk Udāyī probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense. The Sangha approves and is therefore silent. I'll remember it thus.'”

1.16 Sending back to the beginning of those deserving the trial period, etc.

When he had completed that probation, while deserving the trial period, he committed one offense of intentional emission of semen, concealed for five days. He told the monks, “I had committed one offense of intentional emission of semen, concealed for a half-month. ... When I had completed the probation, while deserving the trial period, I committed one offense of intentional emission of semen, concealed for five days. What should I do now?” They told the Buddha.

“Well then, the Sangha should send the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period—and it should then give him probation simultaneous with probation for the previous offense. And he should be sent back to the beginning like this. ...

And he should be given probation simultaneous with probation for the previous offense like this. ...

The Sangha has given the monk Udāyī probation for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period—simultaneous with the probation for the previous offense. The Sangha approves and is therefore silent. I'll remember it thus.'”

1.17 Trial period for the three offenses

When he had completed that probation, he told the monks, “I had committed one offense of intentional emission of semen, concealed for a half-month ... I've now completed the probation. What should I do next?” They told the Buddha.

“Well then, the Sangha should give the monk Udāyī the trial period of six days for the three offenses. And it should be given like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I had committed one offense of intentional emission of semen, concealed for a half-month. ... I've now completed that probation and ask the Sangha for the trial period of six days for the three offenses.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. ... He's now completed that probation and is asking the Sangha for the trial period of six days for the three offenses. If it seems appropriate to

the Sangha, the Sangha should give him that trial period. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. ... He's now completed that probation and is asking the Sangha for the trial period of six days for the three offenses. The Sangha gives him that trial period. Any monk who approves of giving him that trial period of six days should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given the monk Udāyī the trial period of six days for the three offenses. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.18 Sending back to the beginning of those undertaking the trial period, etc.

While he was undertaking the trial period, he committed one offense of intentional emission of semen, concealed for five days. He told the monks, "I had committed one offense of intentional emission of semen, concealed for a half-month. ... While undertaking the trial period, I committed one offense of intentional emission of semen, concealed for five days. What should I do now?" They told the Buddha.

"Well then, the Sangha should send the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period—and it should then give him probation for that offense simultaneous with probation for the previous offense, and it should then give him the trial

period of six days. And he should be sent back to the beginning like this. ...

And he should be given probation simultaneous with probation for the previous offense like this. ...

And he should be given the trial period of six days like this. ...

The Sangha has given the monk Udāyī the trial period of six days for one offense of intentional emission of semen, concealed for five days and committed while undertaking the trial period. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.19 Sending back to the beginning of those deserving rehabilitation, etc.

When he had completed that trial period, while deserving rehabilitation, he committed one offense of intentional emission of semen, concealed for five days. He told the monks, "I had committed one offense of intentional emission of semen, concealed for a half-month. ... When I had completed the trial period, while deserving rehabilitation, I committed one offense of intentional emission of semen, concealed for five days. What should I do now?" They told the Buddha.

"Well then, the Sangha should send the monk Udāyī back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation—and it should then give him probation for that offense simultaneous with probation for the previous offense, and it should then give him the trial period of six days. And he should be sent back to the beginning like this. ...

And he should be given probation simultaneous with probation for the previous offense like this. ...

And he should be given the trial period of six days like this.

...

The Sangha has given the monk Udāyī the trial period of six days for one offense of intentional emission of semen, concealed for five days and committed while deserving rehabilitation. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.20 Rehabilitation of those with offenses concealed for a half-month

When he had completed that trial period, he told the monks, "I had committed one offense of intentional emission of semen, concealed for a half-month. ... I've now completed the trial period. What should I do next?" They told the Buddha.

"Well then, the Sangha should rehabilitate the monk Udāyī. And it should be done like this.

The monk Udāyī should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'Venerables, I had committed one offense of intentional emission of semen, concealed for a half-month. I asked the Sangha to give me probation for a half-month for that offense, which it did. While on probation, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me probation for that offense, simultaneous with the

probation for the previous offense, which it did. When I had completed that probation, while deserving the trial period, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me probation for that offense, simultaneous with the probation for the previous offense, which it did. When I had completed that probation, I asked the Sangha to give me the trial period of six days, which it did. While undertaking the trial period, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me probation for that offense, simultaneous with the probation for the previous offense, which it did. When I had completed that probation, I asked the Sangha to give me the trial period of six days, which it did. When I had completed that trial period, while deserving rehabilitation, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me probation for that offense, simultaneous with the probation for the previous offense, which it did. When I had completed that probation, I asked the Sangha to give me the trial period of six days, which it did. I've now completed the trial period and ask the Sangha for rehabilitation.'

And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha to give him probation for a half-month for that offense, which it did. While on probation, he committed one offense of

intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for that offense, which it did. He then asked the Sangha to give him probation for that offense, simultaneous with the probation for the previous offense, which it did. When he had completed that probation, while deserving the trial period, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for that offense, which it did. He then asked the Sangha to give him probation for that offense, simultaneous with the probation for the previous offense, which it did. When he had completed that probation, he asked the Sangha to give him the trial period of six days for the three offenses, which it did. While he was undertaking the trial period, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for that offense, which it did. He then asked the Sangha to give him probation for that offense, simultaneous with the probation for the previous offense, which it did. He then asked the Sangha to give him the trial period of six days for that offense, which it did. When he had completed that trial period, while deserving rehabilitation, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for that offense, which it did. He then asked the Sangha to give him probation for that offense, simultaneous with the probation for the previous offense, which it did. When he had completed that probation, he asked the Sangha to give him the trial period of six days, which it did. He's now completed that trial period and is asking the Sangha for rehabilitation. If it seems appropriate to the Sangha, the Sangha should rehabilitate him. This is the motion.

‘Please, Venerables, I ask the Sangha to listen. The monk Udāyī had committed one offense of intentional emission of semen, concealed for a half-month. ... He’s now completed that trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates him. Any monk who approves of rehabilitating him should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has rehabilitated the monk Udāyī. The Sangha approves and is therefore silent. I’ll remember it thus.’”

The section on emission of semen is finished.

2. Probation

2.1 Simultaneous probations according to the longest duration

At one time a monk had committed a number of offenses entailing suspension: one concealed for one day, one for two days, one for three days, one for four days, one for five days, one for six days, one for seven days, one for eight days, one for nine days, and one for ten days. He told the monks about this, adding, “What should I do now?” They told the Buddha.

“Well then, the Sangha should give that monk simultaneous probation according to the longest duration, that is, for the offense that was concealed for ten days. And it should be given like this.

That monk should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I’ve committed a number of offenses entailing suspension: one concealed for one day ... one for ten days. I ask the Sangha for simultaneous probation according to the longest duration, that is, for the offense that was concealed for ten days.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension: one concealed for one day ... one for ten days. He’s asking the Sangha for simultaneous probation according to the longest duration, that is, for the offense

that was concealed for ten days. If it seems appropriate to the Sangha, the Sangha should give him that simultaneous probation. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension: one concealed for one day ... one for ten days. He's asking the Sangha for simultaneous probation according to the longest duration, that is, for the offense that was concealed for ten days. The Sangha gives him that simultaneous probation. Any monk who approves of giving him that simultaneous probation should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given monk so-and-so simultaneous probation according to the longest duration, that is, for the offense that was concealed for ten days. The Sangha approves and is therefore silent. I'll remember it thus.'"

2.2 Simultaneous probations according to the longest duration, that is, for all the offenses that were concealed the longest

At one time a monk had committed a number of offenses entailing suspension: one concealed for one day, two for two days, three for three days, four for four days, five for five days, six for six days, seven for seven days, eight for eight days, nine for nine days, ten for ten days. He told the monks about this, adding, "What should I do now?" They told the Buddha.

"Well then, the Sangha should give that monk simultaneous probation according to the longest duration, that is, for all

the offenses that were concealed the longest. And it should be given like this.

That monk should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I’ve committed a number of offenses entailing suspension: one concealed for one day ... ten for ten days. I ask the Sangha for simultaneous probation according to the longest duration, that is, for all the offenses that were concealed the longest.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension: one concealed for one day ... ten for ten days. He’s asking the Sangha for simultaneous probation according to the longest duration, that is, for all the offenses that were concealed the longest. If it seems appropriate to the Sangha, the Sangha should give him that simultaneous probation. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension: one concealed for one day ... ten for ten days. He’s asking the Sangha for simultaneous probation according to the longest duration, that is, for all the offenses that were concealed the longest. The Sangha gives him that simultaneous probation. Any monk who approves of giving him that simultaneous probation should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given monk so-and-so simultaneous probation according to the longest duration, that is, for all the offenses that were concealed the longest. The Sangha approves and is therefore silent. I'll remember it thus.'"

2.3 Probation for two months

At one time a monk had committed two offenses entailing suspension, both concealed for two months. He thought, "I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one of those offenses." He asked and got it. While on probation, he was overcome with guilt. He considered what he had done and thought, "Let me ask the Sangha for probation for two months for the other offense too."

He told the monks everything that had happened, adding, "What should I do now?" They told the Buddha.

"Well then, the Sangha should give that monk probation for two months for that offense. And it should be given like this.

That monk should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'Venerables, I had committed two offenses entailing suspension, both concealed for two months. I thought, "I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one of those offenses." I asked and got it. While on probation, I was overcome with guilt. I considered what I had done and thought, "Let me ask the Sangha for probation for two months for the other offense

too.” And so I ask the Sangha for probation for two months for the other offense, concealed for two months.’

And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk so-and-so had committed two offenses entailing suspension, both concealed for two months. He thought, “I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one of those offenses.” He asked and got it. While on probation, he was overcome with guilt. He considered what he had done and thought, “Let me ask the Sangha for probation for two months for the other offense too.” He’s now asking the Sangha for probation for two months for that other offense. If it seems appropriate to the Sangha, the Sangha should give him that probation. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk so-and-so had committed two offenses entailing suspension, both concealed for two months. He thought, “I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one of those offenses.” He asked and got it. While on probation, he was overcome with guilt. He considered what he had done and thought, “Let me ask the Sangha for probation for two months for the other offense too.” He’s now asking the Sangha for probation for two months for that other offense. The Sangha gives him that probation. Any monk who approves of giving him that probation should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given monk so-and-so probation for two months for the other offense, concealed for two months. The Sangha approves and is therefore silent. I'll remember it thus.'

Starting right there, that monk must stay on probation for two months.

2.4 Processes for staying on probation for two months

"It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He thinks, 'I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one of those offenses.' He asks and gets it. While on probation, he's overcome with guilt. He considers all this and thinks, 'Let me ask the Sangha for probation for two months for the other offense too.' He asks and gets it. Starting right there, that monk must stay on probation for two months.

It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's aware of one, but not the other. He asks the Sangha for probation for two months for the offense he's aware of, which he gets. While on probation, he finds out about the other offense. He considers all this and thinks, 'Let me ask the Sangha for probation for two months for the other offense too.' He asks and gets it. Starting right there, that monk must stay on probation for two months.

It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He remembers one, but not the other. He asks the Sangha for probation for two months for the offense he remembers, which he gets. While on probation, he remembers the other offense. He considers all this and thinks, 'Let me ask the Sangha for probation for two months for the other offense too.' He asks and gets it. Starting right there, that monk must stay on probation for two months.

It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's sure of one, but unsure of the other. He asks the Sangha for probation for two months for the offense he's sure of, which he gets. While on probation, he becomes sure of the other offense too. He considers all this and thinks, 'Let me ask the Sangha for probation for two months for the other offense too.' He asks and gets it. Starting right there, that monk must stay on probation for two months.

"It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's aware he has concealed one offense, but not the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives. He's learned, a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. He says, 'What has this monk committed? Why is he on probation?' They tell him everything, and he says, 'The giving of probation for the offense he's aware of having concealed is legitimate, legal, and has effect. The giving of probation for the offense he's not aware of having

concealed is illegitimate, illegal, and has no effect. For one offense he only deserves the trial period.'

It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He remembers concealing one, but not the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives. He's learned, a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has sense of conscience, and is afraid of wrongdoing and fond of the training. He says, 'What has this monk committed? Why is he on probation?' They tell him everything, and he says, 'The giving of probation for the offense he remembers concealing is legitimate, legal, and has effect. The giving of probation for the offense he doesn't remember concealing is illegitimate, illegal, and has no effect. For one offense he only deserves the trial period.'

It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's sure of having concealed one, but unsure of the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives. He's learned, a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has sense of conscience, and is afraid of wrongdoing and fond of the training. He says, 'What has this monk committed? Why is he on probation?' They tell him everything, and he says, 'The giving of probation for the offense he's sure of having concealed is legitimate, legal, and has effect. The giving of probation for the offense he's unsure of having concealed is illegitimate, illegal, and has no effect. For one offense he only deserves the trial period.'"

At one time a monk committed two offenses entailing suspension, both concealed for two months. He thought, 'I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for those offenses.' He asked and got it. While on probation, he was overcome with guilt. He considered all this and thought, 'Let me ask the Sangha for probation for an additional month for those two offenses.'

He told the monks everything, adding, 'What should I do now?' They told the Buddha.

"Well then, the Sangha should give that monk probation for an additional month for those two offenses concealed for two months. And it should be given like this.

That monk should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'Venerables, I had committed two offenses entailing suspension, both concealed for two months. I thought, 'I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for those offenses.' I asked and got it. While on probation, I was overcome with guilt. I considered all this and thought, 'Let me ask the Sangha for probation for an additional month for those two offenses.' I now ask the Sangha for probation for an additional month for those two offenses.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The monk so-and-so had committed two offenses entailing suspension,

both concealed for two months. He thought, 'I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for those offenses.' He asked and got it. While on probation, he was overcome with guilt. He considered all this and thought, 'Let me ask the Sangha for probation for an additional month for those two offenses.' He's now asking the Sangha for probation for an additional month for those two offenses. If it seems appropriate to the Sangha, the Sangha should give him that probation. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk so-and-so had committed two offenses entailing suspension, both concealed for two months. He thought, 'I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for those offenses.' He asked and got it. While on probation, he was overcome with guilt. He considered all this and thought, 'Let me ask the Sangha for probation for an additional month for those two offenses.' He's now asking the Sangha for probation for an additional month for those two offenses. The Sangha gives him that probation. Any monk who approves of giving him that probation should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given monk so-and-so probation for an additional month for those two offenses, concealed for two months. The Sangha approves and is therefore silent. I'll remember it thus.'

Counting the previous month, that monk must stay on probation for two months.

“It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He thinks, ‘I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for those offenses.’ He asks and gets it. While on probation, he’s overcome with guilt. He considers all this and thinks, ‘Let me ask the Sangha for probation for an additional month for those two offenses.’ He asks and gets it. Counting the previous month, that monk must stay on probation for two months.

It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He’s aware of one month, but not the other. He asks the Sangha for one month probation for the month he’s aware of, which he gets. While on probation, he finds out about the other month. He considers all of this and thinks, ‘Let me ask the Sangha for probation for an additional month for those two offenses.’ He asks and gets it. Counting the previous month, that monk must stay on probation for two months.

It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He remembers one month, but not the other. He asks the Sangha for one month probation for the month he remembers, which he gets. While on probation, he remembers the other month. He considers all of this and thinks, ‘Let me ask the Sangha for probation for an additional month for those two offenses.’ He asks and gets it. Counting the previous month, that monk must stay on probation for two months.

It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He’s sure of one month, but unsure of the other. He asks the Sangha for one month probation for the month he’s sure of, which he

gets. While on probation, he becomes sure of the other month. He considers all this and thinks, 'Let me ask the Sangha for probation for an additional month for those two offenses.' He asks and gets it. Counting the previous month, that monk must stay on probation for two months.

"It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's aware of having concealed for one month, but not for the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives. He's learned, a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has sense of conscience, and is afraid of wrongdoing and fond of the training. He says, 'What has this monk committed? Why is he on probation?' They tell him everything, and he says, 'The giving of probation for the month he's aware of having concealed is legitimate, legal, and has effect. The giving of probation for the month he's not aware of having concealed is illegitimate, illegal, and has no effect. For one month he only deserves the trial period.'

It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He remembers concealing for one month, but not for the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives. He's learned, a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has sense of conscience, and is afraid of wrongdoing and fond of the training. He says, 'What has this monk committed? Why is he on probation?' They tell him everything, and he says, 'The giving of probation for the month he remembers

concealing is legitimate, legal, and has effect. The giving of probation for the month he doesn't remember concealing is illegitimate, illegal, and has no effect. For one month he only deserves the trial period.'

It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's sure of having concealed for one month, but unsure of the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives. He's learned, a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has sense of conscience, and is afraid of wrongdoing and fond of the training. He says, 'What has this monk committed? Why is he on probation?' They tell him everything, and he says, 'The giving of probation for the month he's sure of having concealed is legitimate, legal, and has effect. The giving of probation for the month he's unsure of having concealed is illegitimate, illegal, and has no effect. For one month he only deserves the trial period.'"

2.5 Purifying probation

At one time a monk had committed a number of offenses entailing suspension. He did not know the number of offenses or the number of days; he did not remember the number of offenses or the number of days; he was unsure of the number of offenses and the number of days. He told the monks about this, adding, "What should I do now?" They told the Buddha.

"Well then, the Sangha should give that monk a purifying probation for those offenses. And it should be given like this.

That monk should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I’ve committed a number of offenses entailing suspension. I don’t know the number of offenses or the number of days; I don’t remember the number of offenses or the number of days; I’m unsure of the number of offenses and the number of days. I ask the Sangha for a purifying probation for those offenses.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension. He doesn’t know the number of offenses or the number of days; he doesn’t remember the number of offenses or the number of days; he’s unsure of the number of offenses and the number of days. He’s asking the Sangha for a purifying probation for those offenses. If it seems appropriate to the Sangha, the Sangha should give him a that purifying probation. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension. He doesn’t know the number of offenses or the number of days; he doesn’t remember the number of offenses or the number of days; he’s unsure of the number of offenses and the number of days. He’s asking the Sangha for purifying probation for those offenses. The Sangha gives him that purifying probation. Any monk who approves of giving him that purifying probation should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has given monk so-and-so a purifying probation for those offenses. The Sangha approves and is therefore silent. I'll remember it thus.'

“When should purifying probation be given? It should be given: when one doesn't know the number of offenses, nor the number of days; when one doesn't remember the number of offenses, nor the number of days; when one is unsure of the number of offenses and the number of days.

It should be given: when one knows the number of offenses, but not the number of days; when one remembers the number of offenses, but not the number of days; when one is sure of the number of offenses, but not the number of days.

It should be given: when one knows some of the offenses but not others, and not the number of days; when one remembers some of the offenses but not others, and not the number of days; when one is sure of some of the offenses but not others, and not the number of days.

It should be given: when one doesn't know the number of offenses, but one knows some of the days but not others; when one doesn't remember the number of offenses, but one remembers some of the days but not others; when one is unsure of the number of offenses, but one is sure of some of the days but not others.

It should be given: when one knows the number of offenses, and one knows some of the days but not others; when one remembers the number of offenses, and one remembers some of the days but not others; when one is sure of the

number of offenses, and one is sure of some of the days but not others.

It should be given: when one knows some of the offenses but not others, and one knows some of the days but not others; when one remembers some of the offenses but not others, and one remembers some of the days but not others; when one is sure of some of the offenses but not others, and one is sure of some of the days but not others.

“When should probation be given? It should be given: when one knows the number of offenses and the number of days; when one remembers the number of offenses and the number of days; when one is sure of the number of offenses and the number of days.

It should be given: when one doesn't know the number of offenses, but one knows the number of days; when one doesn't remember the number of offenses, but one remembers the number of days; when one is unsure of the number of offenses, but sure of the number of days.

It should be given: when one knows some of the offenses but not others, and one knows the number of days; when one remembers some of the offenses but not others, and one remembers the number of days; when one is sure of some of the offenses but not others, and one is sure of the number of days.”

The section on probation is finished.

3. The group of forty

At one time a monk on probation disrobed. He then came back and asked the monks for the full ordination. They told the Buddha.

“It may be, monks, that a monk on probation disrobes. For one who’s disrobed, the probation is suspended. If he’s given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he’s already undertaken is valid. And the remainder is to be undertaken.

It may be that a monk on probation becomes a novice monk. For a novice monk, the probation is suspended. If he’s given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he’s already undertaken is valid. And the remainder is to be undertaken.

It may be that a monk on probation goes insane. For one who’s insane, the probation is suspended. If he regains his sanity, he continues the previous probationary process right away. The probation that was given is valid. The probation he’s already undertaken is valid. And the remainder is to be undertaken.

It may be that a monk on probation becomes deranged. For one who’s deranged, the probation is suspended. If he regains his sanity, he continues the previous probationary process right away. The probation that was given is valid. The probation he’s already undertaken is valid. And the remainder is to be undertaken.

It may be that a monk on probation is overwhelmed by pain. For one who's overwhelmed by pain, the probation is suspended. If he recovers, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken.

It may be that a monk on probation is ejected for not recognizing an offense. For one who's ejected, the probation is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken.

It may be that a monk on probation is ejected for not making amends for an offense. For one who's ejected, the probation is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken.

It may be that a monk on probation is ejected for not giving up a bad view. For one who's ejected, the probation is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken.

“It may be that a monk deserving to be sent back to the beginning disrobes. For one who's disrobed, the sending back to the beginning is suspended. If he's given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And he's to be sent back to the beginning.

It may be that a monk deserving to be sent back to the beginning becomes a novice monk, goes insane, becomes deranged, is overwhelmed by pain, is ejected for not recognizing an offense, is ejected for not making amends for an offense, or is ejected for not giving up a bad view. For one who's ejected, the sending back to the beginning is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And he's to be sent back to the beginning.

“It may be that a monk deserving the trial period disrobes. For one who's disrobed, the giving of the trial period is suspended. If he's given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he's undertaken is valid. And he's to be given the trial period.

It may be that a monk deserving the trial period becomes a novice monk, goes insane, becomes deranged, is overwhelmed by pain, is ejected for not recognizing an offense, is ejected for not making amends for an offense, or is ejected for not giving up a bad view. For one who's ejected, the giving of the trial period is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's undertaken is valid. And he's to be given the trial period.

“It may be that a monk undertaking the trial period disrobes. For one who's disrobed, the trial period is suspended. If he's given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he's

undertaken is valid. The trial period that was given is valid. The trial period he's already undertaken is valid. And the remainder is to be undertaken.

It may be that a monk undertaking the trial period becomes a novice monk, goes insane, becomes deranged, is overwhelmed by pain, is ejected for not recognizing an offense, is ejected for not making amends for an offense, or is ejected for not giving up a bad view. For one who's ejected, the trial period is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's undertaken is valid. The trial period that was given is valid. The trial period he's undertaken is valid. And the remainder is to be undertaken.

“It may be that a monk deserving rehabilitation disrobes. For one who's disrobed, the rehabilitation is suspended. If he's given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he's undertaken is valid. The trial period that was given is valid. The trial period he's undertaken is valid. And he's to be rehabilitated.

It may be that a monk deserving rehabilitation becomes a novice monk, goes insane, becomes deranged, is overwhelmed by pain, is ejected for not recognizing an offense, is ejected for not making amends for an offense, or is ejected for not giving up a bad view. For one who's ejected, the rehabilitation is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's undertaken is valid. The trial period that was given is valid. The trial period he's undertaken is valid. And he's to be rehabilitated.”

The group of forty is finished.

4. The group of thirty-six

“It may be that a monk on probation commits a number of offenses entailing suspension, unconcealed and specified. He’s to be sent back to the beginning.

It may be that a monk on probation commits a number of offenses entailing suspension, concealed and specified. He’s to be sent back to the beginning. He should then be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offense.

It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed and specified. He’s to be sent back to the beginning. He should then be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offense.

It may be that a monk on probation commits a number of offenses entailing suspension, unconcealed and unspecified ... concealed and unspecified ... both concealed and unconcealed and unspecified ... unconcealed and both specified and unspecified ... concealed and both specified and unspecified ... both concealed and unconcealed and both specified and unspecified. He’s to be sent back to the beginning. He should then be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offense.

It may be that a monk who deserves the trial period ... who’s undertaking the trial period ... (to be expanded as for probation) ... who deserves rehabilitation commits a number of offenses entailing suspension, unconcealed and specified

... concealed and specified ... both concealed and unconcealed and specified ... unconcealed and unspecified ... concealed and unspecified ... both concealed and unconcealed and unspecified ... unconcealed and both specified and unspecified ... concealed and both specified and unspecified ... both concealed and unconcealed and both specified and unspecified. He's to be sent back to the beginning. He should then be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offense."

The group of thirty-six is finished.

5. The group of one hundred on the trial period

“It may be that a monk commits a number of unconcealed offenses entailing suspension and then disrobes. Being reordained, he doesn’t conceal them. He should be given the trial period.

It may be that a monk commits a number of unconcealed offenses entailing suspension and then disrobes. Being reordained, he conceals them. He should be given probation according to the length of the subsequent concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of concealed offenses entailing suspension and then disrobes. Being reordained, he doesn’t conceal them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of concealed offenses entailing suspension and then disrobes. Being reordained, he conceals them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

“It may be that a monk commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he doesn’t conceal any of them. He should be given probation according to the length

of the earlier concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he doesn't conceal those offenses he previously concealed, but conceals those offenses he previously didn't conceal. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals those offenses he previously concealed, but doesn't conceal those offenses he previously didn't conceal. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals all of them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

“It may be that a monk commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he's not aware of. He then disrobes. Being reordained and having found out about all of them, he conceals none of them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he's not aware of. He then disrobes. Being reordained and having found out about all of them, he doesn't conceal those offenses he was previously aware of, but conceals those he wasn't aware of. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he's not aware of. He then disrobes. Being reordained and having found out about all of them, he conceals those offenses he was previously aware of, but not those he wasn't aware of. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he's not aware of. He then disrobes. Being reordained and having found out about all of them, he conceals all of them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

“It may be that a monk commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals

none of them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he doesn't conceal those offenses he previously remembered, but conceals those he didn't remember. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals those offenses he previously remembered, but not those he didn't remember. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals all of them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

“It may be that a monk commits a number of offenses entailing suspension. He’s sure of some of them, but unsure of others. He conceals the offenses he’s sure of, but not those he’s unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals none of them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of offenses entailing suspension. He’s sure of some of them, but unsure of others. He conceals the offenses he’s sure of, but not those he’s unsure of. He then disrobes. Being reordained and having become sure of all of them, he doesn’t conceal those offenses he was previously sure of, but conceals those he was unsure of. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of offenses entailing suspension. He’s sure of some of them, but unsure of others. He conceals the offenses he’s sure of, but not those he’s unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

It may be that a monk commits a number of offenses entailing suspension. He’s sure of some of them, but unsure of others. He conceals the offenses he’s sure of, but not those he’s unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals all of them. He should be given probation according to the length

of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

“It may be that a monk commits a number of unconcealed offenses entailing suspension and then becomes a novice monk ... goes insane ... becomes deranged ... (to be expanded as above) ... is overwhelmed by pain ... both concealed and unconcealed ... he’s aware of some of them, but not others ... he remembers some of them, but not others ... he’s sure of some of them, but unsure of others. He conceals the offenses he’s sure of, but not those he’s unsure of. He then becomes overwhelmed by pain. Having recovered and having become sure of all of them, he conceals none of them. ... having become sure of all of them, he doesn’t conceal those offenses he was previously sure of, but conceals those he was unsure of. ... having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. ... having become sure of all of them, he conceals all of them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.”

The group of one hundred on the trial period is finished.

6. The group of four hundred on simultaneous probation with sending back to the beginning

“It may be that a monk on probation commits a number of unconcealed offenses entailing suspension and then disrobes. Being reordained, he doesn’t conceal those offenses. He’s to be sent back to the beginning.

It may be that a monk on probation commits a number of unconcealed offenses entailing suspension and then disrobes. Being reordained, he conceals those offenses. He’s to be sent back to the beginning. He’s then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of concealed offenses entailing suspension and then disrobes. Being reordained, he doesn’t conceal those offenses. He’s to be sent back to the beginning. He’s then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of concealed offenses entailing suspension and then disrobes. Being reordained, he conceals those offenses. He’s to be sent back to the beginning. He’s then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

“It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals none of those offenses. He’s to be sent back to the beginning. He’s then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he doesn’t conceal those offenses he previously concealed, but conceals those he previously didn’t conceal. He’s to be sent back to the beginning. He’s then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals those offenses he previously concealed, but doesn’t conceal those he previously didn’t conceal. He’s to be sent back to the beginning. He’s then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals all of those offenses. He’s to be sent back to the beginning. He’s then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

“It may be that a monk on probation commits a number of offenses entailing suspension. He’s aware of some of them, but not others. He conceals the offenses he’s aware of, but not those he isn’t aware of. He then disrobes. Being reordained and having found out about all of them, he conceals none of them. He’s to be sent back to the beginning. He’s then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of offenses entailing suspension. He’s aware of some of them, but not others. He conceals the offenses he’s aware of, but not those he isn’t aware of. He then disrobes. Being reordained and having found out about all of them, he doesn’t conceal those offenses he was previously aware of, but conceals those he wasn’t aware of. He’s to be sent back to the beginning. He’s then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of offenses entailing suspension. He’s aware of some of them, but not others. He conceals the offenses he’s aware of, but not those he isn’t aware of. He then disrobes. Being reordained and having found out about all of them, he conceals those offenses he was previously aware of, but not those he wasn’t aware of. He’s to be sent back to the beginning. He’s then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of offenses entailing suspension. He’s aware of some of them, but not others. He conceals the offenses he’s aware of, but not those he isn’t aware of. He then disrobes. Being

reordained and having found out about all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

“It may be that a monk on probation commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all them, he conceals none of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all the offenses, he doesn't conceal those offenses he previously remembered, but conceals those he didn't remember. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all them, he conceals those offenses he previously remembered, but not those he didn't remember. He's to be sent back to the beginning.

He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

"It may be that a monk on probation commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals none of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

It may be that a monk on probation commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

“It may be that a monk on probation commits a number of unconcealed offenses entailing suspension and then becomes a novice monk ... goes insane ... becomes deranged ... is overwhelmed by pain ... both concealed and unconcealed ... (to be expanded as above) ... he's aware of some of the offenses, but not others ... he remembers some of the offenses, but not others ... he's sure of some of the offenses, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then becomes overwhelmed by pain. Having recovered and having become sure of all of them, he conceals none of them. ... having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of. ... having become sure of all of them, he

conceals those offenses he was previously sure of, but not those he was unsure of. ... having become sure of all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

“It may be that a monk who deserves the trial period ... who's undertaking the trial period ... who deserves rehabilitation commits a number of unconcealed offenses entailing suspension and then disrobes. ... ('who deserves the trial period', 'who's undertaking the trial period', and 'who deserves rehabilitation' are to be expanded as for 'on probation') ...

It may be that a monk who deserves rehabilitation commits a number of unconcealed offenses entailing suspension and then becomes a novice monk ... goes insane ... becomes deranged ... is overwhelmed by pain ... both concealed and unconcealed ... he's aware of some of the offenses, but not others ... he remembers some of the offenses, but not others ... he's sure of some of the offenses, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then becomes overwhelmed by pain. Having recovered and having become sure of all the offenses, he conceals none of them. ... having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of. ... having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. ... having become sure of all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.”

The group of four hundred on simultaneous probation with being sent back to the beginning is finished.

7. The group of eight sections on “specified”, etc.

“It may be that a monk commits a number of offenses entailing suspension, unconcealed and specified ... unconcealed and unspecified ... unconcealed and having the same name ... unconcealed and having different names ... unconcealed and of the same kind ... unconcealed and of different kinds ... unconcealed and of the same sort ... unconcealed and of different sorts and then disrobes. ... (to be expanded as above) ...”

The group of eight sections on “specified”, etc., is finished.

8. The group of eleven sections on two monks

Two monks have each committed an offense entailing suspension, and they regard it as such. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

Two monks have each committed an offense entailing suspension, but they are unsure of it. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

Two monks have each committed an offense entailing suspension, but they regard it as mixed with other offenses. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

Two monks have each committed an offense entailing suspension mixed with other offenses, but they regard them as an offense entailing suspension. One conceals his offenses, but not the other. The one who conceals them is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

Two monks have each committed an offense entailing suspension mixed with other offenses, and they regard them as such. One conceals his offenses, but not the other. The one who conceals them is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

Two monks have each committed a light offense, but they regard it as an offense entailing suspension. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. Both are then to be dealt with according to the rule.

Two monks have each committed a light offense, and they regard it as such. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. Both are then to be dealt with according to the rule.

Two monks have each committed an offense entailing suspension, and they regard it as such. One thinks, "I'll inform," while the other thinks, "I won't inform." He then conceals it during the first part of the night, during the second part of the night, and during the third part of the night. If he's still concealing it at dawn, he has committed an offense and is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

Two monks have each committed an offense entailing suspension, and they regard it as such. They go, thinking, "We'll inform." On their way, one of them decides to conceal it, thinking, "I won't inform." He then conceals it during the

first part of the night, during the second part of the night, and during the third part of the night. If he's still concealing it at dawn, he has committed an offense and is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

Two monks have each committed an offense entailing suspension, and they regard it as such. They then go insane. When they regain their sanity, one conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

Two monks have each committed an offense entailing suspension. During the recitation of the Monastic Code, they say, "Just now did we find out that this rule too has come down in the Monastic Code, is included in the Monastic Code, and comes up for recitation every half-month." They regard it as an offense entailing suspension. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period.

The group of eleven sections on two monks is finished.

9. The group of nine on unpurified with sending back to the beginning

“It may be, monks, that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He’s not purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, concealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He’s not purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He's not purified of those offenses.

“It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and unspecified ... concealed and unspecified ... both concealed and unconcealed and unspecified ... unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He's not purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of

the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, concealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He's not purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He's not purified of those offenses."

The group of nine on unpurified with sending back to the beginning is finished.

10. The second group of nine

“It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He’s not purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, concealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He’s not purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both

having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses.

“It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and unspecified ... concealed and unspecified ... both concealed and unconcealed and unspecified ... unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous

probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, concealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses."

The second group of nine is finished.

11. The third group of nine

“It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he’s on probation, he commits a number of offenses entailing suspension, unconcealed and specified. At this point, he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses. He considers all this and thinks, ‘Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.’ He asks the Sangha to be sent back to the beginning in this way, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He’s purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous

probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, concealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation, he commits a number of offenses entailing suspension, concealed and specified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses. He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.' He asks the Sangha to be sent back to the beginning in this way, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and

specified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses. He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.' He asks the Sangha to be sent back to the beginning in this way, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, the trial period, and the rehabilitation legitimately. He's purified of those offenses.

"It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and unspecified ... concealed and unspecified ... both concealed and unconcealed and unspecified ... unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation ... which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, concealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation, he commits a number of offenses entailing suspension, concealed and both specified and unspecified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses. He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.' He asks to be sent back to the beginning in this way, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and both

specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and both specified and unspecified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses. He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.' He asks to be sent back to the beginning in this way, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses."

The third group of nine is finished.

The third chapter on processes for the clearing of offenses entailing suspension is finished.

This is the summary:

"Unconcealed, one day, Two days, three days, and four days; Five days, a half-month, for ten, Offense, said the Great Sage.

And purifying, disrobing, Specified, two monks; There both perceive accordingly, And just the same for unsure.

And both see it as mixed, They see it as not light; And both see it as light.

And just so one conceals, And then with the thought of
concealing; Insane, and recitation, To the beginning,
eighteen as to purity.

The teachers of analytical statements, Who are the
inspiration of Sri Lanka, The residents of the Mahāvihāra
monastery—This was their words for the longevity of the
true Teachings.”

The chapter on the processes for the clearing of offenses
entailing suspension is finished.

- Theravāda Collection on Monastic Law
- The Short Division

14 Samathakkhandhaka: The chapter on the settling of legal issues

1. Resolution face-to-face

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six did legal procedures— condemnation, demotion, banishment, reconciliation, and ejection—against monks who were absent. The monks of few desires complained and criticized them, “How can the monks from the group of six do this?” They told the Buddha. Soon afterwards he had the Sangha of monks gathered and questioned them:

“Is it true, monks, that the monks from the group of six are doing this?”

“It's true, Sir.”

The Buddha rebuked them, “It's not suitable for those foolish men, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can they do this? This will affect people's confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You shouldn't do legal procedures— condemnation, demotion, banishment, reconciliation, or ejection—against monks who are absent. If you do, you commit an offense of wrong conduct.

An individual who speaks contrary to the Teaching; several people who speak contrary to the Teaching; a sangha that speaks contrary to the Teaching. An individual who speaks in accordance with the Teaching; several people who speak in accordance with the Teaching; a sangha that speaks in accordance with the Teaching.”

1.1 The group of nine on the dark side

“An individual who speaks contrary to the Teaching persuades an individual who speaks in accordance with the Teaching—convinces him, makes him see, makes him consider, shows him, teaches him: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; learn this, accept this.’ If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

An individual who speaks contrary to the Teaching persuades several people who speak in accordance with the Teaching—convinces them, makes them see, makes them consider, shows them, teaches them: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; learn this, accept this.’ If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

An individual who speaks contrary to the Teaching persuades a sangha that speaks in accordance with the Teaching—convinces it, makes it see, makes it consider, shows it, teaches it: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; learn this, accept this.’ If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

Several people who speak contrary to the Teaching persuade an individual who speaks in accordance with the Teaching—convince him, make him see, make him consider, show him, teach him: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; learn this, accept this.’ If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

Several people who speak contrary to the Teaching persuade several people who speak in accordance with the Teaching—convince them, make them see, make them consider, show them, teach them: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; learn this, accept this.’ If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

Several people who speak contrary to the Teaching persuade a sangha that speaks in accordance with the Teaching—convince it, make it see, make it consider, show it, teach it: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; learn this, accept this.’ If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

A sangha that speaks contrary to the Teaching persuades an individual who speaks in accordance with the Teaching—convincing him, makes him see, makes him consider, shows him, teaches him: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; learn this, accept this.’ If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

A sangha that speaks contrary to the Teaching persuades several people who speak in accordance with the Teaching—convincing them, makes them see, makes them consider, shows them, teaches them: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; learn this, accept this.’ If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution.

A sangha that speaks contrary to the Teaching persuades a sangha that speaks in accordance with the Teaching—convincing it, makes it see, makes it consider, shows it,

teaches it: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved illegitimately by a face-to-face-like resolution."

The group of nine on the dark side is finished.

1.2 The group of nine on the bright side

"An individual who speaks in accordance with the Teaching persuades an individual who speaks contrary to the Teaching—convinces him, makes him see, makes him consider, shows him, teaches him: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

An individual who speaks in accordance with the Teaching persuades several people who speak contrary to the Teaching—convinces them, makes them see, makes them consider, shows them, teaches them: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

An individual who speaks in accordance with the Teaching persuades a sangha that speaks contrary to the Teaching—convinces it, makes it see, makes it consider, shows it, teaches it: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

Several people who speak in accordance with the Teaching persuade an individual who speaks contrary to the Teaching

—convince him, make him see, make him consider, show him, teach him: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; learn this, accept this.’ If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

Several people who speak in accordance with the Teaching persuade several people who speak contrary to the Teaching—convince them, make them see, make them consider, show them, teach them: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; learn this, accept this.’ If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

Several people who speak in accordance with the Teaching persuade a sangha that speaks contrary to the Teaching—convince it, make it see, make it consider, show it, teach it: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; learn this, accept this.’ If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

A sangha that speaks in accordance with the Teaching persuades an individual who speaks contrary to the Teaching—convinces him, makes him see, makes him consider, shows him, teaches him: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; learn this, accept this.’ If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

A sangha that speaks in accordance with the Teaching persuades several people who speak contrary to the Teaching—convinces them, makes them see, makes them consider, shows them, teaches them: ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction;

learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution.

A sangha that speaks in accordance with the Teaching persuades a sangha that speaks contrary to the Teaching—convinces it, makes it see, makes it consider, shows it, teaches it: 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; learn this, accept this.' If a legal issue is resolved like this, it's resolved legitimately by face-to-face resolution."

The group of nine on the bright side is finished.

2. Resolution through recollection

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, Venerable Dabba the Mallian realized perfection at the age of seven. He had achieved all there is to achieve by a disciple and had nothing further to do. Then, while reflecting in private, he thought, “How can I be of service to the Sangha?”

Why don't I assign the dwellings and designate the meals?”

In the evening Dabba came out of seclusion and went to the Buddha. He bowed, sat down, and said, “Venerable Sir, while I was reflecting in private, it occurred to me that I've achieved all there is to achieve by a disciple, and I was wondering how I could be of service to the Sangha. I thought, ‘Why don't I assign the dwellings and designate the meals?’”

“Good, good, Dabba, please do so.”

“Yes, Sir.”

Soon afterwards the Buddha gave a teaching and addressed the monks: “Monks, the Sangha should appoint Dabba the Mallian as the assigner of dwellings and the designator of meals. And he should be appointed like this. First Dabba should be asked. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, it should appoint Venerable Dabba the Mallian as the assigner of dwellings and the designator of meals. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints Venerable Dabba the Mallian as the assigner of dwellings and the designator of meals. Any monk who approves of appointing Venerable Dabba as the assigner of dwellings and the designator of meals should remain silent. Any monk who doesn't approve should speak up.

The Sangha has appointed Venerable Dabba the Mallian as the assigner of dwellings and the designator of meals. The Sangha approves and is therefore silent. I'll remember it thus.'"

Dabba assigned dwellings to the monks according to their character. He assigned dwellings in the same place to those monks who were experts on the discourse, thinking, "They'll recite the discourses together." And he did likewise for the experts on Monastic Law, thinking, "They'll discuss the Monastic Law;" for the expounders of the Teaching, thinking, "They'll discuss the Teaching;" for the meditators, thinking, "They won't disturb one another;" and for the gossips and the bodybuilders, thinking, "In this way even these venerables will be happy."

When monks arrived at night, he entered the fire element and assigned dwellings with the help of that light. Monks even arrived late on purpose, hoping to see the marvel of Dabba's supernormal powers.

They would approach Dabba and say, "Venerable Dabba, please assign us a dwelling."

"Where would you like to stay?"

They would intentionally suggest somewhere far away: "On the Vulture Peak," "At Robbers' Cliff," "On Black Rock on the slope of Mount Isigili," "In the Sattapaṇṇi Cave on the slope of Mount Vebhāra," "In Cool Grove on the hill at the Snake's

Pool,” “At Gotamaka Gorge,” “At Tinduka Gorge,” “At Tapoda Gorge,” “In Tapoda Park,” “In Jīvaka’s Mango Grove,” “In the deer park at Maddakucchi.”

Dabba then entered the fire element, and with his finger glowing, he walked in front of those monks. They followed behind him with the help of that light. And he would assign them dwellings: “This is the bed, this the bench, this the mattress, this the pillow, this the place for defecating, this the place for urinating, this the water for drinking, this the water for washing, this the walking stick; these are the Sangha’s agreements concerning the right time to enter and the right time to leave.” Dabba then returned to the Bamboo Grove.

At that time the monks Mettiya and Bhūmajaka were only newly ordained. They had little merit, getting inferior dwellings and meals. The people of Rājagaha were keen on giving specially prepared almsfood to the senior monks—ghee, oil, and special curries— but to the monks Mettiya and Bhūmajaka they gave ordinary food of porridge and broken rice.

After the meal, when they had returned from alms round, they asked the senior monks, “What did you get at the dining hall?”

Some said, “We got ghee, oil, and special curries.”

But the monks Mettiya and Bhūmajaka said, “We didn’t get anything except ordinary food of porridge and broken rice.”

At that time there was a householder who gave a regular meal of fine food to four monks. He made his offering in the dining hall together with his wives and children. Some of

them offered rice, some bean curry, some oil, and some special curries.

On one occasion the meal to be given by this householder on the following day had been designated to the monks Mettiya and Bhūmajaka. Just then that householder went to the monastery on some business. He approached Dabba, bowed, and sat down. Dabba instructed, inspired, and gladdened him with a teaching. After the talk, he asked Dabba, “Sir, who's been designated to receive tomorrow's meal in our house?”

“Mettiya and Bhūmajaka.”

He was disappointed, and thought, “Why should bad monks eat in our house?” After returning to his house, he told a female slave, “For those who are coming for tomorrow's meal, prepare seats at the gateway and serve them broken rice and porridge.”

“Yes, sir.”

The monks Mettiya and Bhūmajaka said to each other, “Yesterday we were designated a meal from that householder who offers fine food. Tomorrow he'll serve us together with his wives and children. Some of them will offer us rice, some bean curry, some oil, and some special curries.” And because they were excited, they did not sleep properly that night.

The following morning they robed up, took their bowls and robes, and went to the house of that householder. When the female slave saw them coming, she prepared seats at the gateway and said to them, “Please sit, Venerables.”

They thought, “The meal can’t be ready, since we’re given seats at the gateway.” She then brought them broken rice and porridge and said, “Eat, Sirs.”

“But, Sister, we’ve come for the regular meal.”

“I know. But yesterday I was told by the head of the household to serve you like this. Please eat.”

They said to each other, “Yesterday this householder came to the monastery and spoke with Dabba. Dabba must be responsible for this split between the householder and us.” And because they were dejected, they did not eat as much as they had intended. After the meal they returned to the monastery, put their bowls and robes away, and squatted on their heels outside the monastery gateway, using their upper robe as a back-and-knee strap. They were silent and humiliated, with shoulders drooping and heads down, glum and speechless.

Just then the nun Mettiyā came to them and said, “My respectful greetings to you, Venerables.” But they did not respond. A second time and a third time she said the same thing, but they still did not respond.

“Have I done something wrong? Why don’t you respond?”

“It’s because we’ve been badly treated by Dabba the Mallian, and you’re not taking an interest.”

“But what can I do?”

“If you like, you could make the Buddha expel Dabba.”

“And how can I do that?”

“Go to the Buddha and say, ‘Venerable Sir, this isn’t proper or appropriate. There’s fear, distress, and oppression in this district, where none of these should exist. It’s windy where it should be calm. It’s as if water is burning. Venerable Dabba the Mallian has raped me.’”

Saying, “Alright, Venerables,” she went to the Buddha, bowed, and repeated what she had been told to say.

Soon afterwards the Buddha had the Sangha gathered and questioned Dabba: “Dabba, do you remember doing as the nun Mettiyā says?”

“Venerable Sir, you know what I’m like.”

A second and a third time the Buddha asked the same question and got the same response. He then said, “Dabba, the Dabbas don’t give such evasive answers. If it was done by you, say so; if it wasn’t, then say that.”

“Since I was born, Sir, I don’t recall having sexual intercourse even in a dream, let alone when awake.”

The Buddha addressed the monks: “Well then, monks, expel the nun Mettiyā, and call these monks to account.” The Buddha then got up from his seat and entered his dwelling.

When the monks had expelled the nun Mettiyā, the monks Mettiya and Bhūmajaka said to them, “Don’t expel the nun Mettiyā; she hasn’t done anything wrong. She was urged on by us. We were angry and displeased, and trying to make Dabba give up the monastic life.”

“But did you groundlessly charge Venerable Dabba with failure in morality?”

“Yes.”

The monks of few desires ... complained and criticized them, “How could the monks Mettiya and Bhūmajaka groundlessly charge Venerable Dabba with failure in morality?”

They then told the Buddha. ... “Is it true, monks, that you did this?”

“It’s true, Sir.” ...

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

“Well then, because of his great clarity of memory, grant resolution through recollection to Dabba the Mallian. And it should be granted like this.

Dabba should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, these monks Mettiya and Bhūmajaka are groundlessly charging me with failure in morality. Because of my great clarity of memory, I ask the Sangha for resolution through recollection.

Venerables, these monks Mettiya and Bhūmajaka are groundlessly charging me with failure in morality. Because of my great clarity of memory, for the second time I ask the Sangha for resolution through recollection.

Venerables, these monks Mettiya and Bhūmajaka are groundlessly charging me with failure in morality. Because of my great clarity of memory, for the third time I ask the Sangha for resolution through recollection.’

A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. These monks Mettiya and Bhūmajaka are groundlessly charging Venerable Dabba the Mallian with failure in morality. Because of his great clarity of memory, Dabba is asking the Sangha for resolution through recollection. If it seems appropriate to the Sangha, the Sangha should grant Dabba resolution through recollection. This is the motion.

Please, Venerables, I ask the Sangha to listen. These monks Mettiya and Bhūmajaka are groundlessly charging Venerable Dabba the Mallian with failure in morality. Because of his great clarity of memory, Dabba is asking the Sangha for resolution through recollection. The Sangha grants Dabba resolution through recollection. Any monk who approves of granting Dabba resolution through recollection should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. These monks Mettiya and Bhūmajaka are groundlessly charging Venerable Dabba the Mallian with failure in morality. Because of his great clarity of memory, Dabba is asking the Sangha for resolution through recollection. The Sangha grants Dabba resolution through recollection. Any monk who approves of granting Dabba resolution through recollection should remain silent. Any monk who doesn’t approve should speak up.

Because of his great clarity of memory, the Sangha has granted Dabba the Mallian resolution through recollection. The Sangha approves and is therefore silent. I’ll remember it thus.’

There are five factors for the legitimate granting of resolution through recollection: the monk is pure and free of offenses; he's been accused; he asks for resolution through recollection; the Sangha grants him resolution through recollection; the legal procedure is legitimate and done by a unanimous assembly."

3. Resolution because of past insanity

At one time the monk Gagga was insane and suffering from psychosis. Because of this, he did and said many things unworthy of a monastic. The monks accused him of an offense, saying, "Venerable, do you remember committing such-and-such an offense?"

"I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don't remember it. I did it because I was insane."

But they kept on accusing him in the same way. The monks of few desires ... complained and criticized them, "How can these monks keep on accusing Gagga when he says he was insane?"

They told the Buddha. ... He said, "Is it true, monks, that these monks are doing this?"

"It's true, Sir." ...

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

"Well then, since he's no longer insane, grant the monk Gagga resolution because of past insanity. And it should be granted like this.

The monk Gagga should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I’ve been insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. The monks accused me of an offense, saying, “Venerable, do you remember committing such-and-such an offense?” I replied, “I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don’t remember it. I did it because I was insane.” But they kept on accusing me in the same way. Because I’m no longer insane, I ask the Sangha for resolution because of past insanity.’

And he should ask a second time, and a third time:

‘Venerables, I’ve been insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. The monks accused me of an offense, saying, “Venerable, do you remember committing such-and-such an offense?” I replied, “I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don’t remember it. I did it because I was insane.” But they kept on accusing me in the same way. Because I’m no longer insane, for the third time I ask the Sangha for resolution because of past insanity.’

A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Gagga has been insane and suffering from psychosis. Because of that, he did and said many things unworthy of a monastic. The monks accused him of an offense, saying, “Venerable, do you remember committing such-and-such an offense?” He replied, “I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don’t remember it. I did it because I was insane.” But they kept on accusing him in the same

way. Because he's no longer insane, he's asking the Sangha for resolution because of past insanity. If it seems appropriate to the Sangha, the Sangha should grant the monk Gagga resolution because of past insanity. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Gagga has been insane and suffering from psychosis. Because of that, he did and said many things unworthy of a monastic. The monks accused him of an offense, saying, "Venerable, do you remember committing such-and-such an offense?" He replied, "I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don't remember it. I did it because I was insane." But they kept on accusing him in the same way. Because he's no longer insane, he's asking the Sangha for resolution because of past insanity. The Sangha grants the monk Gagga resolution because of past insanity. Any monk who approves of granting the monk Gagga resolution because of past insanity should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

Since he's no longer insane, the Sangha has granted the monk Gagga resolution because of past insanity. The Sangha approves and is therefore silent. I'll remember it thus.'

There are three illegitimate and three legitimate grantings of resolution because of past insanity. What are the three illegitimate grantings of resolution because of past insanity?

It may be that a monk has committed an offense. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, do you remember committing such-and-such an offense?' Although he remembers, he says he doesn't. If the Sangha grants him resolution because of past insanity, then that granting is illegitimate.

It may be that a monk has committed an offense. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, do you remember committing such-and-such an offense?' Although he remembers, he says, 'I remember as if in a dream.' If the Sangha grants him resolution because of past insanity, then that granting is illegitimate.

It may be that a monk has committed an offense. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, do you remember committing such-and-such an offense?' Although he's sane, he acts insane, saying, 'I do this, and so do you. This is allowable for me, and also for you.' If the Sangha grants him resolution because of past insanity, then that granting is illegitimate.

And what are the three legitimate grantings of resolution because of past insanity?

It may be that a monk has been insane and suffering from psychosis. Because of that, he did and said many things unworthy of a monastic. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, do you remember committing such-and-such an offense?' Not remembering, he says he doesn't. If the Sangha grants him resolution because of past insanity, then that granting is legitimate.

It may be that a monk has been insane and suffering from psychosis. Because of that, he did and said many things unworthy of a monastic. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, do you remember committing such-and-such an offense?' Not remembering, he says, 'I remember as if in a dream.' If the Sangha grants him resolution because of past insanity, then that granting is legitimate.

It may be that a monk has been insane and suffering from psychosis. Because of that, he did and said many things unworthy of a monastic. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, do you remember committing such-and-such an offense?' Being insane, he acts insane, saying, 'I do this, and so do you. This is allowable for me, and also for you.' If the Sangha grants him resolution because of past insanity, then that granting is legitimate."

4. Acting according to what has been admitted

At one time the monks from the group of six did legal procedures— condemnation, demotion, banishment, reconciliation, and ejection—against other monks without their admission. The monks of few desires complained and criticized them, “How can the monks from the group of six do this?” They told the Buddha. ...

“Is it true, monks, that the monks from the group of six are doing this?” “It’s true, Sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You shouldn’t do legal procedures— condemnation, demotion, banishment, reconciliation, or ejection—against monks without their admission. If you do, you commit an offense of wrong conduct.

And how’s acting according to what’s been admitted illegitimate?

It may be that a monk has committed an offense entailing expulsion. The Sangha, several monks, or a single monk accuses him, saying, ‘Venerable, you’ve committed an offense entailing expulsion.’ He says, ‘I haven’t committed an offense entailing expulsion, but one entailing suspension.’ If the Sangha makes him act according to an offense entailing suspension, then that acting according to what’s been admitted is illegitimate.

It may be that a monk has committed an offense entailing expulsion. The Sangha, several monks, or a single monk accuses him, saying, ‘Venerable, you’ve committed an offense entailing expulsion.’ He says, ‘I haven’t committed

an offense entailing expulsion, but a serious offense ... but an offense entailing confession ... but an offense entailing acknowledgment ... but an offense of wrong conduct ... but an offense of wrong speech.' If the Sangha makes him act according to an offense of wrong speech, then that acting according to what's been admitted is illegitimate.

It may be that a monk has committed an offense entailing suspension ... a serious offense ... an offense entailing confession ... an offense entailing acknowledgment ... an offense of wrong conduct ... an offense of wrong speech. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, you've committed an offense of wrong speech.' He says, 'I haven't committed an offense of wrong speech, but an offense entailing expulsion.' If the Sangha makes him act according to an offense entailing expulsion, then that acting according to what's been admitted is illegitimate.

It may be that a monk has committed an offense of wrong speech. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, you've committed an offense of wrong speech.' He says, 'I haven't committed an offense of wrong speech, but an offense entailing suspension ... but a serious offense ... but an offense entailing confession ... but an offense entailing acknowledgment ... but an offense of wrong conduct.' If the Sangha makes him act according to an offense of wrong conduct, then that acting according to what's been admitted is illegitimate.

And how's acting according to what's been admitted legitimate?

It may be that a monk has committed an offense entailing expulsion. The Sangha, several monks, or a single monk accuses him, saying 'Venerable, you've committed an offense entailing expulsion.' He says, 'Yes, I've committed an offense entailing expulsion.' If the Sangha makes him act according to an offense entailing expulsion, then that acting according to what's been admitted is legitimate.

It may be that a monk has committed an offense entailing suspension ... a serious offense ... an offense entailing confession ... an offense entailing acknowledgment ... an offense of wrong conduct ... an offense of wrong speech. The Sangha, several monks, or a single monk accuses him, saying, 'Venerable, you've committed an offense of wrong speech.' He says, 'Yes, I've committed an offense of wrong speech.' If the Sangha makes him act according to an offense wrong speech, then that acting according to what's been admitted is legitimate."

5. Majority decision

At one time the monks were arguing and disputing in the midst of the Sangha, attacking one another verbally, and they were unable to resolve that legal issue. They told the Buddha.

“I allow you to resolve such legal issues by majority decision. You should appoint a monk who has five qualities as the manager of the vote: one who isn’t swayed by desire, ill will, confusion, or fear, and who knows who has and who hasn't voted. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should appoint monk so-and-so as the manager of the vote. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the manager of the vote. Any monk who approves of appointing monk so-and-so as the manager of the vote should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so as the manager of the vote. The Sangha approves and is therefore silent. I’ll remember it thus.’

There are ten reasons why a vote is illegitimate: it's only a minor legal issue; the full process for settling it hasn't run its course; they haven't tried to remember offenses and remind about offenses; the manager knows that those who speak contrary to the Teaching are in the majority; the manager

expects that those who speak contrary to the Teaching will be in the majority; the manager knows that the Sangha will split; the manager expects that the Sangha will split; they vote illegitimately; they vote with an incomplete assembly; they don't vote according to their own views.

And there are ten reasons why a vote is legitimate: it's not a minor legal issue; the full process for settling it has run its course; they've tried to remember offenses and remind about offenses; the manager knows that those who speak in accordance with the Teaching are in the majority; the manager expects that those who speak in accordance with the Teaching will be in the majority; the manager knows that the Sangha won't split; the manager expects that the Sangha won't split; they vote legitimately; they vote with a complete assembly; they vote according to their own views."

6. Further penalty

On one occasion, when the monk Upavāḷa was being examined in the midst of the Sangha about an offense, he asserted things after denying them, denied things after asserting them, evaded the issue, and lied. The monks of few desires complained and criticized him, “How can the monk Upavāḷa act like this?”

They told the Buddha. ... “Is it true, monks, that the monk Upavāḷa is acting like this?”

“It’s true, Sir.” ...

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

“Well then, the Sangha should do a legal procedure of further penalty against the monk Upavāḷa. And it should be done like this. First you should accuse the monk Upavāḷa. He should then be reminded of what he’s done, before he’s charged with an offense. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk Upavāḷa, while being examined in the midst of the Sangha about an offense, asserted things after denying them, denied things after asserting them, evaded the issue, and lied. If it seems appropriate to the Sangha, the Sangha should do a legal procedure of further penalty against him. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk Upavāḷa, while being examined in the midst of the Sangha about an offense, asserted things after denying them,

denied things after asserting them, evaded the issue, and lied. The Sangha does a legal procedure of further penalty against him. Any monk who approves of doing a legal procedure of further penalty against him should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has done a legal procedure of further penalty against the monk Upavāḷa. The Sangha approves and is therefore silent. I'll remember it thus.'

There are these five factors of a legitimate legal procedure of further penalty: the subject of the procedure is impure; he's shameless; he's been accused; the procedure is legitimate; the procedure is done by a unanimous assembly."

6.1 The group of twelve on illegitimate legal procedures

"When a legal procedure of further penalty has three qualities, it's illegitimate, contrary to the Monastic Law, and not properly resolved: it's done in the absence of the accused, it's done without questioning the accused, it's done without the admission of the accused.

When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and not properly resolved: it's done against one who hasn't committed any offense, it's done against one who's committed an offense that isn't clearable by confession, it's done against one who's confessed their offense.

When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and not properly resolved: it's done without having accused the person of their offense, it's done without having reminded the person of their offense, it's done without having charged the person with their offense.

When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and not properly resolved: it's done in the absence of the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and not properly resolved: it's done without questioning the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and not properly resolved: it's done without the admission of the accused, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and not properly resolved: it's done against one who hasn't committed any offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and not properly resolved: it's done against one who's committed an offense that isn't clearable by confession, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and not properly resolved: it's done against one who's confessed their offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and not properly resolved: it's done without having accused the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and not properly resolved: it's done without having reminded the person of their offense, it's done illegitimately, it's done by an incomplete assembly.

When a procedure of further penalty has another three qualities, it's also illegitimate, contrary to the Monastic Law, and not properly resolved: it's done without having charged the person with their offense, it's done illegitimately, it's done by an incomplete assembly.”

6.2 The group of twelve on legitimate legal procedures

“When a legal procedure of further penalty has three qualities, it's legitimate, in accordance with the Monastic Law, and properly disposed of: it's done in the presence of the accused, it's done with the questioning of the accused, it's done with the admission of the accused.

When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly resolved: it's done against one

who's committed an offense, it's done against one who's committed an offense that's clearable by confession, it's done against one who hasn't confessed their offense.

When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly resolved: it's done after having accused the person of their offense, it's done after having reminded the person of their offense, it's done after having charged the person with their offense.

When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly resolved: it's done in the presence of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly resolved: it's done with the questioning of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly resolved: it's done with the admission of the accused, it's done legitimately, it's done by a unanimous assembly.

When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly resolved: it's done against one who's committed an offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly resolved: it's done against one who's committed an offense that's clearable by confession, it's done legitimately, it's done by a unanimous assembly.

When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly resolved: it's done against one who hasn't confessed their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly resolved: it's done after having accused the person of their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly resolved: it's done after having reminded the person of their offense, it's done legitimately, it's done by a unanimous assembly.

When a procedure of further penalty has another three qualities, it's also legitimate, in accordance with the Monastic Law, and properly resolved: it's done after having charged the person with their offense, it's done legitimately, it's done by a unanimous assembly.”

6.3 The group of six on wishing

“When a monk has three qualities, the Sangha may, if it wishes, do a legal procedure of further penalty against him: he's quarrelsome, argumentative, and a creator of legal

issues in the Sangha; he's ignorant, incompetent, often committing offenses, lacking in boundaries; he's constantly and improperly socializing with householders.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of further penalty against him: he has failed in the higher morality; he has failed in conduct; he has failed in view.

When a monk has another three qualities, the Sangha may, if it wishes, do a procedure of further penalty against him: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

The Sangha may, if it wishes, do a procedure of further penalty against three kinds of monks: those who are quarrelsome, argumentative, and creators of legal issues in the Sangha; those who are ignorant, incompetent, often committing offenses, lacking in boundaries; those who are constantly and improperly socializing with householders.

The Sangha may, if it wishes, do a procedure of further penalty against another three kinds of monks: those who've failed in the higher morality; those who've failed in the higher conduct; those who've failed in view.

The Sangha may, if it wishes, do a procedure of further penalty against another three kinds of monks: those who disparage the Buddha; those who disparage the Teaching; those who disparage the Sangha.”

6.4 The eighteen kinds of conduct

“A monk who's had a legal procedure of further penalty done against himself should conduct himself properly. This is the proper conduct:

1. He shouldn't give the full ordination.
2. He shouldn't give formal support.
3. He shouldn't have a novice monk attend on him.
4. He shouldn't accept being appointed as an instructor of the nuns.
5. Even if appointed, he shouldn't instruct the nuns.
6. He shouldn't commit the same offense as the offense for which the Sangha did the procedure of further penalty against him.
7. He shouldn't commit an offense similar to the offense for which the Sangha did the procedure of further penalty against him.
8. He shouldn't commit an offense worse than the offense for which the Sangha did the procedure of further penalty against him.
9. He shouldn't criticize the procedure.
10. He shouldn't criticize those who did the procedure.
11. He shouldn't cancel the observance-day procedure of a regular monk.
12. He shouldn't cancel the invitation of a regular monk.
13. He shouldn't direct a regular monk.
14. He shouldn't give instructions to a regular monk.
15. He shouldn't ask a regular monk for permission to accuse him of an offense.
16. He shouldn't accuse a regular monk of an offense.
17. He shouldn't remind a regular monk of an offense.
18. He shouldn't associate inappropriately with other monks.”

The Sangha then did a legal procedure of further penalty against the monk Upavāḷa.

7. Covering over as if with grass

At one time, while the monks were arguing and disputing, they did and said many things unworthy of monastics. They considered this and thought, “If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. So what should we do now?” They told the Buddha.

“It may be, monks, that monks who are arguing and disputing do and say many things unworthy of monastics. If they consider this and think, ‘If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism,’ then I allow you to resolve that legal issue by covering over as if with grass.

And it should be resolved like this. Everyone should gather in one place. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If it seems appropriate to the Sangha, the Sangha should resolve this legal issue by covering over as if with grass, except for heavy offenses and offenses connected with householders.’

The monks belonging to one side should then be informed by a competent and capable monk belonging to their own side:

‘Please, Venerables, I ask you to listen. While we were arguing and disputing, we did and said many things

unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If it seems appropriate to you, then for your benefit and for my own, I'll confess in the midst of the Sangha both your and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders.'

And the monks belonging to the other side should be informed by a competent and capable monk belonging to their own side:

'Please, Venerables, I ask you to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If it seems appropriate to you, then for your benefit and for my own, I'll confess in the midst of the Sangha both your and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders.'

A competent and capable monk belonging to one side should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If it seems appropriate to the Sangha, then for the benefit of these venerables and myself, I'll confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders. This is the motion.

Please, Venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. For the benefit of these venerables and myself, I confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders. Any monk who approves of confessing our offenses in the midst of the Sangha by covering over as if with grass should remain silent. Any monk who doesn't approve should speak up.

We have confessed our offenses in the midst of the Sangha by covering over as if with grass, except for heavy offenses and offenses connected with householders. The Sangha approves and is therefore silent. I'll remember it thus.'

And a competent and capable monk belonging to the other side should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If it seems appropriate to the Sangha, then for the benefit of these venerables and myself, I'll confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders. This is the motion.

Please, Venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for

these offenses, this legal issue might lead to harshness, nastiness, and schism. For the benefit of these venerables and myself, I confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders. Any monk who approves of confessing our offenses in the midst of the Sangha by covering over as if with grass should remain silent. Any monk who doesn't approve should speak up.

We have confessed our offenses in the midst of the Sangha by covering over as if with grass, except for heavy offenses and offenses connected with householders. The Sangha approves and is therefore silent. I'll remember it thus.'

In this way those monks are cleared of those offenses, except for heavy offenses and offenses connected with householders, and except for those monks who voice their disapproval and those who are absent.”

8. Legal issues

On one occasion monks were disputing with monks, monks with nuns, and nuns with monks. Standing with the nuns, the monk Channa disputed with the monks, making others side with the nuns. The monks of few desires ... complained and criticized him, “How can the monk Channa act like this?” They told the Buddha. ... “Is it true, monks, that the monk Channa is acting like this?”

“It’s true, Sir.” ...

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

“Monks, there are four kinds of legal issues: legal issues arising from disputes; legal issues arising from accusations; legal issues arising from offenses; legal issues arising from business.

(1a) What’s a legal issue arising from a dispute? It may be that the monks are disputing, saying, ‘This is the Teaching’, ‘This is contrary to the Teaching’, ‘This is the Monastic Law’, ‘This is contrary to the Monastic Law’, ‘This was spoken by the Buddha’, ‘This wasn’t spoken by the Buddha’, ‘This was practiced by the Buddha’, ‘This wasn’t practiced by the Buddha’, ‘This was laid down by the Buddha’, ‘This wasn’t laid down by the Buddha’, ‘This is an offense’, ‘This isn’t an offense’, ‘This is a light offense’, ‘This is a heavy offense’, ‘This is a curable offense’, ‘This is an incurable offense’, ‘This is a grave offense’, or ‘This is a minor offense.’ In regard to this, whatever there is of quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife— this is called a legal issue arising from a dispute.

(1b) What's a legal issue arising from an accusation? It may be that the monks accuse a monk of failure in morality, failure in conduct, failure in view, or failure in livelihood. In regard to this, whatever there is of accusations, accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation—this is called a legal issue arising from an accusation.

(1c) What's a legal issue arising from an offense? There are legal issues arising from offenses because of the five classes of offenses; there are legal issues arising from offenses because of the seven classes of offenses— this is called a legal issue arising from an offense.

(1d) What's a legal issue arising from business? Whatever is the duty or the business of the Sangha—a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion and three announcements— this is called a legal issue arising from business.

(2a) What's the root of legal issues arising from disputes? There are six roots of disputes that in turn are the root of legal issues arising from disputes. There are also three unwholesome and three wholesome roots of legal issues arising from disputes.

What are the six roots of disputes that in turn are the root of legal issues arising from disputes? It may be that a monk is angry and resentful. One who's angry and resentful is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person creates disputes in the Sangha. Disputes are unbeneficial and a cause of unhappiness for humanity;

they're harmful, detrimental, and a cause of suffering for gods and humans. Monks, when you see such a root of disputes either in yourself or others, you should make an effort to get rid of it. If you don't see such a root either in yourself or others, you should practice so that it doesn't emerge in the future. In this way that bad root of disputes is abandoned and doesn't emerge in the future.

Or it may be that a monk is denigrating and controlling, envious and stingy, treacherous and deceitful, one who has bad desires and wrong views, or one who obstinately grasps his own views and only gives them up with difficulty. Such a monk is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person creates disputes in the Sangha. Disputes are unbeneficial and a cause of unhappiness for humanity; they're harmful, detrimental, and a cause of suffering for gods and humans. Monks, when you see such a root of disputes either in yourself or others, you should make an effort to get rid of it. If you don't see such a root either in yourself or others, you should practice so that it doesn't emerge in the future. In this way that bad root of disputes is abandoned and doesn't emerge in the future.

What are the three unwholesome roots of legal issues arising from disputes? It may be that monks dispute with a mind of greed, ill will, or delusion, saying, 'This is the Teaching', 'This is contrary to the Teaching', 'This is the Monastic Law', 'This is contrary to the Monastic Law', 'This was spoken by the Buddha', 'This wasn't spoken by the Buddha', 'This was practiced by the Buddha', 'This wasn't practiced by the Buddha', 'This was laid down by the Buddha', 'This wasn't laid down by the Buddha', 'This is an offense', 'This isn't an offense', 'This is a light offense', 'This is a heavy offense', 'This is a curable offense', 'This is an

incurable offense', 'This is a grave offense', or 'This is a minor offense.'

What are the three wholesome roots of legal issues arising from disputes? It may be that monks dispute with a mind free from greed, ill will, and delusion, saying, 'This is the Teaching', 'This is contrary to the Teaching' ... 'This is a grave offense', or 'This is a minor offense.'

(2b) What's the root of legal issues arising from accusations? There are six roots of accusations that in turn are the root of legal issues arising from accusations. There are also three unwholesome and three wholesome roots of legal issues arising from accusations. The body, too, is a root of legal issues arising from accusations, as is speech.

What are the six roots of accusations that in turn are the root of legal issues arising from accusations? It may be that a monk is angry and resentful. One who is angry and resentful is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person makes accusations in the Sangha. Accusations are unbeneficial and a cause of unhappiness for humanity; they're harmful, detrimental, and a cause of suffering for gods and humans. Monks, when you see such a root of accusations either in yourself or others, you should make an effort to get rid of it. If you don't see such a root either in yourself or others, you should practice so that it doesn't emerge in the future.

Or it may be that a monk is denigrating and controlling, envious and stingy, treacherous and deceitful, one who has bad desires and wrong views, or one who obstinately grasps his own views and only gives them up with difficulty. Such a monk is disrespectful and undeferential toward the Teacher,

the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person makes accusations in the Sangha. Accusations are unbeneficial and a cause of unhappiness for humanity; they're harmful, detrimental, and a cause of suffering for gods and humans. Monks, when you see such a root of accusations either in yourself or others, you should make an effort to get rid of it. If you don't see such a root either in yourself or others, you should practice so that it doesn't emerge in the future.

What are the three unwholesome roots of accusations? It may be that monks, because of greed, ill will, or delusion, accuse a monk of failure in morality, conduct, view, or livelihood.

What are the three wholesome roots of accusations? It may be that monks, because of non-greed, non-ill will, and non-delusion, accuse a monk of failure in morality, conduct, view, or livelihood.

How's the body a root of legal issues arising from accusations? It may be that someone is ugly, unsightly, a dwarf, sickly, blind in one eye, crooked-limbed, lame, or paralyzed, and they blame him for that.

How's speech a root of legal issues arising from accusations? It may be that someone is difficult to correct, or he stutters or dribbles while speaking, and they blame him for that.

(2c) What's the root of legal issues arising from offenses? There are six origins of offenses that in turn are the root of legal issues arising from offenses. There are offenses that originate from the body, but not from speech or the mind. There are offenses that originate from speech, but not from

the body or the mind. There are offenses that originate from the body and speech, but not from the mind. There are offenses that originate from the body and the mind, but not from speech. There are offenses that originate from speech and the mind, but not from the body. There are offenses that originate from the body, speech, and the mind.

(2d) What's the root of legal issues arising from business? There's one root of legal issues arising from business: the Sangha.

(3a) Is a legal issue arising from a dispute wholesome, unwholesome, or indeterminate? A legal issue arising from a dispute may be wholesome, unwholesome, or indeterminate. What's a wholesome legal issue arising from a dispute? It may be that monks dispute with a wholesome mind, saying, 'This is the Teaching', 'This is contrary to the Teaching' ... 'This is a grave offense', or 'This is a minor offense.' In regard to this, whatever there is of quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife— this is called a wholesome legal issue arising from a dispute.

What's an unwholesome legal issue arising from a dispute? It may be that monks dispute with an unwholesome mind, saying, 'This is the Teaching', 'This is contrary to the Teaching' ... 'This is a grave offense', or 'This is a minor offense.' In regard to this, whatever there is of quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife— this is called an unwholesome legal issue arising from a dispute.

What's an indeterminate legal issue arising from a dispute? It may be that monks dispute with an indeterminate mind,

saying, 'This is the Teaching', 'This is contrary to the Teaching' ... 'This is a grave offense', or 'This is a minor offense.' In regard to this, whatever there is of quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife— this is called an indeterminate legal issue arising from a dispute.

(3b) Is a legal issue arising from an accusation wholesome, unwholesome, or indeterminate? A legal issue arising from an accusation may be wholesome, unwholesome, or indeterminate. What's a wholesome legal issue arising from an accusation? It may be that monks with wholesome minds accuse a monk of failure in morality, conduct, view, or livelihood. In regard to this, whatever there is of accusations, accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation— this is called a wholesome legal issue arising from an accusation.

What's an unwholesome legal issue arising from an accusation? It may be that monks with unwholesome minds accuse a monk of failure in morality, conduct, view, or livelihood. In regard to this, whatever there is of accusations, accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation— this is called an unwholesome legal issue arising from an accusation.

What's an indeterminate legal issue arising from an accusation? It may be that monks with indeterminate minds accuse a monk of failure in morality, conduct, view, or livelihood. In regard to this, whatever there is of accusations, accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or

supporting the accusation— this is called an indeterminate legal issue arising from an accusation.

(3c) Is a legal issue arising from an offense wholesome, unwholesome, or indeterminate?

A legal issue arising from an offense may be unwholesome or indeterminate. There are no wholesome legal issues arising from an offense. What's an unwholesome legal issue arising from an offense? When one transgresses, knowing, perceiving, having intended, having decided— this is called an unwholesome legal issue arising from an offense.

What's an indeterminate legal issue arising from an offense? When one transgresses, not knowing, not perceiving, not having intended, not having decided— this is called an indeterminate legal issue arising from an offense.

(3d) Is a legal issue arising from business wholesome, unwholesome, or indeterminate? A legal issue arising from business may be wholesome, unwholesome, or indeterminate. What's a wholesome legal issue arising from business? When the Sangha does a legal procedure with a wholesome mind— whether a procedure consisting of getting permission, a procedure consisting of one motion, a procedure consisting of one motion and one announcement, or a procedure consisting of one motion and three announcements— this is called a wholesome legal issue arising from business.

What's an unwholesome legal issue arising from business? When the Sangha does a legal procedure with an unwholesome mind— whether a procedure consisting of getting permission, a procedure consisting of one motion, a

procedure consisting of one motion and one announcement, or a procedure consisting of one motion and three announcements— this is called an unwholesome legal issue arising from business.

What's an indeterminate legal issue arising from business? When the Sangha does a legal procedure with an indeterminate mind— whether a procedure consisting of getting permission, a procedure consisting of one motion, a procedure consisting of one motion and one announcement, or a procedure consisting of one motion and three announcements— this is called an indeterminate legal issue arising from business.

(4a) Are there disputes that are also legal issues arising from a dispute? Are there disputes that aren't also legal issues? Are there legal issues that aren't also disputes? Are there legal issues that are also disputes?

There are disputes that are also legal issues arising from a dispute. There are disputes that aren't also legal issues. There are legal issues that aren't also disputes. There are legal issues that are also disputes.

How's there a dispute that's also a legal issue arising from a dispute? It may be that monks are disputing, saying, 'This is the Teaching', 'This is contrary to the Teaching' ... 'This is a grave offense', or 'This is a minor offense.' In regard to this, whatever there is of quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife— this is a dispute that's also a legal issue arising from a dispute.

How's there a dispute that isn't also a legal issue? A mother disputes with her offspring; an offspring with their mother; a

father with his offspring; an offspring with their father; a brother with his brother; a brother with his sister; a sister with her brother; a friend with their friend— this is a dispute that isn't also a legal issue.

How's there a legal issue that isn't also a dispute? A legal issue arising from an accusation, a legal issue arising from an offense, a legal issue arising from business— this is a legal issue that isn't also a dispute.

How's there a legal issue that's also a dispute? A legal issue arising from a dispute is a legal issue and also a dispute.

(4b) Are there accusations that are also legal issues arising from an accusation? Are there accusations that aren't also legal issues? Are there legal issues that aren't also accusations? Are there legal issues that are also accusations?

There are accusations that are also legal issues arising from an accusation. There are accusations that aren't also legal issues. There are legal issues that aren't also accusations. There are legal issues that are also accusations.

How's there an accusation that's also a legal issue arising from an accusation? It may be that monks accuse a monk of failure in morality, conduct, view, or livelihood. In regard to this, whatever there is of accusations, accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation— this is an accusation that's also a legal issue arising from an accusation.

How's there an accusation that isn't also a legal issue? A mother accuses her offspring; an offspring their mother; a father his offspring; an offspring their father; a brother his

brother; a brother his sister; a sister her brother; a friend their friend— this is an accusation that isn't also a legal issue.

How's there a legal issue that isn't also an accusation? A legal issue arising from an offense, a legal issue arising from business, a legal issue arising from a dispute— this is a legal issue that isn't also an accusation.

How's there a legal issue that's also an accusation? A legal issue arising from an accusation is a legal issue and also an accusation.

(4c) Are there offenses that are also legal issues arising from an offense? Are there offenses that aren't also legal issues? Are there legal issues that aren't also offenses? Are there legal issues that are also offenses?

There are offenses that are also legal issues arising from an offense. There are offenses that aren't also legal issues. There are legal issues that aren't also offenses. There are legal issues that are also offenses.

How's there an offense that's also a legal issue arising from an offense? There's a legal issue arising from an offense because of the five classes of offenses, and there's a legal issue arising from an offense because of the seven classes of offenses— this is an offense that's also a legal issue arising from an offense.

How's there an offense that isn't also a legal issue? The attainment of stream-entry— this is an attainment/offense that isn't also a legal issue.

How's there a legal issue that isn't also an offense? A legal issue arising from business, a legal issue arising from a

dispute, a legal issue arising from an accusation— this is a legal issue that isn't also an offense.

How's there a legal issue that's also an offense? A legal issue arising from an offense is a legal issue and also an offense.

(4d) Is there business that's also a legal issue arising from business? Is there business that isn't also a legal issue? Are there legal issues that aren't also business? Are there legal issues that are also business?

There's business that's also a legal issue arising from business. There's business that's not a legal issue. There are legal issues that aren't also business. There are legal issues that are also business.

How's there business that's also a legal issue arising from business? Whatever is the duty or the business of the Sangha—a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion and three announcements— this is business that's also a legal issue arising from business.

How's there business that isn't also a legal issue? The duty to teacher, the duty to a preceptor, the duty to a co-student, the duty to a co-pupil— this is business that isn't also a legal issue.

How's there a legal issue that isn't also business? A legal issue arising from a dispute, a legal issue arising from an accusation, a legal issue arising from an offense— this is a legal issue that isn't also business.

How's there a legal issue that's also business? A legal issue arising from business is a legal issue and also business."

9. The resolution and settling of legal issues

9.1 Resolution face-to-face

“There are two principles for settling a legal issue arising from a dispute: resolution face-to-face and majority decision. Is it possible that a legal issue arising from a dispute should be settled not by majority decision, but by resolution face-to-face? It is. How? It may be, monks, that monks are disputing, saying, ‘This is the Teaching’, ‘This is contrary to the Teaching’, ‘This is the Monastic Law’, ‘This is contrary to the Monastic Law’, ‘This was spoken by the Buddha’, ‘This wasn’t spoken by the Buddha’, ‘This was practiced by the Buddha’, ‘This wasn’t practiced by the Buddha’, ‘This was laid down by the Buddha’, ‘This wasn’t laid down by the Buddha’, ‘This is an offense’, ‘This isn’t an offense’, ‘This is a light offense’, ‘This is a heavy offense’, ‘This is a curable offense’, ‘This is an incurable offense’, ‘This is a grave offense’, or ‘This is a minor offense.’

If those monks are able to resolve that legal issue, this is called the resolution of a legal issue. It’s been resolved face-to-face. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision. This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher’s instruction—that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both sides—those who are disputing

and those they're disputing with—are present. When a legal issue has been resolved like this, if any of the participants reopen it, they incur an offense entailing confession for the reopening. If anyone who gave their consent criticizes the resolution, they incur an offense entailing confession.

If those monks are unable to resolve that legal issue in that monastery, they should go to another monastery that has a number of monks. If they're able to resolve that legal issue while on their way, this is called the resolution of a legal issue. It's been resolved face-to-face. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. ... When a legal issue has been resolved like this, if any of the participants reopen it, they incur an offense entailing confession for the reopening. If anyone who gave their consent criticizes the resolution, they incur an offense entailing confession.

If those monks are unable to resolve that legal issue while on their way, they should go to that other monastery and say to the resident monks, 'This legal issue has come about in such-and-such a way. Please resolve it, Venerables, according to the Teaching, the Monastic Law, and the Teacher's instruction, so that this legal issue may be properly disposed of.'

If the resident monks are senior to the visiting monks, the resident monks should say, 'Now, Venerables, please go to one side for a moment while we discuss this matter.' If the visiting monks are senior to the resident monks, the resident monks should say, 'Well then, Venerables, please wait right here for a moment while we discuss this matter.'

If, while discussing that matter, the resident monks think, 'We're unable to resolve this legal issue according to the Teaching, the Monastic Law, and the Teacher's instruction,'

then they shouldn't take on that legal issue. But if they think, 'We're able to resolve this legal issue according to the Teaching, the Monastic Law, and the Teacher's instruction,' then they should say to the visiting monks, 'If you'll tell us how this legal issue came about, we'll be able to dispose of it properly according to the Teaching, the Monastic Law, and the Teacher's instruction. And so we'll take it on. If, however, you won't tell us, we won't be able to properly dispose of it. And so we won't take it on.' Having properly examined it like this, the resident monks should take it on.

The visiting monks should say this to the resident monks, 'We'll tell you how this legal issue came about. If you're able to dispose of it properly by such and such means—according to the Teaching, the Monastic Law, and the Teacher's instruction— then we'll hand it over to you. If you're unable to properly dispose of it by such and such means, then we won't hand it over to you. We'll take responsibility for it ourselves.' Having properly examined it like this, the visiting monks should hand it over to the resident monks.

If those monks are able to resolve that legal issue, this is called the resolution of a legal issue. It's been resolved face-to-face. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. ... When a legal issue has been resolved like this, if any of the participants reopen it, they incur an offense entailing confession for the reopening. If anyone who gave their consent criticizes the resolution, they incur an offense entailing confession."

9.2 Resolution by committee

"If, monks, while they're discussing that legal issue, there's endless talk, but not a single statement that's clear, then

they should resolve that legal issue by means of a committee.

A monk who has ten qualities may be appointed to that committee:

1. One who's virtuous and restrained by the Monastic Code. His conduct is good, he associates with the right people, and he sees danger in minor faults. He undertakes and trains in the training rules.
2. One who has learned much, and who retains and accumulates what he's learned. Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—he's learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view.
3. One who has properly learned both Monastic Codes in detail; who has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition.
4. One who is firmly committed to the Monastic Law.
5. One who is capable of making both sides relax, of persuading them, of convincing them, of making them see, of reconciling them.
6. One who is knowledgeable about the arising and resolution of legal issues.
7. One who understands legal issues.
8. One who understands the arising of legal issues.
9. One who understands the ending of legal issues.
10. One who understands the way to the ending of legal issues.

And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should

inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk, but not a single statement that was clear. If it seems appropriate to the Sangha, the Sangha should appoint monk so-and-so and monk so-and-so to a committee to resolve this legal issue. This is the motion.

Please, Venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk, but not a single statement that was clear. The Sangha appoints monk so-and-so and monk so-and-so to a committee to resolve this legal issue. Any monk who approves of appointing monk so-and-so and monk so-and-so to a committee should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so and monk so-and-so to a committee to resolve this legal issue. The Sangha approves and is therefore silent. I’ll remember it thus.’

If those monks are able to resolve that legal issue by committee, this is called the resolution of a legal issue. It’s been resolved face-to-face. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision. This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher’s instruction—that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both sides—those who are disputing

and those they're disputing with—are present. When a legal issue has been resolved like this, if any of the participants reopen it, they incur an offense entailing confession for the reopening.

While those monks are discussing that legal issue, there may be a monk there who's an expounder of the Teaching, but who doesn't know the Monastic Code or its analysis. Not understanding the meaning, he denies it by obscuring it with the wording. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask you to listen. The monk so-and-so is an expounder of the Teaching, but doesn't know the Monastic Code or its analysis. Not understanding the meaning, he denies it by obscuring it with the wording. If it seems appropriate to you, we should ask monk so-and-so to leave, with the remainder of us resolving this legal issue.'

If, after that monk has left, those monks are able to resolve that legal issue, this is called the resolution of a legal issue. It's been resolved face-to-face. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. ... When a legal issue has been resolved like this, if any of the participants reopen it, they incur an offense entailing confession for the reopening.

While those monks are discussing that legal issue, there may be a monk there who's an expounder of the Teaching. He knows the Monastic Code, but not its analysis. Not understanding the meaning, he denies it by obscuring it with the wording. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask you to listen. The monk so-and-so is an expounder of the Teaching. He knows the Monastic Code, but not its analysis. Not understanding the meaning, he denies it by obscuring it with the wording. If it seems appropriate to you, we should ask monk so-and-so to leave, with the remainder of us resolving this legal issue.’

If, after that monk has left, those monks are able to resolve that legal issue, this is called the resolution of a legal issue. It’s been resolved face-to-face. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. ... When a legal issue has been resolved like this, if any of the participants reopen it, they incur an offense entailing confession for the reopening.”

9.3 Resolution by majority decision

“If, monks, those monks are unable to resolve that legal issue by committee, they should hand it over to the Sangha, saying, ‘Venerables, we’re unable to resolve this legal issue by committee. Can the Sangha please resolve it.’ I allow such a legal issue to be resolved by majority decision. A monk who has five qualities should be appointed as the manager of the vote: one who isn’t swayed by desire, ill will, confusion, or fear, and who knows who has and who hasn’t voted. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should appoint monk so-and-so as the manager of the vote. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the manager of the vote. Any

monk who approves of appointing monk so-and-so as the manager of the vote should remain silent. Any monk who doesn't approve should speak up.

The Sangha has appointed monk so-and-so as the manager of the vote. The Sangha approves and is therefore silent. I'll remember it thus.'

That monk should then distribute the ballots. If the majority of monks vote in accordance with the Teaching, then that legal issue has been resolved. This is called the resolution of a legal issue. It's been resolved face-to-face and by majority decision. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision. This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction—that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both sides—those who are disputing and those they're disputing with—are present. This is the meaning of by majority decision: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of majority decision. When a legal issue has been resolved like this, if any of the participants reopen it, they incur an offense entailing confession for the reopening. If anyone who gave their consent criticizes the resolution, they incur an offense entailing confession."

9.4 The three kinds of voting

At one time at Sāvattthī a legal issue had come about in this way. But those monks were dissatisfied with how the Sangha at Sāvattthī had resolved it. They heard that in a certain monastery there was a number of senior monks who were learned and masters of the tradition; who were experts on the Teaching, the Monastic Law, and the Key Terms; who were knowledgeable and competent, had a sense of conscience, and were afraid of wrongdoing and fond of the training. They thought, “If these senior monks resolve this legal issue—according to the Teaching, the Monastic Law, and the Teacher’s instruction—then it will be properly disposed of.” They then went to that monastery and said to those senior monks, “This legal issue has come about like this. It would be good, Venerables, if you would resolve it—according to the Teaching, the Monastic Law, and the Teacher’s instruction—so that it’ll be properly disposed of.” Those senior monks thought, “This legal issue was properly disposed of by the Sangha at Sāvattthī,” and they resolved it in the same way.

Those monks were dissatisfied with how the Sangha at Sāvattthī had resolved that legal issue and also with how that number of senior monks had resolved it. They then heard that in a certain monastery there were three senior monks ... two senior monks ... one senior monk who was learned and a master of the tradition; who was an expert on the Teaching, the Monastic Law, and the Key Terms; who was knowledgeable and competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training. They thought, “If this senior monk resolves this legal issue—according to the Teaching, the Monastic Law, and the Teacher’s instruction—then it will be properly disposed of.” They then went to that monastery and said to that senior monk, “This legal issue has come about in this way. It would be good, Venerable, if you would resolve it—according to the Teaching, the Monastic Law, and the

Teacher's instruction—so that it will be properly disposed of.” That senior monk thought, “This legal issue was properly disposed of by the Sangha at Sāvattthī, and likewise by that number of senior monks, by those three senior monks, and by those two senior monks,” and he disposed of it in the same way.

Since those monks were dissatisfied with how all of these had disposed of that legal issue, they went to the Buddha and told him what had happened. ...

The Buddha said, “Monks, this legal issue has been settled, laid to rest, and properly disposed of. To persuade those monks, I allow three kinds of voting: a secret ballot, whispering in the ear, and an open vote.

What's a secret ballot? The manager of the vote should make ballots of two different colors, go up to the monks one by one and say, ‘This is the ballot for those who hold this view, and this is the ballot for those who hold that view. Take the one you like.’ When anyone has taken a ballot, they should be told, ‘Don't show it to anyone.’ If the manager knows that those who speak contrary to the Teaching are in the majority, then the vote is invalid and to be postponed. If he knows that those who speak in accordance with the Teaching are in the majority, then the vote is valid and to be announced.

What's voting by whispering in the ear? The manager of the vote should inform the monks one by one by whispering in the ear, ‘This is the ballot for those who hold this view, and this is the ballot for those who hold that view. Take the one you like.’ When someone has taken a ballot, they should be told, ‘Don't tell anyone.’ If the manager knows that those who speak contrary to the Teaching are in the majority, then the vote is invalid and to be postponed. If he knows that

those who speak in accordance with the Teaching are in the majority, then the vote is valid and to be announced.

What's an open vote? If he knows that those who speak in accordance with the Teaching are in the majority, the ballots should be distributed openly."

9.5 Resolution through recollection

"There are four principles for settling a legal issue arising from an accusation: resolution face-to-face, resolution through recollection, resolution because of past insanity, and by further penalty. Is it possible that a legal issue arising from an accusation should be settled not by resolution because of past insanity or by further penalty, but by resolution face-to-face and by resolution through recollection? It is. How? It may be that monks are groundlessly charging a monk with failure in morality. If that monk has great clarity of memory, he's to be granted resolution through recollection. And it should be granted like this.

That monk should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'Venerables, monks are groundlessly charging me with failure in morality. Because of my great clarity of memory, I ask the Sangha for resolution through recollection.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. Monks are groundlessly charging monk so-and-so with failure in morality. Because of his great clarity of memory, he's asking the Sangha for resolution through recollection. If it seems

appropriate to the Sangha, the Sangha should grant him resolution through recollection. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monks are groundlessly charging monk so-and-so with failure in morality. Because of his great clarity of memory, he's asking the Sangha for resolution through recollection. The Sangha grants him resolution through recollection. Any monk who approves of granting him resolution through recollection should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

Because of his great clarity of memory, the Sangha has granted monk so-and-so resolution through recollection. The Sangha approves and is therefore silent. I'll remember it thus.'

This is called the resolution of a legal issue. It's been resolved by resolution face-to-face and by resolution through recollection. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision. This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction—that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both those who are accusing and those who have been accused are present. This is the meaning of resolution through recollection: the doing of, the performing of, the participation in, the consent to, the agreement to,

the non-objection to that legal procedure of resolution through recollection. When a legal issue has been resolved like this, if any of the participants reopen it, they incur an offense entailing confession for the reopening. If anyone who gave their consent criticizes the resolution, they incur an offense entailing confession.”

9.6 Resolution because of past insanity

“Is it possible that a legal issue arising from an accusation should be settled not by resolution through recollection or by further penalty, but by resolution face-to-face and by resolution because of past insanity? It is. How? It may be that a monk is insane and suffering from psychosis. Because of that, he does and says many things unworthy of a monastic. Monks accuse him of an offense, saying, ‘Venerable, do you remember committing such-and-such an offense?’ He replies, ‘I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don’t remember it. I did it because I was insane.’ But they still accused him in the same way. If he’s no longer insane, that monk should be granted resolution because of past insanity. And it should be granted like this.

That monk should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerables, I’ve been insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. Monks accused me of an offense, saying, “Venerable, do you remember committing such-and-such an offense?” I replied, “I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don’t remember it. I did it because

I was insane.” But they still accused me in the same way. Because I’m no longer insane, I ask the Sangha for resolution because of past insanity.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk so-and-so has been insane and suffering from psychosis. Because of that, he did and said many things unworthy of a monastic. Monks accused him of an offense, saying, “Venerable, do you remember committing such-and-such an offense?” He replied, “I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don’t remember it. I did it because I was insane.” But they still accused him in the same way. Because he’s no longer insane, he’s asking the Sangha for resolution because of past insanity. If it seems appropriate to the Sangha, the Sangha should grant monk so-and-so resolution because of past insanity. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk so-and-so has been insane and suffering from psychosis. Because of that, he did and said many things unworthy of a monastic. Monks accused him of an offense, saying, “Venerable, do you remember committing such-and-such an offense?” He replied, “I was insane and suffering from psychosis. Because of that, I did and said many things unworthy of a monastic. I don’t remember it. I did it because I was insane.” But they still accused him in the same way. Because he’s no longer insane, he’s asking the Sangha for resolution because of past insanity. The Sangha grants monk so-and-so resolution because of past insanity. Any monk who approves of granting monk so-and-so resolution because of past insanity should remain silent. Any monk who doesn’t approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

Because he's no longer insane, the Sangha has granted monk so-and-so resolution because of past insanity. The Sangha approves and is therefore silent. I'll remember it thus.'

This is called the resolution of a legal issue. It's been resolved by resolution face-to-face and by resolution because of past insanity. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision. This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction—that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both those who are accusing and those who have been accused are present. This is the meaning of resolution because of past insanity: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of resolution because of past insanity. When a legal issue has been resolved like this, if any of the participants reopen it, they incur an offense entailing confession for the reopening. If anyone who gave their consent criticizes the resolution, they incur an offense entailing confession."

9.7 Resolution by further penalty

"Is it possible that a legal issue arising from an accusation should be settled not by resolution through recollection or by resolution because of past insanity, but by resolution

face-to-face and by further penalty? It is. How? It may be that a monk accuses a monk of an offense in the midst of the Sangha: 'Venerable, do you remember committing such-and-such a heavy offense entailing expulsion or bordering on expulsion?' He replies, 'I don't.' As he tries to free himself, the accusing monk presses him further: 'Come on, Venerable, try again to remember whether you've committed such-and-such a heavy offense.' He replies, 'I don't remember committing such an offense, but I do remember committing such-and-such a minor offense.' As he tries to free himself, the accusing monk presses him further: 'Come on, Venerable, try harder to remember whether you've committed such-and-such a heavy offense.' He replies, 'I've admitted that I've committed this minor offense without being asked. So when asked about a heavy offense, why wouldn't I admit it?' The accusing monk says, 'But you didn't admit that you had committed this minor offense without being asked. So when asked about a heavy offense, why would you admit it? Come on, Venerable, try harder to remember whether you've committed such-and-such a heavy offense.' He then says, 'I remember committing such-and-such a heavy offense entailing expulsion or bordering on expulsion. When I said that I didn't remember, I spoke playfully, I spoke too fast.' They should do a legal procedure of further penalty against that monk. And it should be done like this. A competent and capable monk should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. The monk so-and-so, while being examined in the midst of the Sangha about a heavy offense, asserts things after denying them, denies things after asserting them, evades the issue, and lies. If it seems appropriate to the Sangha, the Sangha should do a legal procedure of further penalty against monk so-and-so. This is the motion.

Please, Venerables, I ask the Sangha to listen. The monk so-and-so, while being examined in the midst of the Sangha about a heavy offense, asserts things after denying them, denies things after asserting them, evades the issue, and lies. The Sangha does a legal procedure of further penalty against monk so-and-so. Any monk who approves of doing a legal procedure of further penalty against monk so-and-so should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. ... For the third time I speak on this matter. ...

The Sangha has done a legal procedure of further penalty against monk so-and-so. The Sangha approves and is therefore silent. I'll remember it thus.'

This is called the resolution of a legal issue. It's been resolved face-to-face and by further penalty. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision. This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher's instruction—that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both those who are accusing and those who have been accused are present. This is the meaning of 'by further penalty': the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of further penalty. When a legal issue has been resolved like this, if any of the participants reopen it, they incur an offense entailing confession for the reopening. If anyone

who gave their consent criticizes the resolution, they incur an offense entailing confession.”

9.8 Acting according to what has been admitted

“There are three principles for settling a legal issue arising from an offense: resolution face-to-face, acting according to what’s been admitted, and covering over as if with grass. Is it possible that a legal issue arising from an accusation should be settled not by covering over as if with grass, but by resolution face-to-face and by acting according to what’s been admitted? It is. How? It may be that a monk has committed a light offense. That monk should approach a single monk, put his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

‘I’ve committed such-and-such an offense. I confess it.’ —
‘Do you recognize that offense?’ — ‘Yes, I recognize it.’ —
‘You should restrain yourself in the future.’

This is called the resolution of a legal issue. It’s been resolved face-to-face and by acting according to what’s been admitted. Face-to-face with what? Face-to-face with the Teaching, the Monastic Law, and the persons concerned. This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher’s instruction—that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both the one who confesses and the one he confesses to are present. This is the meaning of acting according to what’s been admitted: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of acting according to what’s been admitted. When a legal issue has been resolved like this, if the receiver of the

confession reopens it, he incurs an offense entailing confession for the reopening.

“If this is what happens, all’s well. If not, that monk should approach several monks, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, ‘Venerables, I’ve committed such-and-such an offense. I confess it.’ A competent and capable monk should then inform those monks:

‘Please, Venerables, I ask you to listen. The monk so-and-so remembers an offense—he reveals it, makes it plain, and confesses it. If it seems appropriate to you, I’ll receive his confession.’ And he should say:

‘Do you recognize that offense?’ — ‘Yes, I recognize it.’ — ‘You should restrain yourself in the future.’

This is called the resolution of a legal issue. It’s been resolved face-to-face and by acting according to what’s been admitted. Face-to-face with what? Face-to-face with the Teaching, the Monastic Law, and the persons concerned. This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher’s instruction—that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both the one who confesses and the one he confesses to are present. This is the meaning of acting according to what’s been admitted: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of acting according to what’s been admitted. When a legal issue has been resolved like this, if the receiver of the

confession reopens it, he incurs an offense entailing confession for the reopening.

“If this is what happens, all’s well. If not, that monk should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say, ‘Venerables, I’ve committed such-and-such an offense. I confess it.’ A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The monk so-and-so remembers an offense—he reveals it, makes it plain, and confesses it. If it seems appropriate to the Sangha, I’ll receive his confession.’ And he should say:

‘Do you recognize that offense?’ — ‘Yes, I recognize it.’ — ‘You should restrain yourself in the future.’

This is called the resolution of a legal issue. It’s been resolved face-to-face and by acting according to what’s been admitted. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned. This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision. This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher’s instruction—that by which that legal issue is resolved. This is the meaning of face-to-face with the persons concerned: both the one who confesses and the one he confesses to are present. This is the meaning of acting according to what’s been admitted: the doing of, the performing of, the participation in, the consent to, the

agreement to, the non-objection to that legal procedure of acting according to what's been admitted. When a legal issue has been resolved like this, if the receiver of the confession reopens it, he incurs an offense entailing confession for the reopening. If anyone who gave their consent criticizes the resolution, they incur an offense entailing confession."

9.9 Covering over as if with grass

"Is it possible that a legal issue arising from an offense should be settled not by acting according to what's been admitted, but by resolution face-to-face and by covering over as if with grass? It is. How? It may be that monks who are arguing and disputing do and say many things unworthy of monastics. If they consider this and think, 'If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism,' then I allow you to resolve this legal issue by covering over as if with grass.

And it should be resolved like this. Everyone should gather in one place. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If it seems appropriate to the Sangha, the Sangha should resolve this legal issue by covering over as if with grass, except for heavy offenses and offenses connected with householders.'

The monks belonging to one side should be informed by a competent and capable monk belonging to their own side:

‘Please, Venerables, I ask you to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If it seems appropriate to you, then for your benefit and for my own, I’ll confess in the midst of the Sangha both your and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders.’

The monks belonging to the other side should be informed by a competent and capable monk belonging to their own side:

‘Please, Venerables, I ask you to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If it seems appropriate to you, then for your benefit and for my own, I’ll confess in the midst of the Sangha both your and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with householders.’

A competent and capable monk belonging to one side should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If it seems appropriate to the Sangha, then for the benefit of these venerables and myself, I’ll confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except

for heavy offenses and offenses connected with householders. This is the motion.

‘Please, Venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. For the benefit of these venerables and myself, I confess both their and my own offenses in the midst of the Sangha by covering over as if with grass, except for heavy offenses and offenses connected with householders. Any monk who approves of confessing our offenses in the midst of the Sangha by covering over as if with grass should remain silent. Any monk who doesn’t approve should speak up.

We have confessed our offenses in the midst of the Sangha by covering over as if with grass, except for heavy offenses and offenses connected with householders. The Sangha approves and is therefore silent. I’ll remember it thus.’

A competent and capable monk belonging to the other side should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. If it seems appropriate to the Sangha, then for the benefit of these venerables and myself, I’ll confess in the midst of the Sangha both their and my own offenses by covering over as if with grass, except for heavy offenses and offenses connected with lay people. This is the motion.

‘Please, Venerables, I ask the Sangha to listen. While we were arguing and disputing, we did and said many things unworthy of monastics. If we deal with one another for these offenses, this legal issue might lead to harshness, nastiness, and schism. For the benefit of these venerables and myself, I confess in the midst of the Sangha both their and my own offenses by covering over, as if with grass, except for heavy offenses and offenses connected with lay people. Any monk who approves of confessing our offenses in the midst of the Sangha by covering over as if with grass should remain silent. Any monk who doesn’t approve should speak up.

We have confessed our offenses in the midst of the Sangha by covering over as if with grass, except for heavy offenses and offenses connected with lay people. The Sangha approves and is therefore silent. I’ll remember it thus.’

This is called the resolution of a legal issue. It’s been resolved face-to-face and by covering over as if with grass. Face-to-face with what? Face-to-face with the Sangha, the Teaching, the Monastic Law, and the persons concerned.

This is the meaning of face-to-face with the Sangha: the monks who should be present have arrived, consent has been brought for those who are eligible to give their consent, and no one present objects to the decision.

This is the meaning of face-to-face with the Teaching and the Monastic Law: the Teaching, the Monastic Law, the Teacher’s instruction—that by which that legal issue is resolved.

This is the meaning of face-to-face with the persons concerned: both the one who confesses and the one he confesses to are present.

This is the meaning of covering over as if with grass: the doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to that legal procedure of covering over as if with grass. When a legal issue has been resolved like this, if a receiver of the confession reopens it, he incurs an offense entailing confession for the reopening. If anyone who gave their consent criticizes the resolution, they incur an offense entailing confession.

There's one way of settling a legal issue arising from business: by resolution face-to-face."

The fourth chapter on the settling of legal issues is finished.

- Theravāda Collection on Monastic Law
- The Short Division

15

**Khuddakavattthukkhandha
ka: The chapter with short
topics**

The short topics

Rules relating to bathing

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the monks from the group of six rubbed their bodies—thighs, arms, chest, and back—against trees while bathing. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like boxers and city slickers who beautify their bodies!” The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

“Is it true, monks, that the monks from the group of six are doing this?”

“It’s true, Sir.”

The Buddha rebuked them, “It’s not suitable for those foolish men, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How can they do this? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You shouldn’t rub your body against a tree while bathing. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six rubbed their bodies—thighs, arms, chest, and back—against posts while bathing. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like boxers and city slickers who beautify their bodies!” The monks heard the complaints of those people and they told the Buddha. ...

“It’s true, Sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You shouldn’t rub your body against a post while bathing. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six rubbed their bodies—thighs, arms, chest, and back—against walls while bathing. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like boxers and city slickers who beautify their bodies!” ...

“You shouldn’t rub your body against a wall while bathing. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six rubbed their bodies—thighs, arms, chest, and back—against a rubbing board while bathing. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t rub your body against a rubbing board while bathing. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six bathed with a wooden rubbing-hand. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like householders who indulge in worldly pleasures!” The monks heard the complaints of those people and they told the Buddha.

“You shouldn’t bathe with a wooden rubbing-hand. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six bathed with a string of cinnabar beads. People complained and criticized

them, “How can the Sakyan monastics do this? They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t bathe with a string of cinnabar beads. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six massaged one another. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t massage one another. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six bathed with an ornamented scrubber. People complained and criticized them, “How can the Sakyan monastics do this? They’re just like householders who indulge in worldly pleasures!” ... They told the Buddha.

“You shouldn’t bathe with an ornamented scrubber. If you do, you commit an offense of wrong conduct.”

Soon afterwards a certain monk had an itchy skin disease. He was not comfortable without a scrubber.

“I allow a plain scrubber for those who are sick.”

At that time a monk who was weak from old age was unable to rub his own body while bathing.

“I allow gloves of cloth.”

Being afraid of wrongdoing, the monks did not give back massages.

“I allow an ordinary massage by hand.”

Rules on personal beautification

At that time the monks from the group of six wore earrings, ornamental hanging strings, necklaces, ornamental girdles, bangles, armlets, bracelets, and rings. People complained and criticized them ... “... They’re just like householders who indulge in worldly pleasures!” The monks heard the complaints of those people. They told the Buddha.

“Is it true, monks, that the monks from the group of six are wearing these things?” “It’s true, Sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You shouldn’t wear earrings, an ornamental hanging string, a necklace, an ornamental girdle, a bangle, an armlet, a bracelet, or a ring. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six grew their hair long. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t grow your hair long. If you do, you commit an offense of wrong conduct. I allow you to grow it to a length of 3.5 centimeters or for two months at the most.”

At that time the monks from the group of six brushed their hair, and they combed it, combed it with their hands, smoothed it with beeswax, and smoothed it with water and oil. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t brush your hair, or comb it, comb it with your hands, smooth it with beeswax, or smooth it with water and oil. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six looked at their faces in mirrors and in bowls of water. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t look at your face in a mirror or in a bowl of water. If you do, you commit an offense of wrong conduct.”

Soon afterwards a certain monk had a sore on his face. He asked the monks, “What kind of sore is it?” They replied, “It’s this kind of sore.” He did not trust them.

“I allow you to look at your face in a mirror or in a bowl of water if you have a disease.”

At that time the monks from the group of six used facial ointments, applied facial creams, powdered their face, applied rouge to their face, wore cosmetics on the body, wore cosmetics on the face, and wore cosmetics on the body and face. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t use facial ointments, apply creams, powder your face, apply rouge to your face, wear cosmetics on the body, wear cosmetics on the face, or wear cosmetics on the body and face. If you do, you commit an offense of wrong conduct.”

Soon afterwards a certain monk had an eye disease.

“I allow facial ointments for those who are sick.”

Rules on entertainment, etc.

On one occasion in Rājagaha there was a hilltop fair, and the monks from the group of six went to see it. People

complained and criticized them, “How can the Sakyan monastics go and see dancing, singing, and music? They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

“You shouldn’t go and see dancing, singing, and music. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six were singing the Teaching with a drawn-out voice. People complained and criticized them, “These Sakyan monastics sing with a drawn-out voice just like we do.” The monks heard the complaints of those people, and the monks of few desires complained and criticized them, “How can the monks from the group of six sing like this?” They told the Buddha.

“Is it true, monks, that the monks from the group of six are singing like this?” “It’s true, Sir.” ... the Buddha gave a teaching and addressed the monks:

“There are these five dangers in singing the Teaching with a drawn-out voice: one delights in the sound; others delight in the sound; householders criticize it; for one who takes pleasure in performing with the voice, the concentration is disrupted; later generations follow one’s example.

You shouldn’t sing the Teaching with a drawn-out voice. If you do, you commit an offense of wrong conduct.”

Being afraid of wrongdoing, the monks did not chant. They told the Buddha.

“I allow chanting.”

At that time the monks from the group of six wore fleecy woolen robes with fleece on the outside. People complained

and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t wear a fleecy woolen robe with fleece on the outside. If you do, you commit an offense of wrong conduct.”

Rules on fruit

On one occasion when the mango trees in King Bimbisāra’s park were bearing fruit, the King allowed the monks to eat as many mangoes as they wished. The monks from the group of six plucked and ate them all, even the unripe ones. Just then the King needed mangoes. He told his people, “Go to the park and bring back mangoes.” Saying, “Yes, Sir,” they went to the park and said to the park keeper, “The King needs mangoes. Please get some.”

“There aren’t any. The monks plucked and ate them all, including the unripe ones.”

They reported it to the King. He said, “It’s good that the venerables have eaten the mangoes. Still, the Buddha has praised moderation.”

People complained and criticized them, “How can the Sakyan monastics eat the King’s mangoes without moderation?” The monks heard the complaints of those people and then told the Buddha.

“You shouldn’t eat mangoes. If you do, you commit an offense of wrong conduct.”

Soon afterwards a certain association was offering a meal to the Sangha. They had prepared mango curry. Being afraid of wrongdoing, the monks did not accept it.

“Accept, monks, and eat it. I allow pieces of mango.”

Soon afterwards a certain association was offering a meal to the Sangha. They were unable to prepare mango pieces and so gave whole mangoes in the dining hall. Being afraid of wrongdoing, the monks did not accept them.

“Accept, monks, and eat it. I allow you to eat fruit that’s allowable for monastics for any of five reasons: it’s been damaged by fire, a knife, or a nail, or it’s seedless, or the seeds have been removed.”

Protection

On one occasion a monk had been bitten by a snake and died. They told the Buddha.

“That monk hadn’t spread good will to the four royal snake clans. Had he done so, he wouldn’t have died. What are the four clans? The Virūpakkhas, the Erāpathas, the Chabyāputtas, and the Kaṇhāgotamas. To protect yourselves, monks, you should spread good will to these four royal snake clans. And it should be done like this:

I have good will toward the Virūpakkhas, Toward the Erāpathas I have good will; I have good will toward the Chabyāputtas, And toward the Kaṇhāgotamas.

I have good will toward the legless, Toward the two-legged I have good will; I have good will toward the four-legged, And toward the many-legged.

May the legless not hurt me, May the two-legged not hurt me. May the four-legged not hurt me, May the many-legged not hurt me.

All beings, all creatures, All living beings everywhere, May they all have good fortune, May none meet with anything bad.

The Buddha is unlimited, The Teaching is unlimited, The Sangha is unlimited. But creeping animals are limited:

Snakes, scorpions, centipedes, Spiders, lizards, and mice. I'm now protected and guarded; May the creatures turn back. I pay homage to the Buddha, To the seven fully awakened Buddhas."

On one occasion a monk who was plagued by lust cut off his own penis. They told the Buddha. He said, "This fool has cut off one thing, when he should've cut off something else.

You shouldn't cut off your own penis. If you do, you commit a serious offense."

Rules relating to bowls

On one occasion a wealthy merchant of Rājagaha had obtained a valuable block of sandalwood. He thought, "Why don't I have a bowl carved from this block of sandal? I'd use the chips myself, but give the bowl away as a gift." He then had a bowl carved, put it in a carrying net, hung it at the end of a succession of vertical bamboo poles, and announced, "I'll give this bowl to any perfected monastic or brahmin who brings it down by supernormal power."

Pūraṇa Kassapa went to that merchant and said, "I'm perfected and have supernormal powers. Give me the bowl."

"If you're perfected and have supernormal powers, then bring it down and it's yours."

The same thing happened with Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañcaya Belaṭṭhaputta, and Nigaṇṭha Nāṭaputta.

Soon afterwards, after robing up in the morning, Venerable Mahāmoggallāna and Venerable Piṇḍola Bhāradvāja took their bowls and robes and entered Rājagaha for alms. Piṇḍola Bhāradvāja said to Mahāmoggallāna, “Venerable, you’re perfected and have supernormal powers. If you go and bring down that bowl, it’s yours.”

“Venerable, you too are perfected and have supernormal powers. If you bring it down, it’s yours.”

Piṇḍola Bhāradvāja then rose into the air, took hold of that bowl, and circled around Rājagaha three times.

Just then that merchant, together with his wives and children, was standing in his own house, raising his joined palms in homage, thinking, “May Venerable Piṇḍola Bhāradvāja land right here at our house.” And Piṇḍola Bhāradvāja did just that. The merchant then took the bowl from his hands, filled it with expensive fresh foods, and gave it back to Piṇḍola Bhāradvāja, who then left for the monastery.

People heard that Piṇḍola Bhāradvāja had taken down the merchant’s bowl, and making a great uproar, they followed right behind him.

Hearing all the noise, the Buddha asked Venerable Ānanda what it was, and Ānanda told him what had happened.

Soon afterwards the Buddha had the Sangha of monks gathered and questioned Piṇḍola Bhāradvāja: “Is it true, Bhāradvāja, that you brought down that merchant’s bowl?”

“It’s true, Sir.”

The Buddha rebuked him, “It’s not suitable, Bhāradvāja, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you show a superhuman ability, a wonder of supernormal power, to householders for the sake of a miserable wooden bowl? It’s just like a woman showing her private parts for a miserable *māsaka* coin. This will affect people’s confidence ...” After rebuking him ... the Buddha gave a teaching and addressed the monks:

“You shouldn’t show a superhuman ability, a wonder of supernormal power, to householders. If you do, you commit an offense of wrong conduct.

Now destroy that wooden bowl and make it into splinters. Give these to the monks to use as scent in ointments.

And you shouldn’t use a wooden bowl. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six used luxurious bowls made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t use almsbowls made with gold, silver, gems, beryl, crystal, bronze, glass, tin, lead, or copper. If you do, you commit an offense of wrong conduct. I allow two kinds of almsbowls: iron bowls and ceramic bowls.”

At that time the bottoms of the bowls became scratched.

“I allow a circular bowl-rest.”

Soon afterwards the monks from the group of six used luxurious bowl-rests made with gold and silver. People

complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t use luxurious bowl-rests. If you do, you commit an offense of wrong conduct. I allow two kinds of bowl-rests: bowl-rests made of tin and a bowl-rests made of lead.”

There were thick bowl-rests on which the bowls did not sit properly.

“I allow you to carve them out.”

There were marks left from the carving.

“I allow you to cut a shark-teeth pattern.”

Soon the monks from the group of six used colorful bowl-rests, decorated like walls. As they were walking about, they showed them off in the streets. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t use colorful bowl-rests, decorated like a wall. If you do, you commit an offense of wrong conduct. I allow ordinary bowl-rests.”

At this time there were monks who put away their bowls while still wet. The bowls were stained.

“You shouldn’t put away your bowl while still wet. If you do, you commit an offense of wrong conduct. You should sun your bowl and then put it away.”

Soon afterwards there were monks who sunned their bowls while still wet. The bowls became smelly.

“You shouldn’t sun your bowl while still wet. If you do, you commit an offense of wrong conduct. You should dry the bowl and then sun it before you put it away.”

Monks left their bowls in the heat of the sun. The bowls became discolored.

“You shouldn’t leave your bowl in the heat of the sun. If you do, you commit an offense of wrong conduct. You should sun it in the heat for a short time and then put it away.”

On one occasion a number of almsbowls had been put down outside without support. A whirlwind rolled the bowls around and as a result they broke.

“I allow a bowl rack.”

On one occasion there were monks who had put their bowls on the edge of a bench. They fell down and broke.

“You shouldn’t put your almsbowl on the edge of a bench. If you do, you commit an offense of wrong conduct.”

On one occasion there were monks who had put their bowls on the edge of a ledge. They fell down and broke.

“You shouldn’t put your almsbowl on the edge of a ledge. If you do, you commit an offense of wrong conduct.”

At that time the monks put their bowls upside down on the ground. The edge of the bowls were scratched.

“I allow a straw mat.”

The straw mat was eaten by termites.

“I allow a cloth.”

The cloth was eaten by termites.

“I allow a platform for bowls.”

The bowls fell off the platform and broke.

“I allow a storage container for almsbowls.”

The bowls were scratched in the storage containers.

“I allow a bowl bag.”

There were no shoulder straps.

“I allow a shoulder strap and a string for fastening.”

At that time there were monks who hung their bowls from wall pegs. The bowls fell down and broke.

“You shouldn’t hang up your almsbowl. If you do, you commit an offense of wrong conduct.”

At that time there were monks who placed their bowls on beds. Sitting down absentmindedly, they crushed the bowls, breaking them.

“You shouldn’t place your bowl on a bed. If you do, you commit an offense of wrong conduct.”

At that time monks placed their bowls on benches. Sitting down absentmindedly, they crushed the bowls, breaking them.

“You shouldn’t place your bowl on a bench. If you do, you commit an offense of wrong conduct.”

At that time there were monks who put their bowls in their laps. When they got up absentmindedly, the bowls fell down

and broke.

“You shouldn’t put your bowl in your lap. If you do, you commit an offense of wrong conduct.”

At one time there were monks who put their bowls on a sunshade. A whirlwind lifted the sunshade, and the bowls fell down and broke.

“You shouldn’t put your bowl on a sunshade. If you do, you commit an offense of wrong conduct.”

At that time there were monks who opened doors with a bowl in their hand. The doors swung back and the bowls broke.

“You shouldn’t open a door with an almsbowl in your hand. If you do, you commit an offense of wrong conduct.”

At that time there were monks who walked for alms with gourds as bowls. People complained and criticized them, “They’re just like the monastics of other religions.”

“You shouldn’t walk for alms with a gourd as bowl. If you do, you commit an offense of wrong conduct.”

At that time there were monks who walked for alms with water pots as bowls. People complained and criticized them, “They’re just like the monastics of other religions.”

“You shouldn’t walk for alms with a water pot as bowl. If you do, you commit an offense of wrong conduct.”

At that time a certain monk who only used discarded things used a skull as bowl. A woman who saw this was terrified, screaming, “Oh my God, a demon!” People complained and

criticized him, “How can the Sakyan monastics use skulls as bowls? They’re just like goblins.”

“You shouldn’t use a skull as bowl. If you do, you commit an offense of wrong conduct. And you shouldn’t use only discarded things. If you do, you commit an offense of wrong conduct.”

At that time there were monks who carried away chewed food remnants, bones, and dirty mouth-rinsing water in their bowls. People complained and criticized them, “These Sakyan monastics use the vessel they’re eating from as a trash can.”

“You shouldn’t carry away chewed food remnants, bones, and dirty mouth-rinsing water in your almsbowl. If you do, you commit an offense of wrong conduct. I allow trash cans.”

Rules relating to robe making

At that time the monks tore the cloth to pieces by hand and then sewed robes. The robes were ugly. They told the Buddha.

“I allow a knife and a felt sheath.”

Soon afterwards the Sangha was offered a knife with a handle.

“I allow a knife with a handle.”

At this time the monks from the group of six used luxurious knife handles made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t use luxurious knife handles. If you do, you commit an offense of wrong conduct. I allow knife handles made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, and shell.”

At that time the monks used chicken feathers and pieces of bamboo to sew robes. The robes were badly sewn.

“I allow needles.”

The needles rusted.

“I allow a cylinder for the needles.”

The needles still rusted.

“I allow you to fill them with yeast.”

The needles still rusted.

“I allow you to fill them with flour.”

The needles still rusted.

“I allow stone powder.”

The needles still rusted.

“I allow you to mix it with beeswax.”

The stone powder broke apart.

“I allow a case.”

At that time the monks erected posts here and there, bound them together, and sewed robes. The corners of the robes were deformed. They told the Buddha.

“I allow a frame and a string. You should tie down the cloth to the frame as required, before sewing the robe.”

They laid the frame on uneven ground. The frame broke.

“You shouldn’t lay the frame on uneven ground. If you do, you commit an offense of wrong conduct.”

They laid the frame on the ground. The frame became dirty.

“I allow a straw mat.”

The edges of the frame deteriorated.

“I allow you to add an edge lengthwise and crosswise.”

The frame was not the right size.

“I allow an inner frame, folding the straw mat to fit the frame, spacers, strings for tying together, and strings for tying down. After tying it together, you should sew the robe.”

The seams were unevenly spaced.

“I allow a ruler.”

The seams were not straight.

“I allow you to make a guide line.”

There were monks who stepped on the frame with dirty feet. The frame became dirty.

“You shouldn’t step on the frame with dirty feet. If you do, you commit an offense of wrong conduct.”

There were monks who stepped on the frame with wet feet. The frame became dirty.

“You shouldn’t step on the frame with wet feet. If you do, you commit an offense of wrong conduct.”

There were monks who stepped on the frame while wearing sandals. The frame became dirty.

“You shouldn’t step on the frame while wearing sandals. If you do, you commit an offense of wrong conduct.”

When sewing robes, the monks received the needles with their fingers. They hurt their fingers.

“I allow thimbles.”

Soon the monks from the group of six used luxurious thimbles made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t use luxurious thimbles. If you do, you commit an offense of wrong conduct. I allow a thimble made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, and shell.”

Needles, knives, and thimbles got lost.

“I allow a small bowl.”

The small bowls became crowded.

“I allow a bag for thimbles.”

There was no shoulder strap.

“I allow a shoulder strap and a string for fastening.”

When sewing robes outside, the monks were wearied by the cold and heat. They told the Buddha.

“I allow a sewing-shed and a roof-cover.”

They built the sewing-shed on a low base. It was flooded.

“I allow you to raise the base.”

The mound collapsed.

“I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

It was difficult to get up to the sewing-shed.

“I allow three kinds of stairs: stairs of brick, stone, and wood.”

People fell down while climbing the stairs.

“I allow rails.”

Grass and dust fell into the sewing-shed.

“I allow you to firm up the structure and then plaster it inside and outside, including: treating it with white color, black color, and red ocher; making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern; putting up a bamboo robe rack and a clothesline.”

At that time, when they had finished sewing a robe, there were monks who abandoned the frame right there and left. Rats and termites ate it.

“You should fold up the frame.”

The frame broke.

“You should fold it up with a rod for support.”

The frame unfolded.

“You should tie it up with a rope.”

At that time there were monks who leaned the frame against a wall or a pillar and left. It fell down and broke.

“You should hang it from a wall peg.”

Rules on allowable requisites

When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Vesālī. And so did the monks went, having put their needles, knives, and medicines in their almsbowls. They told the Buddha.

“I allow a medicine bag.”

There was no shoulder strap.

“I allow a shoulder strap and a string for fastening it.”

On one occasion a certain monk bound his sandals to his belt and entered the village for alms. A lay follower who bowed to him hit his head against those sandals. The monk was embarrassed. When he had returned to the monastery, he told the monks what had happened, who in turn told the Buddha.

“I allow a bag for sandals.”

There was no shoulder strap.

“I allow a shoulder strap and a string for fastening it.”

While they were traveling, there was only unallowable water, but no water filter.

“I allow a water filter.”

There was no suitable cloth.

“I allow a filter with a handle.”

There was still no suitable cloth.

“I allow a water strainer.”

On one occasion, there were two monks traveling through the Kosalan country. One monk misbehaved, and the second monk said to him, “Don’t do that. It’s not allowable.” Because of that, the first monk became resentful.

Soon afterwards the second monk was very thirsty. He asked the resentful monk to borrow his water filter. He refused and the second monk died from thirst. When the resentful monk arrived at the monastery, he told the monks what had happened.

“So you refused to lend your water filter when asked?”

“Yes.”

The monks of few desires complained and criticized him, “How could a monk do such a thing?” They told the Buddha. Soon afterwards the Buddha had the monks gathered and questioned that monk:

“Is it true, monk, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him, “It’s not suitable, foolish man, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you refuse to lend your water filter when asked? This will affect people’s confidence ...” After rebuking him ... the Buddha gave a teaching and addressed the monks:

“If you’re traveling with a monk and he asks to borrow your water filter, you should lend it. If you don’t, you commit an offense of wrong conduct. On the other had, you shouldn’t travel without a water filter. If you do, you commit an offense of wrong conduct. If there’s no water filter or strainer, you should determine a corner of your robe: ‘I’ll drink after filtering with this.’”

The Buddha eventually arrived at Vesālī, where he stayed in the hall with the peaked roof in the Great Wood. At this time the monks were doing building work, but there were not enough water filters. They told the Buddha.

“I allow a water filter of cloth fitted to a wooden framework.”

There were still not enough filters.

“I allow you to filter by spreading cloth on water.”

At this time the monks were troubled by mosquitoes.

“I allow a mosquito tent.”

Rules on buildings

Walking-paths

At this time in Vesālī people had arranged a succession of fine meals. After eating the fine food, the monks were often sick, their bodies being full of impurities.

Just then Jīvaka Komārabhacca was in Vesālī on some business, and he saw those monks. He went to the Buddha, bowed, sat down, and said, “At present, Sir, there are monks who are often sick, their bodies being full of impurities. It would be good if you would allow walking-meditation paths and saunas. In this way the monks will rarely get sick.” The Buddha then instructed, inspired, and gladdened him with a teaching, after which Jīvaka got up from his seat, bowed, circumambulated the Buddha with his right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow walking-meditation paths and saunas.”

Monks did walking meditation on uneven walking paths. As a result their feet hurt.

“I allow you to even them out.”

They built walking-meditation paths on a low base. They were flooded.

“I allow you to raise the base.”

The mound collapsed.

“I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

It was difficult to get up on the walking-meditation path.

“I allow three kinds of stairs: stairs of brick, stone, and wood.”

People fell down while climbing the stairs.

“I allow rails.”

Monks fell off while doing walking meditation.

“I allow railings.”

Doing walking meditation outside, monks were wearied by the cold and the heat. They told the Buddha.

“I allow indoor walking-meditation paths.”

Grass and dust fell into the indoor walking-meditation paths.

“I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern; putting up a bamboo robe rack and a clothesline.”

Saunas

They built a sauna on a low base. It was flooded.

“I allow you to raise the base.”

The mound collapsed.

“I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

It was difficult to get up to the sauna.

“I allow three kinds of stairs: stairs of brick, stone, and wood.”

People fell down while climbing the stairs.

“I allow rails.”

The sauna had no door.

“I allow a door, a door frame, a lower hinge, an upper hinge, a bolt-receiving post, a bolt socket, a bolt, an upper bolt, a keyhole, a door-pulling hole, a door-pulling rope.”

The base of the sauna wall deteriorated.

“I allow you to form an encircling trench.”

The sauna had no flue.

“I allow a flue.”

At that time the monks built a fireplace in the middle of a small sauna. There was no access around the fireplace.

“In a small sauna, you should make the fireplace to one side, but in a large one in the middle.”

The fire in the sauna scorched their faces.

“I allow clay for the face.”

They moistened the clay in their hands.

“I allow a trough for the clay.”

The clay was smelly.

“I allow you to add scent.”

The fire in the sauna scorched their bodies.

“I allow you to bring water.”

They brought the water in basins and bowls.

“I allow a place for the water and a water scoop.”

Because the sauna had a grass roof, they did not sweat.

“I allow you to firm up the structure and then to plaster it inside and outside.”

The sauna was muddy.

“I allow three kinds of floors: floors of brick, stone, and wood.”

It was still muddy.

“You should wash it.”

The water remained.

“I allow a water drain.”

The monks sat on the ground and their limbs became itchy.

“I allow a sauna bench.”

At that time the saunas were unenclosed.

“I allow three kinds of encircling walls: walls of brick, stone, and wood.”

There was no gatehouse.

“I allow a gatehouse.”

They built the gatehouse on a low base. It was flooded.

“I allow you to raise the base.”

The mound collapsed.

“I allow you to construct three kinds of raised foundations:
raised foundations of brick, stone, and wood.”

It was difficult to get up to the gatehouse.

“I allow three kinds of stairs: stairs of brick, stone, and
wood.”

People fell down while climbing the stairs.

“I allow rails.”

The gatehouse had no door.

“I allow a door, a door frame, a lower hinge, an upper hinge,
a bolt-receiving post, a bolt socket, a bolt, an upper bolt, a
keyhole, a door-pulling hole, and a door-pulling rope.”

Grass and dust fell into the gatehouse.

“I allow you to firm up the structure and then plaster it
inside and outside, including: treating with white color, black
color, and red ocher; making a garland pattern, a creeper
pattern, a shark-teeth pattern, and the fivefold pattern.”

The yard was muddy.

“I allow a you to cover it with gravel.”

They were unable to do it.

“I allow you to lay down paving stones.”

The water remained.

“I allow a water drain.”

At that time naked monks bowed down to other naked monks, had other naked monks bow down to them, did services for other naked monks, had other naked monks do services for them, gave to other naked monks, received, ate fresh foods, ate cooked foods, ate other foods, and drank. They told the Buddha.

“One who is naked shouldn’t bow down to one who is naked, shouldn’t bow down to anyone, shouldn’t have a naked monk bow down to him, shouldn’t have anyone bow down to him, shouldn’t do services for a naked monk, shouldn’t have a naked monk do services for him, shouldn’t give to a naked monk, shouldn’t receive, shouldn’t eat fresh foods, shouldn’t eat cooked food, shouldn’t eat anything, and shouldn’t drink. If you do, you commit an offense of wrong conduct.”

At that time the monks put their robes on the ground in the sauna. The robes became dirty. They told the Buddha.

“I allow a bamboo robe rack and a clothesline.”

It rained and the robes became wet.

“I allow a sauna shed.”

They built the sauna shed on a low base. It was flooded.

“I allow you to raise the base.”

The mound collapsed.

“I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

It was difficult to get up to the sauna shed.

“I allow three kinds of stairs: stairs of brick, stone, and wood.”

People fell down while climbing the stairs.

“I allow rails.”

Grass and dust fell into the sauna shed.

“I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern; putting up a bamboo robe rack and a clothesline.”

Being afraid of wrongdoing, the monks did not do services for one another either in the sauna or in the water.

“I allow you to regard three things as a ‘covering’: a sauna, water, and a cloth.”

Wells

On one occasion there was no water in the sauna. They told the Buddha.

“I allow a well.”

The edge of the well collapsed.

“I allow you to construct three kinds of foundations: foundations of brick, stone, and wood.”

The well was situated at a low point. It was flooded.

“I allow you to raise the base.”

The mound collapsed.

“I allow you to construct three kinds of raised foundations: raised foundations of brick, stone, and wood.”

It was difficult to get up to the well.

“I allow three kinds of stairs: stairs of brick, stone, and wood.”

People fell down while climbing the stairs.

“I allow rails.”

At that time the monks used creepers and belts to haul water.

“I allow a water-hauling rope.”

It hurt their hands.

“I allow a well-sweep, a pulley, and well-wheels.”

Many vessels broke.

“I allow three kinds of buckets: buckets made of iron, wood, and hide.”

Hauling water outside, the monks were wearied by the cold and the heat. They told the Buddha.

“I allow a well house.”

Grass and dust fell into the well house.

“I allow you to firm up the structure and then plaster it inside and outside, including: treating with white color, black color, and red ocher; making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern; putting up a bamboo robe rack and a clothesline.”

The well was not covered. Grass, dust, and dirt fell into it.

“I allow a cover.”

There was no vessel for the water.

“I allow a water-trough and a water-pot.”

Other structures

At that time the monks bathed here and there in the monastery. The monastery became muddy. They told the Buddha.

“I allow a waste disposal area.”

The area was unenclosed. The monks were embarrassed to bathe there.

“I allow three kinds of encircling walls: walls of brick, stone, and wood.”

The area became muddy.

“I allow three kinds of deckings: deckings of brick, stone, and wood.”

The water remained.

“I allow a water drain.”

The monks were cold.

“I allow a water wiper and a towel to dry yourselves.”

On one occasion a lay follower wanted to build a lotus bathing tank for the benefit of the Sangha. They told the Buddha.

“I allow lotus bathing tanks.”

The edges of the tank collapsed.

“I allow you to construct three kinds of foundations: foundations of brick, stone, and wood.”

It was difficult to get up to the tank.

“I allow three kinds of stairs: stairs of brick, stone, and wood.”

People fell down while climbing the stairs.

“I allow rails.”

The water in the tanks became stagnant.

“I allow a channel and a drain.”

On one occasion a lay follower wanted to build a sauna with a pointed roof for the benefit of the Sangha.

“I allow saunas with pointed roofs.”

Rules on proper conduct and allowable requisites

At one time the monks from the group of six did not have sitting mats for a period of four months. They told the

Buddha.

“You shouldn’t be without a sitting mat for a period of four months. If you are, you commit an offense of wrong conduct.”

At that time the monks from the group of six slept in beds covered in flowers. When people walking about the dwellings saw this, they complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t sleep in a bed covered in flowers. If you do, you commit an offense of wrong conduct.”

Soon, people brought scents and garlands to the monastery. Being afraid of wrongdoing, the monks did not accept.

“I allow you to accept scent to make the five-finger mark on your door and to accept flowers to place to one side in your dwelling.”

On one occasion the Sangha was offered a piece of felt.

“I allow felt.”

The monks thought, “Should it be determined or assigned to another?”

“It should neither be determined nor assigned to another.”

The monks from the group of six ate food on a stand with a heating device. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t eat food on a stand with a heating device. If you do, you commit an offense of wrong conduct.”

On one occasion a certain sick monk was unable to hold his bowl with his hands while eating.

“I allow a stand.”

At that time the monks from the group of six ate from the same vessel and drank from the same vessel, and they lay down on the same bed, on the same sheet, under the same cover, and both on the same sheet and under the same cover. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t eat from the same vessel, drink from the same vessel, lie down on the same bed, lie down on the same sheet, lie down under the same cover, or lie down both on the same sheet and under the same cover. If you do, you commit an offense of wrong conduct.”

The overturning of the bowl

At one time Vaḍḍha the Licchavī was a friend of the monks Mettiya and Bhūmajaka. On one occasion he went to them and said, “Respectful greetings, Venerables.” They did not respond. A second time and a third time he said the same thing, but they still did not respond.

“Have I done something wrong? Why don’t you respond?”

“It’s because we’ve been treated badly by Dabba the Mallian, and you’re not taking an interest.”

“But what can I do?”

“If you like, you could make the Buddha expel Dabba.”

“And how can I do that?”

“Go to the Buddha and say, ‘Sir, this is not proper or appropriate. There’s fear, distress, and oppression in this district, where none of these should exist. It’s windy where it should be calm. It’s as if water is burning. Venerable Dabba the Mallian has raped my wife.’”

Saying, “Alright, Venerables,” he went to the Buddha, bowed, sat down, and repeated what he had been told to say.

Soon afterwards the Buddha had the Sangha gathered and questioned Dabba: “Dabba, do you remember doing as Vaḍḍha says?”

“Venerable Sir, you know what I’m like.”

A second and a third time the Buddha asked the same question and got the same response. He then said, “Dabba, the Dabbas don’t give such evasive answers. If it was done by you, say so; if it wasn’t, then say that.”

“Since I was born, Sir, I don’t recall having sexual intercourse even in a dream, let alone when awake.”

The Buddha addressed the monks:

“Well then, monks, the Sangha should overturn the almsbowl against Vaḍḍha the Licchavī, prohibiting him from interacting with the Sangha.

When a lay follower has eight qualities, you should overturn your bowl against him: he’s trying to stop monks from acquiring material gains; he’s trying to harm monks; he’s trying to get monks to lose their place of residence; he

abuses and reviles monks; he causes division between monks; he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

And the overturning of the bowl is to be done like this. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. Vaḍḍha the Licchavī is groundlessly charging Venerable Dabba the Mallian with failure in morality. If it seems appropriate to the Sangha, the Sangha should overturn the bowl against Vaḍḍha the Licchavī, prohibiting him from interacting with the Sangha. This is the motion.

Please, Venerables, I ask the Sangha to listen. Vaḍḍha the Licchavī is groundlessly charging Venerable Dabba the Mallian with failure in morality. The Sangha overturns the bowl against Vaḍḍha the Licchavī, prohibiting him from interacting with the Sangha. Any monk who approves of overturning the bowl against Vaḍḍha the Licchavī should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has overturned the bowl against Vaḍḍha the Licchavī, prohibiting him from interacting with the Sangha. The Sangha approves and is therefore silent. I will remember it thus.’”

Turning the bowl upright

After robing up the following morning, Venerable Ānanda took his bowl and robe, went to the house of Vaḍḍha the Licchavī, and told him, “Vaḍḍha, the Sangha has overturned the bowl against you. You’re prohibited from interacting with the Sangha.” And Vaḍḍha fainted right there. But Vaḍḍha’s

friends and relatives said to him, “Don’t be sad, Vaḍḍha. We’ll reconcile you with the Buddha and the Sangha of monks.”

Soon afterwards Vaḍḍha, together with his wives and children, together with his friends and relatives, with wet clothes and wet hair, went to the Buddha. He bowed down at the Buddha’s feet and said, “Sir, I’ve made a mistake. I’ve been foolish, confused, and unskillful. Please forgive me so that I may restrain myself in the future.”

“You have certainly made a mistake. You’ve been foolish, confused, and unskillful. But since you acknowledge your mistake and make proper amends, I forgive you. For this is called growth in the training of the noble ones: acknowledging a mistake, making proper amends, and undertaking restraint in the future.”

The Buddha then addressed the monks:

“Well then, the Sangha should turn the almsbowl upright for Vaḍḍha the Licchavī, allowing him to interact with the Sangha.

When a lay follower has eight qualities, you should turn your bowl upright for him: he’s not trying to stop monks from acquiring material gains; he’s not trying to harm monks; he’s not trying to get monks to lose their place of residence; he doesn’t abuse or revile monks; he doesn’t cause division between monks; he doesn’t disparage the Buddha; he doesn’t disparage the Teaching; he doesn’t disparage the Sangha.

And the turning of the bowl upright is to be done like this. Vaḍḍha the Licchavī should approach the Sangha, put his

upper robe over one shoulder, pay respect at the feet of the monks, squat on his heels, raise his joined palms, and say:

‘Venerables, the Sangha has overturned the bowl against me, prohibiting me from interacting with the Sangha. I’m now conducting myself properly and suitably so as to deserve to be released. I ask the Sangha to turn the bowl upright for me.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. The Sangha has overturned the bowl against Vaḍḍha the Licchavī, prohibiting him from interacting with the Sangha. He’s now conducting himself properly and suitably so as to deserve to be released, and is asking the Sangha to turn the bowl upright for him. If it seems appropriate to the Sangha, the Sangha should turn the bowl upright for Vaḍḍha the Licchavī, allowing him to interact with the Sangha. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha has overturned the bowl against Vaḍḍha the Licchavī, prohibiting him from interacting with the Sangha. He’s now conducting himself properly and suitably so as to deserve to be released, and is asking the Sangha to turn the bowl upright for him. The Sangha turns the bowl upright for Vaḍḍha the Licchavī, allowing him to interact with the Sangha. Any monk who approves of turning the bowl upright for Vaḍḍha the Licchavī should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has turned the bowl upright for Vaḍḍha the Licchavī, allowing him to interact with the Sangha. The Sangha approves and is therefore silent. I will remember it thus.’”

Rules about stepping on cloth

When the Buddha had stayed at Vesālī for as long as he liked, he set out wandering toward the country of Bhaggā. When he eventually arrived, he stayed at Susumāragira in the Bhesakaḷā Grove, the deer park.

At this time Prince Bodhi had recently built the Kokanada stilt house. It had not yet been inhabited by any monastic or brahmin, or anyone else.

The Prince said to the young brahmin Sañcīkāputta, “My dear Sañcīkāputta, please go to the Buddha, bow down in my name with your head at his feet, and ask if he’s healthy, strong, and living at ease. And then say, ‘Sir, please accept tomorrow’s meal, together with the Sangha of monks, from Prince Bodhi.’”

Saying, “Yes, Sir,” Sañcīkāputta went to the Buddha and exchanged pleasantries with him. He then sat down and told the Buddha all he had been asked to say, concluding with the invitation for the meal on the following day. The Buddha consented by remaining silent. Knowing that the Buddha had consented, Sañcīkāputta got up from his seat, returned to the Prince, and told him what had happened.

The next morning Prince Bodhi had various kinds of fine food prepared, and had the entire Kokanada stilt house covered with white cloth, all the way to the bottom step of the staircase. He then said to Sañcīkāputta, “Go to the Buddha and tell him the meal is ready.” And Sañcīkāputta did as instructed.

Soon afterwards, the Buddha robed up in the morning, took his bowl and robe, and went to the Prince’s house. The Prince was standing outside the gatehouse, waiting for the

Buddha. When he saw the Buddha coming, he went out to meet him, bowed down to him, and then returned to the Kokanada stilt house with the Buddha in front.

But the Buddha stopped at the bottom stair of that staircase. The Prince said, "Sir, please step on the cloth. It will be for my longterm benefit and happiness." The Buddha remained silent. A second time the Prince repeated his request, but the Buddha still remained silent. When the Prince made his request for the third time, the Buddha looked at Venerable Ānanda. And Ānanda said to the Prince, "Please fold up the cloth. The Buddha doesn't step on cloth coverings. He has compassion for later generations."

The Prince then had the cloth folded up and had a seat prepared up in the stilt house. The Buddha ascended the house and sat down on the prepared seat together with the Sangha of monks. The Prince personally served the various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal and had washed his hands and bowl, the Prince sat down to one side. The Buddha instructed, inspired, and gladdened him with a teaching, after which he got up from his seat and left.

Soon afterwards the Buddha gave a teaching and addressed the monks:

"You shouldn't step on a cloth covering. If you do, you commit an offense of wrong conduct."

On one occasion a woman who was unable to conceive invited the monks, prepared a cloth, and said, "Venerables, please step on the cloth." But being afraid of wrongdoing, they refused. "Please step on the cloth as a blessing." They still refused. That woman complained and criticized them, "How can the venerables not step on a cloth as a blessing

when asked?” The monks heard the complaints of that woman, and they told the Buddha what had happened.

“Householders want blessings. I allow you, when asked, to step on a cloth covering as a blessing for householders.”

Being afraid of wrongdoing, the monks did not step on a towel after washing their feet.

“I allow you to step on a towel after washing your feet.”

The second section for recitation is finished.

More rules on proper conduct and allowable requisites.

When the Buddha had stayed in the country of Bhaggā for as long as he liked, he set out wandering toward Sāvathī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika’s Monastery.

Soon Visākhā Migāramātā went to the Buddha, taking a water pot, a ceramic foot scrubber, and a broom. She bowed to the Buddha, sat down, and said, “Venerable Sir, for my longterm benefit and happiness, please accept this water pot, foot scrubber, and broom.” The Buddha accepted the water pot and the broom, but not the ceramic foot scrubber. He then instructed, inspired, and gladdened her with a teaching, after which she got up from her seat, bowed down, circumambulated him with her right side toward him, and left.

Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow water pots and brooms. But you shouldn’t use a ceramic foot scrubber. If you do, you commit an offense of

wrong conduct. I allow three kinds of foot scrubbers: stones, pebbles, and pumice.”

Visākhā again went to the Buddha, now taking an standard fan and a palm-leaf fan. She bowed, sat down, and said, “Venerable Sir, for my longterm benefit and happiness, please accept this standard fan and this palm-leaf fan.” The Buddha accepted both.

He then instructed, inspired, and gladdened her with a teaching, after which she got up from her seat, bowed, circumambulated him with her right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow standard fans and a palm-leaf fans.”

On one occasion the Sangha was offered a mosquito whisk.

“I allow mosquito whisks.”

The Sangha was offered a yak-tail whisk.

“You shouldn’t use a yak-tail whisk. If you do, you commit an offense of wrong conduct. I allow three kinds of fans: those made of bark, Vetiver grass, and peacocks’ tail feathers.”

On one occasion the Sangha was offered a sunshade.

“I allow sunshades.”

Soon afterwards the monks from the group of six walked about holding sunshades. Then, as a certain Buddhist lay follower and a number of Ājīvaka disciples were going to the park, the Ājīvakas saw those monks in the distance with their sunshades. They said to that lay follower, “These

venerables of yours are coming. They're holding sunshades, just like accountants and government officials."

"These aren't monks. They're wanderers." And they made a bet on whether they were monks or not.

When the monks came close, that lay follower recognized them. And he complained and criticized them, "How can the venerables walk about holding sunshades?" The monks heard the complaints of that lay follower and they told the Buddha.

"Is it true, monks, that the monks from the group of six are doing this?" "It's true, Sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

"You shouldn't use a sunshade. If you do, you commit an offense of wrong conduct."

Soon afterwards a certain sick monk was not comfortable without a sunshade.

"I allow sick monks to use sunshades."

When they heard that the Buddha had allowed sunshades for the sick, but not for the healthy, and being afraid of wrongdoing, the monks did not use sunshades in the monastery or in the vicinity of the monastery.

"I allow you to use a sunshade in a monastery and in the vicinity of a monastery, even if you're healthy."

On one occasion a monk put his almsbowl in a carrying net, hung it from a staff, and passed through the gateway to a certain village at an unusual hour. People said, "This must be a gangster coming with his gleaming sword." They

pounced and seized him, but when they recognized him, they let him go.

He returned to the monastery and told the monks what had happened. They said, "So you used a carrying net and a staff?"

"Yes."

The monks of few desires complained and criticized him, "How can a monk use a carrying net and a staff?" They told the Buddha ... "It's true, Sir." ... After rebuking him ... the Buddha gave a teaching and addressed the monks:

"You shouldn't use a carrying net and a staff. If you do, you commit an offense of wrong conduct."

On one occasion there was a sick monk who was unable to walk about without a staff.

"I allow you to give a sick monk permission to use a staff.

And it should be given like this. The sick monk should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'Venerables, I'm sick. I'm unable to walk about without a staff. I ask the Sangha for permission to use a staff.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. Monk so-and-so is sick. He's unable to walk about without a staff. He's asking the Sangha for permission to use a staff. If it seems appropriate to the Sangha, it should give monk so-and-so permission to use a staff. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monk so-and-so is sick. He's unable to walk about without a staff. He's asking the Sangha for permission to use a staff. The Sangha gives monk so-and-so permission to use a staff. Any monk who approves of this should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given monk so-and-so permission to use a staff. The Sangha approves and is therefore silent. I will remember it thus.'"

On one occasion there was a sick monk who was unable to carry his almsbowl without a carrying-net. They told the Buddha.

"I allow you to give a sick monk permission to use a carrying-net.

And it should be given like this. The sick monk should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'Venerables, I'm sick. I'm unable to carry my bowl without a carrying-net. I ask the Sangha for permission to use a carrying-net.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. Monk so-and-so is sick. He's unable to carry his bowl without a carrying-net. He's asking the Sangha for permission to use a carrying-net. If it seems appropriate to the Sangha, it should give monk so-and-so permission to use a carrying-net. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monk so-and-so is sick. He's unable to carry his bowl without a carrying-net. He's asking the Sangha for permission to use a carrying-net. The Sangha gives monk so-and-so permission to use a carrying-net. Any monk who approves of this should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given monk so-and-so permission to use a carrying-net. The Sangha approves and is therefore silent. I will remember it thus.'"

On one occasion there was a sick monk who was unable to walk about without a staff or to carry his almsbowl without a carrying-net. They told the Buddha.

"I allow you to give a sick monk permission to use a staff and a carrying-net.

And it should be given like this. The sick monk should approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

'Venerables, I'm sick. I'm unable to walk about without a staff or to carry my bowl without a carrying-net. I ask the Sangha to give me permission to use a staff and a carrying-net.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. Monk so-and-so is sick. He's unable to walk about without a staff or to carry his bowl without a carrying-net. He's asking the Sangha for permission to use a staff and a carrying-net. If it seems appropriate to the Sangha, it should give monk so-

and-so permission to use a staff and a carrying-net. This is the motion.

Please, Venerables, I ask the Sangha to listen. Monk so-and-so is sick. He's unable to walk about without a staff or to carry his bowl without a carrying-net. He's asking the Sangha for permission to use a staff and a carrying-net. The Sangha gives monk so-and-so permission to use a staff and a carrying-net. Any monk who approves of this should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given monk so-and-so permission to use a staff and a carrying-net. The Sangha approves and is therefore silent. I will remember it thus.'"

At that time there was a monk who was a regurgitator. After regurgitating, he would swallow. The monks complained and criticized him, "This monk is eating at the wrong time." They told the Buddha.

"This monk has only recently passed away as a cow. I allow a regurgitator to regurgitate. But you shouldn't take it out of the mouth and then swallow it. If you do, you should be dealt with according to the rule."

Soon afterwards a certain association was offering a meal to the Sangha. Lots of rice fell on the floor in the dining hall. People complained and criticized them, "When they're given rice, how can the Sakyans not receive it with care? Each lump of rice is the result of hard work." The monks heard the complaints of those people. They told the Buddha.

"I allow you to pick up and eat what falls down while being given. It has been relinquished by the donors."

Personal grooming

On one occasion a certain monk with long nails was walking for alms. A woman who saw him said to him, "Come, Venerable, and have sex."

"It's not allowable."

"If you don't, I'll scratch my limbs with my nails and make a scene, saying that you abused me."

"That's your business, sister."

Yet that woman did as she had threatened. People rushed up and took hold of that monk. But when they saw the skin and blood on that woman's nails, they realized she had done it herself, and they released the monk. He then returned to the monastery and told the monks what had happened.

"So you grow your nails long?"

"Yes."

The monks of few desires complained and criticized him, "How can a monk grow his nails long?" They told the Buddha.

"You shouldn't grow your nails long. If you do, you commit an offense of wrong conduct."

Soon afterwards the monks were cutting their nails with their nails and teeth, or by grinding them on walls. Their fingers hurt.

"I allow nail clippers."

They cut their nails so short that they bled. Their fingers hurt.

“You should cut your nails so that they’re even with the tip of the flesh.”

At this time the monks from the group of six polished their finger and toe nails. People complained and criticized them, They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t polish your finger and toe nails. If you do, you commit an offense of wrong conduct. But I allow you to remove dirt.”

At that time there were monks who had long hair. They told the Buddha.

“Are you able to shave each other’s heads?”

“We are.”

The Buddha then gave a teaching and addressed the monks:

“I allow a razor, a whetstone, a razor case, felt, and all barber equipment.”

At this time the monks from the group of six trimmed their beards, grew their beards long, grew goatees, grew sideburns, removed their chest hair, sculpted their stomach hair, grew mustaches, and removed the hair from their private parts. People complained and criticized them, They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t trim your beards, grow your beard long, grow goatees, grow sideburns, remove your chest hair, sculpt your stomach hair, grow mustaches, or remove the hair from your private parts. If you do, you commit an offense of wrong conduct.”

A certain monk had a sore on his private parts, and the medicine did not stick.

“I allow you to remove hair from the private parts if you have a disease.”

At that time the monks from the group of six cut their hair with scissors. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t cut your hair with scissors. If you do, you commit an offense of wrong conduct.”

A monk who had a sore on his head was unable to shave with a razor.

“I allow you to cut your hair with scissors if you have a disease.”

At this time there were monks who grew their nasal hair long. People complained and criticized them, “They’re just like goblins!”

“You shouldn’t grow your nasal hair long. If you do, you commit an offense of wrong conduct.”

The monks had their nasal hair removed with small stones and beeswax. Their noses hurt.

“I allow tweezers.”

The monks from the group of six had their gray hairs removed. People complained and criticized them, They're just like householders who indulge in worldly pleasures!"

"You shouldn't remove gray hairs. If you do, you commit an offense of wrong conduct."

On one occasion a monk's ear was blocked by earwax.

"I allow earpicks."

Soon the monks from the group of six used luxurious earpicks made with gold and silver. People complained and criticized them, They're just like householders who indulge in worldly pleasures!"

"You shouldn't use luxurious earpicks. If you do, you commit an offense of wrong conduct. I allow earpicks made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, or shell."

More rules on proper conduct and allowable requisites

At one time the monks from the group of six had amassed a large number of metal and bronze goods. When people walking about the dwellings saw this, they complained and criticized them, "How can the Sakyan monastics amass a large number of metal and bronze goods? They're just like merchants."

"You shouldn't amass a large number of metal and bronze goods. If you do, you commit an offense of wrong conduct."

Being afraid of wrongdoing, the monks did not accept ointment boxes, ointment sticks, earpicks, or even metal

used for binding.

“I allow ointment boxes, ointment sticks, earpicks, and metal used for binding.”

On one occasion the monks from the group of six were sitting with their upper robes as a back-and-knee strap. The panels of the robes were torn apart.

“You shouldn’t sit with your upper robe as a back-and-knee strap. If you do, you commit an offense of wrong conduct.”

There was a sick monk who was not comfortable without a back-and-knee strap.

“I allow back-and-knee straps.”

The monks thought, “How are the back-and-knee straps to be made?”

“I allow a warp, a reed, a weft, a shuttle, and all weaving equipment.”

On one occasion a monk went to the village for alms without a belt. His sarong fell off on the street. People shouted out, and he felt humiliated. When he had returned to the monastery, he told the monks what had happened. They in turn told the Buddha, who said:

“You shouldn’t enter an inhabited area without a belt. If you do, you commit an offense of wrong conduct. I allow belts.”

Soon the monks from the group of six wore luxurious belts: belts with multiple strings, belts like the head of a water snake, belts of twisted strings of various colors, belts like ornamental ropes. People complained and criticized them,

They're just like householders who indulge in worldly pleasures!"

"You shouldn't wear luxurious belts. If you do, you commit an offense of wrong conduct. I allow two kinds of belts: belts made from strips of cloth and from pigs' intestines."

The edges of the belts wore away.

"I allow belts of twisted strings of various colors and belts like ornamental ropes."

The ends of the belts wore away.

"I allow making a loop and a knot."

The loop at the end wore away.

"I allow buckles."

Soon the monks from the group of six wore luxurious buckles made with gold and silver. People complained and criticized them, "They're just like householders who indulge in worldly pleasures!"

"You shouldn't wear luxurious buckles. If you do, you commit an offense of wrong conduct. I allow buckles made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, shell, and string."

On one occasion Venerable Ānanda robed up in light upper robes and went to the village for alms. A whirlwind lifted up his robes. When he had returned to the monastery, he told the monks what had happened. They in turn told the Buddha.

"I allow toggles and loops."

Soon the monks from the group of six wore luxurious toggles made with gold and silver. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t wear luxurious toggles. If you do, you commit an offense of wrong conduct. I allow toggles made of bone, ivory, horn, reed, bamboo, wood, resin, fruit, metal, shell, and string.”

When the monks fastened toggles and loops to their robes, they caused the robes to wear.

“I allow toggle-shields and loop-shields.”

They fastened the toggle-shields and the loop-shields on the edge of the robe. The border of the robe opened up.

“I allow you to fasten the toggle-shields at the edge and the loop-shields twelve or thirteen centimeters in from the edge.”

At this time the monks from the group of six wore their sarongs like householders— in the elephant-trunk style, the fish-tail style, the four-corner style, the palm-leaf style, and the hundred-fold style. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t wear your sarong like householders— in the elephant-trunk style, the fish-tail style, the four-corner style, the palm-leaf style, or the hundred-fold style. If you do, you commit an offense of wrong conduct.”

The monks from the group of six wore their upper robes like householders. People complained and criticized them,

“They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t wear your upper robe like householders. If you do, you commit an offense of wrong conduct.”

The monks from the group of six wore their sarongs like loin cloths. People complained and criticized them, “They’re just like the king’s porters!”

“You shouldn’t wear your sarong like a loin cloth. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of six used carrying poles with loads on both ends. People complained and criticized them, “They’re just like the king’s porters!”

“You shouldn’t use a carrying pole with loads on both ends. If you do, you commit an offense of wrong conduct. I allow a carrying pole with a load on one end, a two-person carrying pole with a load in the middle, loads for the head, loads for the shoulder, loads for the hip, and hanging loads.”

At that time there were monks who did not clean their teeth. As a result, they had bad breath. They told the Buddha.

“There are these five disadvantages of not cleaning your teeth: it’s bad for your eyes; you get bad breath; the taste buds aren’t cleansed; bile and phlegm cover the food; you don’t enjoy the food.

There are these five benefits of cleaning your teeth: it’s good for your eyes; you don’t get bad breath; your taste buds are cleansed; bile and phlegm don’t cover the food; you enjoy the food.

I allow tooth cleaners.”

The monks from the group of six used long tooth cleaners, which they even used to smack the novices.

“You shouldn’t use long tooth cleaners. If you do, you commit an offense of wrong conduct. I allow tooth cleaners that are a maximum of thirteen centimeters long. And you shouldn’t use them to smack the novice monks. If you do, you commit an offense of wrong conduct.”

On one occasion a monk used a tooth cleaner that was too short and it got stuck in his throat.

“You shouldn’t use tooth cleaners that are too short. If you do, you commit an offense of wrong conduct. You shouldn’t use tooth cleaners shorter than seven centimeters.”

On one occasion the monks from the group of six set fire to a forest. People complained and criticized them, “They’re just like land clearers.”

“You shouldn’t set fire to a forest. If you do, you commit an offense of wrong conduct.”

On one occasion the dwellings were overgrown with grass. There was a forest fire and the dwellings burnt down. Being afraid of wrongdoing, the monks had not light a counter-fire for protection.

“When there is a forest fire, I allow you to light a counter-fire for protection.”

At that time the monks from the group of six climbed trees and then jumped between them. People complained and criticized them, “They’re just like monkeys!”

“You shouldn’t climb trees. If you do, you commit an offense of wrong conduct.”

On one occasion a certain monk was walking on a road through the Kosalan country on his way to Sāvattthī when he was blocked by an elephant. He quickly went up to a tree, but being afraid of wrongdoing, he did not climb it. Soon the elephant went away. When he arrived at Sāvattthī, he told the monks what had happened. They in turn told the Buddha.

“I allow you to climb a tree to the height of a man if there’s something to be done, or as far as you need if there’s an emergency.”

Rules relating to teaching

At this time there were two monks called Yameḷa and Kekuṭṭa, brothers born into a brahmin family, who were well-spoken and had good voices. They went to the Buddha, bowed, sat down, and said, “Venerable Sir, the monks now have a variety of names, and come from a variety of families, castes, and households. They corrupt the word of the Buddha by using their own expressions. Now we could give metrical form to the word of the Buddha.”

The Buddha rebuked them, “Foolish men, how can you suggest such a thing? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You shouldn’t give metrical form to the word of the Buddha. If you do, you commit an offense of wrong conduct. You should learn the word of the Buddha using its own expressions.”

At that time the monks from the group of six were learning cosmology. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

The monks heard the complaints of those lay people and told the Buddha.

“Is there any growth and fulfillment on this spiritual path, monks, for one who sees cosmology as the essence?”

“No, Sir.”

“Would anyone who sees this spiritual path as the essence learn cosmology?”

“No.”

“You shouldn’t learn cosmology. If you do, you commit an offense of wrong conduct.”

The monks from the group of six taught cosmology. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” They told the Buddha.

“You shouldn’t teach cosmology. If you do, you commit an offense of wrong conduct.”

The monks from the group of six studied pointless knowledge. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!” The monks heard the complaints of those lay people and told the Buddha.

“You shouldn’t study pointless knowledge. If you do, you commit an offense of wrong conduct.”

The monks from the group of six taught pointless knowledge. People complained and criticized them, “They’re just like householders who indulge in worldly pleasures!”

“You shouldn’t teach pointless knowledge. If you do, you commit an offense of wrong conduct.”

On one occasion the Buddha sneezed while teaching a large gathering. The monks made an uproar, saying, “Long live the Buddha!” Because of the noise, the teaching was interrupted. The Buddha said to the monks:

“If you say, ‘May you live long!’ to one who sneezes, will they live or die because of that?”

“No, Sir.”

“You shouldn’t say, ‘May you live long!’ to one who sneezes. If you do, you commit an offense of wrong conduct.”

At that time when monks sneezed, people said, “May you live long, Venerable!” Being afraid of wrongdoing, the monks did not respond. People complained and criticized them, “How can the Sakyan monastics not respond when spoken to like this?” They told the Buddha.

“Monks, householders want blessings. When householders say, ‘May you live long!’ I allow you to respond with similar words.”

On one occasion when the Buddha was seated teaching a large gathering, there was a monk who had eaten garlic. Not to annoy the other monks, he was sitting at a distance. The Buddha saw him and asked the monks why he was sitting there. The monks told him and the Buddha said,

“Monks, should one eat anything that would stop one from hearing a teaching such as this?”

“No, Sir.”

“You shouldn’t eat garlic. If you do, you commit an offense of wrong conduct.”

On one occasion Venerable Sāriputta had a stomach ache. Venerable Mahāmoggallāna went to him and said, “When you had a stomach ache in the past, Sāriputta, what made you better?” “Garlic.” They told the Buddha.

“I allow you to eat garlic if you’re sick.”

Rules about restrooms

At that time there were monks who urinated here and there in the monastery. The monastery became filthy.

“You should urinate in one location.”

The monastery became smelly.

“I allow urine-collection pots.”

It was painful to sit there while urinating.

“I allow foot-stands for urinating.”

The foot-stands were unenclosed. The monks were embarrassed to urinate there.

“I allow three kinds of encircling walls: walls of brick, stone, and wood.”

Not being covered, the urine-collection pot was smelly.

“I allow lids.”

At that time there were monks who defecated here and there in the monastery. The monastery became filthy.

“You should defecate in one location.”

The monastery became smelly.

“I allow cesspits.”

The edge of the cesspit collapsed.

“I allow you to construct three kinds of foundations:
foundations of brick, stone, and wood.”

The cesspit was situated at a low point. It was flooded.

“I allow you to raise the base.”

The mound collapsed.

“I allow you to construct three kinds of raised foundations:
raised foundations of brick, stone, and wood.”

It was difficult to get up to the cesspit.

“I allow three kinds of stairs: stairs of brick, stone, and
wood.”

People fell down while climbing the stairs.

“I allow rails.”

When seated on the edge to defecate, they fell down.

“I allow you to lay a floor with a gap in the middle for
defecating.”

It was painful to sit there while defecating.

“I allow foot-stands for defecating.”

They urinated outside the cesspit.

“I allow urinals.”

There were no wiping sticks.

“I allow wiping sticks.”

There was no container for the wiping sticks.

“I allow containers for wiping sticks.”

Not being covered, the cesspit was smelly.

“I allow lids.”

Because they were defecating outdoors, the monks were wearied by the cold and the heat.

“I allow restrooms.”

The restroom had no door.

“I allow a door, a door frame, a lower hinge, an upper hinge, a bolt-receiving post, a bolt socket, a bolt, an upper bolt, a keyhole, a door-pulling hole, and a door-pulling rope.”

Grass and dust fell into the restroom.

“I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern; putting up a bamboo robe rack and a clothesline.”

On one occasion a monk who was weak from old age fell over as he was getting up after defecating.

“I allow suspended ropes to hold onto.”

The restroom was unenclosed.

“I allow three kinds of encircling walls: walls of brick, stone, and wood.”

There was no gatehouse.

“I allow gatehouses.”

The gatehouse had no door.

“I allow a door, a door frame, a lower hinge, an upper hinge, a bolt-receiving post, a bolt socket, a bolt, an upper bolt, a keyhole, a door-pulling hole, and a door-pulling rope.”

Grass and dust fell into the gatehouse.

“I allow you to firm up the structure and then plaster it inside and outside, including: treating with white color, black color, and red ocher; making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern.”

The yard was muddy.

“I allow you to cover it with gravel.”

They were unable to do it.

“I allow you to lay down paving stones.”

The water remained.

“I allow a water drain.”

There was no pot for rinsing water.

“I allow pots for rinsing water.”

There was no scoop for the rinsing water.

“I allow scoops for rinsing water.”

It was painful to sit there while rinsing.

“I allow foot-stands for rinsing.”

The foot-stands were unenclosed. The monks were embarrassed to rinse there.

“I allow three kinds of encircling walls: walls of brick, stone, and wood.”

The rinsing-water pot was not covered. Grass, dust, and dirt fell into it.

“I allow lids.”

Even more rules on proper conduct and allowable requisites

At one time the monks from the group of six were misbehaving in many ways.

They planted flowering trees, watered and plucked them, and then tied the flowers together. They made the flowers into garlands, garlands with stalks on one side and garlands with stalks on both sides. They made flower arrangements, wreaths, ornaments for the head, ornaments for the ears, and ornaments for the chest. And they had others do the same. They then took these things, or sent them, to the women, the daughters, the girls, the daughters-in-law, and the female slaves of respectable families.

They ate from the same plates as these women and drank from the same vessels. They sat on the same seats as them, and they lay down on the same beds, on the same sheets, under the same covers, and both on the same sheets and under the same covers. They ate at the wrong time, drank alcohol, and wore garlands, perfumes, and cosmetics. They danced, sang, played instruments, and performed. While the women were dancing, singing, playing instruments, and performing, so would they.

They played various games: eight-row checkers, ten-row checkers, imaginary checkers, hopscotch, pick-up-sticks, dice, tip-cat, painting with the hand, ball games, leaf flutes, toy plows, somersaults, toy windmills, toy measures, toy carriages, toy bows, letter guessing, thought guessing, mimicking deformities.

They trained in elephant riding, in horsemanship, in carriage riding, in archery, in swordsmanship. And they ran in front of elephants, horses, and carriages, and they ran backward and forward. They whistled, clapped their hands, wrestled, and boxed. They spread their outer robes on a stage and said to the dancing girls, "Dance here, Sister," and they made gestures of approval. And they misbehaved in a variety of ways.

They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

"You shouldn't engage in various kinds of misbehavior. If you do, you should be dealt with according to the rule."

At the time of Venerable Uruvelakassapa's going forth, the Sangha was offered a large number of iron, wooden, and ceramic goods. The monks thought, "Which iron, wooden, and ceramic goods have been allowed by the Buddha, and

which not?" They told the Buddha. The Buddha then gave a teaching and addressed the monks:

"I allow all iron goods except weapons; all wooden goods except high couches, luxurious couches, wooden almsbowls, and wooden shoes; and all ceramic goods except ceramic foot scrubbers and clay huts."

The chapter with short topics is finished.

This is the summary:

On a tree, and on a post, and against a wall, On a rubbing board, rubbing hand, and with a string; Massage, scrubber, itchy, And old age, ordinary hand massage.

And earrings, hanging strings, Should not wear a necklace; Hips, bangles, armlets, Bracelets, rings.

Long, brush, comb, hands, Beeswax, water and oil; Mirror, bowl of water, Ointment, creams, powder.

They applied, and body cosmetics, Facial cosmetics, both; Eye disease, and hilltop, drawn-out voice, outside.

Mangoes, pieces, with whole, And snake, cut off, sandal; Luxurious, bowl bottoms, Gold, thick, marks.

Colorful, stained, smelly, In the heat, they broke, on a bench; Ledge, straw, cloth, Platform, and container.

Bag, and shoulder strap, So a string for fastening; From a peg, and on a bed, and on a bench, In the lap, on a sunshade, opening.

Gourd, water pots, skull, Chewed food remnants, trash can; Tore, handle, gold, Feather, and piece, cylinder.

Yeast, flour, and stone powder, Beeswax, case; Deformed corners, tied down, uneven, Ground, deteriorating, and not right.

Ruler, and guide line, Dirty, wet, sandals; Finger, and thimble, Small bowl, bag, strap.

Outside, low base, And also the mound, they had difficulty; Fell down, grass and dust, Plaster inside and outside.

White, and black color, And treating with red ocher; Making a garland pattern, and a creeper pattern, A shark-teeth pattern, decoration.

Bamboo robe rack, and clothesline, Did the Leader allow; Abandoned and left, The frame broke.

Unfolded, and against a wall, Taking their bowls they went; Bag, and fastening string, And bound the sandals.

And sandal bag, And shoulder strap, string; Unallowable water while travelling, Water filter, cloth.

Water strainer, two monks, The Sage went to Vesālī; Wooden frame, spreading there, He allowed a filter.

With mosquitoes, with fine, And often sick, Jīvaka; Walking-meditation paths, sauna, On uneven, low base.

Three foundations, they had difficulty, Stairs, rails, railings; Outside, grass and dust, Plastered inside and outside.

White, and black color, And treating with red ochre; Making a garland pattern, and a creeper pattern, A shark-teeth pattern, decoration.

Bamboo, and clothesline, And should raise the base; Mound,
and stairs, rails, Door, door frame.

Lower hinge, upper hinge, Bolt-receiving post, bolt socket;
Bolt, upper bolt, key hole, And door-pulling, rope.

Encircling trench, and flue, And in the middle, clay for the
face; Trough, smelly, scorched, Water place, scoop.

And did not sweat, muddy, Wash, should make a drain; And
bench, gatehouse, making, Gravel, stones, drain.

Naked, on the ground, raining, Three coverings there; Well,
collapsed, low, With creepers, belt.

Well-sweep, pulley, wheel, Many vessels broke; Iron, wood,
hide, House, grass, and cover.

Trough, disposal area, wall, Muddy, and with a drain; Cold,
lotus bathing tank, And stagnant, pointed roof.

Four months, and they slept, And piece of felt, should not
determine; Heating, stand, They ate from one, they lay
down.

Vaḍḍha, Bodhi, he did not step on, Water pot, ceramic foot
scrubber, broom; Stone, and pebbles, Pumice foot
scrubbers.

Standard fan, palm-leaf fan, And mosquito, yak-tail;
Sunshade, and without, in a monastery, Three with
agreement on carrying net.

Regurgitator, rice, long nails, Cutting, the fingers hurt; Bled,
and measure, Twenty, long hair.

Razor, stone, case, felt, barber equipment; They trimmed beards, grew them long, Goatee, sideburns.

Chest hair, and stomach hair, Mustache, would remove from private parts; Disease, sore with scissors, Long, and small stones.

Gray, blocked, luxurious, Metal goods, with ointment box; And clasping the knees, back-and-knee strap, Loom, shuttle, belt.

Multiple string belt, water snake head belt, belts of twisted strings of various colors, belts like ornamental ropes; Strips of cloth, and pigs' intestines, Edges, twisted strings of various colors, ornamental ropes; End, loop, and knot, Also the loop at the end wore away.

Toggles, and luxurious, Also should insert a shield at the edge; Sarongs like householders, elephant trunk, Fish style, four-corner style.

Palm leaf, hundred fold, Wearing upper robes like householders; Loin cloths, carrying poles with loads on both ends, Tooth cleaner, smacking.

Stuck in the throat, and forest, Counter-fire, tree, with elephant; Yameḷa, cosmology, They learnt, they taught.

Pointless talk, knowledge, Sneezed, blessing, and ate; Stomach ache, and became filthy, Smelly, painful, foot-stands.

They were embarrassed, covered, smelly, And they did it here and there; Smelly, cesspit, collapsed, Raised base, and with foundation.

Stairs, rails, On the edge, and painful, foot-stands; Outside,
urinal, and sticks, And container, uncovered.

restroom, and door, And just the door frame; lower hinge,
upper hinge, And bolt-receiving post, bolt socket.

Bolt, upper bolt, key hole, And just a door-pulling hole; Rope,
plastered inside and outside, And white color, black.

Making a garland pattern, a creeper pattern, a shark-teeth
pattern, the fivefold pattern; Bamboo robe rack, and rope,
Weak from old age, wall.

And so also just a gatehouse, gravel, paving stones;
Remained, drain, And also pot, scoop.

Painful, embarrassed, lid, And they misbehaved; He allowed
iron goods, Except weapons.

Except high couches and luxurious couches, And wooden
almsbowls, wooden shoes; All wooden goods, The Great
Sage allowed.

Ceramic foot scrubbers, and clay huts, The Buddha having
excepted; Also all clay goods, The Compassionate One
allowed.

The details of the topics, If taken altogether with the
previous, Is also found in brief in the summary verses, For
the purpose of guiding those who have understood it.

Thus there are one hundred and ten topics In the Chapter on
short topics in the Monastic Law. Indeed, the true Teaching
will be long lived, And good people will be supported.

A well-trained expert in the Monastic Law, A good person
intent on what's beneficial, A wise one, lighting a lamp—This

is a learned one worthy of homage.

The chapter with short topics is finished.

- Theravāda Collection on Monastic Law
- The Short Division

16 Senāsanakkhandhaka: The chapter on dwellings

1.1 The allowance for dwellings

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At this time the Buddha had not yet allowed dwellings. And the monks stayed here and there: in the wilderness, at the foot of a tree, on a hill, in a gorge, in a hillside cave, in a charnel ground, in the forest, in the open, on a heap of straw. Early in the morning, they would emerge from those places. And they were pleasing in their conduct: in going out and coming back, in looking ahead and looking aside, in bending and stretching their arms. Their eyes were lowered, and they were perfect in deportment.

One morning a wealthy merchant of Rājagaha was going to a park when he saw those monks. Being inspired, he approached them and said, “Venerables, if I build dwellings, would you stay there?”

“The Buddha hasn’t allowed dwellings.”

“Well then, please ask the Buddha and let me know his response.”

“Yes.”

Those monks then went to the Buddha, bowed, sat down, and said, “Venerable Sir, a wealthy merchant of Rājagaha wants to build dwellings. What should we do?” Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow five kinds of shelters: dwellings, three kinds of stilt houses, and caves.”

The monks went to that merchant and said, "The Buddha has allowed dwellings. Please do whatever you think is appropriate." Then, on a single day, that merchant built sixty dwellings. When the dwellings were finished, he went to the Buddha, bowed, sat down, and said, "Venerable Sir, please accept tomorrow's meal from me, together with the Sangha of monks." The Buddha consented by remaining silent. Knowing that the Buddha had consented, he got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

The next morning he had various kinds of fine food prepared and then had the Buddha informed that the meal was ready. The Buddha robe up, took his bowl and robe, and went to the house of that merchant, where he sat down on the prepared seat together with the Sangha of monks. That merchant personally served various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal and had washed his hands and bowl, the merchant sat down to one side and said, "Sir, I've had these sixty dwellings built to make merit and for the purpose of going to heaven. What should I do now?"

"Well then, give those sixty dwellings to the Sangha everywhere, both present and future."

Saying, "Yes," he did just that.

The Buddha then expressed his appreciation to the merchant with these verses:

"Cold and heat are kept away, And predatory animals too,
And creeping animals and mosquitoes, And also chill and rain.

It keeps away the wind and burning sun, When those awful things arise. It's for the sake of shelter and happiness, To

attain absorption and to see clearly.

Giving dwellings to the Sangha Is praised as the best by the Buddha. Therefore the wise man, Seeing what is beneficial for himself,

Should build delightful dwellings And have the learned stay there. Food, drink, robes, and dwellings—With an inspired mind,

He should give to them, The upright ones. They will give him the Teaching For removing all suffering; And understanding this Teaching in this life, He attains extinguishment, free of corruptions.”

The Buddha then got up from his seat and left.

Hearing that the Buddha had allowed dwellings, people had dwellings built with care. But because the dwellings did not have doors, snakes, scorpions, and centipedes came inside. They told the Buddha.

“I allow doors.”

They made a hole in the wall and bound the doors with creepers and ropes. Rats and termites ate the creepers and ropes, and the doors fell off.

“I allow door frames, and lower and upper hinges.”

The doors did not touch the door frames.

“I allow a hole in the door for pulling it and a rope for pulling it.”

The doors did not stay closed.

“I allow bolt-receiving posts, bolt sockets, bolts, and upper bolts.”

The monks were not able to open the doors.

“I allow a keyhole and three kinds of keys: metal keys, wooden keys, and keys made of horn.”

They unlocked the doors with the keys and entered, but the dwellings were unprotected.

“I allow bolts.”

At that time the dwellings had roofs of straw. When the weather was cold, they were cold, and when the weather was hot, they were hot.

“I allow you to firm up the structure and then to plaster it inside and outside.”

At that time the dwellings did not have windows. It was hard to see and the dwellings were smelly. They told the Buddha.

“I allow three kinds of windows: railing windows, lattice windows, and windows with bars.”

Squirrels and bats entered the dwellings through the gaps in the windows.

“I allow a cloth-cover.”

The squirrels and bats entered in the gaps around the cloth cover.

“I allow window shutters.”

At that time the monks lay down on the ground. They became dirty, as did their robes.

“I allow straw mats.”

The straw mats were eaten by rats and termites.

“I allow a bench.”

It was painful to lie on the bench.

“I allow a wicker bed.”

1.2 The allowance for beds and benches

Soon afterwards the Sangha was offered, from a charnel ground, various kinds of beds with legs and frame. They told the Buddha.

“I allow the various kinds of beds with legs and frame.”

The Sangha was offered various kinds of benches with legs and frame.

“I allow the various kinds of benches with legs and frame.”

The Sangha was offered, from a charnel ground, a bed with angular legs.

“I allow beds with angular legs.”

The Sangha was offered a bench with angular legs.

“I allow benches with angular legs.”

The Sangha was offered, from a charnel ground, a bed with detachable legs.

“I allow beds with detachable legs.”

The Sangha was offered a bench with detachable legs.

“I allow benches with detachable legs.”

The Sangha was offered a square bench.

“I allow square benches.”

The Sangha was offered a tall square bench.

“I also allow tall square benches.”

The Sangha was offered a sofa.

“I allow sofas.”

The Sangha was offered a high sofa.

“I also allow high sofas.”

The Sangha was offered a cane bench.

“I allow cane benches.”

The Sangha was offered a small bench bound with cloth.

“I allow small benches bound with cloth.”

The Sangha was offered a bench with ram-like legs.

“I allow benches with ram-like legs.”

The Sangha was offered a bench with many legs.

“I allow benches with many legs.”

The Sangha was offered a plank as a bench.

“I allow plank benches.”

The Sangha was offered a stool.

“I allow stools.”

The Sangha was offered a bench made of straw.

“I allow benches made of straw.”

At that time the monks from the group of six lay down on high beds. When people walking about the dwellings saw this, they complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“You should not lie down on high beds. If you do, you commit an offense of wrong conduct.”

Soon afterwards a monk was bitten by a snake while lying on a low bed.

“I allow bed supports.”

The monks from the group of six used high bed supports, and they then made the bed shake. When people walking about the dwellings saw this, they complained and criticized them, “They are just like householders who indulge in worldly pleasures!”

“You should not use high bed supports. If you do, you commit an offense of wrong conduct. I allow bed supports that are eight standard fingerbreadths at the most.”

The Sangha was offered string.

“I allow you to wrap the beds with string.”

The limbs of the bed took up a lot of string.

“I allow you to perforate the limbs and wrap with a cross-weaving.”

The Sangha was offered a cloth.

“I allow you to make a mat underlay.”

The Sangha was offered a cotton-down quilt.

“I allow you to remove the cotton down and make pillows. There are three kinds of cotton down: cotton down from trees, cotton down from creepers, and cotton down from grass.”

The monks from the group of six used large pillows, half the size of the body. When people walking about the dwellings saw this, they complained and criticized them, “They are just like householders who indulge in worldly pleasures!”

“You should not use large pillows, half the size of the body. If you do, you commit an offense of wrong conduct. I allow you to make pillows the size of the head.”

On one occasion in Rājagaha there was a hilltop fair. People prepared mattresses for the government officials: mattresses stuffed with wool, cloth, bark, grass, or leaves. When the fair was over, they removed the covers and took them away. The monks saw a large quantity of wool, cloth, bark, grass, and leaves abandoned on the ground. They told the Buddha.

“I allow you five kinds of mattresses: mattresses stuffed with wool, cloth, bark, grass, or leaves.”

The Sangha was offered furniture cloth.

“I allow you to cover the mattresses.”

The monks laid a bed mattress on a bench and a bench mattress on a bed. The mattresses split open.

“I allow upholstered beds and upholstered benches.”

They put out a mattress without underlay. They sank down.

“I allow you to put down an underlay, then to spread out a mattress, and then to cover it.”

The covers were removed and taken away.

“I allow you to sprinkle them.”

They were still taken away.

“I allow you to make multi-colored lines.”

They were still taken away.

“I allow you to make multi-colored lines by hand.”

They were still taken away.

“I allow multi-colored lines by hand.”

1.3 The allowance for the color white, etc.

At that time the monastics of other religions had white beds, black floors, and red ocher walls. Many people went to see their beds.

“I allow the colors white, black, and red ocher in the dwellings.”

The white color did not adhere to a rough wall.

“I allow you to smooth the wall by hand using balls of husk, and then apply the white color.”

The white color still did not adhere.

“I allow you to smooth the wall by hand using soft clay, and then apply the white color.”

The white color still did not adhere.

“I allow sap and flour paste.”

The red ocher did not adhere to a rough wall.

“I allow you to smooth the wall by hand using balls of husk, and then apply the red ocher.”

The red ocher still did not adhere.

“I allow you to smooth the wall by hand using clay mixed with bran, and then apply the red ocher.”

The red ocher still did not adhere.

“I allow mustard powder and beeswax.”

It was too thick.

“I allow you to wipe it off with a cloth.”

The black color did not adhere to a rough floor.

“I allow you to smooth the floor by hand using balls of husk, and then apply the black color.”

The black color still did not adhere.

“I allow you to smooth the floor by hand using excreted clay, and then apply the black color.”

The black color still did not adhere.

“I allow sap and bitter substances.”

1.4 The prohibition against pictures

At that time the monks from the group of six had drawn pictures of women and men in a dwelling. When people walking about the dwellings saw this, they complained and criticized them, "They are just like householders who indulge in worldly pleasures!" They told the Buddha.

"You should not draw pictures of women and men. If you do, you commit an offense of wrong conduct. I allow you to make a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern."

1.5 The allowance for foundations of bricks, etc.

At that time the dwellings were built on a low base. They were flooded.

“I allow you to make a high base.”

The mound collapsed.

“I allow you to construct three kinds of raised foundations: a raised foundation of brick, a raised foundation of stone, and a raised foundation of wood.”

It was difficult to get up to the dwelling.

“I allow three kinds of stairs: stairs of brick, stairs of stone, and stairs of wood.”

People fell down while climbing the stairs.

“I allow rails.”

At that time the dwellings were open to view. The monks were embarrassed to lie down there.

“I allow a curtain.”

People lifted them up and looked.

“I allow a half-wall.”

People looked over the half-wall.

“I allow three kinds of rooms: a rectangular room, a long room, and an upper room.”

On one occasion the monks made a room in the middle of a small dwelling. There was no access around the room.

“In a small dwelling you should make the room on the side, but in a large dwelling in the middle.”

At that time the base of the wall belonging to a certain dwelling was deteriorating.

“I allow a timber support.”

It rained on the wall.

“I allow a protection screen and plastering.”

On one occasion a snake fell from the grass roof onto the shoulder of a certain monk. Terrified, he screamed. Other monks ran up to him and asked him why he was screaming. He told them.

“I allow a canopy.”

At that time the monks hung bags from the legs of the beds and the benches. Rats and termites ate them.

“I allow wall pegs.”

At that time the monks lay their robes on their beds and benches. The robes tore.

“I allow bamboo robe racks and clotheslines in the dwellings.”

At that time the dwellings were not protected by porches.

“I allow porches, screened doorsteps, encircling corridors, and entrance roofs.”

The porches were unenclosed. The monks were embarrassed to lie down there.

“I allow movable screens and removable screens.”

1.6 The allowance for an assembly hall

At that time the monks were taking their meals outside. They were wearied by the cold and the heat.

“I allow an assembly hall.”

The assembly hall was built on a low base. It was flooded.

“I allow you to make a high base.”

The mound collapsed.

“I allow you to construct three kinds of raised foundations: a raised foundation of brick, a raised foundation of stone, and a raised foundation of wood.”

It was difficult to get up to the assembly hall.

“I allow three kinds of stairs: stairs of brick, stairs of stone, and stairs of wood.”

People fell down while climbing the stairs.

“I allow rails.”

Grass and dust fell into the assembly hall.

“I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern; putting up a bamboo robe rack and a clothesline.”

At that time the monks spread their robes on the ground outside. The robes became dirty.

“I allow a bamboo robe rack and a clothesline outside.”

The drinking water became warm.

“I allow a shed and a roof-cover for the drinking water.”

The drinking-water shed was built on a low base. It was flooded.

“I allow you to make a high base.”

The mound collapsed.

“I allow you to construct three kinds of raised foundations: a raised foundation of brick, a raised foundation of stone, and a raised foundation of wood.”

It was difficult to get up to the shed.

“I allow three kinds of stairs: stairs of brick, stairs of stone, and stairs of wood.”

People fell down while climbing the stairs.

“I allow rails.”

Grass and dust fell into the drinking-water shed.

“I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern; putting up a bamboo robe rack and a clothesline.” There was no vessel for the drinking water.

“I allow a shell and a scoop.”

1.7 The allowance for encircling walls, etc.

At that time the dwellings were unenclosed.

“I allow you to make enclosures with three kinds of encircling walls: a brick wall, a stone wall, and a wooden wall.”

There was no gateway.

“I allow a gateway.”

They built the gateway on a low base. It was flooded.

“I allow you to make a high base.”

The gateway had no door.

“I allow a door, a door frame, a lower hinge, an upper hinge, a bolt-receiving post, a bolt socket, a bolt, an upper bolt, a keyhole, a door-pulling hole, and a door-pulling rope.”

Grass and dust fell into the gateway.

“I allow you to firm up the structure and then plaster it inside and outside, including: treating with white color, black color, and red ocher; making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern.”

The yards were muddy.

“I allow you to cover it with gravel.”

They were unable to do it.

“I allow you to lay down paving stones.”

The water remained.

“I allow a water drain.”

At that time the monks made fireplaces here and there in the yards. The yards became dirty.

“I allow you to build a water-boiling shed out of the way.”

They built the water-boiling shed on a low base. It was flooded.

“I allow you to make a high base.”

The mound collapsed.

“I allow you to construct three kinds of raised foundations: a raised foundation of brick, a raised foundation of stone, and a raised foundation of wood.”

It was difficult to get up to the water-boiling shed.

“I allow three kinds of stairs: stairs of brick, stairs of stone, and stairs of wood.”

People fell down while climbing the stairs.

“I allow rails.”

The water-boiling shed had no door.

“I allow a door, a door frame, a lower hinge, an upper hinge, a bolt-receiving post, a bolt socket, a bolt, an upper bolt, a keyhole, a door-pulling hole, and a door-pulling rope.”

Grass and dust fell into the water-boiling shed.

“I allow you to firm up the structure and then to plaster it inside and outside, including: treating with white color, black color, and red ocher; making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern; putting up a bamboo robe rack and a clothesline.”

1.8 The allowance to enclose a monastery

At that time the monasteries were unenclosed. Goats and domesticated animals harmed the saplings.

“I allow you to make three kinds of enclosures: an enclosure made of bamboo, an enclosure made of thorny branches, and trenches.”

There was no gateway. Goats and domesticated animals harmed the saplings just the same.

“I allow a gateway, a gate of wood and thorny branches, a double door, an arch, and a crossbar.”

Grass and dust fell into the gateway.

“I allow you to firm up the structure and then plaster it inside and outside, including: treating with white color, black color, and red ocher; making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern.”

The monasteries were muddy.

“I allow you to cover them with gravel.”

They were unable to do it.

“I allow you to lay down paving stones.”

The water remained.

“I allow water drains.”

On one occasion King Seniya Bimbisāra of Magadha wanted to build a stilt house smeared with clay plaster for the Sangha. The monks thought, “Which roofing materials have been allowed by the Buddha and which have not?”

“I allow five kinds of roofing materials: tiles, slate, plaster, grass, and leaves.”

The first section for recitation is finished.

2.1 The account of Anāthapiṇḍika

The householder Anāthapiṇḍika had a brother in law who was a wealthy merchant in Rājagaha. On one occasion when Anāthapiṇḍika went to Rājagaha on business, that merchant had invited the Sangha headed by the Buddha for the meal on the following day. The merchant was telling his slaves and workers to get up early, to cook rice and rice porridge, and to prepare various kinds of curry. Anāthapiṇḍika thought, “When I’ve arrived here before, this householder put down all his business to greet me. But this time he’s all over the place, telling his workers what to do. Is he preparing for a marriage or a great sacrifice, or has he invited King Seniya Bimbisāra of Magadha and the army for a meal tomorrow?”

When the merchant was finished with telling his workers what to do, he went up to Anāthapiṇḍika, greeted him, and sat down. Anāthapiṇḍika then told him what he had observed and asked him what was happening. The merchant replied, “I’m not preparing for a marriage, nor have I invited King Seniya Bimbisāra of Magadha and the army. I’m preparing for a great sacrifice. I have invited the Sangha headed by the Buddha for a meal tomorrow.”

“Did you say, ‘Buddha’?” — “I did.” — “Did you say, ‘Buddha’?” — “I did.” — “Did you say, ‘Buddha’?” — “I did.”

“It’s rare in the world to hear the word ‘Buddha’. Is it possible right now to go and visit that Buddha, that fully awakened and perfected one?”

“Now is the wrong time to visit the Buddha. Tomorrow will be the right time.”

Because he lay down preoccupied with the Buddha—
“Tomorrow I will go and visit that Buddha, that fully
awakened and perfected one!”— he got up three times
during the night thinking it was light.

Anāthapiṇḍika then went to the Sivaka gate, which was
opened by spirits. Then, as he was leaving town, the light
disappeared and darkness descended. Paralyzed with fear
and getting goosebumps all over, he just wanted to turn
back. But then the invisible spirit Sivaka spoke up:

“A hundred elephants, a hundred horses, A hundred
carriages drawn by mules, A hundred thousand girls
Wearing jeweled earrings—None is worth a sixteenth part Of
a single step forward.

Go forward, householder, go forward! Going forward is
better for you than going back.”

The light returned, the darkness disappeared, and his fear
subsided. A second and a third time the light disappeared
and he was paralyzed with fear, upon which the spirit
proclaimed the same verses.

And on both occasions the light returned, the darkness
disappeared, and his fear subsided.

Anāthapiṇḍika then went to the Sītavana, the Cool Grove.
Just then the Buddha was doing walking meditation outside,
having got up early in the morning. When the Buddha saw
Anāthapiṇḍika coming, he stepped down from the walking
path, sat down on the prepared seat, and said, “Come,
Sudatta.” Anāthapiṇḍika thought, “The Buddha is calling me
by name!” and glad and joyful he went up to him, bowed
down with his head at the Buddha’s feet, and said,
“Venerable Sir, I hope you have slept well.”

“Indeed, he always sleeps well, The brahmin who is
extinguished, Who’s not soiled among worldly pleasures,
But is cool and ownerless.

After cutting all attachments, After removing distress from
the heart, Calmed, he sleeps well, Having attained peace of
mind.”

The Buddha then gave him a progressive talk— on
generosity, morality, and heaven; on the danger,
degradation, and defilement of worldly pleasures; and he
revealed the benefits of renunciation. When the Buddha
knew that his mind was ready, supple, without hindrances,
joyful, and confident, he revealed the teaching unique to the
Buddhas: suffering, its origin, its end, and the path. And just
as a clean and stainless cloth absorbs dye properly, so too,
while he was sitting right there, Anāthapiṇḍika experienced
the stainless vision of the Truth: “Anything that has a
beginning has an end.”

He had seen the Truth, had reached, understood, and
penetrated it. He had gone beyond doubt and uncertainty,
had attained to confidence, and had become independent of
others in the Teacher’s instruction. He then said to the
Buddha, “Wonderful, Sir, wonderful! Just as one might set
upright what had been overturned, or reveal what was
hidden, or show the way to one who was lost, or bring a
lamp into the darkness so that one with eyes might see
what’s there— just so has the Buddha made the Teaching
clear in many ways. I go for refuge to the Buddha, the
Teaching, and the Sangha of monks. Please accept me as a
lay follower who has gone for refuge for life. And please
accept tomorrow’s meal from me together with the Sangha
of monks.” The Buddha consented by remaining silent.

Knowing that the Buddha had consented, Anāthapiṇḍika got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

The merchant heard that Anāthapiṇḍika had invited the Sangha headed by the Buddha for the meal on the following day.

And he said to Anāthapiṇḍika, “You’ve invited the Sangha headed by the Buddha, yet you’ve just arrived here. I’ll pay for it.”

“There’s no need. I have the means.”

The householder association of Rājagaha heard that Anāthapiṇḍika had invited the Sangha headed by the Buddha for a meal on the following day. And they said to Anāthapiṇḍika, “You’ve invited the Sangha headed by the Buddha, yet you’ve just arrived here. We’ll pay for it.”

“There’s no need, sirs. I have the means.”

King Seniya Bimbisāra of Magadha heard that Anāthapiṇḍika had invited the Sangha headed by the Buddha for a meal on the following day. And he said to Anāthapiṇḍika, “You’ve invited the Sangha headed by the Buddha, yet you’ve just arrived here. I’ll pay for it.”

“There’s no need, sir. I have the means.”

The following morning, in that wealthy merchant’s house, Anāthapiṇḍika had various kinds of fine food prepared. He then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to that merchant’s house, where he sat down on the prepared seat together with the Sangha of monks. Anāthapiṇḍika then

personally served the various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal and had washed his hands and bowl, Anāthapiṇḍika sat down to one side and said, “Sir, please spend the rainy-season residence at Sāvattthī together with the Sangha of monks.”

“Buddhas delight in solitude, householder.”

“I understand, Sir, I understand!”

Then, after instructing, inspiring, and gladdening him with a teaching, the Buddha got up from his seat and left.

After finishing his business in Rājagaha, Anāthapiṇḍika set out for Sāvattthī. Now at that time Anāthapiṇḍika had many friends and acquaintances who listened to him. On his way to Sāvattthī he told people to make monasteries, to build dwellings, and to prepare offerings: “There’s a Buddha in the world! He’s been invited by me and will be traveling this way.” And those people did as Anāthapiṇḍika had urged them to do.

After arriving at Sāvattthī, Anāthapiṇḍika searched all over the town for a place for the Buddha to stay, thinking, “Where might the Buddha stay that’s neither too far from habitation nor too close, that has good access roads, that’s easily accessible for people who seek him, that has few people during the day and is quiet at night, that’s free from chatter and offers solitude, a private resting place suitable for seclusion?”

Anāthapiṇḍika saw that Prince Jeta’s park had all these qualities. He then went to Prince Jeta and said, “Sir, please give me your park to set up a monastery.”

“I wouldn’t give it away even if you covered the park with ten million coins.”

“It’s a deal!”

“No it isn’t.”

They then asked judges to decide on the matter. They said, “Sir, since you gave a price, the park is sold.”

Anāthapiṇḍika then had gold coins brought out in carts and covered the Jeta Grove with ten million coins. After yet another load had been brought out, there was still a small area near the gateway that was not covered. Anāthapiṇḍika told his people, “Go and get more coins. We’ll cover this area too.”

But Prince Jeta thought, “This must be really worthwhile, seeing as he’s giving up so much money.” And he said to Anāthapiṇḍika, “That’s enough; don’t cover that area. Let me keep it. It will be my gift.”

Anāthapiṇḍika thought, “Prince Jeta is a well-known person. It’s very beneficial that such well-known people gain confidence in this spiritual path.” And he granted that area to Prince Jeta. Prince Jeta then had a gateway built at that place.

But Anāthapiṇḍika had dwellings build in the Jeta Grove, and yards, gateways, assembly halls, water-boiling sheds, food-storage huts, restrooms, walking-meditation paths, indoor walking-meditation paths, wells, well houses, saunas, sauna sheds, ponds, and roof-covers.

2.2 Putting in charge of building work

When the Buddha had stayed at Rājagaha for as long as he liked, he set out wandering toward Vesālī. When he eventually arrived, he stayed, in the hall with the peaked roof in the Great Wood.

At that time people were doing careful building work. And the monks who supervised the building work were respectfully supported with robe-cloth, almsfood, dwellings, and medicinal supplies. Then a certain poor tailor thought, “It must be really worthwhile, seeing as these people do such careful building work. Why don’t I too do building work?” He then made a mixture of mud, made bricks out of it, and built a wall. But because of his lack of skill, the wall was not straight and it fell down. A second and a third time the same thing happened. He then complained and criticized the monks, “These Sakyan monastics teach and instruct only those who give them robe-cloth, almsfood, dwellings, and medicinal supplies. They only supervise their building work. But since I’m poor, nobody teaches, instructs, or supervises me.”

The monks heard the complaints of that poor tailor. They informed the Buddha, who gave a teaching and addressed the monks:

“You should put a monk in charge of the building work.

The monk in charge of building work should make an effort to complete the dwellings as quickly as possible, and he should repair what is broken or damaged.

And he is to be put in charge like this. First a monk should be asked, and then a competent and capable monk should

inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should put monk so-and-so in charge of the building work relating to the dwelling of householder so-and-so. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha puts monk so-and-so in charge of the building work relating to the dwelling of householder so-and-so. Any monk who approves of putting monk so-and-so in charge of the building work relating to the dwelling of householder so-and-so should remain silent. Any monk who doesn't approve should speak up.

The Sangha has put monk so-and-so in charge of the building work relating to the dwelling of householder so-and-so. The Sangha approves and is therefore silent. I will remember it thus.'"

2.3 The instruction on the best seat, etc.

When the Buddha had stayed at Vesālī for as long as he liked, he set out wandering toward Sāvattihī. On that occasion the monks who were the pupils of the monks from the group of six went ahead of the Sangha headed by the Buddha and took possession of dwellings and beds, thinking, “This will be for our preceptors and teachers, and also for ourselves.”

Venerable Sāriputta followed behind the Sangha. Being unable to get a bed—the dwellings and beds having all been taken—he sat down at the foot of a tree. After getting up early in the morning, the Buddha cleared his throat. Sāriputta, too, cleared his throat. “Who is there?”

“It’s me, Venerable Sir, Sāriputta.”

“Why are you sitting here?”

Sāriputta told the Buddha what had happened. Soon afterwards the Buddha had the Sangha gathered and questioned the monks:

“Is it true, monks, that the monks who are the pupils of the monks from the group of six did this?”

“It’s true, Sir.”

The Buddha rebuked them ... “How can they act like this? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“Monks, who deserves the best seat, the best water, and the best almsfood?”

Some monks said, “Those who have gone forth from an aristocratic family deserve the best seat, water, and almsfood.” Others said, “Those who have gone forth from a brahmin family deserve the best seat, water, and almsfood.” Still others said, “Those who have gone forth from a householder family deserve the best seat, water, and almsfood.” Or, “The experts on the discourses deserve the best seat, water, and almsfood.” Or, “The experts on the Monastic Law deserve the best seat, water, and almsfood.” Or, “The expounders of the Teaching deserve the best seat, water, and almsfood.” Or, “Those who obtain the first absorption deserve the best seat, water, and almsfood.” Or, “Those who obtain the second absorption deserve the best seat, water, and almsfood.” Or, “Those who obtain the third absorption deserve the best seat, water, and almsfood.” Or, “Those who obtain the fourth absorption deserve the best seat, water, and almsfood.” Or, “The stream-enterers deserve the best seat, water, and almsfood.” Or, “The once-returners deserve the best seat, water, and almsfood.” Or, “The nonreturners deserve the best seat, water, and almsfood.” Or, “The perfected ones deserve the best seat, water, and almsfood.” Or, “Those who have attained the three true insights deserve the best seat, water, and almsfood.” Or, “Those who have attained the six direct knowledges deserve the best seat, water, and almsfood.”

The Buddha then addressed the monks:

Jataka

“Once upon a time, monks, there was a great banyan tree on the slope of the Himalayas. Three friends lived near it: a partridge, a monkey, and an elephant. They were

disrespectful, undeferential, and rude toward one another. They thought, 'If only we knew which one of us was the oldest. We would honor, respect, and esteem him, and we would wait for his instructions.'

The partridge and the monkey then asked the elephant, 'What's your first memory?'

'When I was a young, I stepped over this banyan tree, keeping it between my thighs, and the top shoots touched my belly. That's my first memory.'

The partridge and the elephant asked the monkey, 'What's your first memory?'

'When I was a young, I sat on the ground and ate the top shoots of the banyan tree. That's my first memory.'

The monkey and the elephant asked the partridge, 'What's your first memory?'

'In such and such a spot there was a great banyan tree. I ate one of its fruits and defecated here. This banyan tree has grown from that. Well then, I must be the oldest one.'

The monkey and the elephant said to the partridge, 'You're the oldest of us. We will honor, respect, and esteem you, and we'll wait for your instructions.'

The partridge had the monkey and the elephant take the five precepts, and he also undertook them himself. They were respectful, deferential, and courteous toward one another. And when they died, they were reborn in a happy, heavenly destination. In this way the spiritual life called *tittiriya* came to be.

Those who respect the seniors, And who are learned in the Teaching, They are praised while still alive, And then go to a good destination.

“Even those animals, monks, were respectful, deferential, and courteous toward one another. Having gone forth on this well-proclaimed spiritual path, will you look good if you are disrespectful, undeferential, and rude toward one another? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You should do these things according to seniority: bowing down, standing up, raising your joined palms, doing acts of respect, giving the best seat, giving the best water, and giving the best almsfood.

But what belongs to the Sangha should not be reserved according to seniority. If you do, you commit an offense of wrong conduct.”

2.4 Persons one should not pay respect to, etc.

“Monks, you should not pay respect to these ten kinds of persons: one who has been given the full ordination after you; one who isn’t fully ordained; one who belongs to a different Buddhist sect who is senior to you, but who speaks contrary to the Teaching; a woman; a *paṇḍaka*; one who is on probation; one who deserves to be sent back to the beginning; one who deserves the trial period; one who is undertaking the trial period; or one who deserves rehabilitation.

You should pay respect to these three kinds of persons: one who has been given the full ordination before you; one who belongs to a different Buddhist sect who is senior to you and who speaks in accordance with the Teaching; and in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, you should pay respect to the Buddha, perfected and fully awakened.”

2.5 The prohibition against reserving seats

At that time people prepared roof-covers, mats, and places to stay for the Sangha. The monks who were the pupils of the monks from the group of six, thought, “The Buddha has instructed that what belongs to the Sangha should not be reserved according to seniority. But he’s given no such instruction about what has merely been prepared for the Sangha.” They then went ahead of the Sangha headed by the Buddha and took possession of roof-covers, mats, and places to stay, thinking, “This will be for our preceptors and teachers, and also for ourselves.”

Venerable Sāriputta followed behind the Sangha. Being unable to get a place to stay—the roof-covers, the mats, and the places to stay having all been taken—he sat down at the foot of a tree. After getting up early in the morning, the Buddha cleared his throat. Sāriputta, too, cleared his throat. “Who is there?”

“It’s me, Venerable Sir, Sāriputta.”

“Why are you sitting here?”

Sāriputta told the Buddha what had happened. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: “Is it true, monks, that the monks who are the pupils of the monks from the group of six did this?”

“It’s true, Sir.” ...

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

“Even what has merely been prepared for the Sangha should not be reserved according to seniority. If you do, you commit an offense of wrong conduct.”

2.6 The allowance for what belongs to a householder

At that time people prepared high and luxurious resting places in the dining halls in inhabited areas, that is: a high couch, a luxurious couch, a long-fleeced woolen rug, a multi-colored woolen rug, a white woolen rug, a red woolen rug, a cotton-down quilt, a woolen rug decorated with the images of predatory animals, a woolen rug with long fleece on one side, a woolen rug with long fleece on both sides, a sheet of silk embroidered with gems, a silken sheet, a woolen rug like a dancers' rug, an elephant-back rug, a horse-back rug, a carriage-seat rug, a rug made of black antelope hide, an excellent sheet made of *kadalī*-deer hide, a seat with a canopy, a seat with red cushions at each end. Being afraid of wrongdoing, the monks did not sit on them. They told the Buddha. "Apart from

the high couch, the luxurious couch, and the cotton-down quilt, I allow you to sit down on what belongs to householders, but not to lie down on it."

At that time people prepared beds and benches upholstered with cotton down in the dining halls in inhabited areas. Being afraid of wrongdoing, the monks did not sit on them. They told the Buddha.

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

2.7 The expression of appreciation for the Jeta Grove dwellings

Wandering on, the Buddha eventually arrived at Sāvattihī, where he stayed in the Jeta Grove, Anāthapiṇḍika's Park. Anāthapiṇḍika then went to the Buddha, bowed, sat down, and said, "Venerable Sir, please accept tomorrow's meal from me together with the Sangha of monks." The Buddha consented by remaining silent.

Knowing that the Buddha had consented, Anāthapiṇḍika got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

The following morning Anāthapiṇḍika had various kinds of fine food prepared. He then had the Buddha informed that the meal was ready. The Buddha robed up, took his bowl and robe, and went to Anāthapiṇḍika's house, where he sat down on the prepared seat together with the Sangha of monks. Anāthapiṇḍika then personally served various kinds of fine food to the Sangha of monks headed by the Buddha. When the Buddha had finished his meal and had washed his hands and bowl, Anāthapiṇḍika sat down to one side and said, "Sir, what should I do in regard to the Jeta Grove?"

"You should dedicate the Jeta Grove to the Sangha everywhere, present and future."

"Yes." And he did just that.

The Buddha then expressed his appreciation with these verses:

"Cold and heat are kept away, And predatory animals too,
And creeping animals and mosquitoes, And also chill and

rain.

It keeps away the burning wind, That terrible thing that comes. It's for the sake of shelter and happiness, To attain absorption and to see clearly.

Giving dwellings to the Sangha Is praised as the best by the Buddha. Therefore the wise man, Seeing what is beneficial for himself,

Should build delightful dwellings And have the learned stay there. Food, drink, cloth, and dwellings—With an inspired mind,

He should give to them, The upright ones. They will give him the Teaching For removing all suffering; And understanding this Teaching in this very life, He attains extinguishment, free of corruptions.”

The Buddha then got up from his seat and left.

2.8 Reservation of seats, etc.

On one occasion a certain government official who was an Ājīvaka disciple was offering a meal to the Sangha. Arriving late, Venerable Upananda the Sakyan made the nearest monk get up before he had finished his meal. There was an uproar in the dining hall. The official complained and criticized him, “How can the Sakyan monastics arrive late and make the nearest monk get up in the middle of his meal? There was an uproar in the dining hall. It’s impossible to eat as much as you like when you’re not seated.”

The monks heard the complaints of the official, and the monks of few desires complained and criticized him, “How could Upananda act like this?” They told the Buddha what had happened.

“Is it true, Upananda, that you acted like this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how can you act like this? This will affect people’s confidence ...” After rebuking him ... the Buddha gave a teaching and addressed the monks:

“You should not make a monk get up who hasn’t finished his meal. If you do, you commit an offense of wrong conduct.

If you’re asked to get up, and you have already refused an invitation to eat more, you should say, “Please, go and get some water.” If the other goes, all is well. If not, you should properly swallow the mouthful and give the seat to the more senior monk. Under no circumstances should you block a

more senior monk from a seat. If you do, you commit an offense of wrong conduct.”

On one occasion the monks from the group of six asked the sick monks to get up. The sick monks said, “We’re not able to get up; we’re sick.”

Saying, “We’ll make the venerables get up,” they took hold of them, lifted them up, and then released them when they were standing. The sick monks fainted and collapsed.

“You should not make the sick get up. If you do, you commit an offense of wrong conduct.”

The monks from the group of six took possession of the best beds, saying, “We’re sick and no one can make us get up.”

“You should give suitable beds to those who are sick.”

The monks from the group of six used a pretext to reserve resting places.

“You should not use a pretext to reserve a resting place. If you do, you commit an offense of wrong conduct.”

At that time the monks from the group of seventeen were repairing a large dwelling nearby, intending to stay there for the rainy season. The monks from the group of six saw this and said, “These monks from the group of seventeen are repairing a dwelling. Let’s throw them out.” But some of them said, “Let’s wait until they’ve finished repairing it.”

Soon afterwards the monks from the group of six said to those from the group of seventeen, “Leave, this dwelling is ours.”

“Shouldn’t you have told us beforehand? We would have repaired another one.”

“Doesn’t this dwelling belong to the Sangha?”

“Yes it does.”

“Well then, leave; this dwelling is ours.”

“The dwelling is large. You can stay here and so can we.”

But they said, “Leave, this dwelling is ours,” and they grabbed them by the neck and threw them out in anger. The monks from the group of seventeen cried. When other monks asked them why, they told them what had happened.

The monks of few desires complained and criticized them, “How can the monks from the group of six angrily throw other monks out of a dwelling belonging to the Sangha?”

They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that you did this?”

“It’s true, Sir.”

The Buddha rebuked them ... and after giving a teaching, he addressed the monks:

“You should not, in anger, throw a monk out of a dwelling belonging to the Sangha. If you do, you should be dealt with according to the rule. You should allocate the dwellings.”

2.9 The appointment of allocators of dwellings

The monks thought, “Who should allocate the dwellings?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks:

“You should appoint a monk who has five qualities as the allocator of dwellings: he is not swayed by desire, ill will, confusion, or fear, and he knows which dwellings have and have not been allocated. And he should be appointed like this.

First a monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should appoint monk so-and-so as allocator of dwellings. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as allocator of dwellings. Any monk who approves of appointing monk so-and-so as allocator of dwellings should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so as allocator of dwellings. The Sangha approves and is therefore silent. I will remember it thus.’”

The allocators of dwellings thought, “How should we allocate the dwellings?” They told the Buddha.

“First you should count the monks and the beds. You should then allocate one monk to each bed.”

When they were allocating the beds, there were beds left over.

“You should allocate one monk to each dwelling.”

When they were allocating the dwellings, there were dwellings left over.

“You should allocate one monk to the yard of each dwelling.”

When they were allocating the yards, there were yards left over.

“You should give out additional shares. If another monk arrives after the additional shares have been allocated, then if you’re unwilling, you need not give him a share.”

On one occasion the monks allocated a dwelling to one who was outside the monastery zone.

“You should not allocate a dwelling to one outside the monastery zone. If you do, you commit an offense of wrong conduct.”

At that time, after accepting a dwelling, the monks reserved it at all times.

“After you have accepted a dwelling, you should not reserve it at all times. If you do, you commit an offense of wrong conduct. I allow you to reserve it for the three months of the rainy-season residence, but not at other times.”

The monks thought, “How many times are there for the allocation of dwellings?”

“There are three times for the allocation of dwellings: the first, the second, and when given up in between. The first allocation is on the day after the full moon of July. The second allocation is one month after the full moon of July. The allocation of what is given up in between the two is on the day after the invitation ceremony and is for the purpose of spending the next rains residence.”

The second section for recitation is finished.

On one occasion Venerable Upananda the Sakyan had accepted a dwelling at Sāvattḥī, but then went to a certain village monastery, where he was also allocated a dwelling. The monks there thought, “This Upananda is quarrelsome and argumentative, and creates legal issues in the Sangha. If he spends the rainy season here, none of us will be at ease. Well, let’s question him.”

And they said to Upananda, “Have you not been allocated a dwelling at Sāvattḥī? ”

“Yes, I have.”

“But being only one person, why do you reserve two dwellings?”

“I will give up this one and take the one at Sāvattḥī.”

The monks of few desires complained and criticized him, “How could Upananda reserve two dwellings for himself?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: “Is it true, Upananda, that you did this?”

“It’s true, Sir.”

The Buddha rebuked him ... “Foolish man, how can you reserve two dwellings for yourself? What you had been allocated at Sāvattthī, you gave up when you were allocated a dwelling here. And what you have been allocated here, you have now given up. You’re now excluded from both. This will affect people’s confidence ...” After rebuking him ... the Buddha gave a teaching and addressed the monks:

“A single monk should not reserve two dwellings. If you do, you commit an offense of wrong conduct.”

At one time the Buddha gave many talks about the Monastic Law, spoke in praise of the Monastic Law and of learning the Monastic Law, and he repeatedly praised Venerable Upāli. When they heard this, there were monks who thought, “Well then, let’s learn the Monastic Law from Venerable Upāli.” And many monks, both senior and junior, as well as those of middle standing, learned the Monastic Law from Upāli.

Out of respect for the senior monks, Upāli taught while standing. And out of respect for the Teaching, the senior monks, too, were standing. Both the senior monks and Upāli became tired. They told the Buddha.

“A junior monk who is teaching should sit on a similar or higher seat out of respect for the Teaching. A senior monk who is being taught should sit on a similar or lower seat out of respect for the Teaching.”

On one occasion many monks were standing in the presence of Upāli, honoring the recitation. They became tired.

“I allow those who are entitled to a seat of the same height to sit together.”

The monks thought, “Who are entitled to a seat of the same height?”

“I allow those with a difference of three years or less in seniority to sit together.”

On one occasion a number of monks entitled to a seat of the same height were seated on a bed; the bed broke. They were seated on the same bench; the bench broke.

“I allow a maximum of three on a bed or bench.”

The beds and benches still broke.

“I allow a maximum of two on a bed or bench.”

At that time, being afraid of wrongdoing, monks who were not entitled to a seat of the same height did not sit together on a long seat.

“I allow those who are not entitled to a seat of the same height to sit together on a long seat, except with a *paṇḍaka*, a woman, or a hermaphrodite.”

The monks thought, “What is the size of the smallest long seat?”

“A seat for three is the smallest long seat.”

At one time Visākhā Migāramātā wanted to build a stilt house for the benefit of the Sangha, including a porch and elephant globes. The monks thought, “What stilt-house equipment has the Buddha allowed and what has he not allowed?” They told the Buddha.

“I allow all stilt-house equipment.”

At one time King Pasenadi of Kosala's grandmother had just died. As a result, many unallowable goods were offered to the Sangha, that is: a high couch, a luxurious couch, a long-fleeced woolen rug, a multi-colored woolen rug, a white woolen rug, a red woolen rug, a cotton-down quilt, a woolen rug decorated with the images of predatory animals, a woolen rug with long fleece on one side, a woolen rug with long fleece on both side, a sheet of silk embroidered with gems, a silken sheet, a woolen rug like a dancers' rug, an elephant-back rug, a horse-back rug, a carriage-seat rug, a rug made of black antelope hide, an excellent sheet made of *kadalī*-deer hide, a seat or bed with a canopy, a seat or bed with red cushions at each end.

"I allow you to use a high couch after cutting its legs down to size, to use a luxurious couch after removing the images of predatory animals, to make a pillow after removing the cotton down from the cotton-down quilt, and to make floor covers of the rest."

3.1 What is not to be given away

At one time in a village monastery not far from Sāvattthī the resident monks were fed up with assigning dwellings for newly arrived and departing monks. They considered this and thought, “Well, let’s give all the dwellings belonging to the Sangha to one of us. We’ll then use what belongs to him.” And they did just that.

When newly arrived monks said to them, “Please assign us a dwelling,” they replied, “There are no dwellings belonging to the Sangha. They have all been given to one of us.”

“So you have given away the dwellings belonging to the Sangha?”

“Yes.”

The monks of few desires complained and criticized them, “How can monks give away dwellings belonging to the Sangha?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that they did this?”

“It’s true, Sir.”

The Buddha rebuked them, “How can those foolish men give away dwellings belonging to the Sangha? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“There are five things not to be given away, either by a sangha, a group, or an individual. Even if given away, they are not actually given away. If you give any of them away, you commit a serious offense. What are the five?

1. A monastery or the site of a monastery;
2. A dwelling or the site of a dwelling;
3. A bed, bench, mattress, or pillow;
4. A metal pot, a metal jar, a metal bucket, a metal bowl, a adz, a hatchet, an ax, a spade, or a chisel;
5. A creeper, bamboo, reed, grass, clay, wooden goods, or ceramic goods.

These are the five things not to be given away, either by a sangha, a group, or an individual. Even if given away, they are not actually given away. If you give any of them away, you commit a serious offense.”

3.2 What is not to be distributed

When the Buddha had stayed at Sāvattthī for as long as he liked, he set out wandering toward Kīṭāgiri with a large sangha of five hundred monks, including Sāriputta and Mahāmoggallāna. The monks Assaji and Punabbasuka heard about this and said, “Well, let’s share out all the dwellings belonging to the Sangha. Sāriputta and Mahāmoggallāna are in the grip of bad desires. We won’t assign dwellings to them.” And they shared out all the dwellings belonging to the Sangha.

The Buddha eventually arrived at Kīṭāgiri. And he said to a group of monks, “Go to the monks Assaji and Punabbasuka and say, ‘The Buddha is coming with a large sangha of five hundred monks, including Sāriputta and Mahāmoggallāna. Assign dwellings to the Buddha, to the Sangha of monks, and to Sāriputta and Mahāmoggallāna.’”

Saying, “Yes, Sir,” they did just that.

The monks Assaji and Punabbasuka replied, “There are no dwellings belonging to the Sangha; they have all been shared out to us. The Buddha is welcome and he may stay wherever he likes. But Sāriputta and Mahāmoggallāna are in the grip of bad desires. We won’t assign dwellings to them.”

“So you have shared out the dwellings belonging to the Sangha?”

“Yes.”

The monks of few desires complained and criticized them, “How can these monks share out dwellings belonging to the Sangha?” They told the Buddha. Soon afterwards he had the

Sangha gathered and questioned the monks: “Is it true, monks, that they did this?”

“It’s true, Sir.”

The Buddha rebuked them, “How can those foolish men share out the dwellings belonging to the Sangha? This will affect people’s confidence ...” After rebuking them ... the Buddha gave a teaching and addressed the monks:

“There are five things not to be distributed, either to a sangha, a group, or an individual. Even if distributed, they are not actually distributed. If you distribute any of them, you commit a serious offense.

What are the five?

1. A monastery or the land of a monastery;
2. A dwelling or the land of a dwelling;
3. A bed, bench, mattress, or pillow;
4. A metal pot, a metal jar, a metal bucket, a metal bowl, a adz, a hatchet, an ax, a spade, or a chisel;
5. A creeper, bamboo, reed, grass, clay, wooden goods, or ceramic goods.

These are the five things not to be distributed, either to a sangha, a group, or an individual. Even if distributed, they are not actually distributed. If you distributed any of them, you commit a serious offense.”

3.3 Discussion on putting in charge of building work

When the Buddha had stayed at Kīṭāgiri for as long as he liked, he set out wandering toward Āḷavī. When he eventually arrived, he stayed at Aggāḷava Shrine.

At that time the monks of Āḷava put monks in charge of building work such as this: the mere filling of gaps, the mere plastering of walls, the mere hanging of doors, the mere making of bolt-receiving posts, the mere making of windows, the mere application of white coloring, the mere application of black coloring, the mere treatment with red ocher, the mere covering with a roof, the mere fastening of a roof, the mere fixing of cornices, the mere repair of what is defective or broken, the mere plastering of a floor; and they put monks in charge of building work for twenty years, for thirty years, for life; and they put monks in charge of building work for life on finished dwellings.

The monks of few desires complained and criticized them, “How can the monks at Āḷavī put monks in charge of such kinds of work?” They told the Buddha. ... “Is it true, monks, that they do this?” “It’s true, Sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

“You should not put monks in charge of building work such as this: the mere filling of gaps, the mere plastering of walls, the mere hanging of doors, the mere making of bolt-receiving posts, the mere making of windows, the mere application of white coloring, the mere application of black coloring, the mere treatment with red ocher, the mere covering with a roof, the mere fastening of a roof, the mere fixing of cornices, the mere repair of what is defective or

broken, or the mere plastering of a floor; and you should not put monks in charge of building work for twenty years, for thirty years, for life, or put monks in charge of building work for life on finished dwellings. If you do, you commit an offense of wrong conduct.

I allow you to put a monk in charge of building work that isn't yet started or that's partially complete. For a small dwelling, after inspecting the work, you may put a monk in charge of the building work for five or six years. For a small stilt house, after inspecting the work, you may put a monk in charge of the building work for seven or eight years. For a large dwelling or stilt house, after inspecting the work, you may put a monk in charge of the building work for ten or twelve years."

On one occasion the monks put one person in charge of building work on all the dwellings.

"You should not put one person in charge of building work on all the dwellings. If you do, you commit an offense of wrong conduct."

On one occasion the monks put one person in charge of building work on two dwellings.

"You should not put one person in charge of building work on two dwellings. If you do, you commit an offense of wrong conduct."

On one occasion the monks who had taken on building work had someone else stay in the dwelling.

"When you have taken on building work, you should not have someone else stay in that dwelling. If you do, you commit an offense of wrong conduct."

At one time monks who had taken on building work reserved what belonged to the Sangha.

“When you have taken on building work, you should not reserve what belongs to the Sangha. If you do, you commit an offense of wrong conduct. I allow you to take one good bed.”

On one occasion the monks put one who was outside the monastery zone in charge of building work.

“You should not put one who is outside the monastery zone in charge of building work. If you do, you commit an offense of wrong conduct.”

At one time the monks who had taken on building work reserved a dwelling at all times.

“When you have taken on building work, you should not reserve a dwelling at all times. If you do, you commit an offense of wrong conduct. I allow you to reserve it for the three months of the rainy-season residence, but not at other times.”

At that time monks who had taken on building work left, disrobed, died, admitted to being novice monks, admitted to having renounced the training, admitted to having committed the worst kind of offense, admitted to being insane, admitted to being deranged, admitted to being overwhelmed by pain, admitted to having been suspended for not recognizing an offense, admitted to having been suspended for not making amends for an offense, admitted to having been suspended for not giving up a bad view, admitted to being a *paṇḍaka*, admitted to be living in the community by theft, admitted to previously having left to join the monastics of another religion, admitted to being an animal, admitted to being a matricide, admitted to being a

patricide, admitted to being a murderer of a perfected one, admitted to having raped a nun, admitted to having caused a schism in the Sangha, admitted to having caused the Buddha to bleed, admitted to being a hermaphrodite. They told the Buddha.

“If a monk who has taken on building work departs, it should be given to another, with the thought, ‘What belongs to the Sangha should not be allowed to deteriorate.’

If a monk who has taken on building work disrobes, dies, admits to being a novice monk, admits to having renounced the training, admits to having committed the worst kind of offense, admits to being insane, admits to being deranged, admits to being overwhelmed by pain, admits to having been suspended for not recognizing an offense, admits to having been suspended for not making amends for an offense, admits to having been suspended for not giving up a bad view, admits to being a *paṇḍaka*, admits to be living in the community by theft, admits to previously having left to join the monastics of another religion, admits to being an animal, admits to being a matricide, admits to being a patricide, admits to being a murderer of a perfected one, admits to having raped a nun, admits to having caused a schism in the Sangha, admits to having caused the Buddha to bleed, or admits to being a hermaphrodite, it should be given to another, with the thought, ‘What belongs to the Sangha should not be allowed to deteriorate.’

If a monk who has taken on building work departs while it is still unfinished, it should be given to another, with the thought, ‘What belongs to the Sangha should not be allowed to deteriorate.’

If a monk who has taken on building work disrobes while it is still unfinished ... admits to being a hermaphrodite while it is

still unfinished, it should be given to another, with the thought, 'What belongs to the Sangha should not be allowed to deteriorate.'

If a monk who has taken on building work departs when it is finished, then it is still for him.

If a monk who has taken on building work disrobes when it is finished; dies when it is finished; admits, when it is finished, to being a novice monk; admits, when it is finished, to having renounced the training; or admits, when it is finished, to having committed the worst kind of offense, then the Sangha is the owner.

If a monk who has taken on building work admits, when it is finished, to being insane; admits, when it is finished, to being deranged; admits, when it is finished, to being overwhelmed by pain; admits, when it is finished, to having been suspended for not recognizing an offense; admits, when it is finished, to having been suspended for not making amends for an offense; or admits, when it is finished, to having been suspended for not giving up a bad view, then it is still for him.

If a monk who has taken on building work admits, when it is finished, to being a *paṇḍaka*; admits, when it is finished, to be living in the community by theft; admits, when it is finished, to previously having left to join the monastics of another religion; admits, when it is finished, to being an animal; admits, when it is finished, to being a matricide; admits, when it is finished, to being a patricide; admits, when it is finished, to being a murderer of a perfected one; admits, when it is finished, to having raped a nun; admits, when it is finished, to having caused a schism in the Sangha; admits, when it is finished, to having caused the

Buddha to bleed; or admits, when it is finished, to being a hermaphrodite, then the Sangha is the owner.”

3.4 The prohibition against using requisites where they don't belong, etc.

At one time the monks used a certain lay follower's furniture where it did not belong. That lay follower complained and criticized them, "How can those venerables use the furniture where it doesn't belong?" They told the Buddha.

"You should not use furniture where it doesn't belong. If you do, you commit an offense of wrong conduct."

Being afraid of wrongdoing, the monks did not take any equipment to the observance-day hall or to meetings, and they sat down on the bare ground. Their limbs and robes became dirty.

"I allow you to borrow."

At that time a large dwelling belonging to the Sangha was decaying. Being afraid of wrongdoing, the monks did not remove the furniture.

"I allow you to move it for the purpose of protection."

On one occasion the Sangha was offered a valuable, woolen furniture cloth.

"I allow you to make a beneficial trade."

On one occasion the Sangha was offered a valuable furniture cloth.

"I allow you to make a beneficial trade."

On one occasion the Sangha was offered a bear skin.

“I allow you to make it into a doormat.”

On one occasion the Sangha was offered a round pad.

“I allow you to make it into a doormat.”

On one occasion the Sangha was offered a cloth.

“I allow you to make it into a doormat.”

At that time there were monks who entered the dwellings with dirty feet. The dwellings became dirty.

“You should not enter a dwelling with dirty feet. If you do, you commit an offense of wrong conduct.”

At that time there were monks who entered the dwellings with wet feet. The dwellings became dirty.

“You should not enter a dwelling with wet feet. If you do, you commit an offense of wrong conduct.”

At that time there were monks who entered the dwellings with their sandals on. The dwellings became dirty.

“You should not enter a dwelling with your sandals on. If you do, you commit an offense of wrong conduct.”

At that time there were monks who spat on treated floors. The coloring was spoiled.

“You should not spit on treated floors. If you do, you commit an offense of wrong conduct. I allow a spittoon.”

At that time the legs of the beds and benches scratched the treated floors. The coloring was spoiled.

“You should wrap the legs in cloth.”

At that time there were monks who leaned on treated walls. The coloring was spoiled.

“You should not lean on treated walls. If you do, you commit an offense of wrong conduct. I allow a leaning board.”

The lower edge of the leaning boards scratched the floor and the upper edge the wall.

“You should wrap the lower and upper edges in cloth.”

Being afraid of wrongdoing, the monks did not lie down with washed feet.

“You should spread a sheet and then lie down.”

3.5 The allowance for meals for the Sangha, etc.

When the Buddha had stayed at Āḷavī for as long as he liked, he set out wandering toward Rājagaha. When he eventually arrived, he stayed in the Bamboo Grove, the squirrel sanctuary.

At that time Rājagaha was short of food and people were not able to make meals for the Sangha. Instead they wished to make meals for designated monks, invitational meals, meals for which lots are drawn, half-monthly meals, meals on the observance day, and meals on the day after the observance day.

“I allow meals for the Sangha, meals for designated monks, invitational meals, meals for which lots are drawn, half-monthly meals, meals on the observance days, and meals on the days after the observance day.”

3.6 The appointment of a designator of meals

At that time the monks from the group of six took the best meals for themselves and gave the inferior ones to the other monks.

“You should appoint a monk who has five qualities as the designator of meals: he is not swayed by desire, ill will, confusion, or fear, and he knows what has and has not been designated. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should appoint monk so-and-so as designator of meals. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as designator of meals. Any monk who approves of appointing monk so-and-so as designator of meals should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so as designator of meals. The Sangha approves and is therefore silent. I will remember it thus.’”

The monks who were designator of meals thought, “How should we designate the meals?”

“You should mark the tickets and make a heap of them, and then designate the meals.”

3.7 The appointment of assigners of dwellings, etc.

At that time there was no assigner of dwellings ... no storeman ... no receiver of robe-cloth ... no distributor of robe-cloth ... no distributor of rice porridge ... no distributor of fruit ... no distributor of fresh foods. Because it was not shared out, the fresh food perished.

“You should appoint a monk who has five qualities as the distributor of fresh foods: he is not swayed by desire, ill will, confusion, or fear, and he knows what has and has not been shared out. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should appoint monk so-and-so as distributor of fresh foods. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as distributor of fresh foods. Any monk who approves of appointing monk so-and-so as distributor of fresh foods should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so as distributor of fresh foods. The Sangha approves and is therefore silent. I will remember it thus.’”

3.8 The appointment of distributors of minor requisites

At that time there were minor requisites in the storeroom.

“You should appoint a monk who has five qualities as the distributor of minor requisites: he is not swayed by desire, ill will, confusion, or fear, and he knows what has and has not been distributed. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should appoint monk so-and-so as distributor of minor requisites. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as distributor of minor requisites. Any monk who approves of appointing monk so-and-so as distributor of minor requisites should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed monk so-and-so as distributor of minor requisites. The Sangha approves and is therefore silent. I will remember it thus.’”

The monk who is the distributor of minor requisites should give out, one by one: needles, knives, sandals, belts, shoulder straps, water filters, water strainers; and robe material for long inter-panel strips, short inter-panel strips, large panels, medium-sized panels, lengthwise borders, and crosswise borders.

If the Sangha has ghee, oil, honey, or syrup, he should give it out for a single use. If it is needed again, he should give it out again.

3.9 The appointment of distributors of rainy-season bathing cloths, etc.

At that time there was no distributor of rainy-season bathing cloths ... no distributor of almsbowls ... no supervisor of monastery workers ... no supervisor of novice monks. Not being supervised, the novice monks didn't do their work.

“You should appoint a monk who has five qualities as the supervisor of novice monks: he is not swayed by desire, ill will, confusion, or fear, and he knows who is and is not supervised. And he should be appointed like this. First a monk should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should appoint monk so-and-so as supervisor of novice monks. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as supervisor of novice monks. Any monk who approves of appointing monk so-and-so as supervisor of novice monks should remain silent. Any monk who doesn't approve should speak up.

The Sangha has appointed monk so-and-so as supervisor of novice monks. The Sangha approves and is therefore silent. I will remember it thus.’”

The third section for recitation is finished.

The sixth chapter on dwellings is finished.

He has conquered all and knows the world, The Leader intent on what's beneficial: It's for the sake of shelter and

happiness, To attain absorption and to see clearly.

The chapter on dwellings is finished.

- Theravāda Collection on Monastic Law
- The Short Division

17

**Saṅghabhedakakkhandhak
a: The chapter on schism
in the Saṅgha**

1.1 The account of the going forth of the six Sakyans

At one time the Buddha was staying at the Mallian town of Anupiyā. At this time a number of well-known young Sakyans had followed the Buddha in going forth.

The Sakyans Mahānāma and Anuruddha were brothers. Anuruddha had been brought up in great comfort. He had three stilt houses: one for the winter, one for the summer, and one for the rainy season. He spent the four months of the rainy season in the rainy-season house, attended on only by female musicians, never descending from that house.

Mahānāma thought, “A number of well-known young Sakyans have just followed the Buddha in going forth, but no one from our household. Why don’t Anuruddha or I go forth?”

He then went to Anuruddha and told him what he had thought. Anuruddha replied, “I’ve been brought up in great comfort; I’m not able to go forth. You go forth.”

“Come then, and I’ll teach you the affairs of the household life. First you must plow the fields, then sow the seeds, irrigate, and drain, and then weed. Next you must cut the harvest, gather it together, and make sheaves. You must then thresh it, remove the straw and husk, and then winnow it before you bring it into storage. And next year you must do the same, and the next.”

“But does the work never stop? I can’t see any end to it. When can you enjoy yourself with worldly pleasures, free from bother?”

“The work doesn’t stop and you won’t see any end of it. While the work was still unfinished, our fathers and grandfathers have all died.”

“Well then, you go ahead with the affairs of the household life. I’ll go forth into homelessness.”

Anuruddha then went to his mother and said, “Mom, I wish to go forth into homelessness. Please allow me.”

“Both of you, Anuruddha, my two sons, are dear and beloved to me. Even if you died I would lose you against my wishes. So how can I allow you to go forth into homelessness while you’re still living?”

A second time Anuruddha asked the same question and got the same reply. He then asked a third time.

At that time the Sakyans were ruled by King Bhaddiya, who was a friend of Anuruddha’s. Anuruddha’s mother considered this and thought, “Bhaddiya won’t be able to go forth into homelessness.” And she said to Anuruddha, “If Bhaddiya the King of the Sakyans goes forth, then you too may go forth.”

Anuruddha then went to King Baddiya and said, “My going forth depends on yours.”

“Don’t worry about whether your going forth depends on mine or not. I’m with you. So just go forth when you like.”

“Come, let’s go forth together.”

“I’m not able to go forth. I’m not able to do what you do. What can I do? You go forth.”

“My mother told me that I may go forth only if you go forth. And then you said, ‘Don’t worry about whether your going forth depends on mine or not. I’m with you. So just go forth when you like.’ So come, let’s go forth together.”

At that time people spoke the truth, and so Bhaddiya said to Anuruddha, “Please wait seven years. Then we’ll go forth together.”

“That’s too long. I’m not able to wait for seven years.”

“Then wait six years ... five years ... four years ... three years ... two years ... one year, and we’ll go forth together.”

“That’s too long. I’m not able to wait for one year.”

“Then wait seven months, and we’ll go forth together.”

“That’s too long. I’m not able to wait for seven months.”

“Then wait six months ... five months ... four months ... three months ... two months ... one month ... half a month, and we’ll go forth together.”

“That’s too long. I’m not able to wait for half a month.”

“Then wait seven days, while I hand over the rulership to my sons and brothers.”

“Seven days isn’t long. I’ll wait.”

Soon afterwards King Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimila, and Devadatta, with the barber Upāli as the seventh, went out to the park with the fourfold army, just as they used to. After going a good distance, they turned back the army. They then entered a foreign territory, removed their

ornaments, bound them in a bundle with an upper robe, and said to Upāli, “Now turn back, Upāli. This is enough for you to live on.” As Upāli was returning, he thought, “The Sakyans are temperamental. Thinking that I’m responsible for the departure of these young men, they might have me killed. Now, if these young Sakyans are going forth into homelessness, why shouldn’t I?”

Undoing the bundle, he hung the goods from a tree, saying, “Whoever sees this may take it as given.” And he returned to the young Sakyans.

Seeing Upāli coming, they said to him, “Why are you coming back, Upāli?” And he told what he had done. “You have done the right thing. The Sakyans are indeed temperamental. Thinking that you were responsible for our departure, they might have killed you.”

Then the young Sakyans, taking Upāli with them, went to the Buddha, bowed, sat down, and said, “Venerable Sir, we Sakyans are proud. This barber Upāli has been serving us for a long time. Please let him go forth first. We will then bow down to him, rise up for him, raise our joined palms to him, and do acts of respect toward him. In this way our Sakyan pride will be subdued.”

And the Buddha had Upāli go forth first, and afterwards the young Sakyans.

During that very rainy season Venerable Bhaddiya realized the three insights, Venerable Anuruddha obtained clairvoyance, Venerable Ānanda realized stream-entry, whereas Devadatta obtained supernormal powers, but no stage of awakening.

When Bhaddiya was in the wilderness, at the foot of a tree, or in an empty dwelling, he frequently uttered a heartfelt exclamation: “Oh, what happiness! Oh, what happiness!” A number of monks went to the Buddha, bowed, sat down, and told him what was happening, adding, “No doubt Bhaddiya is dissatisfied with the spiritual life. It’s because he’s recalling his former happiness as a king that he is saying this.”

The Buddha addressed a certain monk: “Go, monk, and in my name say to Bhaddiya, ‘Bhaddiya, the Teacher is calling you.’”

Saying, “Yes, Sir,” he did just that. Bhaddiya consented. He then went to the Buddha, bowed, and sat down. And the Buddha said to him, “Is it true, Bhaddiya, that when you’re in the wilderness, at the foot of a tree, or in an empty dwelling, you frequently utter a heartfelt exclamation: ‘Oh, what happiness! Oh, what happiness!’?”

“Yes, Venerable Sir.”

“But why do you say this?”

“In the past, when I was a king, I was well protected within and outside the royal compound, within and outside of town, and within and outside of the country. But although I was protected and guarded in this way, I was fearful, agitated, and distrustful. But now, Sir, when I’m in the wilderness, at the foot of a tree, or in an empty dwelling, I’m free from fear, agitation, and distrust. I’m free from bother, relaxed, living on what’s given by others, with a mind as free as a wild animal. This is why I say this.”

Seeing the significance of this, on that occasion the Buddha uttered a heartfelt exclamation:

“They who have no anger within, Gone beyond any kind of existence, Happy, free from fear and sorrow—Even the gods are unable to see them.”

1.2 The account of Devadatta

When the Buddha had stayed at Anupiyā for as long as he liked, he set out wandering toward Kosambī. When he eventually arrived, he stayed in Ghosita's Monastery.

Then, while reflecting in private, Devadatta thought, "Who might I inspire to have confidence in me, so that I'd get much gain and honor?" And it occurred to him, "Prince Ajātasattu is young and has a bright future. Why don't I inspire him to have confidence in me? I'll then get much gain and honor."

Devadatta put his dwelling in order, took his bowl and robes, and left for Rājagaha, where he eventually arrived. He then transformed himself into a boy wearing a snake as a belt and appeared on Prince Ajātasattu's lap. When Ajātasattu became fearful and agitated, Devadatta said to him, "Are you afraid of me, Prince?"

"I am. Who are you?"

"I'm Devadatta."

"If you are Venerable Devadatta, then please appear in your own form." Devadatta abandoned the form of a boy and then stood in front of Ajātasattu, wearing his robes and carrying his bowl.

By means of this wonder Devadatta was able to inspire Ajātasattu to have confidence in him. Ajātasattu then attended on him morning and evening, with five hundred carriages and a meal offering of five hundred dishes of food. Overcome by gain, honor, and fame, Devadatta started desiring to lead the Sangha of monks. But with the

appearance of that thought, his supernormal powers disappeared.

At that time Kakudha the Koliyan, the attendant to Venerable Mahāmoggallāna, had recently died and been reborn in a mind-made body. He had acquired a body two or three times the size of the fields of a Magadhan village. Yet he harmed neither himself nor others with that body.

Soon afterwards the god Kakudha approached Mahāmoggallāna, bowed down, and told him about Devadatta's desire and the disappearance of his supernormal powers. He then bowed down, circumambulated Mahāmoggallāna with his right side toward him, and disappeared on the spot.

Mahāmoggallāna then went to the Buddha, bowed, sat down, and told him all that had happened.

The Buddha said, "But, Moggallāna, have you read Kakudha's mind so that you know that all he says is just so and not otherwise?"

"I have, Venerable Sir."

"Remember these words, Moggallāna! Soon that fool will show himself as he truly is.

1.3 Discussion of the five kinds of teachers

“Moggallāna, there are five kinds of teachers in the world.

One kind of teacher is impure in behavior, while claiming it is pure. His disciples know about his impure behavior, but think, ‘It would be unpleasant for him if we inform the householders. Yet it’s because of him that we’re honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How then can we inform them? He will be known through his own actions.’ The disciples conceal the impure behavior of such a teacher. And the teacher expects his disciples to conceal it.

Another kind of teacher is impure in livelihood, while claiming it is pure. His disciples know about his impure livelihood, but think, ‘It would be unpleasant for him if we inform the householders. Yet it’s because of him that we’re honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How then can we inform them? He will be known through his own actions.’ The disciples conceal the impure livelihood of such a teacher. And the teacher expects his disciples to conceal it.

Still another kind of teacher gives impure teachings, while claiming they are pure. His disciples know about his impure teachings, but think, ‘It would be unpleasant for him if we inform the householders. Yet it’s because of him that we’re honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How then can we inform them? He will be known through his own actions.’ The disciples conceal the impure teachings of such a teacher. And the teacher expects his disciples to conceal them.

Still another kind of teacher gives impure explanations, while claiming they are pure. His disciples know about his impure explanations, but think, 'It would be unpleasant for him if we inform the householders. Yet it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How then can we inform them? He will be known through his own actions.' The disciples conceal the impure explanations of such a teacher. And the teacher expects his disciples to conceal them.

Still another kind of teacher has impure knowledge and vision, while claiming they are pure. His disciples know about his impure knowledge and vision, but think, 'It would be unpleasant for him if we inform the householders. Yet it's because of him that we're honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How then can we inform them? He will be known through his own actions.' The disciples conceal the impure knowledge and vision of such a teacher. And the teacher expects his disciples to conceal it.

But in my case, Moggallāna, I claim my behavior is pure because it is. My disciples don't conceal my behavior and I don't expect them to do so. I claim my livelihood is pure ... I claim my teachings are pure ... I claim my explanations are pure ... I claim my knowledge and vision are pure because they are. My disciples don't conceal my knowledge and vision and I don't expect them to do so."

When the Buddha had stayed at Kosambī for as long as he liked, he set out wandering toward Rājagaha. When he eventually arrived, he stayed in the Bamboo Grove, the squirrel sanctuary.

Then a number of monks went to the Buddha, bowed, sat down, and said, "Venerable Sir, Prince Ajātasattu attends on

Devadatta morning and evening, with five hundred carriages and a meal offering of five hundred dishes of food.”

“Don’t envy Devadatta, monks, his gain, honor, and fame. So long as Prince Ajātasattu treats him like this, Devadatta can be expected to decline in good qualities.

Just as a fierce dog would get even more fierce if you break a gall bladder on its nose, so too, so long as Prince Ajātasattu treats him like this, Devadatta can be expected to decline in good qualities.

Devadatta’s gain, honor, and fame will cause his destruction and ruin.

Just as a plantain banana tree produces fruit to its own destruction and ruin, so too will Devadatta’s gain, honor, and fame cause his own destruction and ruin.

Just as a bamboo produces fruit to its own destruction and ruin, so too will Devadatta’s gain, honor, and fame cause his own destruction and ruin.

Just as a *naḷa* reed produces fruit to its own destruction and ruin, so too will Devadatta’s gain, honor, and fame cause his own destruction and ruin.

Just as a mule becomes pregnant to its own destruction and ruin, so too will Devadatta’s gain, honor, and fame cause his own destruction and ruin.”

“The fruit destroys the plantain, And the bamboo and the reed. Honor destroys the bad person, As the fetus destroys the mule.”

The first section for recitation is finished.

2.1 The legal procedure of announcement

Soon afterwards the Buddha was seated giving a teaching surrounded by a large gathering of people, including the King. Then Devadatta got up from his seat, put his upper robe over one shoulder, raised his joined palms, and said, “Venerable Sir, you’re now old and close to the end of your life. You should live free from bother and enjoy the happiness of the present life. Hand the Sangha of monks over to me. Let me lead the Sangha.”

“Let it be, Devadatta, don’t think of leading the Sangha of monks.”

A second time Devadatta said the same thing and got the same reply. He then said it a third time, and the Buddha replied:

“I wouldn’t even hand the Sangha over to Sāriputta and Mogallāna, so why then to you, a wretched devourer of junk?”

Devadatta thought, “The Buddha disparages me in front of a gathering that includes the king as a devourer of junk, while praising Sāriputta and Mogallāna,” and he bowed down in anger, circumambulated the Buddha with his right side toward him, and left. This was the first time Devadatta had ill will toward the Buddha.

Soon afterwards the Buddha addressed the monks:

“Well then, the Sangha should do a legal procedure to make an announcement about Devadatta in Rājagaha like this:

‘Devadatta’s character has changed. Whatever Devadatta now does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.’ And it should be done in this way. A competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should do a legal procedure to make an announcement about Devadatta in Rājagaha like this: “Devadatta’s character has changed. Whatever Devadatta now does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.” This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha does a legal procedure to make an announcement about Devadatta in Rājagaha like this: “Devadatta’s character has changed. Whatever Devadatta now does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.” Any monk who approves of doing a legal procedure to make an announcement about Devadatta in Rājagaha— “Devadatta’s character has changed. Whatever Devadatta now does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta”— should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has done a legal procedure to make an announcement about Devadatta in Rājagaha like this: “Devadatta’s character has changed. Whatever Devadatta now does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.” The Sangha approves and is therefore silent. I will remember it thus.’”

And the Buddha addressed Sāriputta: “Well then, Sāriputta, make that announcement about Devadatta in Rājagaha.”

“Previously, Venerable Sir, I have praised Devadatta in Rājagaha, saying, ‘The Godhian is powerful and mighty.’ How then can I now make this announcement about Devadatta in Rājagaha?”

“Didn’t you truthfully praise Devadatta in Rājagaha when you said that?”

“Yes.”

“In the same way, you should truthfully make an announcement about Devadatta in Rājagaha.”

“Yes, Sir.”

And the Buddha addressed the monks:

“Well then, the Sangha should appoint Sāriputta to make that announcement about Devadatta in Rājagaha. And he should be appointed like this. First Sāriputta should be asked, and then a competent and capable monk should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should appoint Venerable Sāriputta to make an announcement about Devadatta in Rājagaha like this: “Devadatta’s character has changed. Whatever Devadatta now does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.” This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints Venerable Sāriputta to make an announcement about Devadatta in Rājagaha like this: “Devadatta’s

character has changed. Whatever Devadatta now does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.” Any monk who approves of appointing Venerable Sāriputta to make an announcement about Devadatta in Rājagaha— “Devadatta’s character has changed. Whatever Devadatta now does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta”— should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed Venerable Sāriputta to make an announcement about Devadatta in Rājagaha like this: “Devadatta’s character has changed. Whatever Devadatta now does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.” The Sangha approves and is therefore silent. I’ll remember it thus.’”

When he had been appointed, Sāriputta entered Rājagaha accompanied by a number of monks. He then made that announcement about Devadatta: “Devadatta’s character has changed. Whatever Devadatta now does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.” The foolish people there, those with little faith and confidence, said, “These Sakyan monastics are envious of Devadatta’s gain and honor.” But the wise ones, those with faith and confidence, said, “This must be a serious matter, seeing as the Buddha has had an announcement made about Devadatta in Rājagaha.”

2.2 The account of Prince Ajātasattu

Soon afterwards Devadatta went to Prince Ajātasattu and said, “Formerly, Prince, people were long-lived, but now they are short-lived. It’s possible that you might die while still a prince. So kill your father and become the King. And I’ll kill the Buddha and become the Buddha.”

Ajātasattu thought, “Venerable Devadatta is powerful and mighty. He would know.” So he bound a dagger to his thigh and, fearful and agitated, he hastily entered the royal compound in the middle of the day. The officials in the royal compound saw Ajātasattu’s strange behavior and seized him. When they examined him, they found the dagger tied to his thigh. They asked him what he was up to.

“I want to kill my father.”

“Who has instigated you?”

“Venerable Devadatta.”

Some officials opined, “The Prince should be executed, as well as Devadatta and all the monks.” Others opined, “The monks should not be executed; they haven’t done anything wrong. The Prince should be executed, as well as Devadatta.” Others again opined, “Neither the Prince nor Devadatta nor the monks should be executed. The King should be informed, and we should do as he says.”

Taking Ajātasattu with them, they went to King Seniya Bimbisāra of Magadha and informed him of what had happened. The King said, “What do you all think?”

And they told him their views.

The King said, “What has this to do with the Buddha, the Teaching, and the Sangha? Didn’t the Buddha have an announcement made in Rājagaha as a warning: ‘Devadatta’s character has changed. Whatever Devadatta now does by body or speech has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta?’” And he fired those officials who had suggested to execute the Prince, Devadatta, and the Sangha; he demoted those who had suggested to execute the Prince and Devadatta; and he promoted those who had suggested to act according to the King’s orders.

The King then said to Ajātasattu, “Why do you want to kill me?”

“I want to rule, sir.”

“If you want to rule, the kingdom is yours.” And he handed the rulership over to the Prince.

2.3 The sending of assassins

Soon afterwards Devadatta went to Ajātasattu and said, “Great king, tell your men to kill the ascetic Gotama.” And the King told his men, “Do as Venerable Devadatta says.”

Devadatta then told one man, “Go to such and such a place where the ascetic Gotama is staying. Kill him and return via this path.” On that path he stationed two men, saying, “Kill the man who comes along this path and return via that path.” On that path he stationed four men, saying, “Kill the two men who come along this path and return via that path.” On that path he stationed eight men, saying, “Kill the four men who come along this path and return via that path.” On that path he stationed sixteen men, saying, “Kill the eight men who come along this path and then return.”

Soon afterwards that one man took a sword and shield, secured a bow and arrows on his back, and went to the Buddha. When he got close, he became fearful and agitated, his body rigid. The Buddha saw him and said, “Come, don’t be afraid.”

He then placed his sword and shield to one side, put down his bow and arrows, and went up to the Buddha. He bowed down with his head at the Buddha’s feet, and said, “Sir, I’ve made a mistake. I’ve been foolish, confused, and unskillful in coming here with an evil mind intent on murder. Please forgive me so that I may restrain myself in the future.”

“You have certainly made a mistake. You’ve been foolish, confused, and unskillful. But since you acknowledge your mistake and make proper amends, I forgive you. For this is called growth in the training of the noble ones:

acknowledging a mistake, making proper amends, and undertaking restraint for the future.”

The Buddha then gave him a progressive talk— on generosity, morality, and heaven; on the danger, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that his mind was ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while he was sitting right there, that man experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

He had seen the Truth, had reached, understood, and penetrated it. He had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher’s instruction. And he said to the Buddha, “Wonderful, Sir, wonderful! Just as one might set upright what had been overturned, or reveal what was hidden, or show the way to one who was lost, or bring a lamp into the darkness so that one with eyes might see what’s there— just so has the Buddha made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who has gone for refuge for life.”

The Buddha then said to him, “Don’t go back along this path, go along that one.” And he sent him down a different path.

The two men thought, “Why is it taking that one man so long to arrive?” As they were walking along that path in the opposite direction, they saw the Buddha seated at the foot of a tree. They approached him, bowed, and sat down. And

the Buddha gave them a progressive talk ... and they had become independent of others in the Teacher's instruction. They then said to the Buddha, "Wonderful, Sir ... Please accept us as lay followers who have gone for refuge for life."

The Buddha then said to them, "Don't go back along this path, go along that one." And he sent them down a different path.

The four men ... the eight men ... the sixteen men thought, "Why is it taking those eight men so long to arrive?" As they were walking along that path in the opposite direction, they saw the Buddha seated at the foot of a tree. They approached him, bowed, and sat down. And the Buddha gave them a progressive talk ... and they had become independent of others in the Teacher's instruction. They then said to the Buddha, "Wonderful, Sir ... Please accept us as lay followers who have gone for refuge for life."

Soon afterwards that one man went to Devadatta and said, "I wasn't able to kill him, Sir. He's powerful and mighty, that Buddha."

"Forget it. Don't kill the ascetic Gotama. I'll do it myself."

2.4 The act of causing the Buddha to bleed

Soon afterwards the Buddha was doing walking meditation in the shade of the Vulture Peak. Devadatta climbed the peak and threw down a large stone, thinking, “With this I’ll kill the ascetic Gotama.” But the stone got stuck in the junction of two outcrops. A chip flew off, hitting the Buddha’s foot and causing it to bleed. The Buddha looked up and said to Devadatta, “Foolish man, you have made much demerit. With an evil mind intent on murder you have made the Buddha bleed.” Soon afterwards the Buddha addressed the monks:

“With an evil mind intent on murder Devadatta has made the Buddha bleed. This is his first action with consequences in his very next life.”

When the monks heard that Devadatta was trying to murder the Buddha, they walked back and forth on all sides of the Buddha’s dwelling, trying to protect the Buddha by reciting loudly. The Buddha heard that loud sound of recitation. He asked Ānanda what it was and Ānanda told him. The Buddha said, “Well then, Ānanda, tell those monks in my name that the Teacher is calling them.”

Saying, “Yes, Sir,” he did just that. The monks consented. They then went to the Buddha, bowed, and sat down.

The Buddha said to them,

“It’s impossible, monks, for anyone to kill me through an act of violence. The Buddha will not attain final extinguishment through an act of violence.”

“Monks, there are five kinds of teachers in the world.

One kind of teacher is impure in behavior, while claiming it is pure. His disciples know about his impure behavior, but think, ‘It would be unpleasant for him if we inform the householders. Yet it’s because of him that we’re honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How then can we inform them? He will be known through his own actions.’ The disciples conceal the impure behavior of such a teacher. And the teacher expects his disciples to conceal it.

Another kind of teacher is impure in livelihood ... gives impure teachings ... gives impure explanations ... has impure knowledge and vision, while claiming they are pure. His disciples know about his impure knowledge and vision, but think, ‘It would be unpleasant for him if we inform the householders. Yet it’s because of him that we’re honored with gifts of robe-cloth, almsfood, dwellings, and medicinal supplies. How then can we inform them? He will be known through his own actions.’ The disciples conceal the impure knowledge and vision of such a teacher. And the teacher expects his disciples to conceal it.

But in my case, I claim my behavior is pure because it is. My disciples don’t conceal my behavior and I don’t expect them to do so. I claim my livelihood is pure ... I claim my teachings are pure ... I claim my explanations are pure ... I claim my knowledge and vision are pure because they are. My disciples don’t conceal my knowledge and vision and I don’t expect them to do so.

It’s impossible for anyone to kill me through an act of violence. The Buddha will not attain final extinguishment through an act of violence. Go to your dwellings, monks. I don’t need any protection.”

2.5 The letting loose of Nāḷāgiri

At that time in Rājagaha there was a violent elephant called Nāḷāgiri, a killer of humans. Devadatta then entered Rājagaha, went to the elephant stables, and said to the elephant keepers, “We who are relatives of the King are capable of having people promoted and getting them a raise. So then, when the ascetic Gotama comes walking along this street, release the elephant Nāḷāgiri down this same street.”

“Yes, Sir.”

One morning soon afterwards, the Buddha robed up, took his bowl and robe, and entered Rājagaha for alms together with a number of monks. And the Buddha walked down that very street. When the elephant keepers saw the Buddha coming, they released Nāḷāgiri down the same street. Nāḷāgiri saw the Buddha coming. He blew his trunk, and with ears and tail bristling, he charged toward the Buddha. When the monks saw Nāḷāgiri coming, they said to the Buddha, “This elephant coming down the street is Nāḷāgiri, a violent killer of humans. Please retreat, Sir.”

“Come, don’t be afraid. It’s impossible for anyone to kill the Buddha through an act of violence. The Buddha will not attain final extinguishment through an act of violence.”

A second time and a third time those monks said the same thing to the Buddha, each time getting the same reply.

On that occasion people had ascended their stilt houses and even their roofs. The foolish people with little faith and confidence said, “The elephant will hurt the handsome great ascetic.” But the wise people with faith and confidence said,

“Soon the great man and the great elephant will meet in battle.”

The Buddha then pervaded Nāḷāgiri with a mind of love. Feeling it, Nāḷāgiri lowered his trunk, went up to the Buddha, and stood in front of him. And while stroking Nāḷāgiri on the forehead with his right hand, the Buddha spoke these verses:

“Do not, elephant, attack a great man; Painful it is to attack a great man. For a killer of a great man, The next rebirth is not good.

Don't be intoxicated or heedless, For the heedless are not reborn well. Only do those things That will take you to a good rebirth.”

Nāḷāgiri sucked the dust from the Buddha's feet with his trunk and scattered it overhead. He then walked backward while looking at the Buddha and returned to his own spot in the elephant stables. That is how tame Nāḷāgiri had become. On that occasion people chanted this verse:

“Some are tamed with sticks And with goads and whips. Without stick or sword, The great sage tamed the elephant.”

And people complained and criticized him, “How evil he is, this Devadatta, how doomed he is, in that he tries to kill the ascetic Gotama so powerful and mighty.” Devadatta's gain and honor declined, whereas those of the Buddha increased.

2.6 The account of the request for the five points

Because of decline in material support and loss of respect, Devadatta and his followers were only invited to meals after repeatedly asking. People complained and criticized them, “How can the Sakyan monastics eat at invitations after repeatedly asking? Who doesn’t like nice food? Who doesn’t prefer tasty food?”

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, “How can Devadatta and his followers eat at invitations after repeatedly asking?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned Devadatta: “Is it true, Devadatta, that you do this?” “It’s true, Sir.” ... After rebuking him ... the Buddha gave a teaching and addressed the monks:

“Well then, for monks eating among families I’ll lay down a rule against eating in groups of more than three, for these three reasons: for the restraint of bad people; for the ease of good monks, stopping those with bad desires from creating a faction and then splitting the Sangha; and out of compassion for families. Anyone eating in a group is to be dealt with according to the rule.”

Soon afterwards Devadatta went to see Kokālika, Kaṭamodakatissaka, Khaṇḍadeviyā-putta, and Samuddadatta, and he said to them, “Let’s cause a schism in the Sangha of the ascetic Gotama. Let’s break its authority.”

Kokālika said to Devadatta, “The ascetic Gotama is powerful and mighty. How can we achieve this?”

“Well, let’s go to the ascetic Gotama and request five things: ‘In many ways, Sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, the reduction in things, and being energetic. And there are five things that lead to just that.

1. It would be good, Sir, if the monks stayed in the wilderness for life, and whoever stays near an inhabited area would commit an offense;
2. if they ate only almsfood for life, and whoever accepts an invitational meal would commit an offense;
3. if they wore rag-robles for life, and whoever accepts robe-cloth from a householder would commit an offense;
4. if they live at the foot of a tree for life, and whoever takes shelter would commit an offense;
5. if they didn’t eat fish or meat for life, and whoever does would commit an offense.’

The ascetic Gotama won’t allow this. We’ll then be able to win people over with these five points.”

Kokālika said, “It might be possible to cause a schism in the Sangha with these five points, for people have confidence in austerity.”

Devadatta and his followers then went to the Buddha, bowed, sat down, and Devadatta made his request. The Buddha replied, “No, Devadatta. Those who wish may stay in the wilderness and those who wish may live near an inhabited area. Those who wish may eat only almsfood and those who wish may accept invitations. Those who wish may wear rag-robles and those who wish may accept robe-cloth from householders. I have allowed the foot of a tree as

resting place for eight months of the year, as well as fish and meat that are pure in three respects: one hasn't seen, heard, or suspected that the animal was specifically killed to feed a monastic."

Devadatta thought, "The Buddha doesn't allow the five points," and he was glad and elated. He got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left with his followers.

Devadatta then entered Rājagaha and won people over with the five points, saying, "The ascetic Gotama doesn't agree to them, but we practice in accordance with them."

The foolish people there with little faith and confidence said, "These Sakyan monastics are practicing asceticism, and they live for the purpose of self-effacement. But the ascetic Gotama is extravagant and has chosen to live a life of indulgence." But the wise people who had faith and confidence complained and criticized Devadatta, "How can Devadatta pursue schism in the Sangha of the Buddha? How can he break its authority?"

The monks heard the criticism of those people, and the monks of few desires complained and criticized him in the same way.

They then told the Buddha. Soon afterwards he had the Sangha gathered and questioned Devadatta: "Is it true, Devadatta, that you are doing this?"

"It's true, Sir."

"Let it be, Devadatta, don't cause a schism in the Sangha. Schism in the Sangha is a serious matter. Whoever causes a schism in a united Sangha, does a bad act with effect for an eon; he is boiled in hell for an eon. But whoever unites a

divided Sangha, generates the supreme merit; he rejoices in heaven for an eon. So let it be, Devadatta, don't cause a schism in the Sangha. Schism in the Sangha is a serious matter.”

Soon afterwards, after robing up in the morning, Venerable Ānanda took his bowl and robe and entered Rājagaha for alms. When Devadatta saw him, he approached him, and said, “From today on, Ānanda, I'll do the observance-day ceremony and the legal procedures of the Sangha separate from the Buddha and the Sangha of monks.”

When Ānanda had walked for alms, after his meal and after returning from alms round, he went to the Buddha, bowed, sat down, and told him what had happened, adding, “From today, Venerable Sir, Devadatta has caused a schism in the Sangha.” Understanding the significance of this, on that occasion the Buddha uttered a heartfelt exclamation:

“For the good doing good is easy; For the bad doing good is hard; For the bad doing evil is easy; For the noble ones doing evil is hard.”

The second section for recitation is finished.

3.1 The account of schism in the Sangha

On the observance day soon afterwards, Devadatta got up from his seat and distributed ballots, saying, “We have gone to the ascetic Gotama and asked for five things: ‘In many ways, Sir, you praise fewness of wishes, contentment, the erasing of defilements, ascetic practices, being inspiring, the reduction in things, and being energetic. And there are five things that lead to just that.

1. It would be good, Sir, if the monks stayed in the wilderness for life, and whoever stays near an inhabited area would commit an offense;
2. if they were alms-collectors for life, and whoever accepts an invitation would commit an offense;
3. if they were rag-robe wearers for life, and whoever accepts robe-cloth from a householder would commit an offense;
4. if they dwelt at the foot of a tree for life, and whoever takes shelter would commit an offense;
5. if they didn’t eat fish or meat for life, and whoever does would commit an offense.’

The ascetic Gotama doesn’t agree to them, but we practice in accordance with them. Any monk who approves of these five things should vote in favor.”

On that occasion five hundred Vajjian monks from Vesālī, newly ordained and ignorant, were present. Thinking, “This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction,” they voted in favor.

Then, after causing a schism in the Sangha, Devadatta left for Gayāsīsa together with five hundred monks.

Soon afterwards Sāriputta and Moggallāna went to the Buddha, bowed, sat down, and said, “Venerable Sir, Devadatta has split the Sangha and left for Gayāsīsa together with five hundred monks.”

“You have compassion for those five hundred newly ordained monks, don’t you? Go then, Sāriputta and Moggallāna, before they are affected by misfortune and disaster.”

Saying, “Yes,” Sāriputta and Moggallāna got up from their seats, bowed down, circumambulated the Buddha with their right side toward him, and went to Gayāsīsa.

Just then a certain monk who was standing near the Buddha was crying. The Buddha asked him why. He replied, “Even Sāriputta and Moggallāna, the Buddha’s chief disciples, are going to Devadatta because they approve of his teaching.”

“It’s impossible for Sāriputta and Moggallāna to approve of Devadatta’s teaching. Instead, they’ve gone to win those monks over.”

On that occasion Devadatta was seated giving a teaching surrounded by a great gathering. When Devadatta saw Sāriputta and Moggallāna coming, he said to the monks, “See how well-taught my teaching is, in that even Sāriputta and Moggallāna, the ascetic Gotama’s chief disciples, are coming here because they approve of my teaching.”

But Kokālika said,

“Don’t trust Sāriputta and Moggallāna. They have bad desires. They are in the grip of bad desires.”

“Don’t worry. Anyone who comes to approve of my teaching is welcome.”

Devadatta invited Venerable Sāriputta to sit on a seat half the height of his own. Saying, “There’s no need,” Sāriputta took another seat and sat down to one side, as did Mahāmoggallāna. After spending most of the night instructing, inspiring, and gladdening the monks with a teaching, Devadatta invited Sāriputta, saying “The Sangha of monks is without dullness and drowsiness. Give a teaching, Sāriputta. My back is aching and I’ll stretch it.”

“Yes.”

Devadatta then folded his upper robe in four and lay down on his right side. Because he was tired, absentminded, and heedless, he fell asleep in an instant.

Venerable Sāriputta then used the wonder of mind reading to instruct them, and Venerable Mahāmoggallāna used the wonder of supernatural powers to the same effect. While those monks were being instructed like this, they experienced the stainless vision of the Truth: “Anything that has a beginning has an end.”

And Sāriputta addressed those monks: “Let’s go to the Buddha. Whoever approves of the teaching of the Buddha should come along.” Sāriputta and Moggallāna then went to the Bamboo Grove accompanied by those five hundred monks.

In the meantime Kokālika woke up Devadatta, saying, “Get up, Devadatta, your monks are being led away by Sāriputta and Moggallāna. Didn’t I tell you not to trust Sāriputta and

Moggallāna? Didn't I say that they have bad desires, that they are in the grip of bad desires?" And Devadatta vomited hot blood right there.

But Sāriputta and Moggallāna went to the Buddha, bowed, sat down, and said, "Venerable Sir, it would be good if we could reordain the monks who sided with the schism."

"Let it be, Sāriputta, don't think of reordaining the monks who sided with the schism. Instead, have them confess a serious offense. And Devadatta, how did he treat you?"

"Just as you, Sir, spend most of the night instructing, inspiring, and gladdening the monks with a teaching, and then invite me, saying, 'The Sangha of monks is without dullness and drowsiness. Give a teaching, Sāriputta. My back is aching and I'll stretch it,' that's how Devadatta treated us."

And the Buddha addressed the monks:

"Once upon a time there was a great lake in a wilderness area with elephants living nearby. They plunged into the lake, pulled up lotus roots and tubers with their trunks, gave them a good rinse to remove the mud, and then chewed and swallowed them. That gave them beauty and strength. And they didn't die or experience death-like suffering because of that.

Then baby elephants tried to imitate those great elephants. They plunged into the lake, pulled up lotus roots and tubers with their trunks, but didn't give them a good rinse to remove the mud, and then chewed and swallowed them while muddy. That didn't give them any beauty or strength. And they died or experienced death-like suffering because

of that. Just so, by imitating me, Devadatta will die miserably.

‘While the great elephant removes the earth, Eats the tuber, and is alert in the rivers, He’s like a baby elephant that’s eaten mud: By imitating me, he will die miserably.’

“A monk who has eight qualities is qualified to act as messenger. He listens and communicates, he learns and remembers, he understands and gets things across, he’s skilled in what is and what isn’t relevant, he’s not argumentative.

Because he has these eight qualities, Sāriputta is qualified to act as messenger.

‘He doesn’t tremble when faced With a gathering of fierce debaters. He doesn’t mangle his words Or fail to get the instruction across.

He speaks with confidence And isn’t agitated when questioned. This kind of monk, indeed, Is qualified to act as messenger.’

“Because he is overcome by and immersed in eight bad qualities, Devadatta is irredeemably destined to an eon in hell.

Because Devadatta is overcome by and immersed in gain, lack of gain, fame, lack of fame, honor, lack of honor, bad desires, and bad friends, he is irredeemably destined to an eon in hell.

It’s good for a monk to overcome whatever gain he’s affected by, whatever lack of gain he’s affected by,

whatever fame he's affected by, whatever lack of fame he's affected by, whatever honor he's affected by, whatever lack of honor he's affected by, whatever bad desires he's affected by, or whatever bad friends he's affected by.

For what reason should a monk overcome these things?

If he doesn't overcome whatever gain he's affected by, corruptions, distress, and fevers may arise. But if he overcomes whatever gain he's affected by, he won't have those corruptions, distress, and fevers. If he doesn't overcome whatever lack of gain he's affected by, whatever fame he's affected by, whatever lack of fame he's affected by, whatever honor he's affected by, whatever lack of honor he's affected by, whatever bad desires he's affected by, or whatever bad friends he's affected by, corruptions, distress, and fevers may arise. But if he overcomes whatever bad friends he's affected by, he won't have those corruptions, distress, and fevers. Therefore, monks, you should overcome whatever gain you're affected by, whatever lack of gain you're affected by, whatever fame you're affected by, whatever lack of fame you're affected by, whatever honor you're affected by, whatever lack of honor you're affected by, whatever bad desires you're affected by, and whatever bad friends you're affected by. It's in this way you should train yourselves.

Because he is overcome by and immersed in three bad qualities, Devadatta is irredeemably destined to an eon in hell. What three? Bad desires; bad friends; after minor success, he stopped short of the goal.

'No one with bad desires is ever reborn in this world. In this way you may know The destination of those with bad desires.

Designated as “wise”, Agreed upon as “well-trained”, It was as if he was shining with fame—I have heard Devadatta was like this.

He was heedless, And after hurting the Buddha, He’s gone to the Avīci hell, Frightful and with four doors.

If you hurt one free from anger, One who doesn’t do anything bad, You experience that evil yourself, Being evil-minded and disrespectful.

You might think to pollute The ocean with a pot of poison, But you would not be able to do so, For the ocean is frightfully large.

It’s the same with the Buddha: If by speech one tries to harm him—With his right conduct and peaceful mind—That speech doesn’t affect him.

The wise make friends with such a person, And they associate with him. The monk who follows his path, Achieves the end of suffering.’”

3.2 Upāli's questions

On one occasion Upāli went to the Buddha, bowed, sat down, and said, “Venerable Sir, we speak of ‘fracture in the Sangha’. But how is there fracture in the Sangha, yet not schism in the Sangha? And how is there both fracture and schism in the Sangha?”

- “If, Upāli, there is one monk on one side and two on the other, and a fourth makes the proclamation and distributes ballots, saying, ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; take this, approve of this,’ then this is a fracture in the Sangha, but not schism in the Sangha.
- If there are two monks on one side and two on the other, and a fifth makes the proclamation and distributes ballots, saying, ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; take this, approve of this,’ then this is a fracture in the Sangha, but not schism in the Sangha.
- If there are two monks on one side and three on the other, and a sixth makes the proclamation and distributes ballots, saying, ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; take this, approve of this,’ then this is a fracture in the Sangha, but not schism in the Sangha.
- If there are three monks on one side and three on the other, and a seventh makes the proclamation and distributes ballots, saying, ‘This is the Teaching, this is the Monastic Law, this is the Teacher’s instruction; take this, approve of this,’ then this is a fracture in the Sangha, but not schism in the Sangha.
- If there are three monks on one side and four on the other, and an eighth makes the proclamation and

distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this,' then this is a fracture in the Sangha, but not schism in the Sangha.

- But if there are four monks on one side and four on the other, and a ninth makes the proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this,' then this is both a fracture in the Sangha and also a schism in the Sangha.
- And if there are nine or more monks, then this is both a fracture in the Sangha and also a schism in the Sangha.

A nun cannot cause a schism in the Sangha, even if she makes an effort to cause a schism. A trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower cannot cause a schism in the Sangha, even if she makes an effort to cause a schism.

Only a monk of regular standing, one who belongs to the same Buddhist sect and is present within the same monastery zone, can cause a schism in the Sangha."

"Venerable Sir, we speak of 'schism in the Sangha'. But how is there schism in the Sangha?"

1. "Take the case when monks proclaim what's contrary to the Teaching as being in accordance with it.
2. They proclaim what's in accordance with the Teaching as contrary to it.
3. They proclaim what's contrary to the Monastic Law as being in accordance with it.
4. They proclaim what's in accordance with the Monastic Law as contrary to it.

5. They proclaim what hasn't been spoken by the Buddha as spoken by him.
6. They proclaim what's been spoken by the Buddha as not spoken by him.
7. They proclaim what wasn't practiced by the Buddha as practiced by him.
8. They proclaim what was practiced by the Buddha as not practiced by him.
9. They proclaim what wasn't laid down by the Buddha as laid down by him.
10. They proclaim what was laid down by the Buddha as not laid down by him.
11. They proclaim a non-offense as an offense.
12. They proclaim an offense as a non-offense.
13. They proclaim a light offense as heavy.
14. They proclaim a heavy offense as light.
15. They proclaim a curable offense as incurable.
16. They proclaim an incurable offense as curable.
17. They proclaim a grave offense as minor.
18. They proclaim a minor offense as grave.

If, based on any of these eighteen grounds, they pull away and separate, and they do the observance-day ceremony, the invitation ceremony, or legal procedures of the Sangha separately, then there is a schism in the Sangha.”

“Venerable Sir, we speak of ‘unity in the Sangha’. But how is there unity in the Sangha?”

1. “Take the case when monks proclaim what's contrary to the Teaching as such.
2. They proclaim what's in accordance with the Teaching as such.
3. They proclaim what's contrary to the Monastic Law as such.

4. They proclaim what's in accordance with the Monastic Law as such.
5. They proclaim what hasn't been spoken by the Buddha as such.
6. They proclaim what's been spoken by the Buddha as such.
7. They proclaim what wasn't practiced by the Buddha as such.
8. They proclaim what was practiced by the Buddha as such.
9. They proclaim what wasn't laid down by the Buddha as such.
10. They proclaim what was laid down by the Buddha as such.
11. They proclaim a non-offense as such.
12. They proclaim an offense as such.
13. They proclaim a light offense as light.
14. They proclaim a heavy offense as heavy.
15. They proclaim a curable offense as curable.
16. They proclaim an incurable offense as incurable.
17. They proclaim a grave offense as grave.
18. They proclaim a minor offense as minor.

If, based on any of these eighteen grounds, they don't pull away or separate, and they don't do the observance-day ceremony, the invitation ceremony, or legal procedures of the Sangha separately, then there is unity in the Sangha."

"But, Sir, what is the consequence of causing a schism in a united Sangha?"

"Anyone who causes a schism in a united Sangha does a bad act with effect for an eon; he's boiled in hell for an eon.

‘Going downwards, bound for hell—The schismatic stays there for an eon. Delighting in division and immoral, Barred from sanctuary, Having divided a united Sangha, He boils in hell for an eon.’”

“But, Sir, what is the consequence of uniting a schismatic sangha?”

“Anyone who unites a schismatic sangha generates supreme merit; he rejoices in heaven for an eon.

‘Pleasant is unity in the Sangha, And to help in fostering harmony. Delighting in unity and moral, Not barred from sanctuary, Having united the Sangha, He rejoices in heaven for an eon.’”

“Might one who causes a schism in the Sangha be irredeemably destined to an eon in hell?”

“He might.”

“Might one who causes a schism in the Sangha not be irredeemably destined to an eon in hell?”

“He might.”

“What sort of person who causes a schism in the Sangha is irredeemably destined to an eon in hell?”

“In this case a monk proclaims what’s contrary to the Teaching as being in according with it. He has the view that what he says is illegitimate and the view that the schism is illegitimate. He misrepresents his view of what is true, his belief of what is true, his acceptance of what is true, and his sentiment of what is true. He makes a proclamation and

distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' This person who causes a schism in the Sangha is irredeemably destined to an eon in hell.

Again, a monk proclaims what's contrary to the Teaching as being in according with it. He has the view that what he says is illegitimate, but the view that the schism is legitimate. He misrepresents his view of what is true, his belief of what is true, his acceptance of what is true, and his sentiment of what is true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' This person, too, who causes a schism in the Sangha is irredeemably destined to an eon in hell.

Again, a monk proclaims what's contrary to the Teaching as being in according with it. He has the view that what he says is illegitimate, but is unsure about the schism. He misrepresents his view of what is true, his belief of what is true, his acceptance of what is true, and his sentiment of what is true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' This person, too, who causes a schism in the Sangha is irredeemably destined to an eon in hell.

Again, a monk proclaims what's contrary to the Teaching as being in according with it. He has the view that what he says is legitimate, but the view that the schism is illegitimate ... He has the view that what he says is legitimate, but is unsure about the schism ... He is unsure about what he says, but has the view that the schism is illegitimate ... He is unsure about what he says, but has the view that the schism is legitimate ... He is unsure about what he says and is unsure about the schism. He

misrepresents his view of what is true, his belief of what is true, his acceptance of what is true, and his sentiment of what is true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' This person, too, who causes a schism in the Sangha is irredeemably destined to an eon in hell.

Again, a monk proclaims what's in accordance with the Teaching as contrary to it, what's contrary to the Monastic Law as being in accordance with it, what's in accordance with the Monastic Law as contrary to it, what hasn't been spoken by the Buddha as spoken by him, what's been spoken by the Buddha as not spoken by him, what wasn't practiced by the Buddha as practiced by him, what was practiced by the Buddha as not practiced by him, what wasn't laid down by the Buddha as laid down by him, what what was laid down by the Buddha as not laid down by him, a non-offense as an offense, an offense as a non-offense, a light offense as heavy, a heavy offense as light, a curable offense as incurable, an incurable offense as curable, a grave offense as minor, or a minor offense as grave. He has the view that what he says is illegitimate and the view that the schism is illegitimate. ... He has the view that what he says is illegitimate, but the view that the schism is legitimate. ... He has the view that what he says is illegitimate, but is unsure about the schism. ... He has the view that what he says is legitimate, but the view that the schism is illegitimate. ... He has the view that what he says is legitimate, but is unsure about the schism. ... He is unsure about what he says, but has the view that the schism is illegitimate. ... He is unsure about what he says, but has the view that the schism is legitimate. ... He is unsure about what he says and unsure about the schism. He misrepresents his view of what is true, his belief of what is true, his acceptance of what is true, and his sentiment of

what is true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' This person, too, who causes a schism in the Sangha is irredeemably destined to an eon in hell."

"What sort of person who causes a schism in the Sangha isn't irredeemably destined to an eon in hell?"

"In this case a monk proclaims what's contrary to the Teaching as being in according with it. He has the view that what he says is legitimate and the view that the schism is legitimate. He doesn't misrepresent his view of what is true, his belief of what is true, his acceptance of what is true, and his sentiment of what is true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' This person who causes a schism in the Sangha isn't irredeemably destined to an eon in hell.

Again, a monk proclaims what's in accordance with the Teaching as contrary to it ... or a minor offense as grave. He has the view that what he says is legitimate and the view that the schism is legitimate. He doesn't misrepresent his view of what is true, his belief of what is true, his acceptance of what is true, and his sentiment of what is true. He makes a proclamation and distributes ballots, saying, 'This is the Teaching, this is the Monastic Law, this is the Teacher's instruction; take this, approve of this.' This person, too, who causes a schism in the Sangha isn't irredeemably destined to an eon in hell."

The third section for recitation is finished.

The seventh chapter on schism in the Sangha is finished.

The chapter on schism in the Sangha is finished.

- Theravāda Collection on Monastic Law
- The Short Division

18 Vattakkhandhaka: The chapter on proper conduct

1. Discussion of the proper conduct for newly arrived monks

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time newly arrived monks entered the monastery wearing sandals, holding sunshades, with their heads covered, with their robes on their heads; and they washed their feet with drinking water, did not bow down to the more senior resident monks, and did not ask about dwellings. A certain newly arrived monk unlocked the bolt of an unoccupied dwelling, opened the door, and entered hastily. A snake fell from the top of the door frame onto his shoulders. Terrified, he screamed. The monks came running and asked why he was screaming. And he told them.

The monks of few desires complained and criticized them, "How can the newly arrived monks enter the monastery wearing sandals, holding sunshades, with their heads covered, with their robe on their head; and wash their feet with drinking water, not bow down to the more senior resident monks, and not ask about dwellings?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the newly arrived monks act like this?"

"It's true, Sir."

The Buddha rebuked them ... "How can the newly arrived monks act like this? This will affect people's confidence ..."
After rebuking them ... the Buddha gave a teaching and addressed the monks:

“Well then, I will lay down the proper conduct for newly arrived monks. When a newly arrived monk enters a monastery, he should remove his sandals, hold them low, knock them together, and carry them along; he should lower his sunshade, uncover his head, and put his robe over his shoulders; he should then enter the monastery carefully and without hurry. As he enters the monastery, he should look out for where the resident monks gather— whether it’s in the assembly hall, under a roof-cover, or at the foot of a tree — and he should go there. He should then put his bowl and robe aside, and sit down on a suitable seat. He should ask which is the water for drinking and which the water for washing. If he needs water to drink, he may take some and drink. If he needs water to wash, he may take some and wash his feet. When he washes his feet, he should pour the water with one hand and wash with the other. He should not pour the water and wash his feet with the same hand. He should ask for a sandal-wiping cloth, and then wipe them. When he wipes his sandals, he should first wipe them with a dry cloth, then a wet one. He should wash the cloth and put it aside.

If a resident monk is more senior, the newly arrived monk should bow down to him. If a resident monk is more junior, he should bow down to the newly arrived monk. The newly arrived monk should ask which dwelling he may use and whether it’s occupied or not. He should ask about where to go for alms and where to avoid, about any families designated as “in training”, about the place for defecating and the place for urinating, about the water for drinking and the water for washing, about walking sticks, and about the Sangha’s agreements concerning the right time to enter and the right time to leave.

If the dwelling is unoccupied, he should knock on the door, wait for a moment, then unlock the bolt, open the door, and

look inside while standing outside.

If the dwelling is dirty, and if beds or benches are stacked on top of one another with furniture in a pile on top, he should clean it if he is able. When he is cleaning the dwelling, he should first take out the floor cover and put it aside. He should take out the bed supports and put them aside. He should take out the mattress and the pillow and put them aside. He should take out the sitting mat and the sheet and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, while trying to avoid stirring up dust. He should look out for any trash and discard it.

He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or

knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night.

If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the rinsing pot, he should fill it.

This is the proper conduct for newly arrived monks.”

2. Discussion of the proper conduct for resident monks

At that time, when they saw newly arrived monks, the resident monks did not prepare seats, or put out foot stools, foot scrapers, or water for washing the feet. They did not go out to meet them to receive their bowls and robes, or ask if they wanted water to drink. They did not bow down to more senior newly arrived monks or assign dwellings to them.

The monks of few desires complained and criticized them, “How can the resident monks act like this?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that the resident monks are acting like this?” “It’s true, Sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

“Well then, I will lay down the proper conduct for resident monks. When a resident monk sees a newly arrived monk who is more senior, he should prepare a seat, and put out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet him to receive his bowl and robe, and ask if he wants water to drink. If he is able, he should wipe his sandals, first with a dry cloth and then a wet one. He should wash the cloth and put it aside.

If the newly arrived monk is more senior, the resident monk should bow down to him. He should assign a dwelling, tell him where it is, and inform him whether it’s occupied or not. He should tell him where to go for alms and where to avoid, and about any families designated as ‘in training’. He should point out the place for defecating and the place for urinating, the water for drinking and the water for washing,

and the walking sticks. He should tell him about the Sangha's agreements concerning the right time to enter and the right time to leave.

If the newly arrived monk is more junior, the resident monk should remain seated while telling him where to put his bowl and robe, and which seat to sit on. He should point out the water for drinking and the water for washing, as well as a sandal-wiping cloth.

If the newly arrived monk is more junior, he should bow down to the resident monk. The resident monk should tell him where his dwelling is and whether it's occupied or not. He should tell him where to go for alms and where to avoid, and about any families designated as 'in training'. He should point out the place for defecating and the place for urinating, the water for drinking and the water for washing, and the walking sticks. He should tell him about the Sangha's agreements concerning the right time to enter and the right time to leave.

This is the proper conduct for resident monks."

3. Discussion of the proper conduct for departing monks

At that time there were monks who departed without putting the wooden and ceramic goods in order, while leaving the door and the windows open, and without informing anyone. Wooden and ceramic goods were lost and the dwelling was unprotected.

The monks of few desires complained and criticized them, “How can the departing monks act like this?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that the departing monks are acting like this?” “It’s true, Sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

“Well then, I will lay down the proper conduct for departing monks. Before he departs, a monk should put the wooden and ceramic goods in order, close the door and the windows, and inform someone. If there are no monks, he should inform a novice monk; if there are no novice monks, he should inform a monastery worker; if there are no monastery workers, he should inform of a lay follower. If there are no monks, novice monks, monastery workers, or lay followers, he should place the bed on four rocks. He should stack the beds or benches on top of one another, with the furniture in a pile on top, and put away the wooden and ceramic goods. He should close the door and the windows, and then depart.

If rain enters the dwelling, he should cover it if he is able, or he should make an effort to have it covered. If this works out, all is well. If not, he should place the bed on four rocks

in an area that isn't getting wet. He should then stack the beds or benches on top of one another, with the furniture in a pile on top, and put away the wooden and ceramic goods. He should close the door and the windows, and then depart. If the whole dwelling is getting wet, he should carry the furniture to the village if he is able, or he should make an effort to have it carried to the village. If this works out, all is well. If not, he should place the bed on four rocks outside. He should then stack the beds or benches on top of one another, with the furniture in a pile on top, and he should put away the wooden and ceramic goods. He should cover it all with grass and leaves and then depart, thinking, 'Hopefully the requisites will be okay.'

This is the proper conduct for departing monks."

4. Discussion of the proper conduct in connection with the expression of appreciation

At that time there were monks who did not express their appreciation in the dining hall. People complained and criticized them, “How can the Sakyan monastics not express their appreciation in the dining hall?” The monks heard the complaints of those people and they told the Buddha. The Buddha gave a teaching and addressed the monks:

“You should express your appreciation in the dining hall.”

The monks thought, “Who should give the expression of appreciation?” They told the Buddha. He gave a teaching and addressed the monks:

“The most senior monk should give the expression of appreciation in the dining hall.”

Soon afterwards a certain association was offering a meal to the Sangha. Venerable Sāriputta was the most senior monk. Because the Buddha had said the most senior monk should give the expression of appreciation, the monks left, leaving Sāriputta behind by himself. After giving the expression of appreciation, he left by himself. The Buddha saw him coming and asked, “Did the meal go well?”

“The meal went well, Venerable Sir, but the monks all left leaving me behind by myself.” Soon afterwards the Buddha gave a teaching and addressed the monks:

“The four or five most senior monks should wait in the dining hall.”

On one occasion a senior monk who needed to defecate was waiting in the dining hall. Being unable to hold out, he fainted and fell over. They told the Buddha.

“When there is something to be done, I allow you to go after informing the monk sitting next to you.”

5. Discussion of the proper conduct in relation to the dining hall

At that time the monks from the group of six went to the dining hall shabbily dressed and improper in appearance; going the wrong way, they went ahead of the senior monks; they sat down encroaching on the senior monks; they blocked the junior monks from seats; and they spread out their upper robes and sat on them in inhabited areas.

The monks of few desires complained and criticized them, "How can the monks from the group of six act like this?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks from the group of six are acting like this?" "It's true, Sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

"Well then, I will lay down the proper conduct in relation to the dining hall. In a monastery where the time for departure is announced, a monk should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should wash his bowl, bring it along, and enter the village carefully and without hurry.

He should not go the wrong way and walk in front of the senior monks. He should walk well-covered in inhabited areas; he should walk well-restrained in inhabited areas; he should walk with lowered eyes in inhabited areas; he should lift up his robe while walking in inhabited areas; he should not laugh loudly while walking in inhabited areas; he should not be noisy while walking in inhabited areas; he should not

sway his body while walking in inhabited areas; he should not swing his arms while walking in inhabited areas; he should not sway his head while walking in inhabited areas; he should not walk in an inhabited area with his hands on his hips; he should not cover his head while walking in inhabited areas; he should not squat on his heels while walking in inhabited areas.

He should sit well-covered in inhabited areas; he should sit well-restrained in inhabited areas; he should sit with lowered eyes in inhabited areas; he should not lift his robes while sitting in inhabited areas; he should not laugh loudly while sitting in inhabited areas; he should not be noisy while sitting in inhabited areas; he should not sway his body while sitting in inhabited areas; he should not swing his arms while sitting in inhabited areas; he should not sway his head while sitting in inhabited areas; he should not sit in an inhabited area with his hands on his hips; he should not cover his head while sitting in inhabited areas; he should not clasp his knees while sitting in inhabited areas. He should not sit encroaching on the senior monks or blocking the junior monks from seats. He should not spread out his upper robe and sit on it in inhabited areas.

When given water, he should receive it by holding his bowl with both hands. Holding the bowl low, he should rinse it carefully without scratching it. If there is someone to receive the water, he should hold his bowl low and pour the water into the container, trying to avoid splashing the person receiving the water, the monks sitting nearby, or his upper robe. If there is no one to receive the water, he should hold his bowl low and pour the water on the ground, trying to avoid splashing the monks sitting nearby or his upper robe.

When given rice, he should receive it by holding his bowl with both hands, leaving room for the curry. If there is ghee,

oil, or special curry, the senior monk should say, 'Everyone gets an equal share.' He should receive the almsfood respectfully; he should receive the almsfood with attention on the bowl; he should receive the almsfood with the right proportion of bean curry; he should receive the almsfood on an even level.

The senior monk should not start eating until everyone has received rice. A monk should eat the almsfood respectfully; he should eat the almsfood with attention on the bowl; he should eat the almsfood in order; he should eat the almsfood with the right proportion of bean curry; he should not eat almsfood picking from a heap; he should not cover the various kinds of curry with rice because he wants more; when not sick, he should not ask for bean curry and rice for himself and then eat it; he should not look at another's bowl finding fault; he should not make a mouthful that's too large; he should make rounded mouthfuls; he should not open his mouth when a mouthful hasn't been brought to it; he should not put the whole hand in his mouth while eating; he should not speak with food in his mouth; he should not eat from a lifted ball of food; he should not eat breaking up mouthfuls; he should not eat stuffing the cheeks; he should not eat shaking the hands; he should not eat scattering rice about; he should not eat sticking out his tongue; he should not chomp while eating; he should not slurp while eating; he should not eat licking his hands; he should not eat licking his bowl; he should not eat licking his lips.

He should not receive the drinking-water vessel with a hand soiled with food.

The senior monk should not receive water for washing until all the monks are finished eating. When given water, a monk should receive it by holding his bowl with both hands. Holding the bowl low, he should rinse it carefully without

scratching it. If there is someone to receive the water, he should hold his bowl low and pour the water into the container, trying to avoid splashing the person receiving the water, the monks sitting nearby, or his upper robe. If there is no one to receive the water, he should hold his bowl low and pour the water on the ground, trying to avoid splashing the monks sitting nearby or his upper robe. He should not discard bowl-washing water containing rice in inhabited areas.

When returning, the junior monks should go first and then the senior monks. A monk should be well-covered when walking in inhabited areas; he should be well-restrained when walking in inhabited areas; he should walk with lowered eyes in inhabited areas; he should not walk with his robe lifted up in inhabited areas; he should not laugh loudly when walking in inhabited areas; he should not be noisy when walking in inhabited areas; he should not sway his body when walking in inhabited areas; he should not swing his arms when walking in inhabited areas; he should not sway his head when walking in inhabited areas; he should not walk in an inhabited area with his hands on his hips; he should not walk with his head covered in inhabited areas; he should not squat on his heels when walking in inhabited areas.

This is the proper conduct in relation to the dining hall.”

The first section for recitation is finished.

6. Discussion of the proper conduct for alms-collectors

At that time there were alms-collecting monks who were shabbily dressed and improper in appearance. They entered and left houses without being attentive; they entered and left too hastily; they stood too far away or too close; they waited too long or left too soon.

On one occasion a certain monk entered a house without being attentive. Thinking it was the main door, he entered a room where a woman was sleeping naked. The monk saw her and left the room. Seeing her lying there, the woman's husband thought, "My wife has been raped by this monk," and he took hold of that monk and gave him a beating. The woman woke up from the noise and asked her husband, "Why are you beating this monk?"

"Didn't he rape you?"

"No he didn't; he didn't do anything." And she had him release that monk.

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

The monks of few desires complained and criticized them, "How can the alms-collecting monks act like this?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the alms-collecting monks are acting like this?" "It's true, Sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

“Well then, I will lay down the proper conduct for alms-collecting monks. When an alms-collecting monk is about to enter the village, he should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should wash his bowl, bring it along, and enter the village carefully and without hurry.

He should be well-covered when walking in inhabited areas; he should be well-restrained when walking in inhabited areas; he should walk with lowered eyes in inhabited areas; he should not walk with his robe lifted up in inhabited areas; he should not laugh loudly when walking in inhabited areas; he should not be noisy when walking in inhabited areas; he should not sway his body when walking in inhabited areas; he should not swing his arms when walking in inhabited areas; he should not sway his head when walking in inhabited areas; he should not walk in an inhabited area with his hands on his hips; he should not walk with his head covered in inhabited areas; he should not squat on his heels when walking in inhabited areas.

When entering a house, he should be attentive to where to enter and where to leave. He should not enter or leave too hastily; he should not stand too far away or too close; he should not wait too long or leave too soon. While waiting, he should be attentive to whether they wish to give alms or not. If they put down their work, get up from their seat, take hold of a serving spoon or a vessel, or they tell him to wait, then he should assume they wish to give, and he should wait. When they give him almsfood, he should lift up his upper robe with his left hand, stretch out his bowl with his right hand, and receive the alms while holding the bowl with both hands. He should not look the donor in the face. He should be attentive to whether they wish to give curry or

not. If they take hold of a serving spoon or a vessel, or they tell him to wait, then he should assume they wish to give, and he should wait. When they have given alms, he should cover the bowl with his upper robe, and leave carefully and without hurry.

He should be well-covered when walking in inhabited areas; he should be well-restrained when walking in inhabited areas; he should walk with lowered eyes in inhabited areas; he should not walk with his robe lifted up in inhabited areas; he should not laugh loudly when walking in inhabited areas; he should not be noisy when walking in inhabited areas; he should not sway his body when walking in inhabited areas; he should not swing his arms when walking in inhabited areas; he should not sway his head when walking in inhabited areas; he should not walk in an inhabited area with his hands on his hips; he should not walk with his head covered in inhabited areas; he should not squat on his heels when walking in inhabited areas.

“Whoever returns first from alms round in the village should prepare the seats and set out a foot stool, a foot scraper, and water for washing the feet. He should wash the bowl for leftovers and put it back out, and set out water for drinking and water for washing.

Whoever returns last from alms round may eat whatever is leftover, or he should discard it where there are no cultivated plants or in water without life. He should put away the seats and also the foot stool, the foot scraper, and the water for washing the feet. He should wash the bowl for leftovers and put it away, put away the water for drinking and the water for washing, and sweep the dining hall.

Whoever sees that the pot for drinking water, the pot for washing water, or the water pot in the restroom is empty should fill it. If he can't do it by himself, he should call someone over by hand signal and they should fill it together. He should not speak because of that.

This is the proper conduct for alms-collectors.”

7. Discussion of the proper conduct for those staying in the wilderness

At that time there was a number of monks staying in the wilderness. They did not set out water for drinking or water for washing; they did not light fires or provide fire-making implements; and they did not know the constellations or the cardinal directions.

Criminals went to that place and asked the monks, “Sir, is there any water for drinking?” — “No, there isn’t.” — “Is there any water for washing?” — “No.” — “Is there a fire?” — “No.” — “Are there any fire-making implements?” — “No.” — “Which constellation is the moon in today?” — “We don’t know.” — “Which direction is this?” — “We don’t know.” Thinking, “They are criminals, not monks,” they beat them up and left.

The monks told other monks what had happened and they in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

“Well then, I will lay down the proper conduct for monks staying in the wilderness. After getting up early in the morning, a monk who is staying in the wilderness should put his bowl in its bag, hang it from his shoulder, put his robe over his shoulders, put on his sandals, put the wooden and ceramic goods in order, close the door and windows, and descend from his dwelling. When he is about to enter the village, he should remove his sandals, hold them low and knock them together, before putting them in a bag, which he should hang from his shoulder. He should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together,

overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should wash his bowl, bring it along, and enter the village carefully and without hurry.

He should be well-covered when walking in inhabited areas; he should be well-restrained when walking in inhabited areas; he should walk with lowered eyes in inhabited areas; he should not walk with his robe lifted up in inhabited areas; he should not laugh loudly when walking in inhabited areas; he should not be noisy when walking in inhabited areas; he should not sway his body when walking in inhabited areas; he should not swing his arms when walking in inhabited areas; he should not sway his head when walking in inhabited areas; he should not walk in an inhabited area with his hands on his hips; he should not walk with his head covered in inhabited areas; he should not squat on his heels when walking in inhabited areas.

When entering a house, he should be attentive to where to enter and where to leave. He should not enter or leave too hastily; he should not stand too far away or too close; he should not wait too long or leave too soon. While waiting, he should be attentive to whether they wish to give alms or not. If they put down their work, get up from their seat, take hold of a serving spoon or a vessel, or they tell him to wait, then he should assume they wish to give, and he should wait. When they give him almsfood, he should lift up his upper robe with his left hand, stretch out his bowl with his right hand, and receive the alms while holding the bowl with both hands. He should not look the donor in the face. He should be attentive to whether they wish to give curry or not. If they take hold of a serving spoon or a vessel, or they tell him to wait, then he should assume they wish to give, and he should wait. When they have given alms, he should cover the bowl with his upper robe, and return carefully and without hurry.

He should be well-covered when walking in inhabited areas; he should be well-restrained when walking in inhabited areas; he should walk with lowered eyes in inhabited areas; he should not walk with his robe lifted up in inhabited areas; he should not laugh loudly when walking in inhabited areas; he should not be noisy when walking in inhabited areas; he should not sway his body when walking in inhabited areas; he should not swing his arms when walking in inhabited areas; he should not sway his head when walking in inhabited areas; he should not walk in an inhabited area with his hands on his hips; he should not walk with his head covered in inhabited areas; he should not squat on his heels when walking in inhabited areas. When he has left the village, he should put his bowl in its bag and hang it from his shoulder, fold up his robe and put it on his head, and put on his sandals and go.

A monk who is staying in the wilderness should set out water for drinking and water for washing; he should light a fire and provide fire-making implements; he should provide a walking stick; and he should learn the constellations— all of them or those in one direction—and become skilled in the cardinal directions.

This is the proper conduct for those staying in the wilderness.”

8. Discussion of the proper conduct in regard to dwellings

On one occasion when a number of monks were making robes outside, the monks from the group of six were beating furniture in an open space upwind from them. The robe-making monks became dusty.

The monks of few desires complained and criticized them, "How can the monks from the group of six do this?"

They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks from the group of six did this?" "It's true, Sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

"Well then, I will lay down the proper conduct in regard to dwellings. If the dwelling he is staying in is dirty, a monk should clean it if he is able. When he is cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the

ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, while trying to avoid stirring up dust. He should look out for any trash and discard it.

He should not beat the furniture near other monks, near other dwellings, near water for drinking, or near water for washing. He should not beat the furniture in an open area upwind from these things, but downwind from them.

He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put

the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night.

If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the rinsing pot, he should fill it.

If he is staying in the same dwelling as a more senior monk, he should not do any of the following without asking him for permission: recite, question, rehearse, teach, turn a lamp on or off, or open or close a window. If he is doing walking meditation on the same walking path as a more senior monk, he should walk behind him, but he should not hit him with the corners of his robe.

This is the proper conduct in regard to dwellings.”

9. Discussion of the proper conduct in regard to saunas

On one occasion the monks from the group of six were kept out of the sauna by the senior monks. Then, out of disrespect, they stacked up much firewood, lit it, closed the door, and sat down against it. The monks overheated, but being unable to open the door, they fainted and collapsed.

The monks of few desires complained and criticized them, "How can the monks from the group of six do this?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks from the group of six did this?" "It's true, Sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

"If you're kept out of a sauna by senior monks, you should not, out of disrespect, stack up much firewood and light it. If you do, you commit an offense of wrong conduct.

And you should not close the door and sit down against it. If you do, you commit an offense of wrong conduct.

Well then, I will lay down the proper conduct in regard to saunas. The monk who goes first to the sauna should discard the ashes if they are building up. If the sauna is dirty, he should sweep it. If the area immediately outside the sauna is dirty, he should sweep it. If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If the sauna shed is dirty, he should sweep it.

He should knead bath powder, moisten the clay, and fill the water trough with water. When entering the sauna, he should smear his face with clay, cover himself front and

back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. If he is able, he should do services for the senior monks in the sauna. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

If he is able, he should also do services for the senior monks in the water. He should not bathe in front of the senior monks or upstream from them. When he is coming out of the water after bathing, he should give way to those who are entering the water.

If the sauna is muddy, the last monk to leave it should wash it. He should wash the clay trough, put away the sauna bench, extinguish the fire, close the door, and then leave.

This is the proper conduct in regard to saunas.”

10. Discussion of the proper conduct in regard to restrooms

At that time a monk who had been born as a brahmin did not want to rinse after defecating, thinking, “Who would touch this foul, stinking stuff?” As a result, a worm settled in his anus. He told the monks, who said, “So you don’t rinse after defecating?”

“That’s right.”

The monks of few desires complained and criticized him, “How can a monk not rinse after defecating?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monk, that you don’t rinse after defecating?” “It’s true, Sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

“When there is water available, you should rinse after defecating. If you don’t, you commit an offense of wrong conduct.”

At that time the monks used the restroom according to seniority. Junior monks who had arrived before others had to wait to defecate. Holding it in, they fainted and collapsed. They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that this is happening?” “It’s true, Sir.” ... and the Buddha addressed the monks:

“The restroom should not be used according to seniority. If you do, you commit an offense of wrong conduct. You should use the restroom according to the order of arrival.”

At that time the monks from the group of six entered the restroom too hastily, pulled up their robe before entering, groaned while defecating, cleaned their teeth while defecating, defecated outside the toilet, urinated outside the urinal, spat in the urinal, used coarse wiping sticks, threw the wiping sticks in the cesspit, left the restroom too hastily, came out with their robe still pulled up, made a chomping sound while rinsing, and they left water in the scoop for rinsing.

The monks of few desires complained and criticized them, “How can the monks from the group of six act like this?” They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that the monks from the group of six act like this?” “It’s true, Sir.” ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

“Well then, I will lay down the proper conduct in regard to restrooms. When a monk goes to the restroom, he should stand outside and clear his throat. Anyone sitting inside should also clear his throat. After hanging his robe from a bamboo robe rack or a clothesline, he should enter the restroom carefully and without hurry. He should not enter the restroom too hastily; he should not pull up his robe before he has entered; he should pull up his robe when he is standing on the foot-stands for defecating; he should not groan while defecating; he should not clean his teeth while defecating; he should not defecate outside the toilet; he should not urinate outside the urinal; he should not spit in the urinal; he should not use coarse wiping sticks; he should not throw the wiping sticks in the cesspit; he should cover himself while still standing on the foot-stands for defecating; he should not leave the restroom too hastily; he should not come out with his robe still pulled up; he should pull up his robe when standing on the foot-stands for rinsing; he should

not make a chomping sound while rinsing; he should not leave water in the scoop for rinsing; he should cover himself while still standing on the foot-stands for rinsing.

If the restroom is stained by feces, he should clean it. If the wiping-stick container is full, he should discard the wiping sticks. If the restroom is dirty, he should sweep it. If the area immediately outside the restroom is dirty, he should sweep it. If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If there is no water in the pot for rinsing water, he should fill it.

This is the proper conduct in regard to restrooms.”

11. Discussion of the proper conduct toward a preceptor

At that time the students were not conducting themselves properly toward their preceptors. The monks of few desires complained and criticized them, "How can the students not conduct themselves properly toward their preceptors?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the students are not conducting themselves properly toward their preceptors?" "It's true, Sir." ... The Buddha rebuked them ... "How can they act like this? This will affect people's confidence ..." After rebuking them ... the Buddha gave a teaching and addressed the monks:

"Well then, I will lay down the proper conduct for a student toward his preceptor. A student should conduct himself properly toward his preceptor. This is the proper conduct:

Having gotten up at the appropriate time, the student should remove his sandals and put his upper robe over one shoulder. He should then give his preceptor a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is rice porridge, he should wash a vessel and bring the rice porridge to his preceptor. When the preceptor has drunk the rice porridge, the student should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the preceptor has gotten up, the student should put away the seat. If the place is dirty, he should sweep it.

If the preceptor wants to enter the village, the student should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the

upper robes together, overlapping each other edge-to-edge, and then give them to him. He should wash his preceptor's bowl and give it to him while wet. If the preceptor wants an attendant, the student should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should wash his bowl, bring it along, and be his preceptor's attendant.

He shouldn't walk too far behind his preceptor or too close to him. He should receive the contents of his bowl. He shouldn't interrupt his preceptor when he's speaking. But if the preceptor's speech is bordering on an offense, he should stop him.

When returning, the student should go first to prepare a seat and to set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the preceptor and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is moist, he should sun it for a short while, but he shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold.

If there is almsfood and his preceptor wants to eat, the student should give him water and then the almsfood. He should ask his preceptor if he wants water to drink. When the preceptor has eaten, the student should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but he shouldn't leave it in the heat.

The student should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand,

feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the preceptor has gotten up, the student should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

“If the preceptor wants to bathe, the student should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that.

If the preceptor wants to take a sauna, the student should knead bath powder, moisten the clay, take a sauna bench, and follow behind his preceptor. After giving the preceptor the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he's able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn't sit encroaching on the senior monks, and he shouldn't block the junior monks from getting a seat. While in the sauna, he should do services for his preceptor. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

He should also do services for his preceptor in the water. When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his preceptor's body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water

for washing the feet. He should ask his preceptor if he wants water to drink. If the preceptor wants him to recite, he should do so. If the preceptor wants to question him, he should be questioned.

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

He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and

beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night.

If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If the assembly hall is dirty, he

should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the rinsing pot, he should fill it.

“If the preceptor becomes discontent with the spiritual life, the student should send him away or have him sent away, or he should give him a teaching. If the preceptor becomes anxious, the student should dispel it or have it dispelled, or he should give him a teaching. If the preceptor has wrong view, the student should make him give it up or have someone else do it, or he should give him a teaching. If the preceptor has committed a heavy offense and deserves probation, the student should try to get the Sangha to give it to him. If the preceptor has committed a heavy offense and deserves to be sent back to the beginning, the student should try to get the Sangha to do it. If the preceptor has committed a heavy offense and deserves the trial period, the student should try to get the Sangha to give it to him. If the preceptor has committed a heavy offense and deserves rehabilitation, the student should try to get the Sangha to give it to him.

If the Sangha wants to do a legal procedure against his preceptor—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection— the student should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his preceptor—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection— the student should help the preceptor conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.

“If the preceptor’s robe needs washing, the student should do it himself, or he should make an effort to get it done. If the preceptor needs a robe, the student should make one himself, or he should make an effort to get one made. If the preceptor needs dye, the student should make it himself, or he should make an effort to get it made. If the preceptor’s robe needs dyeing, the student should do it himself, or he should make an effort to get it done. When he’s dyeing the robe, he should carefully and repeatedly turn it over, and he shouldn’t go away while it’s still dripping.

Without asking his preceptor for permission, he should not do any of the following: give away or receive a bowl; give away or receive a robe; give away or receive a requisite; cut anyone’s hair or get it cut; do work for anyone or get work done by anyone; do a service for anyone or get a service done by anyone; be the attendant monk for anyone or take anyone as his attendant monk; bring back almsfood for anyone or get almsfood brought back by anyone; enter the village, go to the charnel ground, or leave for another region. If his preceptor is sick, he should nurse him for as long as he lives, or he should wait until he has recovered.

This is the proper conduct of a student toward his preceptor.”

12. Discussion of the proper conduct toward a student

At that time the preceptors were not conducting themselves properly toward their students. The monks of few desires complained and criticized them, "How can the preceptors not conduct themselves properly toward their students?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the preceptors are not conducting themselves properly toward their students?" "It's true, Sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

"Well then, I will lay down the proper conduct for preceptors toward their students. A preceptor should conduct himself properly toward his student. This is the proper conduct:

A preceptor should help and take care of his student through recitation, questioning, and instruction. If the preceptor has a bowl, but not the student, the preceptor should give it to him, or he should make an effort to get him one. If the preceptor has a robe, but not the student, the preceptor should give it to him, or he should make an effort to get him one. If the preceptor has a requisite, but not the student, the preceptor should give it to him, or he should make an effort to get him one.

If the student is sick, the preceptor should get up at the appropriate time and give his student a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is rice porridge, he should wash a vessel and bring the rice porridge to his student. When the student has drunk the rice porridge, the preceptor should give him

water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the student has gotten up, the preceptor should put away the seat. If the place is dirty, he should sweep it.

If the student wants to enter the village, the preceptor should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the other upper together, overlapping each other edge-to-edge, and then give them to him. He should wash his student's bowl and give it to him while wet.

Before he's due back, the preceptor should prepare a seat and set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the student and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is moist, he should sun it for a short while, but he shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold.

If there is almsfood and his student wants to eat, the preceptor should give him water and then the almsfood. He should ask his student if he wants water to drink. When the student has eaten, the preceptor should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but he shouldn't leave it in the heat. The preceptor should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it,

making the ends face the wall and the fold face out. When the student has gotten up, the preceptor should put away the seat and also the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

“If the student wants to bathe, the preceptor should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that.

If the student wants to take a sauna, the preceptor should knead bath powder, moisten the clay, take a sauna bench, and go to the sauna. After giving his student the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he’s able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn’t sit encroaching on the senior monks, and he shouldn’t block the junior monks from getting a seat. While in the sauna, he should do services for his student. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

The preceptor should also do services for his student in the water. When the preceptor has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his student’s body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot bench, a foot scraper, and water for washing the feet. He should ask his student if he wants water to drink.

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

He should sun the floor-cover, clean it, beat it, bring it back inside, and put it back in the same place as before. He should sun the bed supports, wipe them, bring them back inside, and place them in the same position as before. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back in the same place as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or

knocking it against the door or the door frame, and he should put it back in the same place as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back the way they were. He should sun the sitting-mat and the sheet, clean them, beat them, bring them back inside, and put them back the way they were. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the reclining board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He should not put away the bowl on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe-rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night.

If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no

water for washing, he should get some. If there is no water in the rinsing pot, he should fill it.

“If the student becomes discontent with the spiritual life, the preceptor should send him away or have him sent away, or he should give him a teaching. If the student becomes anxious, the preceptor should dispel it or have it dispelled, or he should give him a teaching. If the student has wrong view, the preceptor should make him give it up or have someone else do it, or he should give him a teaching. If the student has committed a heavy offense and deserves probation, the preceptor should try to get the Sangha to give it to him. If the student has committed a heavy offense and deserves to be sent back to the beginning, the preceptor should try to get the Sangha to do it. If the student has committed a heavy offense and deserves the trial period, the preceptor should try to get the Sangha to give it to him. If the student has committed a heavy offense and deserves rehabilitation, the preceptor should try to get the Sangha to give it to him.

If the Sangha wants to do a legal procedure against his student—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection— the preceptor should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his student—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection— the preceptor should help the student conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.

“If the student’s robe needs washing, the preceptor should show him how to do it, or he should make an effort to get it

done. If the student needs a robe, the preceptor should show him how to make one, or he should make an effort to get one made. If the student needs dye, the preceptor should show him how to make it, or he should make an effort to get it made. If the student's robe needs dyeing, the preceptor should show him how to do it, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and he shouldn't go away while it's still dripping. If his student is sick, he should nurse him for as long as he lives, or he should wait until he has recovered.

This is the proper conduct of a preceptor toward his student.”

The second section for recitation is finished.

13. Discussion of the proper conduct toward a teacher

At that time the pupils were not conducting themselves properly toward their teachers. The monks of few desires complained and criticized them, "How can the pupils not conduct themselves properly toward their teachers?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the pupils are not conducting themselves properly toward their teachers?" "It's true, Sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

"Well then, I will lay down the proper conduct for a pupil toward his teacher. A pupil should conduct himself properly toward his teacher. This is the proper conduct:

Having gotten up at the appropriate time, the pupil should take off his sandals, and put his upper robe over one shoulder. He should then give his teacher a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is rice porridge, he should wash a vessel and bring the rice porridge to his teacher. When the teacher has drunk the rice porridge, the pupil should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When the teacher has gotten up, the pupil should put away the seat. If the place is dirty, he should sweep it.

If the teacher wants to enter the village, the pupil should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should wash his teacher's bowl

and give it to him while wet. If the teacher wants an attendant, the pupil should put on his sarong evenly all around, covering the navel and the knees. He should put on a belt. Putting the upper robes together, overlapping each other edge-to-edge, he should put them on and fasten the toggle. He should wash his bowl, bring it along, and be his teacher's attendant.

He shouldn't walk too far behind his teacher or too close to him. He should receive the contents of his bowl. He shouldn't interrupt his teacher when he's speaking. But if the teacher's speech is bordering on an offense, he should stop him.

When returning, the pupil should go first to prepare a seat and to set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the teacher and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is moist, he should sun it for a short while, but he shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold.

If there is almsfood and his teacher wants to eat, the pupil should give him water and then the almsfood. He should ask his teacher if he wants water to drink. When the teacher has eaten, the pupil should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but he shouldn't leave it in the heat.

The pupil should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor.

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

“If the teacher wants to bathe, the pupil should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that.

If the teacher wants to take a sauna, the pupil should knead bath powder, moisten the clay, take a sauna bench, and follow behind his teacher. After giving the teacher the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he’s able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn’t sit encroaching on the senior monks, and he shouldn’t block the junior monks from getting a seat. While in the sauna, he should do services for his teacher. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

He should also do services for his teacher in the water. When he has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his teacher’s body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his teacher if he wants water to drink. If the teacher wants him to recite, he should

do so. If the teacher wants to question him, he should be questioned.

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

He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and put them back where they were. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door

or the door frame, and he should put it back as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the leaning board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night.

If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there

is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the rinsing pot, he should fill it.

“If the teacher becomes discontent with the spiritual life, the pupil should send him away or have him sent away, or he should give him a teaching. If the teacher becomes anxious, the pupil should dispel it or have it dispelled, or he should give him a teaching. If the teacher has wrong view, the pupil should make him give it up or have someone else do it, or he should give him a teaching. If the teacher has committed a heavy offense and deserves probation, the pupil should try to get the Sangha to give it to him. If the teacher has committed a heavy offense and deserves to be sent back to the beginning, the pupil should try to get the Sangha to do it. If the teacher has committed a heavy offense and deserves the trial period, the pupil should try to get the Sangha to give it to him. If the teacher has committed a heavy offense and deserves rehabilitation, the pupil should try to get the Sangha to give it to him.

If the Sangha wants to do a legal procedure against his teacher—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection— the pupil should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his teacher—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection— the pupil should help the teacher conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.

“If the teacher’s robe needs washing, the pupil should do it himself, or he should make an effort to get it done. If the

teacher needs a robe, the pupil should make one himself, or he should make an effort to get one made. If the teacher needs dye, the pupil should make it himself, or he should make an effort to get it made. If the teacher's robe needs dyeing, the pupil should do it himself, or he should make an effort to get it done. When he's dyeing the robe, he should carefully and repeatedly turn it over, and he shouldn't go away while it's still dripping.

Without asking his teacher for permission, he shouldn't do any of the following: give away or receive a bowl; give away or receive a robe; give away or receive a requisite; cut anyone's hair or get it cut; do work for anyone or get work done by anyone; do a service for anyone or get a service done by anyone; be the attendant monk for anyone or take anyone as his attendant monk; bring back almsfood for anyone or get almsfood brought back by anyone; enter the village, go to the charnel ground, or leave for another region. If his teacher is sick, he should nurse him for as long as he lives, or he should wait until he has recovered.

This is the proper conduct of a pupil toward his teacher."

14. Discussion of the proper conduct toward a pupil

At that time the teachers were not conducting themselves properly toward their pupils. The monks of few desires complained and criticized them, "How can the teachers not conduct themselves properly toward their pupils?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the teachers are not conducting themselves properly toward their pupils?" "It's true, Sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

"Well then, I will lay down the proper conduct for a teacher toward his pupil. A teacher should conduct himself properly toward his pupil. This is the proper conduct:

A teacher should help and take care of his pupil through recitation, questioning, and instruction. If the teacher has a bowl, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. If the teacher has a robe, but not the pupil, the teacher should give it to him, or he should make an effort to get him one. If the teacher has a requisite, but not the pupil, the teacher should give it to him, or he should make an effort to get him one.

If the pupil is sick, the teacher should get up at the appropriate time and give his pupil a tooth cleaner and water for rinsing the mouth, and he should prepare a seat for him. If there is rice porridge, he should wash a vessel and bring the rice porridge to his pupil. When the pupil has drunk the rice porridge, the teacher should give him water and receive the vessel. Holding it low, he should wash it carefully without scratching it and then put it away. When

the pupil has gotten up, the teacher should put away the seat. If the place is dirty, he should sweep it.

If the pupil wants to enter the village, the teacher should give him a sarong and receive the one he's wearing in return. He should give him a belt. He should put the upper robes together, overlapping each other edge-to-edge, and then give them to him. He should wash his pupil's bowl and give it to him while wet.

Before he's due back, the teacher should prepare a seat and set out a foot stool, a foot scraper, and water for washing the feet. He should go out to meet the pupil and receive his bowl and robe. He should give him a sarong and receive the one he's wearing in return. If the robe is moist, he should sun it for a short while, but he shouldn't leave it in the heat. He should fold the robe, offsetting the edges by seven centimeters, so that the fold doesn't become worn. He should place the belt in the fold.

If there is almsfood and his pupil wants to eat, the teacher should give him water and then the almsfood. He should ask his pupil if he wants water to drink. When the pupil has eaten, the teacher should give him water and receive his bowl. Holding it low, he should wash it carefully without scratching it. He should then dry it and sun it for a short while, but he shouldn't leave it in the heat. The teacher should put away the robe and bowl. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out. When the pupil has gotten up, the teacher should put away the seat and also

the foot stool, the foot scraper, and the water for washing the feet. If the place is dirty, he should sweep it.

“If the pupil wants to bathe, the teacher should prepare a bath. If he wants a cold bath, he should prepare that; if he wants a hot bath, he should prepare that.

If the pupil wants to take a sauna, the teacher should knead bath powder, moisten the clay, take a sauna bench, and go to the sauna. After giving the pupil the sauna bench, receiving his robe, and putting it aside, he should give him the bath powder and the clay. If he’s able, he should enter the sauna. When entering the sauna, he should smear his face with clay, cover himself front and back, and then enter. He shouldn’t sit encroaching on the senior monks, and he shouldn’t block the junior monks from getting a seat. While in the sauna, he should do services for his pupil. When leaving the sauna, he should take the sauna bench, cover himself front and back, and then leave.

The teacher should also do services for his pupil in the water. When the teacher has bathed, he should be the first to come out. He should dry himself and put on his sarong. He should then wipe the water off his pupil’s body, and he should give him his sarong and then his upper robe. Taking the sauna bench, he should be the first to return. He should prepare a seat, and also set out a foot stool, a foot scraper, and water for washing the feet. He should ask his pupil if he wants water to drink.

“If the dwelling where the pupil is staying is dirty, the teacher should clean it if he’s able. When he’s cleaning the dwelling, he should first take out the bowl and robe and put them aside. He should take out the sitting mat and the

sheet and put them aside. He should take out the mattress and the pillow and put them aside. Holding the bed low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. Holding the bench low, he should carefully take it out without scratching it or knocking it against the door or the door frame, and he should put it aside. He should take out the bed supports and put them aside. He should take out the spittoon and put it aside. He should take out the leaning board and put it aside. After taking note of its position, he should take out the floor cover and put it aside. If the dwelling has cobwebs, he should first remove them from the ceiling cloth, and he should then wipe the windows and the corners of the room. If the walls have been treated with red ocher and they're moldy, he should moisten a cloth, wring it out, and wipe the walls. If the floor has been treated with a black finish and it's moldy, he should moisten a cloth, wring it out, and wipe the floor. If the floor is untreated, he should sprinkle it with water and then sweep it, while trying to avoid stirring up dust. He should look out for any trash and discard it.

He should sun the floor cover, clean it, beat it, bring it back inside, and put it back as before. He should sun the bed supports, wipe them, bring them back inside, and place them in the same position as before. He should sun the bed, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back in the same place as before. He should sun the bench, clean it, and beat it. Holding it low, he should carefully bring it back inside without scratching it or knocking it against the door or the door frame, and he should put it back in the same place as before. He should sun the mattress and the pillow, clean them, beat them, bring them back inside, and put them back as before. He should sun the sitting mat and the

sheet, clean them, beat them, bring them back inside, and put them back as before. He should sun the spittoon, wipe it, bring it back inside, and put it back where it was. He should sun the reclining board, wipe it, bring it back inside, and put it back where it was. He should put away the bowl and robe. When putting away the bowl, he should hold the bowl in one hand, feel under the bed or the bench with the other, and then put it away. He shouldn't put the bowl away on the bare floor. When putting away the robe, he should hold the robe in one hand, wipe the bamboo robe rack or the clothesline with the other, and then put it away by folding the robe over it, making the ends face the wall and the fold face out.

If dusty winds are blowing from the east, he should close the windows on the eastern side. If dusty winds are blowing from the west, he should close the windows on the western side. If dusty winds are blowing from the north, he should close the windows on the northern side. If dusty winds are blowing from the south, he should close the windows on the southern side. If the weather is cold, he should open the windows during the day and close them at night. If the weather is hot, he should close the windows during the day and open them at night.

If the yard is dirty, he should sweep it. If the gateway is dirty, he should sweep it. If the assembly hall is dirty, he should sweep it. If the water-boiling shed is dirty, he should sweep it. If the restroom is dirty, he should sweep it. If there is no water for drinking, he should get some. If there is no water for washing, he should get some. If there is no water in the rinsing pot, he should fill it.

“If the pupil becomes discontent with the spiritual life, the teacher should send him away or have him sent away, or he

should give him a teaching. If the pupil becomes anxious, the teacher should dispel it or have it dispelled, or he should give him a teaching. If the pupil has wrong view, the teacher should make him give it up or have someone else do it, or he should give him a teaching. If the pupil has committed a heavy offense and deserves probation, the teacher should try to get the Sangha to give it to him. If the pupil has committed a heavy offense and deserves to be sent back to the beginning, the teacher should try to get the Sangha to do it. If the pupil has committed a heavy offense and deserves the trial period, the teacher should try to get the Sangha to give it to him. If the pupil has committed a heavy offense and deserves rehabilitation, the teacher should try to get the Sangha to give it to him.

If the Sangha wants to do a legal procedure against his pupil—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the teacher should make an effort to stop it or to reduce the penalty. But if the Sangha has already done a legal procedure against his pupil—whether a procedure of condemnation, demotion, banishment, reconciliation, or ejection—the teacher should help the pupil conduct himself properly and suitably so as to deserve to be released, and try to get the Sangha to lift that procedure.

“If the pupil’s robe needs washing, the teacher should show him how to do it, or he should make an effort to get it done. If the pupil needs a robe, the teacher should show him how to make one, or he should make an effort to get one made. If the pupil needs dye, the teacher should show him how to make it, or he should make an effort to get it made. If the pupil’s robe needs dyeing, the teacher should show him how to do it, or he should make an effort to get it done. When he’s dyeing the robe, he should carefully and repeatedly

turn it over, and he shouldn't go away while it's still dripping. If his pupil is sick, he should nurse him for as long as he lives, or he should wait until he has recovered.

This is the proper conduct of a teacher toward his pupil.”

The eighth chapter on proper conduct is finished. In this chapter there are nineteen topics and fourteen kinds of proper conduct.

If you do not fulfill the proper conduct, Then you do not fulfill your virtue. If your virtue is impure, you are weak in wisdom; And you do not know the unity of mind.

A mind distracted, not unified, Does not see the truth of nature. Not seeing the truth of nature, You are not released from suffering.

But if you do fulfill the proper conduct, Then you also fulfill your virtue. If your virtue is pure, you are possessed of wisdom; And you know the unity of mind.

A non-distracted mind, unified, Sees the truth of nature. Seeing the truth of nature, You are released from suffering.

So, fulfill the proper conduct, you the Son of the Conqueror, possessed of insight. The instruction of the Buddha, the best —Go from that to extinguishment, in this way.

The chapter on proper conduct is finished.

- Theravāda Collection on Monastic Law
- The Short Division

19

**Pātimokkhaṭṭhapanakkhan
dhaka: The chapter on the
cancellation of the
Monastic Code**

1. The request for the recitation of the Monastic Code

At one time the Buddha was staying at Sāvattthī in the Eastern Monastery, in Migāramāta’s stilt house. On one occasion on the observance day, he was seated surrounded by the Sangha of monks. Then, when the night was well advanced and the first part of the night was over, Venerable Ānanda got up from his seat, put his upper robe over one shoulder, raise his joined palms, and said to the Buddha, “Venerable Sir, the night is well advanced and the first part of the night is over. The Sangha of monks has been seated for a long time. Please recite the Monastic Code.” But the Buddha did not reply.

At the end of the middle part of the night, Venerable Ānanda asked a second time, and again received no reply.

At the end of the last part of the night, when the sky was flaring up at dawn, he asked a third time. And the Buddha replied, “Ānanda, the gathering is impure.”

Venerable Mahāmoggallāna thought, “Who is the Buddha talking about?” He then read the minds of the the entire Sangha of monks. And he saw that person—immoral, with bad qualities, impure and dubious in conduct, hiding his actions, not a monastic while claiming to be one, not abstaining from sexuality while claiming to do so, rotten inside, lustful, defiled—seated in the midst of the Sangha of monks. He went up to him and said, “Get up, the Buddha has seen you. You don’t belong to the community of monks.” But he did not reply.

Mahāmoggallāna said the same thing a second and a third time, still not getting a reply. Mahāmoggallāna then grabbed him by the arms, took him outside the gateway, and fastened the bolts. And he went to the Buddha and said, “Sir, I have taken that person outside; the gathering is pure. Please recite the Monastic Code to the monks.”

“It’s amazing, Moggallāna, how that fool waited until he was grabbed by the arms.” And the Buddha addressed the monks:

2. The eight amazing qualities of the ocean

“Monks, the antigods delight in the ocean when they see these eight amazing qualities in it:

The ocean slopes and inclines gradually. It does not drop off all at once.

The ocean is steady. It does not go beyond the shoreline.

The ocean does not tolerate dead bodies, but quickly carries them to the shore and discards them on dry land.

When the great rivers—the Ganges, the Yamunā, the Aciravatī, the Sarabhū, or the Mahī—reach the ocean, they lose their former names and become known simply as the ocean.

Whatever rivers in the world flow into the ocean and whatever rain falls into it, the ocean is not diminished or filled up because of that.

The ocean has only one taste, the taste of salt.

The ocean contains many precious things—pearls, gems, beryls, mother-of-pearls, quartz, corals, silver, gold, rubies, and cat’s eyes.

There are great beings in the ocean—sea-monsters, antigods, dragons, and fairies; creatures with bodies one thousand kilometers long, two thousand, three thousand, four thousand, and five thousand kilometers long.

3. The eight amazing qualities of this spiritual path

“Just so, the monks delight in this spiritual path when they see these eight amazing qualities in it:

Just as the ocean slopes and inclines gradually, and does not drop off all at once, so too, on this spiritual path, the training is gradual, the practice is gradual, and penetration to perfect insight does not happen all at once.

Just as the ocean is steady and does not go beyond the shoreline, so too, on this spiritual path, my disciples don't transgress the training rules I have laid down, even for the sake of life.

Just as the ocean does not tolerate dead bodies, but quickly carries them to the shore and discards them on dry land, so too, the Sangha of monks does not associate with anyone who is immoral—someone with bad qualities, impure and dubious in conduct, hiding his actions, not a monastic while claiming to be one, not abstaining from sexuality while claiming to do so, rotten inside, lustful, defiled. When the Sangha has gathered, they quickly eject him. Even if he is seated in the midst of the Sangha, he is far from the Sangha and the Sangha is far from him.

Just as when the great rivers—the Ganges, the Yamunā, the Aciravatī, the Sarabhū, or the Mahī—reach the ocean, they lose their former names and become known simply as the ocean, so too, when anyone who goes forth on this spiritual path made known by the Buddha—whether aristocrats, brahmins, merchants, or workers—they lose their former

name and class and become known simply as Sakyan monastics.

Just as the ocean does not decrease or fill up because of all the rivers in the world that flow into it or the rain that falls into it, so too, even if many monks are extinguished without remainder, there is no decrease or filling up of the element of extinguishment.

Just as the ocean has only one taste, the taste of salt, so too, this spiritual path has only one taste, the taste of freedom.

Just as the ocean contains many precious things—pearls, gems, beryls, mother-of-pearls, quartz, corals, silver, gold, rubies, and cat's eyes— so too, this spiritual path contains many precious things—the four applications of mindfulness, the four right efforts, the four foundations for supernormal power, the five spiritual faculties, the five spiritual powers, the seven factors of awakening, and the noble eightfold path.

Just as there are great beings in the ocean—sea-monsters, antigods, dragons, and fairies; creatures with bodies one thousand kilometers long, two thousand, three thousand, four thousand, and five thousand kilometers long— so too, there are great beings on this spiritual path—stream-enterers, those practicing for the realization of the fruit of stream-entry; once-returners, those practicing for the realization of the fruit of once-returning; non-returners, those practicing for the realization of the fruit of non-returning; perfected ones, and those practicing for the realization of the fruit of perfection.”

Seeing the significance of this, on that occasion the Buddha uttered a heartfelt exclamation:

“It rains on what’s concealed, Not on what’s revealed.
Therefore, reveal the concealed, And it will not be rained
upon.”

4. One deserving to hear the Monastic Code

And the Buddha addressed the monks:

“From now on I won’t do the observance-day ceremony or recite the Monastic Code. You will be doing it instead. It’s impossible for the Buddha to do the observance-day ceremony and recite the Monastic Code in an impure gathering.

And, monks, you should not listen to the Monastic Code if you have an unconfessed offense. If you do, you commit an offense of wrong conduct.

If anyone who has an unconfessed offense listens to the Monastic Code, I allow you to cancel his hearing of the Monastic Code.

And it should be done like this. On the observance day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, you should announce:

‘Please, Venerables, I ask the Sangha to listen. The person so-and-so has an unconfessed offense. I cancel his hearing of the Monastic Code. The Monastic Code should not be recited in his presence.’ Then the Monastic Code is canceled for him.”

Soon afterwards, thinking that nobody knew about them, the monks from the group of six listened to the Monastic Code while having unconfessed offenses. The senior monks who could read the minds of others informed the monks

about this. When they heard about this, the monks from the group of six canceled, without reason, the Monastic Code of the pure monks to preempt them.

The monks of few desires complained and criticized them, "How can the monks from the group of six cancel the Monastic Code of pure monks without reason?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks:

"Is it true, monks, that the monks from the group of six did this?" "It's true, Sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks:

"You should not, without reason, cancel the Monastic Code of pure monks who don't have any offenses. If you do, you commit an offense of wrong conduct."

5. Legitimate and illegitimate canceling of the Monastic Code

“One kind of canceling of the Monastic Code is illegitimate, one is legitimate; two kinds of cancelings of the Monastic Code are illegitimate, two are legitimate; three kinds of cancelings of the Monastic Code are illegitimate, three are legitimate; four kinds of cancelings of the Monastic Code are illegitimate, four are legitimate; five kinds of cancelings of the Monastic Code are illegitimate, five are legitimate; six kinds of cancelings of the Monastic Code are illegitimate, six are legitimate; seven kinds of cancelings of the Monastic Code are illegitimate, seven are legitimate; eight kinds of cancelings of the Monastic Code are illegitimate, eight are legitimate; nine kinds of cancelings of the Monastic Code are illegitimate, nine are legitimate; ten kinds of cancelings of the Monastic Code are illegitimate, ten are legitimate.

“What is the one kind of canceling of the Monastic Code that is illegitimate? One cancels the Monastic Code, without grounds, for failure in morality.

What is the one kind of canceling of the Monastic Code that is legitimate? One cancels the Monastic Code, having grounds, for failure in morality.

“What are the two kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for failure in morality or for failure in conduct.

What are the two kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for failure in morality or for failure in conduct.

“What are the three kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for failure in morality, for failure in conduct, or for failure in view.

What are the three kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for failure in morality, for failure in conduct, or for failure in view.

“What are the four kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for failure in morality, for failure in conduct, for failure in view, or for failure in livelihood.

What are the four kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for failure in morality, for failure in conduct, for failure in view, or for failure in livelihood.

“What are the five kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for an offense entailing expulsion, for an offense entailing suspension, for an offense entailing confession, for an offense entailing acknowledgment, or for an offense of wrong conduct.

What are the five kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for an offense entailing expulsion, for an offense

entailing suspension, for an offense entailing confession, for an offense entailing acknowledgment, or for an offense of wrong conduct.

“What are the six kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for the failure in morality of one who hasn’t failed, for the failure in morality of one who has failed, for the failure in conduct of one who hasn’t failed, for the failure in conduct of one who has failed, for the failure in view of one who hasn’t failed, or for the failure in view of one who has failed.

What are the six kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for the failure in morality of one who hasn’t failed, for the failure in morality of one who has failed, for the failure in conduct of one who hasn’t failed, for the failure in conduct of one who has failed, for the failure in view of one who hasn’t failed, or for the failure in view of one who has failed.

“What are the seven kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for an offense entailing expulsion, for an offense entailing suspension, for a serious offense, for an offense entailing confession, for an offense entailing acknowledgment, for an offense of wrong conduct, or for an offense of wrong speech.

What are the seven kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for an offense entailing expulsion, for an offense entailing suspension, for a serious offense, for an

offense entailing confession, for an offense entailing acknowledgment, for an offense of wrong conduct, or for an offense of wrong speech.

“What are the eight kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for the failure in morality of one who hasn’t failed, for the failure in morality of one who has failed, for the failure in conduct of one who hasn’t failed, for the failure in conduct of one who has failed, for the failure in view of one who hasn’t failed, for the failure in view of one who has failed, for the failure in livelihood of one who hasn’t failed, or for the failure in livelihood of one who has failed.

What are the eight kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for the failure in morality of one who hasn’t failed, for the failure in morality of one who has failed, for the failure in conduct of one who hasn’t failed, for the failure in conduct of one who has failed, for the failure in view of one who hasn’t failed, for the failure in view of one who has failed, for the failure in livelihood of one who hasn’t failed, or for the failure in livelihood of one who has failed.

“What are the nine kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for the failure in morality of one who hasn’t failed, for the failure in morality of one who has failed, for the failure in morality of one who both has and hasn’t failed, for the failure in conduct of one who hasn’t failed, for the failure in conduct of one who has failed, for the failure in conduct of one who both has and hasn’t failed, for the failure in view of one who hasn’t failed, for the failure

in view of one who has failed, or for the failure in view of one who both has and hasn't failed.

What are the nine kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for the failure in morality of one who hasn't failed, for the failure in morality of one who has failed, for the failure in morality of one who both has and hasn't failed, for the failure in conduct of one who hasn't failed, for the failure in conduct of one who has failed, for the failure in conduct of one who both has and hasn't failed, for the failure in view of one who hasn't failed, for the failure in view of one who has failed, or for the failure in view of one who both has and hasn't failed.

“What are the ten kinds of cancelings of the Monastic Code that are illegitimate? There is no one seated in that gathering who has committed an offense entailing expulsion; there is no unfinished discussion about anyone committing an offense entailing expulsion; no one seated in that gathering has renounced the training; there is no unfinished discussion about anyone renouncing the training; he goes to the legitimate legal procedure of a complete assembly; he doesn't reopen a legitimate legal procedure of a complete assembly; there is no unfinished discussion about the reopening of a legitimate legal procedure of a complete assembly; no one has seen, heard, or suspects any failure in morality; no one has seen, heard, or suspects any failure in conduct; no one has seen, heard, or suspects any failure in view.

What are the ten kinds of cancelings of the Monastic Code that are legitimate? There is someone seated in that gathering who has committed an offense entailing expulsion; there is an unfinished discussion about someone

committing an offense entailing expulsion; someone seated in that gathering has renounced the training; there is an unfinished discussion about someone renouncing the training; he doesn't go to a legitimate legal procedure of a complete assembly; he reopens a legitimate legal procedure of a complete assembly; there is an unfinished discussion about the reopening of a legitimate legal procedure of a complete assembly; someone has seen, heard, or suspects failure in morality; someone has seen, heard, or suspects failure in conduct; someone has seen, heard, or suspects failure in view."

6. Legitimate canceling of the Monastic Code

“And how is one who has committed an offense entailing expulsion seated in that gathering? A monk sees in a monk the characteristics and signs of someone committing an offense entailing expulsion. Or a monk doesn’t see a monk committing an offense entailing expulsion, but another monk informs him, ‘The monk so-and-so has committed an offense entailing expulsion.’ Or a monk doesn’t see a monk committing an offense entailing expulsion, nor does another monk inform him, but the monk himself informs him, ‘I have committed an offense entailing expulsion.’ Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he’s seen, heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

‘Please, Venerables, I ask the Sangha to listen. So-and-so has committed an offense entailing expulsion. I cancel his hearing of the Monastic Code. The Monastic Code should not be recited in his presence.’ This cancellation of the Monastic Code is legitimate.

“When the Monastic Code has been canceled for a monk, it may be that the gathering breaks up because of any one of ten threats: a threat from kings, criminals, fire, flooding, people, spirits, predatory animals, snakes, or a threat to life, or threat to the monastic life. Then, if a monk wishes, he may, in that monastery or in another monastery, announce in the midst of the Sangha and in the presence of that person:

‘Please, Venerables, I ask the Sangha to listen. There is an unfinished discussion about so-and-so committing an offense entailing expulsion. The case has not been decided. If it seems appropriate to the Sangha, the Sangha should decide the case.’

If this works out, all is well. If not, then on the observance day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, a monk should announce:

‘Please, Venerables, I ask the Sangha to listen. There is an unfinished discussion about so-and-so committing an offense entailing expulsion. The case has not been decided. I cancel his hearing of the Monastic Code. The Monastic Code should not be recited in his presence.’ This cancellation of the Monastic Code is legitimate.

“And how is one who has renounced the training seated in that gathering? A monk sees in a monk the characteristics and signs of someone renouncing the training. Or a monk doesn’t see a monk renouncing the training, but another monk informs him, ‘The monk so-and-so has renounced the training.’ Or a monk doesn’t see a monk renouncing the training, nor does another monk inform him, but the monk himself informs him, ‘I have renounced the training.’ Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he’s seen, heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

‘Please, Venerables, I ask the Sangha to listen. So-and-so has renounced the training. I cancel his hearing of the Monastic Code. The Monastic Code should not be recited in

his presence.’ This cancellation of the Monastic Code is legitimate.

“When the Monastic Code has been canceled for a monk, it may be that the gathering breaks up because of any one of ten threats: a threat from kings, criminals, fire, flooding, people, spirits, predatory animals, snakes, or a threat to life, or a threat to the monastic life. Then, if a monk wishes, he may, in that monastery or in another monastery, announce in the midst of the Sangha and in the presence of that person:

‘Please, Venerables, I ask the Sangha to listen. There is an unfinished discussion about so-and-so renouncing the training. The case has not been decided. If it seems appropriate to the Sangha, the Sangha should decide the case.’

If this works out, all is well. If not, then on the observance day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, a monk should announce:

‘Please, Venerables, I ask the Sangha to listen. There is an unfinished discussion about so-and-so renouncing the training. The case has not been decided. I cancel his hearing of the Monastic Code. The Monastic Code should not be recited in his presence.’ This cancellation of the Monastic Code is legitimate.

“And how does he not go to a legitimate legal procedure of a complete assembly? A monk sees in a monk the characteristics and signs of someone who doesn’t go to a legitimate legal procedure of a complete assembly. Or a

monk doesn't see a monk not going to a legitimate legal procedure of a complete assembly, but another monk informs him, 'Monk so-and-so didn't go to a legitimate legal procedure of a complete assembly.' Or a monk doesn't see a monk not going to a legitimate legal procedure of a complete assembly, nor does another monk inform him, but the monk himself informs him, 'I didn't go to a legitimate legal procedure of a complete assembly.' Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he's seen, heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

'Please, Venerables, I ask the Sangha to listen. So-and-so did not go to a legitimate legal procedure of a complete assembly. I cancel his hearing of the Monastic Code. The Monastic Code should not be recited in his presence.' This cancellation of the Monastic Code is legitimate.

"And how does he reopen a legitimate legal procedure of a complete assembly? A monk sees in a monk the characteristics and signs of someone who reopens a legitimate legal procedure of a complete assembly. Or a monk doesn't see a monk reopening a legitimate legal procedure of a complete assembly, but another monk informs him, 'Monk so-and-so has reopened a legitimate legal procedure of a complete assembly.' Or a monk doesn't see a monk reopening a legitimate legal procedure of a complete assembly, nor does another monk inform him, but the monk himself informs him, 'I have reopened a legitimate legal procedure of a complete assembly.' Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he's seen, heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

‘Please, Venerables, I ask the Sangha to listen. So-and-so has reopened a legitimate legal procedure of a complete assembly. I cancel his hearing of the Monastic Code. The Monastic Code should not be recited in his presence.’ This cancellation of the Monastic Code is legitimate.

“When the Monastic Code has been canceled for a monk, it may be that the gathering breaks up because of any one of ten threats: a threat from kings, criminals, fire, flooding, people, spirits, predatory animals, snakes, or a threat to life, or a threat to the monastic life. Then, if a monk wishes, he may, in that monastery or in another monastery, announce in the midst of the Sangha and in the presence of that person:

‘Please, Venerables, I ask the Sangha to listen. There is an unfinished discussion about so-and-so reopening a legitimate legal procedure of a complete assembly. The case has not been decided. If it seems appropriate to the Sangha, the Sangha should decide the case.’

If this works out, all is well. If not, then on the observance day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, a monk should announce:

‘Please, Venerables, I ask the Sangha to listen. There is an unfinished discussion about so-and-so reopening a legitimate legal procedure of a complete assembly. The case has not been decided. I cancel his hearing of the Monastic Code. The Monastic Code should not be recited in his presence.’ This cancellation of the Monastic Code is legitimate.

“And how is failure in morality seen, heard, or suspected? A monk sees in a monk the characteristics and signs of someone who has been seen, heard, or suspected of failure in morality. Or a monk doesn’t see a monk who has been seen, heard, or suspected of failure in morality, but another monk informs him, ‘Monk so-and-so has been seen, heard, or suspected of failure in morality.’ Or a monk doesn’t see a monk who has been seen, heard, or suspected of failure in morality, nor does another monk inform him, but the monk himself informs him, ‘I have been seen, heard, or suspected of failure in morality.’ Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he’s seen, heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

‘Please, Venerables, I ask the Sangha to listen. So-and-so has been seen, heard, or suspected of failure in morality. I cancel his hearing of the Monastic Code. The Monastic Code should not be recited in his presence.’ This cancellation of the Monastic Code is legitimate.

“And how is failure in conduct seen, heard, or suspected? A monk sees in a monk the characteristics and signs of someone who has been seen, heard, or suspected of failure in conduct. Or a monk doesn’t see a monk who has been seen, heard, or suspected of failure in conduct, but another monk informs him, ‘Monk so-and-so has been seen, heard, or suspected of failure in conduct.’ Or a monk doesn’t see a monk who has been seen, heard, or suspected of failure in conduct, nor does another monk inform him, but the monk himself informs him, ‘I have been seen, heard, or suspected of failure in conduct.’ Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he’s seen, heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

‘Please, Venerables, I ask the Sangha to listen. So-and-so has been seen, heard, or suspected of failure in conduct. I cancel his hearing of the Monastic Code. The Monastic Code should not be recited in his presence.’ This cancellation of the Monastic Code is legitimate.

“And how is failure in view seen, heard, or suspected? A monk sees in a monk the characteristics and signs of someone who has been seen, heard, or suspected of failure in view. Or a monk doesn’t see a monk who has been seen, heard, or suspected of failure in view, but another monk informs him, ‘Monk so-and-so has been seen, heard, or suspected of failure in view.’ Or a monk doesn’t see a monk who has been seen, heard, or suspected of failure in view, nor does another monk inform him, but the monk himself informs him, ‘I have been seen, heard, or suspected of failure in view.’ Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he’s seen, heard, or suspects, announce in the midst of the Sangha and in the presence of that person:

‘Please, Venerables, I ask the Sangha to listen. So-and-so has been seen, heard, or suspected of failure in view. I cancel his hearing of the Monastic Code. The Monastic Code should not be recited in his presence.’ This cancellation of the Monastic Code is legitimate.

These are the ten legitimate cancellations of the Monastic Code.”

The first section for recitation is finished.

7. The qualities needed to raise an issue

Venerable Upāli went to the Buddha, bowed, sat down, and said, “Venerable Sir, if a monk wishes to raise an issue, what factors should be fulfilled?”

“If a monk who wishes to raise an issue, five factors should be fulfilled:

He should reflect whether or not it’s the right time to raise the issue. If he knows it’s the wrong time, he shouldn’t raise it.

But if he knows it’s the right time, he should reflect further whether or not it’s a real issue. If he knows it’s not, he shouldn’t raise it.

But if he knows it’s real, he should reflect further whether or not raising the issue will be beneficial. If he knows it won’t, he shouldn’t raise it.

But if he knows it will be beneficial, he should reflect further whether or not the monks who are on the side of the Teaching and the Monastic Law will take his side. If he knows that they won’t, he shouldn’t raise it.

But if he knows they will take his side, he should reflect further whether or not raising the issue will lead to arguments and disputes, to fracture and schism in the Sangha. If he knows it will, he shouldn’t raise it.

But if he knows it won’t, he may raise the issue. In this way, when five factors are fulfilled, he won’t regret raising it.”

8. The qualities to be reflected upon by one who accuses another

“Sir, how many qualities should a monk see in himself before accusing another?”

“A monk should see five qualities in himself before accusing another.

Before accusing another, a monk should reflect, ‘Is my bodily conduct pure and faultless? Is this quality found in me or not?’ If it’s not, there will be those who say, ‘Please train your own bodily conduct first.’

Before accusing another, a monk should reflect, ‘Is my verbal conduct pure and faultless? Is this quality found in me or not?’ If it’s not, there will be those who say, ‘Please train your own verbal conduct first.’

Before accusing another, a monk should reflect, ‘Do I have a mind of good will toward my fellow monastics? Am I free from ill will toward them? Is this quality found in me or not?’ If it’s not, there will be those who say, ‘Please set up a mind of good will toward your fellow monastics first.’

Before accusing another, a monk should reflect, ‘Have I learned much and do I retain and accumulate what I’ve learned? Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—have I learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view? Is this quality found in me or not?’ If it’s not, there will be those who say, ‘Please learn the tradition first.’

Before accusing another, a monk should reflect, 'Have I properly learned both Monastic Codes in detail; have I analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition? Is this quality found in me or not?' If it's not, then when he is asked, 'Where was this said by the Buddha?' he won't be able to reply. And there will be those who say, 'Please learn the Monastic Law first.'

A monk should see these five qualities in himself before accusing another."

9. The qualities to be set up by one who accuses another

“Sir, how many qualities should a monk set up in himself before accusing another?”

“A monk should set up five qualities in himself before accusing another. He should think, ‘I’ll speak at an appropriate time, not at an inappropriate one; I’ll speak the truth, not falsehood; I’ll speak gently, not harshly; I’ll speak what’s beneficial, not what’s unbeneficial; I’ll speak with a mind of good will, not with internal ill will.’”

10. Discussion on the one who accuses and the one who is accused

“Sir, if a monk accuses another illegitimately, in how many ways should regret be aroused in him?”

“Regret should be aroused in him in five ways: ‘Venerable, you’re accusing at the wrong time, not the right time; it’s appropriate for you to have regret. You’re accusing falsely, not truthfully; it’s appropriate for you to have regret. You’re accusing harshly, not gently; it’s appropriate for you to have regret. You’re accusing unbeneficially, not beneficially; it’s appropriate for you to have regret. You’re accusing with internal ill will, not with a mind of good will; it’s appropriate for you to have regret.’

These are the five ways regret should be aroused in a monk who accuses another illegitimately. For what reason? So that other monks won’t think to accuse others falsely.”

“And if a monk has been accused illegitimately, in how many ways should non-regret be aroused in him?”

“Non-regret should be aroused in him in five ways: ‘Venerable, you have been accused at the wrong time, not the right time; there is no need for you to have regret. You have been accused falsely, not truthfully; there is no need for you to have regret. You have been accused harshly, not gently; there is no need for you to have regret. You have been accused unbeneficially, not beneficially; there is no need for you to have regret. You have been accused with internal ill will, not with a mind of good will; there is no need for you to have regret.’”

“And if a monk accuses another legitimately, in how many ways should non-regret be aroused in him?”

“Non-regret should be aroused in him in five ways: ‘Venerable, you’re accusing at the right time, not the wrong time; there is no need for you to have regret. You’re accusing truthfully, not falsely; there is no need for you to have regret. You’re accusing gently, not harshly; there is no need for you to have regret. You’re accusing beneficially, not unbeneficially; there is no need for you to have regret. You’re accusing with a mind of good will, not with internal ill will; there is no need for you to have regret.’”

These are the five ways non-regret should be aroused in a monk who accuses another legitimately.

For what reason? So that other monks will think to accuse others truthfully.”

“And if a monk has been accused legitimately, in how many ways should regret be aroused in him?”

“Regret should be aroused in him in five ways: ‘Venerable, you have been accused at the right time, not the wrong time; it’s appropriate for you to have regret. You have been accused truthfully, not falsely; it’s appropriate for you to have regret. You have been accused gently, not harshly; it’s appropriate for you to have regret. You have been accused beneficially, not unbeneficially; it’s appropriate for you to have regret. You have been accused with a mind of good will, not with internal ill will; it’s appropriate for you to have regret.’”

“And, Sir, how many qualities should a monk attend to in himself before accusing another?”

“A monk should attend to five qualities in himself before accusing another: compassion, being of benefit, sympathy, the idea of clearing offenses, and the idea of prioritizing the training.”

“And how many qualities should a monk who has been accused set up?”

“A monk who has been accused should set up two qualities: truth and composure.”

The second section for recitation is finished.

The ninth chapter on the cancellation of the Monastic Code is finished.

In this chapter there are thirty topics.

The chapter on the cancellation of the Monastic Code is finished.

- Theravāda Collection on Monastic Law
- The Short Division

20 Bhikkhunikkhandhaka: The chapter on nuns

1. The account of Mahāpajāpati Gotamī

At one time the Buddha was staying in the Sakyan country in Banyan Tree Monastery at Kapilavatthu. At this time Mahāpajāpati Gotamī went to the Buddha, bowed down to him, and said, “It would be good, Venerable Sir, if women were allowed to go forth into homelessness on the spiritual path made known by the Buddha.”

“Let it be, Gotami, don’t pursue this.”

A second time and a third time she asked the same question and got the same reply. She thought, “The Buddha doesn’t allow women to go forth,” and sad and tearful she bowed down, circumambulated him with her right side toward him, and left.

When the Buddha had stayed at Kapilavatthu for as long as he liked, he set out wandering toward Vesālī. When he eventually arrived, he stayed in the hall with the peaked roof in the Great Wood.

In the meantime Mahāpajāpati had her hair cut off, put on ocher robes, and set out for Vesālī together with a number of Sakyan women. When she eventually arrived, she went to the hall with the peaked roof in the Great Wood. And she stood outside the gateway, sad and tearful, covered in dust and her feet swollen.

Venerable Ānanda saw her there and said to her, “Why are you standing outside the gateway like this?”

“Because, Venerable Ānanda, the Buddha doesn’t allow women to go forth.”

“Well then, Gotamī, please wait here for a moment, while I ask the Buddha to allow women to go forth.”

Venerable Ānanda went to the Buddha, bowed, sat down, and said, “Sir, Mahāpajāpati Gotamī is standing outside the gateway, sad and tearful, covered in dust and her feet swollen. She says you won’t allow women to go forth. It would be good if women were allowed to go forth.”

“Let it be, Ānanda, don’t pursue this.”

A second time and a third time he asked the same question and got the same reply.

Ānanda thought, “The Buddha doesn’t allow women to go forth. Why don’t I ask him in another way?” He then said, “If women were allowed to go forth, would they be capable of realizing the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, and the fruit of perfection?”

“Yes, they would.”

“If that’s so, Sir, and considering that Mahāpajāpati has been very helpful to you—she is your aunt who nurtured you, brought you up, and breastfed you when your own mother died— it would be good if women were allowed to go forth.”

2. The eight important principles

“Ānanda, if Mahāpajāpati accepts these eight important principles, that will be her full ordination:

1. A nun who has been fully ordained for a hundred years should bow down to a monk who was given the full ordination on that very day, and she should stand up for him, raise her joined palms to him, and do acts of respect toward him. This rule is to be honored and respected all one’s life, and is not to be breached.
2. A nun should not spend the rainy-season residence in a monastery without monks. This rule too is to be honored and respected all one’s life, and is not to be breached.
3. Every half-month a nun should seek two things from the Sangha of monks: asking it about the observance day and going to it for the instruction. This rule too is to be honored and respected all one’s life, and is not to be breached.
4. A nun who has completed the rainy-season residence should invite correction from both Sanghas in regard to three things: what has been seen, what has been heard, and what has been suspected. This rule too is to be honored and respected all one’s life, and is not to be breached.
5. A nun who has committed a heavy offense must undertake a trial period for a half-month toward both Sanghas. This rule too is to be honored and respected all one’s life, and is not to be breached.
6. A trainee nun who has trained in the six rules for two years may seek for full ordination in both Sanghas. This rule too is to be honored and respected all one’s life, and is not to be breached.

7. A nun may not in any way abuse or revile a monk. This rule too is to be honored and respected all one's life, and is not to be breached.
8. From today onwards, nuns may not correct monks, but monks may correct nuns. This rule too is to be honored and respected all one's life, and is not to be breached.

Ānanda, if Mahāpajāpati accepts these eight important principles, that will be her full ordination.”

After learning these eight important principles from the Buddha, Ānanda went to Mahāpajāpati and said, “If you accept eight important principles, Gotami, that will be your full ordination.”

And he told her the rules.

She replied, “Just as a young woman or man—someone fond of adornments, who had just washed her hair—would receive a garland of lotuses, a garland of jasmine, or a garland of sandan flowers with both hands and place it on her head, so too, do I receive these eight important principles, not to be breached for life.”

Ānanda then went to the Buddha, bowed, sat down, and said, “Sir, Mahāpajāpati has accepted the eight important principles. Your aunt has been ordained.”

“Ānanda, if women had not been allowed to go forth on this spiritual path made known by the Buddha, the spiritual life would have lasted a long time—the true Teaching would have lasted a thousand years.

But since women have been allowed to go forth, the spiritual life won't last long— now the true Teaching will only last five hundred years.

Just as families with many women and few men are easily robbed by thieves, so too, the spiritual life doesn't last long on a spiritual path where women are allowed to go forth.

Just as a ripe rice-field affected by whiteheads won't last long, so too, the spiritual life doesn't last long on a spiritual path where women are allowed to go forth.

Just as a ripe field of sugarcane attacked by red rot won't last long, so too, the spiritual life doesn't last long on a spiritual path where women are allowed to go forth.

Just as a man might, as a safeguard, surround a large pool with an embankment, so that the water won't overflow, so too, have I, as a safeguard, laid down the eight important principles, not to be breached for life."

The eight important principles for nuns are finished.

3. The allowance for the full ordination of nuns

Mahāpajāpati went to the Buddha, bowed down, and said, “Venerable Sir, what should I do with these Sakyan women?” The Buddha then instructed, inspired, and gladdened her with a teaching, after which she bowed down, circumambulated him with her right side toward him, and left. Soon afterwards the Buddha gave a Teaching and addressed the monks:

“I allow you to give the full ordination to nuns.”

Soon afterwards those nuns said to Mahāpajāpati, “We’re ordained, but you’re not, for the Buddha has laid down that the monks should give the full ordination to nuns.” Mahāpajāpati then went to Venerable Ānanda, bowed down, and told him what the Sakyan women had said.

Ānanda went to the Buddha, bowed, sat down, and told him what Mahāpajāpati had said.

The Buddha replied, “Mahāpajāpati was ordained from the time she accepted the eight important principles.”

On another occasion Mahāpajāpati went to Venerable Ānanda, bowed down, and said, “Venerable Ānanda, I wish to ask the Buddha for a favor. It would be good if the Buddha allowed the monks and nuns to bow down to one another according to seniority, and likewise to rise up for one another, raise their joined palms to one another, and do acts of respect toward one another according to seniority.”

Venerable Ānanda went to the Buddha, bowed, sat down, and told the Buddha what Mahāpajāpati had said.

The Buddha replied, “It is impossible, Ānanda, that I would allow bowing down to a woman, and likewise rising up for, raising one’s joined palms to, and doing acts of respect toward a woman. Even the monastics of other religions with their flawed teachings don’t bow down to women, or rise up for them, raise their joined palms to them, or do acts of respect toward them. So how then could I allow these things?”

The Buddha then gave a teaching and addressed the monks:

“You should not bow down to a woman, or rise up for, raise your joined palms to, or do acts of respect toward a woman. If you do, you commit an offense of wrong conduct.”

On another occasion Mahāpajāpati went to the Buddha, bowed down, and said, “Venerable Sir, how should we practice those training rules that the nuns have in common with the monks?”

“You should practice them in the same way as the monks do.”

“And how should we practice those training rules that the nuns don’t have in common with the monks?”

“You should practice them as they have been laid down.”

On another occasion Mahāpajāpati went to the Buddha, bowed down, and said, “It would be good, Venerable Sir, if you would give me a teaching in brief. I could then stay by myself, secluded, heedful, energetic, and diligent.”

“Those things, Gotami, that you know lead to passion, not to dispassion; to bondage, not to freedom from bondage; to an increase in things, not to a reduction in things; to great desires, not to fewness of wishes; to discontent, not to contentment; to socializing, not to seclusion; to laziness, not to being energetic; to being difficult to support, not to being easy to support— you should definitely regard them as not the Teaching, not the training, not the Teacher’s instruction. But those things that you know lead to dispassion, not to passion; to freedom from bondage, not to bondage; to a reduction in things, not to an increase in things; to fewness of wishes, not to great desires; to contentment, not to discontent; to seclusion, not to socializing; to being energetic, not to laziness; to being easy to support, not to being difficult to support— you should definitely regard them as the Teaching, the training, the Teacher’s instruction.”

At that time the Monastic Code was not being recited to the nuns. They told the Buddha. ... “The Monastic Code should be recited to the nuns.” The nuns thought, “Who should recite the Monastic Code to the nuns?” They told the Buddha. “The monks should recite the Monastic Code to the nuns.”

Soon afterwards the monks went to the nuns’ dwelling place to recite the Monastic Code. People complained and criticized them, “They are their wives! They are their mistresses! Now they are going to enjoy themselves together.” They told the Buddha.

“Monks, you should not recite the Monastic Code to the nuns. If you do, you commit an offense of wrong conduct. The nuns should recite the Monastic Code to the nuns.”

The nuns did not know how to recite it. They told the Buddha. “The monks should tell the nuns how to recite the Monastic Code.”

At that time the nuns did not make amends for their offenses. They told the Buddha.

“A nun should make amends for her offenses. If she doesn’t, she commits an offense of wrong conduct.”

The nuns did not know how to make amends. They told the Buddha. “The monks should tell the nuns how to make amends for an offense.” The monks thought, “Who should receive confessions from the nuns?” They told the Buddha. “The monks should receive the confession of offenses from the nuns.”

Soon afterwards, when the nuns saw a monk on a street, in a cul-de-sac, or at an intersection, they would put down their bowl, put their upper robe over one shoulder, squat on their heels, raise their joined palms, and make amends for their offenses. People complained and criticized them, “They are their wives! They are their mistresses! Having offended them at night, they now ask for forgiveness.” They told the Buddha.

“Monks, you should not receive confessions from the nuns. If you do, you commit an offense of wrong conduct. The nuns should receive the confession of offenses from the nuns.”

The nuns did not know how to receive confessions. They told the Buddha. “The monks should tell the nuns how to receive confessions.”

At that time the nuns' legal procedures were not being done. They told the Buddha. "Monks, I allow the doing of legal procedures for the nuns." The monks thought, "Who should do the nuns' procedures?" They told the Buddha. "The monks should do the nuns' procedures."

Soon afterwards, when nuns who had had a legal procedure done against them saw a monk on a street, in a cul-de-sac, or at an intersection, they would put down their bowl, put their upper robe over one shoulder, squat on their heels, raise their joined palms, and ask for forgiveness, thinking, "This is the way to do it." People complained and criticized them, "They are their wives! They are their mistresses! Having offended them at night, they now ask for forgiveness." They told the Buddha.

"Monks, you should not do the nuns' legal procedures. If you do, you commit an offense of wrong conduct. The nuns should do the nuns' legal procedures."

The nuns did not know how to do procedures. They told the Buddha. "The monks should tell the nuns how to do legal procedures."

On one occasion the nuns were arguing and disputing in the midst of the Sangha, attacking one another verbally, and they were not able to resolve that legal issue. They told the Buddha.

"I allow the monks to resolve the nuns' legal issues."

Soon afterwards the monks were resolving a legal issue for the nuns. While they were discussing that legal issue, there were nuns who needed a legal procedure to be done and who were guilty of an offense. The nuns said, "It would be good, Venerables, if you would do the procedure for the

nuns and receive their confession of offenses, for the Buddha has laid down that the nuns' legal issues should be resolved by the monks." They told the Buddha.

"Monks, I allow you to determine the nature of the nuns' legal procedure, before handing over to the nuns for them to do it. And I allow you to charge a nun with an offense, before handing over to the nuns for them to receive the confession."

At that time a nun who was a pupil of the nun Uppalavaṇṇā had followed the Buddha around for seven years to learn the Monastic Law. But because of her absentmindedness, she repeatedly forgot what she had learned. When she heard that the Buddha wanted to go to Sāvattihī, she reflected on her absentmindedness and thought, "It's hard for a woman to follow the Teacher around all her life. So what should I do?" She told the nuns what she had thought, who in turn told the monks, who then told the Buddha. The Buddha said,

"I allow the monks to teach the Monastic Law to the nuns."

The first section for recitation is finished.

When the Buddha had stayed at Vesālī for as long as he liked, he set out wandering toward Sāvattihī. When he eventually arrived, he stayed in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six tried to attract the nuns by splashing them with muddy water. They told the Buddha.

"Monks, you should not splash the nuns with muddy water. If you do, you commit an offense of wrong conduct. I allow the nuns to penalize a monk who acts like this."

The monks thought, "What sort of penalty should they impose?" They told the Buddha.

“The Sangha of nuns should not pay respect to such a monk.”

Soon afterwards the monks from the group of six tried to attract the nuns by exposing their bodies to them, by exposing their thighs to them, and by exposing their genitals to them. And they spoke indecently to the nuns and associated inappropriately with them. They told the Buddha.

“Monks, you should not expose your body to the nuns; you should not expose your thighs to the nuns; you should not expose your genitals to the nuns; you should not speak indecently to the nuns; and you should not associate inappropriately with the nuns. If you associate inappropriately with the nuns, you commit an offense of wrong conduct. I allow the nuns to penalize a monk who acts like this.”

The monks thought, “What sort of penalty can they impose?” They told the Buddha.

“The Sangha of nuns should not pay respect to such a monk.”

Soon afterwards the nuns from the group of six tried to attract a monk by splashing him with muddy water. They told the Buddha.

“A nun should not splash a monk with muddy water. If she does, she commits an offense of wrong conduct. I allow you to penalize such a nun.”

The monks thought, “What sort of penalty can we impose?” They told the Buddha.

“I allow you to place restrictions on her.”

She did not adhere to the restrictions. They told the Buddha.

“I allow you cancel the half-monthly instruction.”

At that time the nuns from the group of six tried to attract the monks by exposing their bodies to them, by exposing their breasts to them, by exposing their thighs to them, and by exposing their genitals to them. And they spoke indecently to the monks and associated inappropriately with them. They told the Buddha.

“A nun should not expose her body to the monks; she should not expose her breasts to the monks; she should not expose her thighs to the monks; she should not expose her genitals to the monks; she should not speak indecently to the monks; and she should not associate inappropriately with the monks. If she associates inappropriately with the monks, she commits an offense of wrong conduct. I allow the monks to penalize such a nun.”

The monks thought, “What sort of penalty can we impose?” They told the Buddha.

“I allow you to place restrictions on her.”

She did not adhere to the restrictions. They told the Buddha.

“I allow you cancel the half-monthly instruction.”

The monks thought, “Is it allowable or not to do the observance-day ceremony with a nun whose half-monthly instruction has been canceled?” They told the Buddha.

“Until that legal issue has been resolved it’s not allowable to do the observance-day ceremony with a nun whose half-monthly instruction has been canceled.”

On one occasion Venerable Udāyī canceled the half-monthly instruction and then set out wandering. The nuns complained and criticized him, “How could Venerable Udāyī do this?” They told the Buddha.

“Monks, you should not cancel the half-monthly instruction and then set out wandering. If you do, you commit an offense of wrong conduct.”

At that time there were ignorant and incompetent who canceled the half-monthly instruction. They told the Buddha.

“A monk who is ignorant and incompetent should not cancel the half-monthly instruction. If he does, he commits an offense of wrong conduct.”

At that time there were monks who canceled the half-monthly instruction without reason. They told the Buddha.

“A monk should not cancel the half-monthly instruction without reason. If he does, he commits an offense of wrong conduct.”

At that time there were monks who did not investigate after canceling the half-monthly instruction. They told the Buddha.

“You should investigate after canceling the half-monthly instruction. If you don’t, you commit an offense of wrong conduct.”

At that time the nuns did not go to the half-monthly instruction. They told the Buddha.

“A nun should go to the half-monthly instruction. If she doesn’t, she should be dealt with according to the rule.”

At that time the entire Sangha of nuns went to the half-monthly instruction. People complained and criticized them, “They are their wives! They are their mistresses! Now they are going to enjoy themselves together.” They told the Buddha.

“The whole sangha of nuns should not go to the half-monthly instruction. If it does, there is an offense of wrong conduct. Four or five nuns should go to the instruction.”

Soon afterwards four or five nuns went to the half-monthly instruction. People complained and criticized them, “They are their wives! They are their mistresses! Now they are going to enjoy themselves together.” They told the Buddha.

“Four or five nuns should not go to the half-monthly instruction. If they do, there is an offense of wrong conduct. Two or three nuns should go to the instruction.

They should go to a monk, put their upper robe over one shoulder, bow down at his feet, squat on their heels, raise their joined palms, and say, ‘Venerable, the Sangha of nuns bows down at the feet of the Sangha of monks and asks to come for the half-monthly instruction. Please allow the Sangha of nuns to come for the instruction.’

That monk should go to the reciter of the Monastic Code and tell him of the nuns’ request. The reciter should say, ‘Is there anyone who has been appointed as instructor of the nuns?’ If there is, the reciter should say, ‘Monk so-and-so has been appointed. The Sangha of nuns should approach him.’ If there isn’t, the reciter should say, ‘Who is able to instruct the nuns?’ If there is someone who is able and who has the eight required qualities, he should be appointed. The reciter should then say, ‘Monk so-and-so has been appointed. The Sangha of nuns should approach him.’ If no

one is able to instruct the nuns, the reciter of the Monastic Code should say, 'No monk has been appointed as instructor of the nuns. The Sangha of nuns should carry on with serenity.'"

On one occasion there were monks who did not agree to give the half-monthly instruction. They told the Buddha.

"You should agree to give the half-monthly instruction. If you don't, you commit an offense of wrong conduct."

On one occasion the nuns went to a monk who was ignorant and said, "Venerable, please agree to give the half-monthly instruction."

"But I'm ignorant, sisters. How can I agree to give the instruction?"

"Please agree to give the instruction, for the Buddha has laid down that a monk should agree to give the instruction to the nuns." They told the Buddha.

"Except if you are ignorant, you should agree to give the half-monthly instruction."

On one occasion the nuns went to a monk who was sick and said, "Venerable, please agree to give the half-monthly instruction."

"But I'm sick, sisters. How can I agree to give the instruction?"

"Please agree to give the instruction, for the Buddha has laid down that a monk should agree to give the instruction to the nuns, except if he is ignorant." They told the Buddha.

“Except if you are ignorant or sick, you should agree to give the half-monthly instruction.”

On one occasion the nuns went to a monk who was about to depart and said, “Venerable, please agree to give the half-monthly instruction.”

“But I’m about to depart, sisters. How can I agree to give the instruction?”

“Please agree to give the instruction, for the Buddha has laid down that a monk should agree to give the instruction to the nuns, except if he is ignorant or sick.” They told the Buddha.

“Except if you are ignorant, sick, or about to depart, you should agree to give the half-monthly instruction.”

On one occasion the nuns went to a monk who was staying in the wilderness and said, “Venerable, please agree to give the half-monthly instruction.”

“But I’m staying in the wilderness, sisters. How can I agree to give the instruction?”

“Please agree to give the instruction, for the Buddha has laid down that a monk should agree to give the instruction to the nuns, except if he is ignorant, sick, or about to depart.” They told the Buddha.

“If you are staying in the wilderness, you should agree to give the half-monthly instruction. You should make an appointment, saying, ‘I’ll return here.’”

At that time there were monks who agreed to give the half-monthly instruction without telling the reciter of the Monastic Code. They told the Buddha.

“When you have agreed to give the half-monthly instruction, you should inform the reciter of the Monastic Code. If you don’t, you commit an offense of wrong conduct.”

At that time there were monks who had agreed to give the half-monthly instruction, but did not return to give it. They told the Buddha.

“You should return to give the half-monthly instruction. If you don’t, you commit an offense of wrong conduct.”

On one occasion the nuns did not go to the appointment. They told the Buddha.

“A nun should go to the appointment. If she doesn’t, she commits an offense of wrong conduct.”

The nuns wore long belts that they made into corsets. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“A nun should not wear a long belt. If she does, she commits an offense of wrong conduct. I allow a nun to wear a belt that goes once around the body, and she should not make a corset out of it. If she does, she commits an offense of wrong conduct.”

The nuns made corsets out of strips of split bamboo, out of strips of leather, out of strips of fabric, out of interlaced fabric, out of rolled-up fabric, out of strips of cloth, out of interlaced cloth, out of rolled-up cloth, out of interlaced strings, and out of rolled-up strings. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“A nun should not make a corset out of strips of split bamboo, strips of leather, strips of fabric, interlaced fabric, rolled-up fabric, strips of cloth, interlaced cloth, rolled-up cloth, interlaced strings, or rolled-up strings. If she does, she commits an offense of wrong conduct.”

The nuns had their loins rubbed with bones, their loins tapped with a cow’s jaw bone, their palms tapped, the back of their hands tapped, the soles of their feet tapped, the top of their feet tapped, their thighs tapped, their faces tapped, and their gums tapped with a cow’s jaw bone. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“A nun should not have her loins rubbed with bones, her loins tapped with a cow’s jaw bone, her palms tapped, the back of her hands tapped, the soles of her feet tapped, the top of her feet tapped, her thighs tapped, her face tapped, or her gums tapped with a cow’s jaw bone. If she does, she commits an offense of wrong conduct.”

The nuns from the group of six used facial ointments, applied creams, powdered their face, applied rouge to their face, wore cosmetics on their body, wore cosmetics on their face, and wore cosmetics on their body and face. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“A nun should not use facial ointments, apply creams, powder her face, apply rouge to her face, wear cosmetics on her body, wear cosmetics on her face, or wear cosmetics on her body and face. If she does, she commits an offense of wrong conduct.”

The nuns from the group of six made up their eyes, painted dots on their forehead, stared out the windows, exposed themselves to view, organized dancing, organized sex workers, set up bars, set up slaughterhouses, set up shops, made loans, engaged in trade, were attended on by slaves, were attended on by servants, were attended on by animals, traded in raw and cooked greens, and wore felt. People complained and criticized them, "They are just like householders who indulge in worldly pleasures!" They told the Buddha.

"A nun should not make up her eyes, paint dots on her forehead, stare out the windows, expose herself to view, organize dancing, organize sex workers, set up bars, set up slaughterhouses, set up shops, make loans, engage in trade, be attended on by slaves, be attended on by servants, be attended on by animals, trade in raw and cooked greens, or wear felt. If she does, she commits an offense of wrong conduct."

The nuns from the group of six wore entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta robes, entirely black robes, entirely orange robes, entirely beige robes, robes with borders made from a single piece of cloth, robes with long borders, robes with floral borders, robes with borders decorated with snakes' hoods, close-fitting jackets, and lodh tree robes. People complained and criticized them, "They are just like householders who indulge in worldly pleasures!" They told the Buddha.

"A nun should not wear entirely blue robes, entirely yellow robes, entirely red robes, entirely magenta robes, entirely black robes, entirely orange robes, entirely beige robes, robes with borders made from a single piece of cloth, robes with long borders, robes with floral borders, robes with borders decorated with fruit designs, close-fitting jackets, or

lodh tree robes. If she does, she commits an offense of wrong conduct.”

On one occasion a nun who was dying said, “When I’m dead, give my requisites to the Sangha.” The monks and the nuns argued with one another, saying it belonged to their Sangha. They told the Buddha.

“If a dying nun, a dying trainee nun, or a dying novice nun says, ‘When I’m dead, give my requisites to the Sangha,’ then they are for the Sangha of nuns, not for the Sangha of monks. But if a dying monk, a dying novice monk, a dying male lay follower, a dying female lay follower, or anyone else who is dying says, ‘When I’m dead, give my requisites to the Sangha,’ then they are for the Sangha of monks, not for the Sangha of nuns.”

At one time a woman who had been a wrestler went forth as a nun. Seeing a weak monk on a street, she struck him with her shoulder. He fell over. The monks complained and criticized her, “How can a nun hit a monk?” They told the Buddha.

“A nun should not hit a monk. If she does, she commits an offense of wrong conduct. When a nun sees a monk coming, she should make way for him by stepping off the path.”

At one time a certain woman became pregnant by a lover while her husband was away. After having an abortion, she said to the nun who was associating with her family, “Venerable, please take this fetus away in your almsbowl.” The nun did as asked, hid her bowl under her upper robe, and left.

At that time a certain alms-collecting monk had resolved not to eat without giving the first almsfood he got to another

monk or nun. He saw that nun and said, "Sister, please accept some almsfood." "There is no need, Venerable."

He repeated his request a second and a third time, "Sister, please accept some almsfood", but received the same reply. He then told her about his resolution and again requested her to accept some almsfood. Being pressured by that monk, the nun brought out her bowl and showed it to him, saying, "See, there is a fetus in my bowl. Please don't tell anyone."

But he complained and criticized her, "How can a nun take a fetus away in her bowl?" And he told the monks. The monks of few desires complained and criticized her, "How can a nun take a fetus away in her bowl?" They told the Buddha.

"A nun should not take a fetus away in her bowl. If she does, she commits an offense of wrong conduct. When a nun sees a monk, she should bring out her almsbowl and show it to him."

Soon afterwards, when they saw a monk, the nuns from the group of six turned their bowls upside down and showed him the bottom. The monks complained and criticized them, "How can the nuns from the group of six do this?" They told the Buddha.

"When she sees a monk, a nun should not turn her almsbowl upside down and show him the bottom. If she does, she commits an offense of wrong conduct. When a nun sees a monk, she should turn her bowl upright and then show it to him. And she should offer whatever food is in her bowl to that monk."

On one occasion a penis had been thrown out on a street in Sāvattihī. The nuns stared at it. People jeered at them and the nuns felt humiliated. When they had returned to the

nuns' dwelling place, they told the nuns what had happened. The nuns of few desires complained and criticized them, "How can the nuns stare at a penis?" They told the monks, who in turn told the Buddha. He said,

"A nun should not stare at a penis. If she does, she commits an offense of wrong conduct."

On one occasion people gave requisites to the monks and the monks gave them to the nuns. People complained and criticized them, "How can the venerables give away to others what has been given to them for their own use? Do we not know how to give?" They told the Buddha.

"Monks, you should not give away to others what has been given to you for your own use. If you do, you commit an offense of wrong conduct."

On one occasion the monks had an abundance of requisites. They told the Buddha.

"I allow you to give to a sangha."

The abundance became even greater. They told the Buddha.

"I allow individuals to give away what belongs to them."

On one occasion the monks had an abundance of requisites stored up. They told the Buddha.

"I allow what is stored by the monks to be received by the nuns and then used by them."

On one occasion people gave requisites to the nuns and the nuns gave them to the monks. People complained and criticized them, "How can the nuns give away to others

what has been given to them for their own use? Do we not know how to give?" They told the Buddha.

"A nun should not give away to others what has been given to her for her own use. If she does, she commits an offense of wrong conduct."

On one occasion the nuns had an abundance of requisites. They told the Buddha.

"I allow a nun to give to the Sangha."

The abundance became even greater. They told the Buddha.

"I allow individuals to give away what belongs to them."

On one occasion the nuns had an abundance of requisites stored up. They told the Buddha.

"I allow what is stored by the nuns to be received by the monks and then used by them."

On one occasion the monks had an abundance of dwellings, but the nuns were lacking. The nuns sent a message to the monks, saying, "It would be good, Venerables, if you would lend us some dwellings." They told the Buddha.

"I allow you to lend dwellings to the nuns."

Menstruating nuns sat down and lay down on upholstered beds and benches. The furniture was stained with blood. They told the Buddha.

"A nun should not sit down or lay down on upholstered beds or benches. If she does, she commits an offense of wrong conduct. I allow a monastery robe."

The monastery robe became stained with blood. They told the Buddha.

“I allow a menstruation pad .”

The pad fell off. They told the Buddha.

“I allow the nuns to attach a string and then bind it to the thigh.”

The string snapped. They told the Buddha.

“I allow a loin cloth and a girdle.”

Soon afterwards the nuns from the group of six wore girdles all the time. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“A nun should not wear a girdle all the time. If she does, she commits an offense of wrong conduct. I allow a nun to wear a girdle while she is menstruating.”

The second section for recitation is finished.

At that time the full ordination had been given to women who lacked genitals, who had incomplete genitals, who did not menstruate, who menstruated continuously, who always wore menstruation pads, who were incontinent, who had genital prolapse, who lacked sexual organs, who were manlike, who had fistula, who were hermaphrodites. They told the Buddha.

“The nun who is giving the full ordination should ask about the twenty-four impediments.

And it should be done like this: ‘Do you lack genitals? Are your genitals incomplete? Are you without menstruation? Do you menstruate continuously? Do you always wear a menstruation pad? Are you incontinent? Do you have genital prolapse? Do you lack sexual organs? Are you manlike? Do you have fistula? Are you a hermaphrodite? Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a woman? Are you free from slavery? Are you free from debt? Are you employed by the King? Do you have permission from your parents and husband? Are you twenty years old? Do you have a full set of bowl and robes? What is your name? What is the name of your mentor?’”

Soon afterwards the monks asked the nuns about the impediments. Those seeking the full ordination were embarrassed, humiliated, and unable to respond. They told the Buddha.

“Only when a woman who is free from impediments has been fully ordained on one side in the Sangha of nuns, should you give her the full ordination in the Sangha of monks.”

The nuns asked those seeking the full ordination about the impediments without first instructing them. They were embarrassed, humiliated, and unable to respond. They told the Buddha.

“The nuns should instruct first and then ask about the impediments.”

They instructed them right there in the midst of the Sangha. Once again those seeking the full ordination were

embarrassed, humiliated, and unable to respond. They told the Buddha.

“The nuns should instruct them at a distance and then ask about the impediments in the midst of the Sangha.

And it should be done like this.

First the candidate should be told to choose a preceptor. Her bowl and robes should then be pointed out to her: ‘This is your bowl, this your outer robe, this your upper robe, this your sarong, this is your chest wrap, and this is your bathing robe. Now please go and stand over there.’”

They were instructed by nuns who were ignorant and incompetent. And because they were badly instructed, they were once again embarrassed, humiliated, and unable to respond. They told the Buddha.

“A nun who is ignorant and incompetent should not instruct. If she does, she commits an offense of wrong conduct. A nun who is competent and capable should instruct.”

They instructed without having been appointed. They told the Buddha.

“A nun should not instruct if she hasn’t been appointed to do so. If she does, she commits an offense of wrong conduct. I allow a nun to instruct if she’s been appointed to do so.

And it should be done like this: either one should be appointed through oneself or one should be appointed through another.

And how is one appointed through oneself?

A competent and capable nun should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. If it seems appropriate to the Sangha, I will instruct so-and-so.'

In this way one is appointed through oneself.

And how is one appointed through another?

A competent and capable nun should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. If it seems appropriate to the Sangha, so-and-so will instruct so-and-so.'

In this way one is appointed through another.

The appointed nun should go to the one seeking the full ordination and say this: 'Listen, so-and-so. Now is the time for you to tell the truth. When asked in the midst of the Sangha about various matters, you should say, "Yes," if it's true and, "No," if it's not. Don't be embarrassed or humiliated. This is what they will ask you: "Do you lack genitals? Are your genitals incomplete? Are you without menstruation? Do you menstruate continuously? Do you always wear a menstruation pad? Are you incontinent? Do you have genital prolapse? Do you lack sexual organs? Are you manlike? Do you have fistula? Are you a hermaphrodite? Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a woman? Are you free from slavery? Are you free from debt? Are you employed by the King? Do you have permission from your parents and husband? Are you twenty years old? Do you have a full set of bowl and robes? What is your name? What is the name of your mentor?'"'

They then returned to the Sangha together. The Buddha said,

“They should not return together.

The instructor should return first and inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She’s been instructed by me. If it seems appropriate to the Sangha, so-and-so should come.’

And she should be told to come.

She should then put her upper robe over one shoulder, pay respect at the feet of the nuns, squat on her heels, and raise her joined palms. She should then ask for the full ordination:

‘Venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion. For the second time, Venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion. For the third time, Venerables, I ask the Sangha for the full ordination. Please lift me up out of compassion.’

A competent and capable nun should then inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. If it seems appropriate to the Sangha, I will ask so-and-so about the impediments.

Listen, so-and-so. Now is the time for you to tell the truth. I will ask you about various matters. If something is true, you should say, “Yes,” and if it’s not, you should say, “No.” So:

Do you lack genitals? Are your genitals incomplete? Are you without menstruation? Do you menstruate continuously? Do you always wear a menstruation pad? Are you incontinent? Do you have genital prolapse? Do you lack sexual organs? Are you manlike? Do you have fistula? Are you a hermaphrodite? Do you have any of these diseases: leprosy, abscesses, mild leprosy, tuberculosis, or epilepsy? Are you human? Are you a woman? Are you free from slavery? Are you free from debt? Are you employed by the King? Do you have permission from your parents and husband? Are you twenty years old? Do you have a full set of bowl and robes? What is your name? What is the name of your mentor?’

A competent and capable nun should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She is free from obstructions and her bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. If it seems appropriate to the Sangha, the Sangha should give the full ordination to so-and-so with so-and-so as her mentor. This is the motion.

Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She is free from obstructions and her bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives the full ordination to so-and-so with so-and-so as her mentor. Any nun who approves of giving the full ordination to so-and-so with so-and-so as her mentor should remain silent. Any nun who does not approve should speak up.

For the second time I speak on this matter. Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She is free from

obstructions and her bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives the full ordination to so-and-so with so-and-so as her mentor. Any nun who approves of giving the full ordination to so-and-so with so-and-so as her mentor should remain silent. Any nun who does not approve should speak up.

For the third time I speak on this matter. 'Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She is free from obstructions and her bowl and robes are complete. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives the full ordination to so-and-so with so-and-so as her mentor. Any nun who approves of giving the full ordination to so-and-so with so-and-so as her mentor should remain silent. Any nun who does not approve should speak up.

The Sangha has given the full ordination to so-and-so with so-and-so as her mentor. The Sangha approves and is therefore silent. I will remember it thus.'

"Straightaway she should be taken to the Sangha of monks. She should put her upper robe over one shoulder, pay respect at the feet of the monks, squat on her heels, and raise her joined palms. She should then ask for the full ordination:

'Venerables, I'm seeking the full ordination with Venerable so-and-so. I'm free from impediments and have been fully ordained on one side in the Sangha of nuns. I ask the Sangha for the full ordination. Please lift me up out of compassion.

Venerables, I'm seeking the full ordination with Venerable so-and-so. I'm free from impediments and have been fully ordained on one side in the Sangha of nuns. For the second time I ask the Sangha for the full ordination. Please lift me up out of compassion.

Venerables, I'm seeking the full ordination with Venerable so-and-so. I'm free from impediments and have been fully ordained on one side in the Sangha of nuns. For the third time I ask the Sangha for the full ordination. Please lift me up out of compassion.'

A competent and capable monk should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She is free from impediments and has been fully ordained on one side in the Sangha of nuns. She is asking the Sangha for the full ordination with so-and-so as her mentor. If it seems appropriate to the Sangha, the Sangha should give her the full ordination with so-and-so as her mentor. This is the motion.

Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She is free from impediments and has been fully ordained on one side in the Sangha of nuns. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives her the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She is free from

impediments and has been fully ordained on one side in the Sangha of nuns. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives her the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up.

For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She is free from impediments and has been fully ordained on one side in the Sangha of nuns. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives her the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given so-and-so the full ordination with so-and-so as her mentor. The Sangha approves and is therefore silent. I will remember it thus.'

"Straightaway the time should be noted and the date should be pointed out. These should be declared jointly to everyone. The nuns should be told to point out the three supports and the eight things not to be done to the newly ordained nun."

On one occasion the right time for eating passed while the nuns were trying to find the right seats in the dining hall. They told the Buddha.

“I allow eight nuns to be seated according to seniority, but the rest according to their time of arrival.”

When they heard about the Buddha’s allowance, eight nuns reserved places everywhere according to seniority, the rest getting places according to their time of arrival. They told the Buddha.

“I allow eight nuns to be seated in the dining hall according to seniority and the rest according to their time of arrival, but not anywhere else. If a nun makes a reservation anywhere apart from the dining hall, she commits an offense of wrong conduct.”

At that time the nuns did not do the invitation ceremony. They told the Buddha.

“A nun should do the invitation ceremony. If she doesn’t, she should be dealt with according to the rule.”

At that time the nuns did the invitation ceremony among themselves, but not with the Sangha of monks. They told the Buddha.

“After doing the invitation ceremony with the nuns, a nun should do the invitation ceremony with the monks. If she doesn’t, she should be dealt with according to the rule.”

All the nuns together did the invitation ceremony with monks. They made a racket. They told the Buddha.

“The nuns should not do the invitation ceremony all together. Any nun who does commits an offense of wrong conduct.”

On one occasion when the nuns did the invitation ceremony before the meal, they did not finish until after the time for

eating. They told the Buddha.

“I allow the nuns to do the invitation ceremony after the meal.”

Doing the invitation ceremony after the meal, they did not finish until it was too late in the evening. They told the Buddha.

“I allow the nuns to do the invitation ceremony among themselves on one day and with the monks on the following day.”

At that time the whole Sangha of nuns did the invitation ceremony. They made a racket. They told the Buddha.

“I allow the nuns to appoint one capable and competent nun to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns. She should be appointed like this. First a nun should be asked, and then a competent and capable nun should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should appoint nun so-and-so to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints nun so-and-so to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns. Any nun who approves of appointing nun so-and-so to do the invitation ceremony with the Sangha of monks on behalf of the Sangha of nuns should remain silent. Any nun who does not approve should speak up.

The Sangha has appointed nun so-and-so to do the invitation ceremony with the Sangha of monks on behalf of

the Sangha of nuns. The Sangha approves and is therefore silent. I will remember it thus.'

The appointed nun should take the Sangha of nuns to the Sangha of monks. She should then put her upper robe over one shoulder, squat on her heels, raise her joined palms, and say: 'Venerables, the Sangha of nuns invites the Sangha of monks to correct it concerning what you have seen, heard, or suspect. Please correct the Sangha of nuns, Venerables, out of compassion. If the Sangha of nuns sees a fault, it will make amends. For the second time the Sangha of nuns invites the Sangha of monks to correct it concerning what you have seen, heard, or suspect. Please correct the Sangha of nuns, Venerables, out of compassion. If the Sangha of nuns sees a fault, it will make amends. For the third time the Sangha of nuns invites the Sangha of monks to correct it concerning what you have seen, heard, or suspect. Please correct the Sangha of nuns, Venerables, out of compassion. If the Sangha of nuns sees a fault, it will make amends.'"

At that time the nuns canceled monks' observance-day ceremony and their invitation ceremony; they directed them, gave them instructions, got permission from them to correct them, accused them of offenses, and reminded them of offenses. They told the Buddha.

"A nun should not cancel the observance-day ceremony of a monk. If she does cancel it, it's not actually canceled, and she commits an offense of wrong conduct.

A nun should not cancel the invitation ceremony of a monk. If she does cancel it, it's not actually canceled, and she commits an offense of wrong conduct.

A nun should not direct a monk. If she does, it's not actually done, and she commits an offense of wrong conduct.

A nun should not give instructions to a monk. If she does, it's not actually done, and she commits an offense of wrong conduct.

A nun should not get permission from a monk to correct him. If she does, it's not actually done, and she commits an offense of wrong conduct.

A nun should not accuse a monk of an offense. If she does, it's not actually done, and she commits an offense of wrong conduct.

A nun should not remind a monk of an offense. If she does, it's not actually done, and she commits an offense of wrong conduct.”

At that time monks canceled the nuns' observance-day ceremony and their invitation ceremony; they directed them, gave them instructions, got permission from them to correct them, accused them of offenses, and reminded them of offenses. They told the Buddha.

“A monk may cancel the observance-day ceremony of a nun. If he cancels it, it is properly canceled, and there is no offense for him.

A monk may cancel the invitation ceremony of a nun. If he cancels it, it is properly canceled, and there is no offense for him.

A monk may direct a nun. If he does, it is properly done, and there is no offense for him.

A monk may give instructions to a nun. If he does, it is properly done, and there is no offense for him.

A monk may get permission from a nun to correct her. If he does, it is properly done, and there is no offense for him.

A monk may accuse a nun of an offense. If he does, it is properly done, and there is no offense for him.

A monk may remind a nun of an offense. If he does, it is properly done, and there is no offense for him.”

At that time the nuns from the group of six traveled in vehicles, sometimes pulled by women with men inside, at other times pulled by men with women inside. People complained and criticized them, “It’s as if they’re at the Ganges festival.” They told the Buddha.

“A nun should not travel in a vehicle. If she does, she should be dealt with according to the rule.”

Soon afterwards there was a sick nun who was not able to go on foot. They told the Buddha.

“I allow a vehicle for one who is sick.”

The nuns thought, “A vehicle pulled by women or by men?” They told the Buddha.

“I allow a rickshaw pulled either by men or by women.”

Soon afterwards a certain nun was even more uncomfortable when jolted around in a vehicle. They told the Buddha.

“I allow a palanquin and a litter.”

At that time the courtesan Aḍḍhakāsī had gone forth with the nuns. She wanted to go to Sāvattthī to get the full ordination in the presence of the Buddha. Some scoundrels heard about this and they infested the road. When Aḍḍhakāsī heard that scoundrels had infested the road, she sent a message to the Buddha, saying, “I want the full ordination. What should I do?” Soon afterwards the Buddha gave a teaching and addressed the monks:

“I allow you to give the full ordination also by messenger.”

They ordained with a monk as messenger. They told the Buddha.

“You should not give the full ordination with a monk as messenger. If you do, you commit an offense of wrong conduct.”

They ordained with a trainee nun as messenger ... They ordained with a novice monk as messenger ... They ordained with a novice nun as messenger ... They ordained with an ignorant and incompetent nun as messenger. The Buddha said,

“You should not give the full ordination with an ignorant and incompetent nun as messenger. If you do, you commit an offense of wrong conduct. You should give the full ordination with a capable and competent nun as messenger.

That messenger nun should go to the Sangha, put her upper robe over one shoulder, bow down at the feet of the monks, squat on her heels, raise her joined palms, and say:

‘Venerables, so-and-so is seeking the full ordination with Venerable so-and-so. She is free from impediments and has been fully ordained on one side in the Sangha of nuns. She hasn’t come because of an obstruction. She asks the

Sangha for the full ordination. Please lift her up out of compassion.

Venerables, so-and-so is seeking the full ordination with Venerable so-and-so. She is free from impediments and has been fully ordained on one side in the Sangha of nuns. She hasn't come because of an obstruction. For the second time she asks the Sangha for the full ordination. Please lift her up out of compassion.

Venerables, so-and-so is seeking the full ordination with Venerable so-and-so. She is free from impediments and has been fully ordained on one side in the Sangha of nuns. She hasn't come because of an obstruction. For the third time she asks the Sangha for the full ordination. Please lift her up out of compassion.'

A competent and capable monk should inform the Sangha:

'Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She is free from impediments and has been fully ordained on one side in the Sangha of nuns. She's not present because of an obstruction. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. If it seems appropriate to the Sangha, the Sangha should give her the full ordination with so-and-so as her mentor. This is the motion.

Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She is free from impediments and has been fully ordained on one side in the Sangha of nuns. She's not present because of an obstruction. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives her the full ordination with so-and-so as her mentor. Any

monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up.

For the second time I speak on this matter. Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She is free from impediments and has been fully ordained on one side in the Sangha of nuns. She's not present because of an obstruction. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives her the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up.

For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. So-and-so is seeking the full ordination with Venerable so-and-so. She is free from impediments and has been fully ordained on one side in the Sangha of nuns. She's not present because of an obstruction. So-and-so is asking the Sangha for the full ordination with so-and-so as her mentor. The Sangha gives her the full ordination with so-and-so as her mentor. Any monk who approves of giving so-and-so the full ordination with so-and-so as her mentor should remain silent. Any monk who doesn't approve should speak up.

The Sangha has given so-and-so the full ordination with so-and-so as her mentor. The Sangha approves and is therefore silent. I will remember it thus.'

"Straightaway the time should be noted and the date should be pointed out. These should be declared jointly to everyone. The nuns should be told to point out the three

supports and the eight things not to be done to the newly ordained nun.”

At that time the nuns were living in the wilderness. Scoundrels raped them. They told the Buddha.

“A nun should not live in the wilderness. If she does, she commits an offense of wrong conduct.”

On one occasion a lay follower gave a storehouse to the Sangha of nuns. They told the Buddha.

“I allow a storehouse.”

The storehouse was insufficient. They told the Buddha.

“I allow a dwelling place.”

The dwelling place was insufficient. They told the Buddha.

“I allow building work.”

The building work was insufficient. They told the Buddha.

“I allow you to build for individuals.”

At one time a pregnant woman went forth as a nun. After giving birth, she asked the nuns what she should do with the baby boy. They told the Buddha.

“I allow you to rear him until he becomes self-reliant.”

That nun thought, “I’m not allowed to stay by myself and other nuns are not allowed to stay with a male child. What should I do?” They told the Buddha.

“The nuns should appoint one nun as a companion to that nun.

And she should be appointed like this. First a nun should be asked, and then a capable and competent nun should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should appoint nun so-and-so as a companion to nun so-and-so. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints nun so-and-so as a companion to nun so-and-so. Any nun who approves of appointing nun so-and-so as a companion to nun so-and-so should remain silent. Any nun who does not approve should speak up.

The Sangha has appointed nun so-and-so as a companion to nun so-and-so. The Sangha approves and is therefore silent. I will remember it thus.’”

That companion nun thought, “How should I act in regard to this boy?” They told the Buddha.

“Apart from staying in the same dwelling, the companion nun should act toward him as she would toward any other male.”

On one occasion a nun who had committed a heavy offense was undertaking the trial period. She thought, “I’m not allowed to stay by myself and other nuns are not allowed to stay with me. What should I do?” They told the Buddha.

“You should appoint one nun as a companion to that nun.

And she should be appointed like this. First a nun should be asked, and then a capable and competent nun should inform the Sangha:

‘Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should appoint nun so-and-so as a companion to nun so-and-so. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints nun so-and-so as a companion to nun so-and-so. Any nun who approves of appointing nun so-and-so as a companion to nun so-and-so should remain silent. Any nun who does not approve should speak up.

The Sangha has appointed nun so-and-so as a companion to nun so-and-so. The Sangha approves and is therefore silent. I will remember it thus.’”

On one occasion a nun verbally renounced the training and disrobed. Later she returned and asked the nuns for the full ordination. They told the Buddha.

“A nun can’t verbally renounce the training. When she disrobes, she is no longer a nun.”

On one occasion a nun joined another religious community while still wearing her robes. Later she returned and asked the nuns for the full ordination. They told the Buddha.

“If a nun goes over to another religious community while still wearing her robes, then if she returns, she should not be given the full ordination again.”

At that time the nuns, being afraid of wrongdoing, did not consent to men bowing down to them, or to men shaving

their heads, cutting their nails, or treating their sores. They told the Buddha.

“I allow you to consent.”

At that time the nuns were sitting cross-legged, enjoying the touch of their heels. They told the Buddha.

“A nun should not sit cross-legged. If she does, she commits an offense of wrong conduct.”

On one occasion there was a sick nun who was not comfortable without sitting cross-legged. They told the Buddha.

“I allow a nun to sit semi-cross-legged.”

At that time the nuns were defecating in a restroom. And the nuns from the group of six performed abortions there. They told the Buddha.

“A nun should not defecate in a restroom. If she does, she commits an offense of wrong conduct. I allow nuns to defecate in a place that is open underneath but concealed on top.”

At that time the nuns were bathing with bath powder. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“A nun should not bathe with bath powder. If she does, she commits an offense of wrong conduct. I allow bran and clay.”

At that time the nuns were bathing with scented clay. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“A nun should not bathe with scented clay. If she does, she commits an offense of wrong conduct. I allow ordinary clay.”

On one occasion when the nuns were bathing in a sauna, they made a racket. They told the Buddha.

“A nun should not bathe in a sauna. If she does, she commits an offense of wrong conduct.”

On one occasion the nuns were bathing against the stream, enjoying the touch of the current. They told the Buddha.

“A nun should not bathe against the stream. If she does, she commits an offense of wrong conduct.”

On one occasion the nuns bathed away from a ford. Scoundrels raped them. They told the Buddha.

“A nun should not bathe away from a ford. If she does, she commits an offense of wrong conduct.”

On one occasion the nuns bathed at a ford for men. People complained and criticized them, “They are just like householders who indulge in worldly pleasures!” They told the Buddha.

“A nun should not bathe at a ford for men. If she does, she commits an offense of wrong conduct. A nun should bathe at a ford for women.”

The third section for recitation is finished.

The tenth chapter on nuns is finished.

In this chapter there are one hundred topics.

Mahāgotamī asked, And so did Ānanda wisely. There are four assemblies, Gone forth in the instruction of the Conqueror.

For the purpose of seeing the urgency, For the purpose of growth in the true Teaching, Like medicine for the sick, So it was taught by the Buddha.

Thus trained in the true Teaching, Women and others too, Go to that which is free from death, Where there is no sorrow.

The chapter on nuns is finished.

- Theravāda Collection on Monastic Law
- The Short Division

21

**Pañcasatikakkhandhaka:
The chapter on the group
of five hundred**

1. The origin account of the communal recitation

Then Venerable Mahākassapa addressed the monks: “On one occasion I was traveling from Pāvā to Kusināra with a large sangha of five hundred monks. And I left the road and sat down at the foot of a tree.

Just then a follower of the Ājīvakas was traveling toward Pāvā on the same road, holding a coral-tree flower that he had picked up in Kusināra. When I saw him coming, I asked him, ‘Do you know anything about our Teacher?’

‘I do. Today it’s seven days since the ascetic Gotama attained final extinguishment. That’s why I carry this coral-tree flower.’

Some of the monks there who were not yet free from desire threw up their arms and cried, collapsed on the ground, and rolled back and forth, lamenting, ‘The Buddha, the Happy One, has attained final extinguishment too soon; too soon has the eye of the world been put out.’ But the monks there who were free from desire bore it patiently with mindfulness and full awareness, saying, ‘All phenomena are impermanent. How could it be any different?’

I said, ‘Please stop grieving, stop lamenting. Didn’t the Buddha warn us that we must be separated from everyone and everything dear and agreeable to us? How could that which is born, become, made up, and of a nature to fall apart, not fall apart? That’s impossible.’

On that occasion a monk called Subhadda, who had gone forth when old, was part of that group. He said to the monks, ‘Please stop grieving, stop lamenting. It’s good that

we are freed from that great ascetic. We were oppressed, always being told what's allowable and what isn't. Now we can do what we like and not do what we don't like.'

So then, let's recite the Teaching and the Monastic Law together— before what is contrary to the Teaching shines forth and the Teaching is obstructed; before what is contrary to the Monastic Law shines forth and the Monastic Law is obstructed; before those who speak contrary to the Teaching become strong and those who speak in accordance with it become weak; before those who speak contrary to the Monastic Law become strong and those who speak in accordance with it become weak."

"Well then, Venerable, please select the monks."

Mahākassapa then selected four hundred and ninety-nine perfected ones. The monks said to him, "There is Venerable Ānanda who, although still a trainee, is incapable of acting out of desire, ill will, confusion, or fear. He's learned many teachings and much Monastic Law from the Buddha. Please invite him as well." And he did.

The senior monks thought, "Where should we recite the Teaching and the Monastic Law together?" And it occurred to them, "Rājagaha has much almsfood and many dwellings. Let's spend the rainy season at Rājagaha and recite the Teaching and the Monastic Law together there. No other monk should enter the rainy-season residence at Rājagaha."

And Venerable Mahākassapa informed the Sangha:

"Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, the Sangha should appoint these five hundred monks to spend the rainy season at Rājagaha and to recite the Teaching and the Monastic Law together

there. No other monk should enter the rainy-season residence at Rājagaha. This is the motion.

Please, Venerables, I ask the Sangha to listen. The Sangha appoints these five hundred monks to spend the rainy season at Rājagaha in order to recite the Teaching and the Monastic Law together. No other monk should spend the rainy-season residence at Rājagaha. Any monk who approves of appointing these five hundred monks, to spend the rainy season at Rājagaha in order to recite the Teaching and the Monastic Law together, with no other monk spending the rainy-season residence at Rājagaha, should remain silent. Any monk who doesn't approve should speak up.

The Sangha has appointed these five hundred monks to spend the rainy season at Rājagaha in order to recite the Teaching and the Monastic Law together. No other monk should enter the rainy-season residence at Rājagaha. The Sangha approves and is therefore silent. I will remember it thus.”

The senior monks then went to Rājagaha to recite the Teaching and the Monastic Law. They thought, “The Buddha has praised repairing what's defective and broken. Well then, let's spend the first month doing repairs, and then gather for the middle month to recite the Teaching and the Monastic Law.”

They then spent the first month doing repairs. Venerable Ānanda thought, “It would not be proper for me to go to the assembly tomorrow if I'm still a trainee.” And after spending most of the night with mindfulness directed to the body, early in the morning he bent over to lie down. In the interval between his feet coming off the ground and his head hitting

the pillow his mind was freed from the corruptions through letting go.

And Venerable Ānanda went to the assembly as a perfected one.

Venerable Mahākassapa informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, I will ask Upāli about the Monastic Law.”

Venerable Upāli informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, I will reply when asked by Venerable Mahākassapa about the Monastic Law.”

And Mahākassapa asked Upāli, “Where was the first offense entailing expulsion laid down?”

“At Vesālī.”

“Who is it about?”

“Sudinna the Kalandian.”

“What is it about?”

“Sexual intercourse.”

Mahākassapa asked Upāli about the topic of the first offense entailing expulsion, about the origin story, about the person, about the rule, about the additions to the rule, about the offense, and about the non-offenses.

“And where was the second offense entailing expulsion laid down?”

“At Rājagaha.”

“Who is it about?”

“Dhaniya the potter.”

“What is it about?”

“Stealing.”

Mahākassapa asked Upāli about the topic of the second offense entailing expulsion, about the origin story, about the person, about the rule, about the additions to the rule, about the offense, and about the non-offenses.

“And where was the third offense entailing expulsion laid down?”

“At Vesālī.”

“Who is it about?”

“A number of monks.”

“What is it about?”

“Human beings.”

Mahākassapa asked Upāli about the topic of the third offense entailing expulsion, about the origin story, about the person, about the rule, about the additions to the rule, about the offense, and about the non-offenses.

“And where was the fourth offense entailing expulsion laid down?”

“At Vesālī.”

“Who is it about?”

“The monks from the banks of the Vaggumudā.”

“What is it about?”

“Superhuman qualities.”

Mahākassapa asked Upāli about the topic of the fourth offense entailing expulsion, about the origin story, about the person, about the rule, about the additions to the rule, about the offense, and about the non-offenses.

In this way he asked about the analyses of both Monastic Codes. And Upāli was able to reply to every question.

Venerable Mahākassapa informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, I will ask Ānanda about the Teaching.”

Venerable Ānanda informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, I will reply when asked by Venerable Mahākassapa about the Teaching.”

And Mahākassapa asked Ānanda, “Where was the Prime Net spoken?”

“At the royal rest-house at Ambalaṭṭhikā, between Rājagaha and Nāḷanda.”

“Who is it about?”

“The wanderer Suppiya and the young brahmin Brahmadata.”

And Mahākassapa asked Ānanda about the origin story of the Prime Net and about the person.

“Where was the Fruits of the Monastic Life spoken?”

“In Jīvaka’s mango grove at Rājagaha.”

“Who is it with?”

“Ajātasattu of Videha.”

And Mahākassapa asked Ānanda about the origin story of the Fruits of the Monastic Life and about the person.

In this way he asked about the five collections. And Ānanda was able to reply to every question.

2. Discussion of the lesser training rules

Ānanda said to the senior monks, “At the time of his final extinguishment, the Buddha said to me, ‘After my passing away, Ānanda, if the Sangha wishes, it may abolish the lesser training rules.’”

“But, Ānanda, did you ask the Buddha which are the lesser training rules?”

“No, I didn’t.”

Some senior monks said, “Apart from the four rules entailing expulsion, the rest are the lesser training rules.” Others said, “Apart from the four rules entailing expulsion and the thirteen rules entailing suspension, the rest are the lesser training rules.” Still others said, “Apart from the four rules entailing expulsion, the thirteen rules entailing suspension, and the two undetermined rules, the rest are the lesser training rules.” Still others said, “Apart from the four rules entailing expulsion, the thirteen rules entailing suspension, the two undetermined rules, and the thirty rules entailing relinquishment and confession, the rest are the lesser training rules.” Still others said, “Apart from the four rules entailing expulsion, the thirteen rules entailing suspension, the two undetermined rules, the thirty rules entailing relinquishment and confession, and the ninety-two rules entailing confession, the rest are the lesser training rules.” Still others said, “Apart from the four rules entailing expulsion, the thirteen rules entailing suspension, the two undetermined rules, the thirty rules entailing relinquishment and confession, the ninety-two rules entailing confession,

and the four rules entailing acknowledgment, the rest are the lesser training rules.”

Then Venerable Mahākassapa informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. We have training rules that relate to householders. The householders know what is allowable for us and what is not. If we abolish the lesser training rules, some people will say, ‘The ascetic Gotama laid down training rules for his disciples until the time of his death. But they practice the training rules only as long as their teacher is alive. Since their teacher has now attained final extinguishment, they no longer practice the training rules.’ If it seems appropriate to the Sangha, the Sangha should not lay down new rules, nor get rid of the existing ones, and it should undertake to practice the training rules as they are. This is the motion.

Please, Venerables, I ask the Sangha to listen. We have training rules that relate to householders. The householders know what is allowable for us and what is not. If we abolish the lesser training rules, some people will say, ‘The ascetic Gotama laid down training rules for his disciples until the time of his death. But they practice the training rules only as long as their teacher is alive. Since their teacher has now attained final extinguishment, they no longer practice the training rules.’ The Sangha doesn’t lay down new rules or get rid of the existing ones, and it undertakes to practice the training rules as they are. Any monk who approves of not laying down new rules, nor of getting rid of the existing ones, and of undertaking to practice the training rules as they are should remain silent. Any monk who doesn’t approve should speak up.

The Sangha doesn’t lay down new rules or get rid of the existing ones, and it undertakes to practice the training

rules as they are. The Sangha approves and is therefore silent. I will remember it thus.”

The senior monks said, “You have committed an act of wrong conduct, Ānanda, in that you didn’t ask the Buddha which are the lesser training rules. Confess that wrong conduct.”

“It was because of lack of mindfulness that I didn’t ask which are the lesser training rules. I can’t see that I have committed any wrong conduct, but I’ll confess it out of faith in the venerables.”

“You have also committed an act of wrong conduct in that you stepped on the Buddha’s rainy-season robe when you were sewing it. Confess that wrong conduct.”

“I didn’t step on it because of disrespect. I can’t see that I’ve committed any wrong conduct, but I’ll confess it out of faith in the venerables.”

“You have also committed an act of wrong conduct in that you had women pay respect to the Buddha’s dead body first. They soiled the Buddha’s body with tears. Confess that wrong conduct.”

“I did this so that it wouldn’t get too late for them. I can’t see that I’ve committed any wrong conduct, but I’ll confess it out of faith in the venerables.”

“You have also committed an act of wrong conduct in that you didn’t, even when he gave you a broad hint, ask the Buddha, ‘Please live on for an eon—for the benefit and happiness of humanity, out of compassion for the world, for the good, the benefit, and the happiness of gods and humans.’ Confess that wrong conduct.”

“I didn’t ask because my mind was possessed by the Lord of Death. I can’t see that I’ve committed any wrong conduct, but I’ll confess it out of faith in the venerables.”

“You have also committed an act of wrong conduct in that you made an effort for women to be given the going forth on the spiritual path proclaimed by the Buddha. Confess that wrong conduct.”

“I made this effort because Mahāpajāpati Gotamī was the Buddha’s aunt who nurtured him, brought him up, and breastfed him when his own mother died. I can’t see that I’ve committed any wrong conduct, but I’ll confess it out of faith in the venerables.”

At that time Venerable Purāṇa was wandering in the Southern Hills with a large sangha of five hundred monks. When the senior monks had concluded the communal recitation of the Teaching and the Monastic Law, and when Purāṇa had stayed in the Southern Hills for as long as he liked, he went to the Bamboo Grove at Rājagaha. There he went up to the senior monks, exchanged pleasantries with them, and sat down. And they said to him, “Purāṇa, the senior monks have jointly recited the Teaching and the Monastic Law. Please accept that communal recitation.”

“The Teaching and the Monastic Law have been well-recited by the senior monks. Nevertheless, I’ll remember what I myself have received from the Buddha.”

3. Discussion of the supreme penalty

And Venerable Ānanda said to the senior monks, “At the time of his final extinguishment, the Buddha said to me, ‘After my passing away, Ānanda, the Sangha should impose the supreme penalty on the monk Channa.’”

“Did you ask the Buddha what the supreme penalty is?”

“I did, and he replied, ‘Whatever Channa says, the monks should not correct him, instruct him, or teach him.’”

“Well then, Ānanda, impose the supreme penalty on Channa.”

“But how should I do it? Channa is violent and harsh.”

“Go together with many monks.”

Saying, “Yes, Venerables,” he traveled by boat upstream to Kosambī with a large sangha of five hundred monks. After disembarking, he sat down at the foot of a tree not far from King Udena’s park.

Just then King Udena was enjoying himself in the park together with his harem. The harem women had heard that their teacher, Venerable Ānanda, was seated at the foot of a tree not far from the park. They told the King, adding, “Sir, we would like to see Venerable Ānanda.”

“Well then, go ahead.”

The harem women then went to Ānanda, bowed, and sat down. And Ānanda instructed, inspired, and gladdened them with a teaching, at the end of which they gave him five

hundred upper robes. After rejoicing and expressing their appreciation for his teaching, they got up from their seats, bowed down, circumambulated him with their right side toward him, and went to King Udena.

When King Udena saw them coming, he said to them, “Did you see the ascetic Ānanda?”

“We did.”

“Did you give him anything?”

“We gave him five hundred upper robes.”

King Udena complained and criticized him, “How can the ascetic Ānanda receive so many robes? Is he starting up as cloth merchant or setting up shop?”

King Udena then went to Ānanda, exchanged pleasantries with him, sat down, and said, “Sir Ānanda, did our harem women come here?”

“They did.”

“Did they give you anything?”

“They gave me five hundred upper robes.”

“But what will you do with five hundred robes?”

“I’ll share them with those monks whose robes are worn.”

“And what will you do with the worn robes?”

“We’ll make them into bedspreads.”

“And what will you do with the old bedspreads?”

“We’ll make them into mattress covers.”

“And what will you do with the old mattress covers?”

“We’ll make them into floor covers.”

“And what will you do with the old floor covers?”

“We’ll make them into doormats.”

“And what will you do with the old doormats?”

“We’ll make them into dustcloths.”

“And what will you do with the old dustcloths?”

“We’ll cut them up, mix them with mud, and smear the floors.”

King Udena thought, “These Sakyan monastics are clever at putting things to use; nothing is wasted,” and he gave another five hundred pieces of cloth to Ānanda. Together with the first offering of robes, Ānanda was given a total of a thousand robes.

Ānanda then went to Ghosita’s Monastery, where he sat down on the prepared seat. Venerable Channa went up to Ānanda, bowed, and sat down. And Ānanda said, “Channa, the Sangha has imposed the supreme penalty on you.”

“What’s the supreme penalty?”

“Whatever you say to the monks, the monks should not correct you, instruct you, or teach you.”

Saying, “I’m ruined!” he fainted on the spot.

Being troubled, ashamed, and disgusted by the supreme penalty, Channa stayed by himself, secluded, heedful, energetic, and diligent. And in this very life, he soon realized with his own insight the supreme goal of the spiritual life for which gentlemen rightly go forth into homelessness. He understood that birth had come to an end, that the spiritual life had been fulfilled, that the job had been done, that there was no further state of existence. And Venerable Channa became one of the perfected ones.

He then went to Ānanda and said, “Venerable Ānanda, please lift the supreme penalty.”

“The moment you realized perfection, the supreme penalty was lifted.”

At this communal recitation of the Monastic Law there were five hundred monks, neither more nor less. This is why this communal recitation is called “The group of five hundred”.

The eleventh chapter on the group of five hundred is finished. In this chapter there are twenty-three topics.

The chapter on the group of five hundred is finished.

- Theravāda Collection on Monastic Law
- The Short Division

22

Sattasatikakkhandhaka: The chapter on the group of seven hundred

One hundred years after the Buddha had attained final extinguishment, the Vajjian monks of Vesālī proclaimed ten practices as allowable: the salt-in-horn practice; the two fingerbreadths practice; the next-village practice; the many-monasteries practice; the consent practice; customary practices; the unchurned practice; palm-juice drinking; sitting mats without borders; and gold, silver, and money.

At that time Venerable Yasa of Kākaṇḍa was wandering in the Vajjian country, when he arrived at Vesālī. There he stayed in the hall with the peaked roof in the Great Wood.

Soon afterwards, on the day of the observance procedure, the Vajjian monks of Vesālī filled a bronze bowl with water and placed it in the midst of the Sangha of monks. Whenever a lay follower of Vesālī came, they said, “Give a *kahāpaṇa* coin to the Sangha, or half a *kahāpaṇa*, or a *pāda*, or a *māsaka*. The Sangha needs requisites.”

But Yasa said to the lay followers, “Don’t give a *kahāpaṇa* to the Sangha, or half a *kahāpaṇa*, or a *pāda*, or a *māsaka*. Gold, silver, and money are not allowable for the Sakyan monastics. They neither accept nor receive gold, silver, and money. The Sakyan monastics have given up gems and gold, and live without gold, silver, and money.” But although

Yasa said this, the lay followers continued to give money to the Sangha.

The next morning the Vajjian monks shared out the money evenly. And they said to Yasa, “Here is your share, Yasa.”

“There is no share for me. I don’t accept money.”

The Vajjian monks said to one another, “Yasa is abusing and reviling the lay followers who have faith and confidence. He’s destroying their confidence. Let’s do a legal procedure of reconciliation against him.” And they did just that.

Yasa said to them, “The Buddha has laid down that a monk who has had a legal procedure of reconciliation done against himself should be given a monk as companion messenger. Please give me a companion monk.”

They appointed one monk and gave him to Yasa as companion messenger.

Yasa entered Vesālī with his companion and said to the lay followers there, “It seems that I’m abusing and reviling the venerable lay followers who have faith and confidence, and that I’m destroying their confidence, since I speak of what is contrary to the Teaching as contrary to the Teaching and of the Teaching as the Teaching, and since I speak of what is contrary to the Monastic Law as contrary to the Monastic Law and of the Monastic Law as the Monastic Law.

“On one occasion the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. There he addressed the monks:

‘There are these four defilements of the sun and the moon that stop them from shining and radiating: clouds; snow; smoke and dust; and an eclipse by Rāhu, the ruler of the antigods.

In the same way, there are these four defilements of monastics and brahmins that stop them from shining and radiating: drinking alcohol; having sexual intercourse; accepting gold, silver, and money; and making a living through wrong livelihood.’

Having said this, the Teacher added:

‘Defiled by desire and ill will, Some monastics and brahmins,
Those hindered by delusion, Delight in what seems lovely.

Some monastics and brahmins—Deluded, they drink
alcohol, Have sexual intercourse, Accept gold, silver, and
money,

And make a living Through wrong livelihood. These are
called defilements by the Buddha, The Kinsman of the Sun.

Those monastics and brahmins Who are defiled by these Do
not shine and radiate; They are impure, dirty, and low.

Enveloped in darkness, Slaves to craving that leads them
on, Filling the dreaded cemeteries, They receive another
life.’

It’s by speaking like this, it seems, that I’m abusing and
reviling the venerable lay followers who have faith and
confidence, and that I’m destroying their confidence.

“At one time when the Buddha was staying at Rājagaha in
the Bamboo Grove, the royal court was seated together in

the royal compound, having the following conversation, 'Gold, silver, and money are allowable for the Sakyan monastics; they accept and receive gold, silver, and money.'

On that occasion the chief Maṇicūlaka was sitting in that gathering. He said, 'No, gold, silver, and money are not allowable for the Sakyan monastics. They neither accept nor receive gold, silver, or money. The Sakyan monastics have given up gems and gold, and live without gold, silver, and money.' And he was able to persuade the gathering.

Soon afterwards Maṇicūlaka went to the Buddha, bowed, sat down, and told him what had happened, adding, 'Venerable Sir, have I explained in accordance with the Teaching so that I can't be legitimately criticized or censured?'

'You certainly have. For gold, silver, and money are not allowable for the Sakyan monastics. They neither accept nor receive gold, silver, or money. The Sakyan monastics have given up gems and gold, and live without gold, silver, and money. Whoever is allowed gold, silver, and money is also allowed the pleasures of the world. And you should know that anyone who is allowed the pleasures of the world does not have the qualities of an ascetic, the qualities of a Sakyan monastic. Still, I say that anyone who needs grass may look for it, likewise timber, a cart, or a worker. But under no circumstances should they accept or look for gold, silver, or money.'

It's by speaking like this, it seems, that I'm abusing and reviling the venerable lay followers who have faith and confidence, and that I'm destroying their confidence.

"On one occasion at Rājagaha the Buddha prohibited gold, silver, and money and laid down a training rule because of

Venerable Upananda the Sakyan. It's by speaking like this, it seems, that I'm abusing and reviling the venerable lay followers who have faith and confidence, and that I'm destroying their confidence, since I speak of what is contrary to the Teaching as contrary to the Teaching and of the Teaching as the Teaching, and since I speak of what is contrary to the Monastic Law as contrary to the Monastic Law and of the Monastic Law as the Monastic Law."

And the lay followers of Vesālī said to Yasa, "Venerable, you're the only Sakyan monastic; none of these others is. Please stay at Vesālī. We'll do our best to supply you with robe-cloth, almsfood, a dwelling, and medicinal supplies." Having persuaded the lay followers of Vesālī, Yasa returned to the monastery together with his companion messenger.

Soon afterwards the Vajjian monks asked the monk who had been the companion messenger, "Did Yasa ask the lay followers for forgiveness?"

"The lay followers have acted badly toward us. They now regard Yasa as the only Sakyan a monastic, but none of us."

The Vajjian monks said, "Yasa has informed the householders without our approval. Let's do a legal procedure of ejection against him." But when they gathered together to do the procedure against him, Yasa rose up into the air and landed at Kosambī.

Yasa then sent a message to the monks at Pāvā and to the monks in Avantī in the southern region: "Please come, Venerables. Let's raise this legal issue— before what is contrary to the Teaching shines forth and the Teaching is obstructed; before what is contrary to the Monastic Law

shines forth and the Monastic Law is obstructed; before those who speak contrary to the Teaching become strong and those who speak in accordance with it become weak; before those who speak contrary to the Monastic Law become strong and those who speak in accordance with it become weak.”

Yasa then traveled to Venerable Sambhūta Sāṇavāsī who was staying on the Ahogaṅga mountain. He bowed, sat down, and said, “Venerable, the Vajjian monks of Vesālī proclaim these ten practices as allowable: the salt-in-horn practice; the two fingerbreadths practice; the next-village practice; the many-monasteries practice; the consent practice; customary practices; the unchurned practice; palm-juice drinking; sitting mats without borders; and gold, silver, and money. Let’s raise this legal issue— before what is contrary to the Teaching shines forth and the Teaching is obstructed; before what is contrary to the Monastic Law shines forth and the Monastic Law is obstructed; before those who speak contrary to the Teaching become strong and those who speak in accordance with it become weak; before those who speak contrary to the Monastic Law become strong and those who speak in accordance with it become weak.”

“Yes.”

Soon afterwards, sixty monks from Pāvā— all of them wilderness-dwellers, almsfood-only eaters, rag-robe wearers, three-robe owners, and perfected— gathered on mount Ahogaṅga. And eighty-eight monks from Avantī in the southern region— some of them wilderness-dwellers, some almsfood-only eaters, some rag-robe wearers, some three-robe owners, but all perfected— gathered on mount Ahogaṅga. Then, as the senior monks were consulting one another, it occurred to them, “This legal issue is going to be

contentious and difficult. How can we get supporters, so that we will be stronger?”

At this time Venerable Revata was staying at Soreyya. He was learned and a master of the tradition; he was an expert on the Teaching, the Monastic Law, and the Key Terms; he was knowledgeable and competent, had a sense of conscience, and was afraid of wrongdoing and fond of the training. The senior monks considered this and said, “If we get Revata as a supporter, we’ll be stronger.”

Revata heard this conversation between the senior monks by means of clairaudience, and he thought, “This legal issue is going to be contentious and difficult. It would not be appropriate for me to stay away from such a legal issue. But now these monks are coming, and I won’t be at ease when they crowd me in. Let me leave before they arrive.” And he went from Soreyya to Saṅkassa.

The senior monks went to Soreyya and asked where Revata was. They were told that he had gone to Saṅkassa. Revata then went from Saṅkassa to Kaṇṇakujja. When the senior monks went to Saṅkassa and asked where Revata was, they were told he had gone to Kaṇṇakujja. And Revata went from Kaṇṇakujja to Udumbara. When the senior monks went to Kaṇṇakujja and asked where Revata was, they were told he had gone to Udumbara. And Revata went from Udumbara to Aggaḷapura. When the senior monks went to Udumbara and asked where Revata was, they were told he had gone to Aggaḷapura. And Revata went from Aggaḷapura to Sahajāti. When the senior monks went to Aggaḷapura and asked where Revata was, they were told he had gone to Sahajāti. Finally the senior monks caught up with Revata at Sahajāti.

Sambhūta Sāṅavāsī then said to Yasa, “Revata is learned and a master of the tradition; he is an expert on the Teaching, the Monastic Law, and the Key Terms; he is knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. If we ask Revata a question, he would be capable of spending the whole night answering just that one. Now, soon he will ask a pupil monk to chant. Once the chanting is finished, go up to Revata and ask him about these ten practices.”

“Yes.”

Soon afterwards, when the chanting was finished, Yasa went up to Revata, bowed, sat down, and said, “Is the salt-in-horn practice allowable?”

“What is the salt-in-horn practice?”

“Is it allowable to carry salt in a horn and then eat it whenever the food is unsalted?”

“No, it’s not allowable.”

“Is the two fingerbreadths practice allowable?”

“What is the two fingerbreadths practice?”

“Is it allowable to eat at the wrong time, so long as the shadow of the sundial is within two fingerbreadths of midday?”

“No.”

“Is the next-village practice allowable?”

“What is the next-village practice?” “When you have finished your meal and refused an invitation to eat more, is it allowable to eat non-leftover food if you intend to go to the next village?”

“No.”

“Is the many-monasteries practice allowable?”

“What is the many-monasteries practice?”

“When there are a number of monasteries within the same monastery zone, is it allowable for them to do the observance-day ceremony separately?”

“No.”

“Is the consent practice allowable?”

“What is the consent practice?”

“Is it allowable to do a legal procedure with an incomplete Sangha, with the intention of getting consent from the absent monks afterwards?”

“No.”

“Are customary practices allowable?”

“What are customary practices?”

“Is it allowable to follow the practices of one’s preceptors or teachers?”

“Sometimes it is, sometimes it’s not.”

“Is the unchurned practice allowable?”

“What is the unchurned practice?”

“When you have finished your meal and refused an invitation to eat more, is it allowable to drink that which is halfway between milk and curd, if it’s not leftover?”

“No.”

“Is palm-juice drinking allowable?”

“What is palm juice?”

“Is it allowable to drink that which has started to ferment, but which hasn’t yet become a proper alcoholic drink?”

“No.”

“Are sitting mats without borders allowable?”

“No.”

“Are gold, silver, and money allowable?”

“No.”

“The Vajjian monks of Vesālī proclaim these ten practices. Venerable, let’s raise this legal issue— before what is contrary to the Teaching shines forth and the Teaching is obstructed; before what is contrary to the Monastic Law shines forth and the Monastic Law is obstructed; before those who speak contrary to the Teaching become strong and those who speak in accordance with it become weak;

before those who speak contrary to the Monastic Law become strong and those who speak in accordance with it become weak.”

Saying, “Yes,” he consented to Yasa’s request.

The first section for recitation is finished.

The Vajjian monks of Vesālī heard, “It seems Yasa wants to raise this legal issue and is looking for supporters. And it seems he is gaining support.” They said, “This legal issue is going to be contentious and difficult. How can we get supporters, so that we will be stronger?”

And it occurred to them, “Venerable Revata is learned and a master of the tradition; he is an expert on the Teaching, the Monastic Law, and the Key Terms; he is knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. If we get Revata as a supporter, we’ll be stronger.”

They prepared many monastic requisites: a bowl, a robe, a sitting mat, a needle case, a belt, a water filter, and a water strainer. Taking those requisites, they traveled by boat upstream to Sahajāti. After disembarking, they had a meal at the foot of a tree.

Just then, while reflecting in private, Venerable Sāḷha was wondering, “Who speak in accordance with the Teaching, the monks from the east or the monks from Pāvā?”

Reflecting on the Teaching and the Monastic Law, it occurred to him, “The monks from the east speak contrary to the Teaching, but the monks from Pāvā don’t.”

A god from the pure abodes read Sāḷha’s mind. Then, just as a strong man might bend or stretch his arm, he disappeared

from pure abodes and appeared in front of Sāḷha. And he said to Sāḷha, “You’re right, Venerable Sāḷha. The monks from the east speak contrary to the Teaching, but the monks from Pāvā don’t. So then, take a stand in accordance with the Teaching.”

“I have always taken a stand in accordance with the Teaching. But I won’t reveal my view in case I’m appointed to deal with this legal issue.”

The Vajjian monks then went to Revata and said, “Venerable, please accept these monastic requisites.”

Not wanting to accept them, he replied, “There is no need. My bowl and robes are complete.”

At this time a monk called Uttara, who had twenty years of seniority, was Revata’s attendant. The Vajjian monks then went to him and said, “Please accept these monastic requisites.”

Not wanting to accept them, he replied, “There is no need. My bowl and robes are complete.”

“People brought monastic requisites to the Buddha. If the Buddha received them, they were pleased. If he didn’t, they brought them to Venerable Ānanda instead, saying, ‘Venerable, please accept these monastic requisites. It will be as if they’re received by the Buddha himself.’ So please accept these monastic requisites. It will be as if they’re received by the elder himself.”

Because he was pressured, Uttara received one robe. And he said, “Please say what you want.”

“Please say this to the elder, ‘Sir, please say this in the midst of the Sangha: “Buddhas appear in the eastern countries. The monks from the east speak in accordance with the Teaching, not so the monks from Pāvā.””

“Yes.”

He then went to Revata and told him what he had been asked to say.

Revata replied, “You’re urging me to act contrary to the Teaching,” and he dismissed Uttara.

Soon afterwards the Vajjian monks asked Uttara, “What did he say?”

“We have acted badly. Saying, ‘You’re urging me to act contrary to the Teaching’, the elder dismissed me.”

“Are you not a senior monk of twenty years’ standing?”

“Yes. Nevertheless, I live with formal support from him because I respect him.”

The Sangha then gathered to decide that legal issue. Revata informed the Sangha:

“Please, I ask the Sangha to listen. If we were to resolve this legal issue here, it might be that the monks who started the ten practices would reopen it. If it seems appropriate to the Sangha, the Sangha should resolve this legal issue in the place where it arose.”

The senior monks then went to Vesālī to decide that legal issue.

At that time there was a monk called Sabbakāmī who had been ordained for one hundred and twenty years and was the most senior monk in the world. He had been a student of Venerable Ānanda and was now staying at Vesālī.

Revata said to Sambhūta Sāṇavāsī, “I’ll be staying in Sabbakāmī’s dwelling. Please go to Sabbakāmī at the appropriate time and ask about these ten practices.”

“Yes.”

Revata then entered Sabbakāmī’s dwelling. And Sabbakāmī had his resting place prepared in the room, whereas Revata had his prepared in the entryway. When Revata saw that the old monk did not lie down, he too did not lie down. And when Sabbakāmī saw that the tired monk who had just arrived did not lie down, he too did not lie down.

Getting up early in the morning, Sabbakāmī said to Revata, “My friend, what’s your main meditation?”

“My main meditation, Sir, is good will.”

“Your meditation is noble, for good will is a noble meditation.”

“In the past, too, when I was a householder, I habitually practiced good will, and now it’s my main meditation. Besides, I attained perfection long ago. But what’s your main meditation?”

“My main meditation is emptiness.”

“Your meditation is that of a great man, for emptiness is the meditation of a great man.”

“In the past, too, when I was a householder, I habitually practiced emptiness, and now it’s my main meditation. Besides, I attained perfection long ago.”

At that moment the conversation between the senior monks was interrupted because Sambhūta Sāṇavāsī arrived.

Sambhūta Sāṇavāsī went up to Sabbakāmī, bowed, sat down, and said, “Venerable, the Vajjian monks of Vesālī proclaim ten practices as allowable: the salt-in-horn practice; the two fingerbreadths practice; the next-village practice; the many-monasteries practice; the consent practice; customary practices; the unchurned practice; palm-juice drinking; sitting mats without borders; and gold, silver, and money. Now you have learned much, both of the Teaching and the Monastic Law, at the feet of your preceptor. When you reflect on the Teaching and the Monastic Law, who speak in accordance with the Teaching, the monks from the east or the monks from Pāvā?”

“You too have learned much, both of the Teaching and the Monastic Law, at the feet of your preceptor. When you reflect on the Teaching and the Monastic Law, who speak in accordance with the Teaching, the monks from the east or the monks from Pāvā?”

“When I reflect like this, it occurs to me that the monks from the east speak contrary to the Teaching, but the monks from Pāvā don’t. But I won’t reveal my view in case I’m appointed to deal with this legal issue.”

“And when I reflect like this, it occurs to me too that the monks from the east speak contrary to the Teaching, but the monks from Pāvā don’t. And I too won’t reveal my view in case I’m appointed to deal with this legal issue.”

Then the Sangha gathered to decide that legal issue. While they were discussing that legal issue, there was endless talk, but not a single statement that could be understood. Revata then informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk, but not a single statement that could be understood. If it seems appropriate to the Sangha, the Sangha should resolve this legal issue by means of a committee.”

The Sangha then selected four monks from the east— Venerable Sabbakāmī, Venerable Sāḷha, Venerable Khujjasobhita, and Venerable Vāsabhagāmika— and four monks from Pāvā— Venerable Revata, Venerable Sambhūta Sāṇavāsī, Venerable Yasa of Kākaṇḍa, and Venerable Sumana. Revata then informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk, but not a single statement that could be understood. If it seems appropriate to the Sangha, the Sangha should appoint four monks from the east and four from Pāvā to resolve this legal issue by means of a committee. This is the motion.

Please, Venerables, I ask the Sangha to listen. While we were discussing this legal issue, there was endless talk, but not a single statement that could be understood. The Sangha appoints four monks from the east and four from Pāvā to resolve this legal issue by means of a committee. Any monk who approves of appointing four monks from the east and four from Pāvā to resolve this legal issue by means of a committee should remain silent. Any monk who doesn’t approve should speak up.

The Sangha has appointed four monks from the east and four from Pāvā to resolve this legal issue by means of a committee. The Sangha approves and is therefore silent. I will remember it thus.”

At that time there was a monk called Ajita who had ten years of seniority and was the Sangha’s reciter of the Monastic Code. The Sangha appointed him to assign seats to the senior monks.

The senior monks said, “Where should we resolve this legal issue?” It occurred to them, “There is the Vālika Monastery, which is delightful, quiet, and free from chatter. Let’s resolve this legal issue there.”

And they went to the Vālika Monastery to decide that legal issue.

Revata then informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, I will question Venerable Sabbakāmī on the Monastic Law.”

And Sabbakāmī informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. If it seems appropriate to the Sangha, I will reply when asked by Revata about the Monastic Law.”

Revata said to Sabbakāmī, “Sir, is the salt-in-horn practice allowable?”

“What is the salt-in-horn practice?”

“Is it allowable to carry salt in a horn and then eat it whenever the food is unsalted?”

“No, it’s not allowable.”

“Where was it prohibited?”

“At Sāvattthī, in the analysis of the Monastic Code.”

“What was committed?”

“An offense entailing confession for eating what has been stored.”

“Please, Venerables, I ask the Sangha to listen. The Sangha has decided on the first practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this first decision.”

“Is the two fingerbreadths practice allowable?”

“What is the two fingerbreadths practice?”

“Is it allowable to eat at the wrong time, so long as the shadow of the sundial is within two fingerbreadths of midday?”

“No.”

“Where was it prohibited?”

“At Rājagaha, in the analysis of the Monastic Code.”

“What was committed?”

“An offense entailing confession for eating at the wrong time.”

“Please, Venerables, I ask the Sangha to listen. The Sangha has decided on the second practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this second decision.”

“Is the next-village practice allowable?”

“What is the next-village practice?” “When you have finished your meal and refused an invitation to eat more, is it allowable to eat non-leftover food if you intend to go to the next village?”

“No.”

“Where was it prohibited?”

“At Sāvattthī, in the analysis of the Monastic Code.”

“What was committed?”

“An offense entailing confession for eating what is not left over.”

“Please, Venerables, I ask the Sangha to listen. The Sangha has decided on the third practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this third decision.”

“Is the many-monasteries practice allowable?”

“What is the many-monasteries practice?”

“When there are a number of monasteries within the same monastery zone, is it allowable to do the observance-day ceremony separately?”

“No.”

“Where was it prohibited?”

“At Rājagaha, in what is connected to the observance-day ceremony.”

“What was committed?”

“An act of wrong conduct for going beyond the Monastic Law.”

“Please, Venerables, I ask the Sangha to listen. The Sangha has decided on the fourth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this fourth decision.”

“Is the consent practice allowable?”

“What is the consent practice?”

“Is it allowable to do a legal procedure with an incomplete Sangha, with the intention of getting consent from the absent monks afterwards?”

“No.”

“Where was it prohibited?”

“In the section on Those from Campā, in the Monastic Law.”

“What was committed?”

“An act of wrong conduct for going beyond the Monastic Law.”

“Please, Venerables, I ask the Sangha to listen. The Sangha has decided on the fifth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this fifth decision.”

“Are customary practices allowable?”

“What are customary practices?”

“Is it allowable to follow the practices of one’s preceptors or teachers?”

“Sometimes it is, sometimes it’s not.”

“Please, Venerables, I ask the Sangha to listen. The Sangha has decided on the sixth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this sixth decision.”

“Is the unchurned practice allowable?”

“What is the unchurned practice?”

“When you have finished your meal and refused an invitation to eat more, is it allowable to drink that which is halfway between milk and curd, if it’s not leftover?”

“No.”

“Where was it prohibited?”

“At Sāvattthī, in the analysis of the Monastic Code.”

“What was committed?”

“An offense entailing confession for eating what is not left over.”

“Please, Venerables, I ask the Sangha to listen. The Sangha has decided on the seventh practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this seventh decision.”

“Is palm-juice drinking allowable?”

“What is palm juice?”

“Is it allowable to drink that which has started to ferment, but which has not yet become a proper alcoholic drink?”

“No.”

“Where was it prohibited?”

“At Kosambī, in the analysis of the Monastic Code.”

“What was committed?”

“An offense entailing confession for drinking alcohol.”

“Please, Venerables, I ask the Sangha to listen. The Sangha has decided on the eighth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this eighth decision.”

“Are sitting mats without borders allowable?”

“No.”

“Where was it prohibited?”

“At Sāvattthī, in the analysis of the Monastic Code.”

“What was committed?”

“An offense entailing confession in relation to the rule concerning cutting.”

“Please, Venerables, I ask the Sangha to listen. The Sangha has decided on the ninth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this ninth decision.”

“Are gold, silver, and money allowable?”

“No.”

“Where was it prohibited?”

“At Rājagaha, in the analysis of the Monastic Code.”

“What was committed?”

“An offense entailing confession for receiving gold, silver, or money.”

“Please, Venerables, I ask the Sangha to listen. The Sangha has decided on the tenth practice. This practice is contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction. I make a note of this tenth decision.

Please, Venerables, I ask the Sangha to listen. The Sangha has decided on the ten practices. These ten practices are contrary to the Teaching, contrary to the Monastic Law, and a departure from the Teacher’s instruction.”

“The legal issue has been resolved and properly disposed of. Nevertheless, for the purpose of convincing the other monks, you should ask me about these ten practices also in the midst of the Sangha.”

Revata then asked Sabbakāmī about these ten practices in the midst of the Sangha. And Sabbakāmī was able to reply to every question.

At this communal recitation of the Monastic Law there were seven hundred monks, neither more nor less. This is why this communal recitation is called “The group of seven hundred”.

The twelfth chapter on the group of seven hundred is finished. In this chapter there are twenty-five topics.

The chapter on the group of seven hundred is finished.

The Short Division is finished.

The canonical text of the Short Division is finished.

Parivāra: The Compendium

- The Compendium
- The monks' rules and their analysis
- Part one

1.1 Katthapaññattivāra: The section on “where it was laid down”

1. The chapter on offenses entailing expulsion

Homage to the Buddha, the Perfected One, the fully Awakened One

“The first offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? Is there a rule, an addition to the rule, an unprompted rule? Is it a rule that applies everywhere, or that applies in a particular place? Is it a rule that the monks and nuns have in common, or a rule they do not have in common? Is it a rule for one Sangha or for both Sanghas? In which of the five ways of reciting the Monastic Code is it immersed and included? In which recitation is it included? To which of the four kinds of failure does it belong? To which of the seven classes of offenses does it belong? Through how many of the six kinds of origins of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? What is the Monastic Law there? What is concerned with the Monastic Law there? What is the Monastic Code there? What is concerned with the Monastic Code there? What is failure? What is success? What is the practice? For how many reasons did the Buddha lay down the first offense entailing expulsion? Who are those who train? Who have done the training? Established in what? Who master it? Whose pronouncement was it? Who handed it down?”

“The first offense entailing expulsion that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Vesālī.

“Whom is it about?” Sudinna the Kalandian. “What is it about?” Sudinna having sexual intercourse with his ex-wife. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There are two additions to the rule. There is no unprompted rule. “Is it a rule that applies everywhere, or that applies in a particular place?” That applies everywhere. “Is it a rule that the monks and nuns have in common, or a rule they do not have in common?” That the monks and nuns have in common. “Is it a rule for one Sangha or for both Sanghas?” For both Sanghas. “In which of the five ways of reciting the Monastic Code is it immersed and included?” In the introduction. “In which recitation is it included?” In the second recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing expulsion. “Through how many of the six kinds of origins of offenses does it originate?” It originates in one way: from body and mind, not from speech. “To which of the four kinds of legal issues does it belong?” Legal issues arising from an offense. “Through how many of the seven principles for settling legal issues is it settled?” Through two of them: by resolution face-to-face and by acting according to what has been admitted. “What is the Monastic Law there? What is concerned with the Monastic Law there?” The rules are the Monastic Law. Their analysis is concerned with the Monastic Law. “What is the Monastic Code there? What is concerned with the Monastic Code there?” The rules are the Monastic Code. Their analysis is concerned with the Monastic Code. “What is failure?” Lack of restraint. “What is success?” Restraint. “What is the practice?” Thinking, “I will not do such a thing,” one undertakes to train in the training rules for life. “For how many reasons did the Buddha lay down the first offense entailing expulsion?” He laid it down for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people,

for the ease of good monks, for the restraint of corruptions relating to the present life, for the restraint of corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. “Who are those who train?” They are the trainees and the good ordinary people. “Who have done the training?” The perfected ones. “Established in what?” In fondness for the training. “Who master it?” Those who learn it. “Whose pronouncement was it?” It was the pronouncement of the Buddha, the Perfected One, the fully Awakened One. “Who handed it down?” The lineage:

“Upāli and Dāsaka, Soṇaka and also Siggava; With Moggaliputta as the fifth—these were in India, the land named after the glorious rose apple.

Then Mahinda, Iṭṭiya, Uttiya and also Sambala, And the wise one named Bhadda:

These mighty beings of great wisdom, Came here from India, And they taught the Collection on Monastic Law in Sri Lanka,

And the five Collections of Discourses, and the seven works of philosophy. Then Ariṭṭha the discerning, And the wise Tissadatta;

The confident Kālasumana, The senior monk named Dīgha, And the wise Dīghasumana;

Another Kālasumana, The senior monk Nāga and Buddharakkhita, The discerning senior monk Tissa, And the wise senior monk Deva;

Another discerning Sumana, Confident in the Monastic Law, The learned Cūlanāga, Invincible, like an elephant,

And the senior monk Dhammapāḷita; Rohaṇa, venerated as
a saint, And his student Khema of great wisdom, A master of
the three Collections,

Like the king of the stars on the island, He outshone others
in his wisdom; The discerning Upatissa, Phussadeva the
great speaker,

Another discerning Sumana, And the learned one named
Puppha; Mahāsīva the great speaker, Skilled in the entire
Collection,

Another discerning Upāli, Confident in the Monastic Law,
And Mahānāga of great wisdom, Skilled in the tradition of
the true Teaching;

Another discerning Abhaya, Skilled in the entire Collection,
The discerning senior monk Tissa, Confident in the Monastic
Law,

And his student named Puppha, Of great wisdom and
learning, Guarding Buddhism, He established himself in
India;

The discerning Cūlābhaya, Confident in the Monastic Law,
And the discerning senior monk Tissa, Skilled in the tradition
of the true Teaching;

The discerning Cūladeva, Confident in the Monastic Law,
And the discerning senior monk Siva, Skilled in the entire
Monastic Law—

These great beings of great wisdom, Knowers of the
Monastic Law and skilled in the path, Proclaimed the
Collection of Monastic Law On the island of Sri Lanka.”

“The second offense entailing expulsion that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Rājagaha. “Whom is it about?” Dhaniya the potter. “What is it about?” Dhaniya stealing timber from the king. There is one rule. There is one addition to the rule. “Through how many of the six kinds of origins of offenses does it originate?” It originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“The third offense entailing expulsion—where was it laid down?” At Vesālī. “Whom is it about?” A number monks. “What is it about?” Those monks killing one another. There is one rule. There is one addition to the rule. “Through how many of the six kinds of origins of offenses does it originate?” It originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“The fourth offense entailing expulsion—where was it laid down?” At Vesālī. “Whom is it about?” The monks from the banks of the Vaggumudā. “What is it about?” Those monks praising one another’s superhuman qualities to householders. There is one rule. There is one addition to the rule. “Through how many of the six kinds of origins of offenses does it originate?” It originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

The four offenses entailing expulsion are finished.

This is the summary:

“Sexual intercourse, and stealing, Person, super. The four offenses entailing expulsion, Definitive grounds for cutting

off.”

2. The chapter on offenses entailing suspension

“The offense entailing suspension for emitting semen by means of effort was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? Is there a rule, an addition to the rule, an unprompted rule? Is it a rule that applies everywhere, or that applies in a particular place? Is it a rule that the monks and nuns have in common, or a rule they do not have in common? Is it a rule for one Sangha or for both Sanghas? In which of the five ways of reciting the Monastic Code is it immersed and included? In which recitation is it included? To which of the four kinds of failure does it belong? To which of the seven classes of offenses does it belong? Through how many of the six kinds of origins of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? What is the Monastic Law there? What is concerned with the Monastic Law there? What is the Monastic Code there? What is concerned with the Monastic Code there? What is failure? What is success? What is the practice? For how many reasons did the Buddha lay down the offense entailing suspension for emitting semen by means of effort? Who are those who train? Who have done the training? Established in what? Who master it? Whose pronouncement was it? Who handed it down?”

“The offense entailing suspension for emitting semen by means of effort that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Seyyasaka. “What is it about?” Seyyasaka

masturbating with his hand. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is one addition to the rule. There is no unprompted rule. “Is it a rule that applies everywhere, or that applies in a particular place?” That applies everywhere. “Is it a rule that the monks and nuns have in common, or a rule they do not have in common?” A rule they do not have in common. “Is it a rule for one Sangha or for both Sanghas?” For one Sangha. “In which of the five ways of reciting the Monastic Code is it immersed and included?” In the introduction. “In which recitation is it included?” In the third recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing suspension. “Through how many of the six kinds of origins of offenses does it originate?” It originates in one way: from body and mind, not from speech. “To which of the four kinds of legal issues does it belong?” Legal issues arising from an offense. “Through how many of the seven principles for settling legal issues is it settled?” Through two of them: by resolution face-to-face and by acting according to what has been admitted. “What is the Monastic Law there? What is concerned with the Monastic Law there?” The rules are the Monastic Law. Their analysis is concerned with the Monastic Law. “What is the Monastic Code there? What is concerned with the Monastic Code there?” The rules are the Monastic Code. Their analysis is concerned with the Monastic Code. “What is failure?” Lack of restraint. “What is success?” Restraint. “What is the practice?” Thinking, “I will not do such a thing,” one undertakes to train in the training rules for life. “For how many reasons did the Buddha lay down the offense entailing suspension for emitting semen by means of effort?” He lay it down for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of good monks, for the restraint of corruptions relating to the present life,

for the restraint of corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. “Who are those who train?” They are the trainees and the good ordinary people. “Who have done the training?” The perfected ones. “Established in what?” In fondness for the training. “Who master it?” Those who learn it. “Whose pronouncement was it?” It was the pronouncement of the Buddha, the Perfected One, the fully Awakened One. “Who handed it down?” The lineage:

“Upāli and Dāsaka, Soṇaka and also Siggava; With Moggaliputta as the fifth—these were in India, the land named after the glorious rose apple.

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These mighty beings of great wisdom, Came here from India, And they taught the Collection on Monastic Law in Sri Lanka,

And the five Collections of Discourses, and the seven works of philosophy. Then Ariṭṭha the discerning, And the wise Tissadatta;

The confident Kālasumana, The senior monk named Dīgha, And the wise Dīghasumana;

Another Kālasumana, The senior monk Nāga and Buddharakkhita, The discerning senior monk Tissa, And the wise senior monk Deva;

Another discerning Sumana, Confident in the Monastic Law, The learned Cūlanāga, Invincible, like an elephant,

And the senior monk Dhammapālita; Rohaṇa, venerated as
a saint, And his student Khema of great wisdom, A master of
the three Collections,

Like the king of the stars on the island, He outshone others
in his wisdom; The discerning Upatissa, Phussadeva the
great speaker,

Another discerning Sumana, And the learned one named
Puppha; Mahāsīva the great speaker, Skilled in the entire
Collection,

Another discerning Upāli, Confident in the Monastic Law,
And Mahānāga of great wisdom, Skilled in the tradition of
the true Teaching;

Another discerning Abhaya, Skilled in the entire Collection,
The discerning senior monk Tissa, Confident in the Monastic
Law,

And his student named Puppha, Of great wisdom and
learning, Guarding Buddhism, He established himself in
India;

The discerning Cūlābhaya, Confident in the Monastic Law,
And the discerning senior monk Tissa, Skilled in the tradition
of the true Teaching;

The discerning Cūladeva, Confident in the Monastic Law,
And the discerning senior monk Siva, Skilled in the entire
Monastic Law—

These great beings of great wisdom, Knowers of the
Monastic Law and skilled in the path; Proclaimed the
Collection of Monastic Law On the island of Sri Lanka.”

“The offense entailing suspension for making physical contact with a woman that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī making physical contact with a woman. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense entailing suspension for speaking indecently to a woman—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī speaking indecently to a woman. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“The offense entailing suspension for encouraging a woman to satisfy one’s own desires—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī encouraging a woman to satisfy his own desires. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“The offense entailing suspension for acting as a matchmaker—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī acting as a matchmaker. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in six ways: from body, not from speech or mind; or from speech, not from body or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“The offense entailing suspension for having a hut built by means of begging—where was it laid down?” At Āḷavī. “Whom is it about?” The monks of Āḷavī. “What is it about?” Those monks having huts made by means of begging. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing suspension for having a large dwelling built—where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa having a tree that served as a shrine felled to clear a site for a dwelling. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing suspension for groundlessly charging a monk with an offense entailing expulsion—where was it laid down?” At Rājagaha. “Whom is it about?” The monks Mettiya and Bhūmajaka. “What is it about?” Those monks groundlessly charging Venerable Dabba the Mallian with an offense entailing expulsion. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing suspension for charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext—where was it laid down?” At Rājagaha. “Whom is it about?” The monks Mettiya and Bhūmajaka. “What is it about?” Those monks charging Venerable Dabba the Mallian with an offense entailing expulsion, using an unrelated legal issue as a pretext. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing suspension for a monk who does not stop pursuing schism in the Sangha when pressed up to three times—where was it laid down?” At Rājagaha. “Whom is it about?” Devadatta. “What is it about?” Devadatta pursuing schism in a united Sangha. There is one rule. Of

the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense entailing suspension for monks who do not stop siding with one who is pursuing schism in the Sangha when pressed up to three times—where was it laid down?” At Rājagaha. “Whom is it about?” Several monks. “What is it about?” Those monks siding with and supported Devadatta’s pursuit of schism in the Sangha. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense entailing suspension for a monk who does not stop being difficult to correct when pressed up to three times—where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa making himself incorrigible when legitimately spoken to by the monks. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense entailing suspension for a monk who does not stop being a corrupter of families when pressed up to three times—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks Assaji and Punabbasuka. “What is it about?” Those monks, when the Sangha did a legal procedure of banishment against them, slandering the monks as acting out of desire, ill will, confusion, and fear. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

The thirteen rules entailing suspension are finished.

This is the summary:

“Emission, physical contact, Indecent, and his own needs;
Matchmaking, and a hut, And a dwelling, groundless.

A pretext, and schism, Those who side with him; Difficult to correct, and corrupters of families: The thirteen offenses entailing suspension.”

3. The chapter on undetermined offenses

“The first undetermined offense was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? “Whom is it about?” What is it about? Is there a rule, an addition to the rule, an unprompted rule? Is it a rule that applies everywhere, or that applies in a particular place? Is it a rule that the monks and nuns have in common, or a rule they do not have in common? Is it a rule for one Sangha or for both Sanghas? In which of the five ways of reciting the Monastic Code is it immersed and included? In which recitation is it included? To which of the four kinds of failure does it belong? To which of the seven classes of offenses does it belong? Through how many of the six kinds of origins of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? What is the Monastic Law there? What is concerned with the Monastic Law there? What is the Monastic Code there? What is concerned with the Monastic Code there? What is failure? What is success? What is the practice? For how many reasons did the Buddha lay down the first undetermined? Who are those who train? Who have done the training? Established in what? Who master it? Whose pronouncement was it? Who handed it down?”

“About the first undetermined offense that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī sitting alone with a woman on a private and concealed seat suitable for action. “Is there a rule, an

addition to the rule, an unprompted rule?" There is one rule. There is no addition to the rule. There is no unprompted rule. "Is it a rule that applies everywhere, or that applies in a particular place?" That applies everywhere. "Is it a rule that the monks and nuns have in common, or a rule they do not have in common?" A rule they do not have in common. "Is it a rule for one Sangha or for both Sanghas?" For one Sangha. "In which of the five ways of reciting the Monastic Code is it immersed and included?" In the introduction. "In which recitation is it included?" In the fourth recitation. "To which of the four kinds of failure does it belong?" Failure in conduct. "To which of the seven classes of offenses does it belong?" It may be in the class of offenses entailing expulsion, in the class of offenses entailing suspension, or in the class of offenses entailing confession. "Through how many of the six kinds of origins of offenses does it originate?" It originates in one way: from body and mind, not from speech. "To which of the four kinds of legal issues does it belong?" Legal issues arising from an offense. "Through how many of the seven principles for settling legal issues is it settled?" Through three of them: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass. "What is the Monastic Law there? What is concerned with the Monastic Law there?" The rules are the Monastic Law. Their analysis is concerned with the Monastic Law. "What is the Monastic Code there? What is concerned with the Monastic Code there?" The rules are the Monastic Code. Their analysis is concerned with the Monastic Code. "What is failure?" Lack of restraint. "What is success?" Restraint. "What is the practice?" Thinking, "I will not do such a thing," one undertakes to train in the training rules for life. "For how many reasons did the Buddha lay down the first undetermined offense?" He lay it down for the following ten reasons: for the well-being of the Sangha, for the comfort of

the Sangha, for the restraint of bad people, for the ease of good monks, for the restraint of corruptions relating to the present life, for the restraint of corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. “Who are those who train?” They are the trainees and the good ordinary people. “Who have done the training?” The perfected ones. “Established in what?” In fondness for the training. “Who master it?” Those who learn it. “Whose pronouncement was it?” It was the pronouncement of the Buddha, the Perfected One, the fully Awakened One. “Who handed it down?” The lineage:

“Upāli and Dāsaka, Soṇaka and also Siggava; With Moggaliputta as the fifth—these were in India, the land named after the glorious rose apple.

Then Mahinda, Iṭṭiya, Uttiya and also Sambala, And the wise one named Bhadda:

These mighty beings of great wisdom, Came here from India, And they taught the Collection on Monastic Law in Sri Lanka,

And the five Collections of Discourses, and the seven works of philosophy. Then Ariṭṭha the discerning, And the wise Tissadatta;

The confident Kālasumana, The senior monk named Dīgha, And the wise Dīghasumana;

Another Kālasumana, The senior monk Nāga and Buddharakkhita, The discerning senior monk Tissa, And the wise senior monk Deva;

Another discerning Sumana, Confident in the Monastic Law,
The learned Cūlanāga, Invincible, like an elephant,

And the senior monk Dhammapālita; Rohaṇa, venerated as
a saint, And his student Khema of great wisdom, A master of
the three Collections,

Like the king of the stars on the island, He outshone others
in his wisdom; The discerning Upatissa, Phussadeva the
great speaker,

Another discerning Sumana, And the learned one named
Puppha; Mahāsīva the great speaker, Skilled in the entire
Collection,

Another discerning Upāli, Confident in the Monastic Law,
And Mahānāga of great wisdom, Skilled in the tradition of
the true Teaching;

Another discerning Abhaya, Skilled in the entire Collection,
The discerning senior monk Tissa, Confident in the Monastic
Law,

And his student Khema of great wisdom, And the learned
one named Puppha; Guarding Buddhism, He established
himself in India;

The discerning Cūlābhaya, Confident in the Monastic Law,
The discerning senior monk Tissa, Skilled in the tradition of
the true Teaching;

The discerning Cūladeva, Confident in the Monastic Law,
And the discerning senior monk Siva, Skilled in the entire
Monastic Law—

These mighty beings of great wisdom, Knowers of the
Monastic Law and skilled in the path, Proclaimed the

Collection of Monastic Law On the island of Sri Lanka.”

“About the second undetermined offense that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—here was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī sitting alone with a woman in private. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is no addition to the rule. There is no unprompted rule. “Is it a rule that applies everywhere, or that applies in a particular place?” That applies everywhere. “Is it a rule that the monks and nuns have in common, or a rule they do not have in common?” A rule they do not have in common. “Is it a rule for one Sangha or for both Sanghas?” For one Sangha. “In which of the five ways of reciting the Monastic Code is it immersed and included?” In the introduction. “In which recitation is it included?” In the fourth recitation. “To which of the four kinds of failure does it belong?” It may be failure in morality or failure in conduct. “To which of the seven classes of offenses does it belong?” It may be in the class of offenses entailing suspension, or in the class of offenses entailing confession. “Through how many of the six kinds of origins of offenses does it originate?” It originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. “To which of the four kinds of legal issues does it belong?” Legal issues arising from an offense. “Through how many of the seven principles for settling legal issues is it settled?” Through three of them: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass. ...

The two undetermined offense are finished.

This is the summary:

“Suitable for action, And then not so; The undetermined offenses have been well laid down By the Stable One, the Buddha who is the best.”

4. The chapter on relinquishment

4.1 The sub-chapter on the robe-making season

“The offense entailing relinquishment and confession for keeping an extra robe more than ten days that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Vesālī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks keeping an extra robe. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

“The offense entailing relinquishment and confession for staying apart from one’s three robes for one day—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of monks. “What is it about?” Those monks storing one of their robes with other monks and then leaving to wander the country in a sarong and an upper robe. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

“The offense entailing relinquishment and confession for receiving out-of-season robe-cloth and then keeping it for more than a month—where was it laid down?” At Sāvattthī. “Whom is it about?” A number monks. “What is it about?” Those monks receiving out-of-season robe-cloth and then keeping it for more than a month. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

“The offense entailing relinquishment and confession for having an unrelated nun wash a used robe—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī having an unrelated nun wash a used robe. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for receiving a robe directly from an unrelated nun—where was it laid down?” At Rājagaha. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī receiving a robe directly from an unrelated nun. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for asking an unrelated male or female householder for a robe—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda asking the son of an unrelated merchant for a robe. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for asking an unrelated male or female householder for too many robes—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks not knowing moderation and asking for many robes. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for, without first being invited, going to an unrelated householder and specifying the kind of robe-cloth one wants—where was it laid down?” At Sāvattthī. “Whom is it about?”

Venerable Upananda the Sakyan. “What is it about?” Upananda, without first being invited, going to an unrelated householder and specifying the kind of robe-cloth he wanted. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for, without first being invited, going to unrelated householders and specifying the kind of robe-cloth one wants—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda, without first being invited, going to unrelated householders and specifying the kind of robe-cloth he wanted. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for getting robe-cloth after prompting more than three times and standing more than six times—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda not agreeing when asked by a lay follower to wait for one day. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

The first sub-chapter on the robe-making season is finished.

4.2 The sub-chapter on silk

“The offense entailing relinquishment and confession for having a blanket made that contains silk—where was it laid down?” At Āḷavī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks going to the silk-makers and saying, “Please boil a heap of silkworms and give us silk. We want to make blankets containing silk.”

There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for having a blanket made entirely of black wool—where was it laid down?” At Vesālī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks having a blanket made entirely of black wool. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for having a new blanket made without using one measure of white wool and one measure of brown—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks adding just a little bit of white on the edge and in that way having blankets made entirely of black wool. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for having a blanket made every year—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of monks. “What is it about?” Those monks having a blanket made every year. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for having a new sitting-blanket made without incorporating a piece of one standard handspan from the border of an old blanket—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of monks. “What is it about?” Those monks discarding their blankets and undertaking the practice of staying in the wilderness, of eating only

almsfood, and of wearing rag-robles. There is one rule. Of the six kinds of origins of offenses, it originates in six ways:

...

“The offense entailing relinquishment and confession for receiving wool and then taking it more than 40 kilometers—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain monk. “What is it about?” That monk receiving wool and then taking it more than 40 kilometers. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

“The offense entailing relinquishment and confession for getting an unrelated nun to wash wool—where was it laid down?” It was laid down among the Sakyans... “Whom is it about?” The monks from the group of six. “What is it about?” Those monks monks having sheep’s wool washed by nuns who were not relations. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for receiving money—where was it laid down?” At Rājagaha. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda receiving money. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for trading with money in various ways—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks trading with money in various ways. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for bartering in various ways—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda bartering with a wanderer. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

The second sub-chapter on silk is finished.

4.3 The sub-chapter on almsbowls

“The offense entailing relinquishment and confession for keeping an extra almsbowl over ten days—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks keeping an extra bowl. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

“The offense entailing relinquishment and confession for exchanging an almsbowl with less than five mends for a new bowl—where was it laid down?” It was laid down among the Sakyans... “Whom is it about?” The monks from the group of six. “What is it about?” Those monks asking for many bowls even if their existing almsbowls only had a minor chip or scratch. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for receiving medicines and then keeping them for more than seven days—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of monks. “What is it about?” Those monks receiving medicines and then keeping them for more than seven days. There is one rule. Of the six kinds of

origins of offenses, it originates in two ways: (as in the subchapter on the robe-making season) ...

“The offense entailing relinquishment and confession for looking for a rainy-season robe when there is more than a month left of the hot season—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks going to look for a rainy-season robe when there was more than a month left of the hot season. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for giving away a robe to a monk and then taking it back in anger—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda giving away a robe to a monk and then taking it back in anger. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing relinquishment and confession for asking for thread and then having weavers weave robe-cloth—where was it laid down?” At Rājagaha. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks asking for thread and then having weavers weave robe-cloth. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for going, without first being invited, to an unrelated householder’s weavers and then specifying the kind of robe-cloth one wants—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda going, without first being invited, to an unrelated householder’s weavers and then specifying the kind of robe-cloth he wanted. There is one

rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for receiving a haste-cloth and then keeping it beyond the robe season—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of monks. “What is it about?” Those monks receiving a haste-cloth and then keeping it beyond the robe season. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing relinquishment and confession for storing one of one’s three robes in an inhabited area and then staying apart from it for more than six days—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of monks. “What is it about?” Those monks storing one of their three robes in an inhabited area and then staying apart from it for more than six days. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing relinquishment and confession for diverting to oneself material support that one knows is intended for the Sangha—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks diverting to themselves material support that they knew was intended for the Sangha. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

The third sub-chapter on almsbowls is finished.

The thirty rules on relinquishment and confession are finished.

This is the summary:

“Ten, one day, and a month; And washing, receiving;
Unrelated, and that monk, for the sake of; Of both, and with
messenger.

Silk, entirely, two parts, Six years, sitting mat; And two on
wool, should take, Two on various kinds.

Two on bowls, and tonics, Rainy season, the fifth on a gift;
Oneself, having woven, haste, Risky, and with the Sangha.”

5. The chapter on offenses entailing confession

5.1 The sub-chapter on lying

“The offense entailing confession for lying in full awareness that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Sāvattthī. “Whom is it about?” Hatthaka the Sakyan. “What is it about?” Hatthaka, when talking with the monastics of other religions, asserting things after denying them and denying things after asserting them. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“The offense entailing confession for abusive speech—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks arguing with and abusing good monks. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for malicious talebearing between monks—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks engaging in malicious talebearing between monks who were arguing. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for instructing a person who is not fully ordained to memorize the Teaching—where was it laid down?” At Sāvattthī. “Whom is it about?” The

monks from the group of six. “What is it about?” Those monks instructing a lay follower to memorize the Teaching. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: from speech, not from body or mind; or from speech and mind, not from body. ...

“The offense entailing confession for lying down more than two or three nights in the same sleeping place as a person who is not fully ordained—where was it laid down?” At Āḷavī. “Whom is it about?” A number of monks. “What is it about?” Those monks lying down in the same sleeping place as a person who was not fully ordained. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

“The offense entailing confession for lying down in the same sleeping place as a woman—where was it laid down?” At Sāvattī. “Whom is it about?” Venerable Anuruddha. “What is it about?” Anuruddha lying down in the same sleeping place as a woman. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for giving a teaching of more than five or six sentences to a woman—where was it laid down?” At Sāvattī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī giving a teaching of more than five or six sentences to a woman. There is one rule. There are two additions to the rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on memorizing the Teaching) ...

“The offense entailing confession for truthfully telling a person who is not fully ordained of a superhuman quality—where was it laid down?” At Vesālī. “Whom is it about?” The

monks from the banks of the Vaggumudā. “What is it about?” Those monks praising one another’s superhuman qualities to householders. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: from body, not from speech or mind; or from speech, not from body or mind; or from body and speech, not from mind. ...

“The offense entailing confession for telling a person who is not fully ordained about a monk’s grave offense—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks telling a person who is not fully ordained about a monk’s grave offense. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for digging the earth—where was it laid down?” At Āḷavī. “Whom is it about?” The monks of Āḷavī. “What is it about?” Those monks digging the earth. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

The first sub-chapter on lying is finished.

5.2 The sub-chapter on plants

“The offense entailing confession for destroying plants—where was it laid down?” At Āḷavī. “Whom is it about?” The monks of Āḷavī. “What is it about?” Those monks cutting down trees. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for speaking evasively or harassing—where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa speaking evasively when examined about an offense in the midst of the Sangha. There is one rule. There is one addition

to the rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for complaining or criticizing—where was it laid down?” At Rājagaha. “Whom is it about?” The monks Mettiya and Bhūmajaka. “What is it about?” Those monks complaining to monks about Venerable Dabba the Mallian. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for taking a bed, a bench, a mattress, or a bench belonging to the Sangha and putting it outside, and then departing without putting it away or informing anyone—where was it laid down?” At Sāvattī. “Whom is it about?” A number of monks. “What is it about?” Those monks taking furniture belonging to the Sangha outside and then departing without putting it away or informing anyone. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for putting out bedding in a dwelling belonging to the Sangha, and then departed without putting it away or informing anyone—where was it laid down?” At Sāvattī. “Whom is it about?” The monks from the group of seventeen. “What is it about?” Those monks putting out bedding in a dwelling belonging to the Sangha, and then departing without putting it away or informing anyone. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for arranging one’s sleeping place, in a dwelling belonging to the Sangha, in a

way that encroaches on a monk that he knows arrived there before him—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks arranging their sleeping places in a way that encroached on the senior monks. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense entailing confession for angrily throwing a monk out of a dwelling belonging to the Sangha—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks angrily throwing monks out of a dwelling belonging to the Sangha. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for sitting down on a bed or a bench with detachable legs on an upper story in a dwelling belonging to the Sangha—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain monk. “What is it about?” That monk sitting down suddenly on a bed with detachable legs on an upper story in a dwelling belonging to the Sangha. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

“The offense entailing confession for applying more than two or three courses—where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa having a finished dwelling roofed and plastered again and again, so that it collapsed from overloading. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for pouring water that he knows contains living beings onto grass or clay—where was

it laid down?” At Āḷavī. “Whom is it about?” The monks of Āḷavī. “What is it about?” Those monks pouring water that they knew contained living beings onto grass and clay. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

The second sub-chapter on plants is finished.

5.3 The sub-chapter on the instruction

“The offense entailing confession for instructing the nuns without being appointed—where was it laid down?” At Sāvattihī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks instructing the nuns without being appointed. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is one addition to the rule. There is no unprompted rule. Of the six kinds of origins of offenses, it originates in two ways: from speech, not from body or mind; or from speech and mind, not from body. ...

“The offense entailing confession for instructing the nuns after sunset—where was it laid down?” At Sāvattihī. “Whom is it about?” Venerable Cūlapanthaka. “What is it about?” Cūlapanthaka instructing the nuns after sunset. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on memorizing the Teaching) ...

“The offense entailing confession for going to the nuns’ dwelling place and instructing the nuns—where was it laid down?” It was laid down among the Sakyans... “Whom is it about?” The monks from the group of six. “What is it about?” Those monks going to the nuns’ dwelling place and instructing the nuns. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it

originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for saying that the monks are instructing the nuns for the sake of worldly gain—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks saying that the monks were instructing the nuns for the sake of worldly gain. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving robe-cloth to an unrelated nun—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain monk. “What is it about?” That monk giving robe-cloth to an unrelated nun. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for sewing a robe for an unrelated nun—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī sewing a robe for an unrelated nun. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for traveling by appointment with a nun—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks traveling by appointment with nuns. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind. ...

“The offense entailing confession for boarding a boat by appointment with a nun—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks boarding a boat by appointment with nuns. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing confession for eating almsfood knowing that a nun had it prepared—where was it laid down?” At Rājagaha. “Whom is it about?” Devadatta. “What is it about?” Devadatta eating almsfood knowing that a nun had it prepared. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense entailing confession for sitting in private alone with a nun—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī sitting in private alone with a nun. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

The third sub-chapter on the instruction is finished.

5.4 The sub-chapter on eating

“The offense entailing confession for eating more than that at a public guesthouse—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks staying on and on, eating alms at a public guesthouse. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for eating in a group—where was it laid down?” At Rājagaha. “Whom is it about?” Devadatta. “What is it about?” Devadatta and his followers eating at invitations after repeatedly asking. There is one rule. There are seven additions to the rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for eating one meal before another—where was it laid down?” At Vesālī. “Whom is it about?” A number of monks. “What is it about?” Those monks eating elsewhere when invited for a meal. There is one rule. There are three additions to the rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for accepting more than two or three bowlfuls of pastries—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of monks. “What is it about?” Those monks receiving without moderation. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for having finished one’s meal and refused an invitation to eat more, and then eating fresh or cooked food that is not left over—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of monks. “What is it about?” Those monks having finished their meal and refused an invitation to eat more, and then eating elsewhere. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for inviting a monk, whom he knows has finished his meal and refused an invitation to

eat more, to eat fresh or cooked food that is not left over—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain monk. “What is it about?” That monk inviting a monk, whom he knew had finished his meal and refused an invitation to eat more, to eat food that was not left over. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for eating fresh or cooked food at the wrong time—where was it laid down?” At Rājagaha. “Whom is it about?” The monks from the group of seventeen. “What is it about?” Those monks eating at the wrong time. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for storing and then eating fresh or cooked food—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Belaṭṭhasīsa. “What is it about?” Belaṭṭhasīsa storing food and then eating it. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for eating fine foods that one has asked for oneself—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks eating fine foods that they themselves had asked for. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing confession for eating food that has not been given—where was it laid down?” At Vesālī. “Whom is it about?” A certain monk. “What is it about?” That monk eating food that had not been given. There is one rule. There is one addition to the rule. Of the six kinds of origins

of offenses, it originates in two ways: (as in the rule on wool) ...

The fourth sub-chapter on eating is finished.

5.5 The sub-chapter on naked ascetics

“The offense entailing confession for giving fresh or cooked food to a naked ascetic, to a male wanderer, or to a female wanderer with one’s own hands—where was it laid down?” At Vesālī. “Whom is it about?” Venerable Ānanda. “What is it about?” Ānanda giving two pastries, thinking they were one, to a certain a female wanderer. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for saying to a monk, “Come, let’s go to the village or town for alms,” and then, whether he has had food given to him or not, sending him away—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda saying to a monk, “Come, let’s go to the village or town for alms,” and then, without having had food given to him, sending him away. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for sitting down intruding on a lustful couple—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda sitting down intruding on a lustful couple. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense entailing confession for sitting down in private on a concealed seat with a woman—where was it laid

down?” At Sāvattthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda sitting down in private on a concealed seat with a woman. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense entailing confession for sitting down in private alone with a woman—where was it laid down?” It was laid down in Sāvattthī... “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda sitting down in private alone with a woman. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense entailing confession for being invited to a meal and then visiting families beforehand or afterwards without informing an available monk—where was it laid down?” At Rājagaha. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda having been invited to a meal and then visiting families beforehand or afterwards. There is one rule. There are four additions to the rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for asking for more medicines than that—where was it laid down?” Among the Sakyans. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks not waiting for one day when asked by Mahānāma the Sakyan. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for going to see an army—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those

monks going to see an army. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for staying with the army for more than three nights—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks staying with the army for more than three nights. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for going to a battle—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks going to a battle. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

The fifth sub-chapter on naked ascetics is finished.

5.6 The sub-chapter on drinking alcohol

“The offense entailing confession for drinking alcoholic drinks—where was it laid down?” At Kosambī. “Whom is it about?” Venerable Sāgata. “What is it about?” Sāgata drinking alcohol. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

“The offense entailing confession for tickling—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks tickling a monk to make him laugh. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense entailing confession for playing in water—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of seventeen. “What is it about?” Those monks playing in the water of the river Aciravatī. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense entailing confession for disrespect—where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa acting disrespectfully. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for scaring a monk—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks scaring a monk. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for lighting a fire to warm oneself—where was it laid down?” Among the Bhaggas. “Whom is it about?” A number of monks. “What is it about?” Those monks lighting a fire to warm themselves. There is one rule. There are two additions to the rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for bathing at intervals of less than a half-month—where was it laid down?” At Rājagaha. “Whom is it about?” A number of monks. “What is it about?” Those monks bathing without moderation, even after seeing the King. There is one rule. There are six additions to the rule. “Is it a rule that applies everywhere, or that applies in a particular place?” In a particular place. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for using a new robe without first applying one of the three kinds of stain—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of monks. “What is it about?” Those monks not recognizing their own robes. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for assigning a robe to a monk, to a nun, to a trainee nun, to a novice monk, or to a novice nun, and then using it without the other first relinquishing it—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda assigning a robe to a monk and then using it without that monk first relinquishing it. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for hiding a monk’s bowl, robe, sitting mat, needle case, or belt—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks hiding the monks’ bowls and robes. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

The sixth sub-chapter of alcoholic drinks is finished.

5.7 The sub-chapter on containing living beings

“The offense entailing confession for intentionally killing a living being—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī intentionally killing a living being. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for using water that one knows contains living beings—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks using water that they knew contained living beings. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for reopening a legal issue that one knows has been legitimately settled—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks reopening a legal issue that they knew had been legitimately settled. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for knowingly concealing a monk’s grave offense—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain monk. “What is it about?” That monk knowingly concealing a monk’s grave offense. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense entailing confession for giving the full ordination to a person one knows is less than twenty years old—where was it laid down?” At Rājagaha. “Whom is it about?” A number of monks. “What is it about?” Those monks giving the full ordination to a person they knew was less than twenty years old. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for knowingly traveling by appointment with a group of thieves—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain monk. “What is it about?” That monk knowingly traveling by appointment with a group of thieves. There is one rule. Of the six kinds of origins of offenses, it originates in two ways:

from body and mind, not from speech; or from body, speech, and mind. ...

“The offense entailing confession for traveling by appointment with a woman—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain monk. “What is it about?” That monk traveling by appointment with a woman. There is one rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing confession for not giving up a bad view when pressed up to three times—where was it laid down?” At Sāvattthī. “Whom is it about?” The monk Ariṭṭha, the ex-vulture-killer. “What is it about?” Ariṭṭha not giving up a bad view when pressed up to three times. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense entailing confession for living with a monk who one knows is saying such things, who has not made amends according to the rule, and who has not given up that view—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks living with the monk Ariṭṭha whom they knew was saying such things, whom had not made amends according to the rule, and whom had not given up that view. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for supporting a novice monastic who one knows has been expelled in this way—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks supporting the novice monastic Kaṇṭhaka who they knew had been expelled in this way. There is one rule. Of

the six kinds of origins of offenses, it originates in three ways: ...

The seventh sub-chapter on containing living beings is finished.

5.8 The sub-chapter on legitimately

“The offense entailing confession for saying, when legitimately corrected by the monks, that, “I won’t practice this training rule until I’ve questioned a monk who is an expert on the Monastic Law”—where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa, when legitimately corrected by the monks, saying, “I won’t practice this training rule until I’ve questioned a monk who is an expert on the Monastic Law”. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for disparaging the Monastic Law—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks disparaging the Monastic Law. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for an act of deception—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks acting to deceive. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for hitting a monk in anger—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks hitting other monks in anger. There is one rule. Of

the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense entailing confession for raising a hand in anger against a monk—where was it laid down?” At Sāvattthī.

“Whom is it about?” The monks from the group of six. “What is it about?” Those monks raising a hand in anger against other monks. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense entailing confession for groundlessly charging a monk with an offense entailing suspension—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks groundlessly charging a monk with an offense entailing suspension. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for intentionally making a monk anxious—where was it laid down?” At Sāvattthī.

“Whom is it about?” The monks from the group of six. “What is it about?” Those monks intentionally making a monk anxious. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for eavesdropping on monks who are arguing and disputing—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks eavesdropping on monks who were arguing and disputing. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: from body and mind, not from speech; or from body, speech, and mind. ...

“The offense entailing confession for giving one’s consent for legitimate legal procedures and then criticizing them afterwards—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks giving their consent for legitimate legal procedures and then criticizing them afterwards. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for getting up from one’s seat and leaving while the Sangha is in the middle of a discussion, without first giving one’s consent—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain monk. “What is it about?” That monk getting up from his seat and leaving while the Sangha was in the middle of a discussion, without first giving his consent. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense entailing confession for giving out a robe together with a unanimous Sangha and then criticizing it afterwards—where was it laid down?” At Rājagaha. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks giving out a robe together with a unanimous Sangha and then criticizing it afterwards. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for diverting to an individual material support that he knows was intended for the Sangha—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks diverting to an individual material support that they knew was intended for the Sangha. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

The eighth sub-chapter on legitimately is finished.

5.9 The sub-chapter on kings

“The offense entailing confession for entering the royal compound without first being announced—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Ānanda. “What is it about?” Ānanda entering the royal compound without first being announced. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for picking up precious things—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain monk. “What is it about?” That monk picking up pick something precious. There is one rule. There are two additions to the rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for entering a village at the wrong time without informing an available monk—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks entering a village at the wrong time. There is one rule. There are three additions to the rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for having a needle case made from bone, ivory, or horn—where was it laid down?” Among the Sakyans. “Whom is it about?” A number of monks. “What is it about?” Those monks having no sense of moderation and asking for many needle cases. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for having a bed or bench made that exceeds the right measure—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda sleeping on a high bed. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for having a bed or a bench made upholstered with cotton down—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks having a bed or a bench made upholstered with cotton down. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for having a sitting mat made that exceeds the right measure—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks using inappropriately sized sitting mats. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for having an itch-covering cloth made that exceeds the right measure—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks wearing inappropriately sized itch-covering cloths. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for having a rainy-season robe made that exceeds the right measure—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks wearing inappropriately sized rainy-season robes. There is

one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for having a robe made that is the standard robe measure in size—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Nanda. “What is it about?” Nanda wearing a robe that was the standard robe measure in size. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

The ninth sub-chapter on kings is finished.

The ninety-two offenses entailing confession are finished.

The section on minor rules has been completed.

This is the summary:

“Falsely, abusive, and malicious talebearing, Memorizing, bed, and with a woman; Except with one who understands, true, Grave offense, digging.

Plant, with evasion, complaining, Bed, and it is called bedding; Before, throwing out, removable, Door, and containing living beings.

Not appointed, gone down, Dwelling place, and worldly gain; Should he give, should he sew, by appointment, Boat, should eat, together.

Alms, group, another, pastry, Himself invited, another invited; At the wrong time, store, milk, And with tooth cleaner—those are the ten.

Naked ascetic, sending away, intruding on, Concealed, and private; Invited, with requisites, Army, staying, battle.

Alcohol, finger, and laughter, And disrespect, scaring; Fire,
bathing, stain, Himself, and with hiding.

Intentionally, water, and legal procedure, Grave, less than
twenty, Thieves, woman, not taught, In the community, and
with on who has been expelled.

Legitimately, oppression, Deception, on hitting, should raise;
And groundless, intentionally, 'I'll hear,' criticism, should
leave;

After giving a robe with the Sangha, Should divert to an
individual. Kings', and a precious thing, available, Needle,
and bed, cotton down; sitting mat, itch-covering cloth,
Rainy-season, and by the standard."

This is the summary of the sub-chapters:

"Falsely, and plants, instruction, Eating, and naked ascetic;
Alcohol, containing living beings, legitimately, With the sub-
chapter on kings—these nine."

6. The chapter on offenses entailing acknowledgment

“The offense entailing acknowledgment for eating fresh or cooked food that was received directly from an unrelated nun who had entered an inhabited area that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain monk. “What is it about?” That monk receiving food directly from an unrelated nun who had entered an inhabited area. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

“The offense entailing acknowledgment for eating without having restrained a nun who is giving directions—where was it laid down?” At Rājagaha. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks not restraining a nun who was giving directions. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

“The offense entailing acknowledgment for eating fresh or cooked food after personally receiving it from families designated as ‘in training’—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of monks. “What is it about?” Those monks receiving with no sense of moderation. There is one rule. There are two additions to the rule. Of the six kinds of origins of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

“The offense entailing acknowledgment for eating fresh or cooked food after personally receiving it inside a wilderness monastery without first making an announcement—where was it laid down?” Among the Sakyans. “Whom is it about?” A number of monks. “What is it about?” Those monks not announcing that there were bandits staying in the monastery. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

The four offenses entailing acknowledgment are finished.

This is the summary:

“Of one who is unrelated, giving directions, In training, and with wilderness—The four offenses entailing acknowledgment, Proclaimed by the Awakened One.”

7. The chapter on training

7.1 The sub-chapter on evenly all around

“The offense of wrong conduct for, out of disrespect, wearing one’s sarong hanging down in front or behind that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks wearing their sarongs hanging down in front and behind. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, wearing one’s upper robe hanging down in front or behind—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks wearing their upper robes hanging down in front and behind. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, walking in an inhabited area with one’s body uncovered ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, sitting in an inhabited area with one’s body uncovered ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, walking in an inhabited area, playing with one’s hands and

feet ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, sitting in an inhabited area, playing with one’s hands and feet ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, walking in an inhabited area, looking here and there ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, sitting in an inhabited area, looking here and there ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, walking in an inhabited area with one’s robe lifted on one side or both ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, sitting in an inhabited area with one’s robe lifted on one side or both ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The first sub-chapter on evenly all around is finished.

7.2 The sub-chapter on laughing loudly

“The offense of wrong conduct for, out of disrespect, laughing loudly while walking in an inhabited area—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks laughing loudly while walking in an inhabited area.

There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense of wrong conduct for, out of disrespect, laughing loudly while sitting in an inhabited area—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks laughing loudly while sitting in an inhabited area. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense of wrong conduct for, out of disrespect, making loud noises while walking in an inhabited area—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks making loud noises while walking in an inhabited area. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense of wrong conduct for, out of disrespect, making loud noises while sitting in an inhabited area—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks making loud noises while sitting in an inhabited area. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense of wrong conduct for, out of disrespect, swaying one’s body and leaning it on a support while walking in an inhabited area ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, swaying one’s body and leaning it on a support while sitting

in an inhabited area ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, swinging one’s arms and resting them on a support while walking in an inhabited area ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, swinging one’s arms and resting them on a support while sitting in an inhabited area ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, swaying one’s head and resting it on a support while walking in an inhabited area ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, swaying one’s head and resting it on a support while sitting in an inhabited area ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The second sub-chapter on laughing loudly is finished.

7.3 The sub-chapter on hands on hips

“The offense of wrong conduct for, out of disrespect, walking in an inhabited area with one or both hands on one’s hips ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, sitting in an inhabited area with one or both hands on one’s hips ...

There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, walking in an inhabited area with one’s upper robe covering one’s head—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks walking in an inhabited area with their upper robes covering their heads. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, sitting in an inhabited area with one’s upper robe covering one’s head—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks sitting in an inhabited area with their upper robes covering their heads. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, squatting on one’s heels while walking in an inhabited area ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, clasping one’s knees with one’s hands or with a cloth while sitting in an inhabited area ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, receiving almsfood contemptuously ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, receiving almsfood while looking here and there ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, receiving much bean curry ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, receiving almsfood in a heap ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The third sub-chapter on hands on hips is finished.

7.4 The sub-chapter on almsfood

“The offense of wrong conduct for, out of disrespect, eating almsfood contemptuously ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, eating almsfood while looking here and there ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, eating almsfood picking here and there ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, eating much bean curry ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, eating almsfood picking from a heap ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, covering the various kinds of curry with rice ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, eating bean curry or rice that, when one is not sick, one has asked for oneself—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks eating bean curry and rice that they themselves had asked for. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: from body and mind, not from speech; or from body, speech, and mind. ...

“The offense of wrong conduct for, out of disrespect, looking at the almsbowl of another finding fault ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, making a large mouthful ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, making an elongated mouthful ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The fourth sub-chapter on almsfood is finished.

The sub-chapter on mouthfuls

“The offense of wrong conduct for, out of disrespect, opening one’s mouth when a mouthful has not been brought to it ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, putting the whole hand in one’s mouth while eating ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, speaking with food in one’s mouth—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks speaking with food in their mouths. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense of wrong conduct for, out of disrespect, eating from a lifted ball of food ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, eating by breaking up mouthfuls ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, stuffing one or both cheeks while eating ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, shaking one’s hand while eating ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, scattering rice about while eating ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, sticking out one’s tongue while eating ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, chomping while eating ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The fifth sub-chapter on mouthfuls is finished.

7.6 The sub-chapter on slurping

“The offense of wrong conduct for, monk out of disrespect, slurping while eating—where was it laid down?” At Kosambī. “Whom is it about?” A number of monks. “What is it about?” Those monks drinking milk making a slurping sound. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, licking one’s hands while eating ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, licking one’s almsbowl while eating ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, licking one’s lips while eating ... There is one rule. It originates in

one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, receiving the drinking-water vessel with a hand soiled with food—where was it laid down?” It was laid down among the Bhaggā... “Whom is it about?” A number of monks. “What is it about?” Those monks monk receiving the drinking-water vessel with a hand soiled with food. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, discarding bowl-washing water containing rice in an inhabited area—where was it laid down?” Among the Bhaggā. “Whom is it about?” A number of monks. “What is it about?” Those monks discarding bowl-washing water containing rice in an inhabited area. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching to someone holding a sunshade—where was it laid down?” At Sāvattihī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks giving a teaching to someone holding a sunshade. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from speech and mind, not from body. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching to someone holding a staff ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from speech and mind, not from body. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching to someone holding a knife ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from speech and mind, not from body. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching to someone holding a weapon ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from speech and mind, not from body. ...

The sixth sub-chapter on slurping is finished.

7.7 The sub-chapter on shoes

“The offense of wrong conduct for, out of disrespect, giving a teaching to anyone wearing shoes ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from speech and mind, not from body. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching to anyone wearing sandals ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from speech and mind, not from body. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching to anyone in a vehicle ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from speech and mind, not from body. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching to anyone lying down ... There is one rule. There

is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from speech and mind, not from body. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching to anyone who is seated clasping their knees ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from speech and mind, not from body. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching to anyone wearing a headdress ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from speech and mind, not from body. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching to anyone whose head is covered ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from speech and mind, not from body. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching while sitting on the ground to someone sitting on a seat ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching while sitting on a low seat to someone sitting on a high seat ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching while standing to someone sitting ... There is one rule. There is one addition to the rule. Of the six kinds of

origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching while walking behind to someone walking in front ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense of wrong conduct for, out of disrespect, giving a teaching while walking off the path to someone walking on the path ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense of wrong conduct for, out of disrespect, defecating or urinating while standing ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, defecating, urinating, or spitting on cultivated plants ... There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense of wrong conduct for, out of disrespect, defecating, urinating, or spitting in water—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks defecating, urinating, and spitting in water. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

The seventh sub-chapter on shoes is finished.

The seventy-five rules to be trained in are finished.

This is the summary:

“Evenly all around, covered, Well-restrained, lowered eyes;
Lifted robe, laughing loudly, noise, And three on swaying.

Hands on hips, and head covered, Squatting on the heels,
and sitting with clasped knees; Respectfully, and attention
on the bowl, An even measure of bean curry, an even level.

Respectfully, and attention on the bowl, In order, an even
measure of bean curry; Making a heap, covering, Asking,
finding fault.

Not large, round, mouth, Whole hand, should not speak;
Lifted, breaking up, cheek, Shaking, scattering rice about.

And sticking out the tongue, Chomping, slurping; Hand, and
bowl, and lips, With food, and containing rice.

To one holding a sunshade, The Buddhas do not give the
true Teaching; Nor to one holding a staff, A knife, or a
weapon.

Shoes, and sandals, And to one in a vehicle, and to one
lying down; To one seated clasping their knees, To one with
a headdress, and to one with a covered head.

The ground, on a low seat, standing, Behind, and off the
path; Not to be done while standing, On cultivated plants,
and in water.”

This is the summary of the sub-chapters:

“Evenly all around, laughing loudly, Hands on hips, and also
almsfood; Mouthfuls, and slurping, And with shoes as the

seventh.”

The section on “where it was laid down” in the great analysis is finished.

- The Compendium
- The monks’ rules and their analysis
- Part one

1.2 Katāpattivāra: The section on “how many offenses”

1. The chapter on offenses entailing expulsion

When having sexual intercourse, how many kinds of offenses does one commit? One commits three kinds of offenses: when one has sexual intercourse with an undecomposed corpse, one commits an offense entailing expulsion; when one has sexual intercourse with a mostly decomposed corpse, one commits a serious offense; when one inserts the penis without touching into a wide open mouth, one commits an offense of wrong conduct.

When stealing, how many kinds of offenses does one commit? One commits three kinds of offenses: when, intending to steal, one steals something worth five *māsaka* coins or more than five *māsakas*, one commits an offense entailing expulsion; when, intending to steal, one steals something worth more than one *māsaka* coin but less than five *māsakas*, one commits a serious offense; when, intending to steal, one steals something worth one *māsaka* coin or less than one *māsaka*, one commits an offense of wrong conduct.

When intentionally killing a human being, how many kinds of offenses does one commit? One commits three kinds of offenses: when one digs a pit for people, thinking, “Falling into it someone will die,” one commits an offense of wrong conduct; when the person experiences pain after falling in, one commits a serious offense; when the person dies, one commits an offense entailing expulsion.

When untruthfully and groundlessly boasting about a superhuman quality, how many kinds of offenses does one commit? One commits three kinds of offenses: when, having

bad desires, overcome by desire, one claims a non-existent, unreal superhuman quality, one commits an offense entailing expulsion; when one says, "Whatever monk lives in your dwelling is a perfected one," and the listener understands, one commits a serious offense; when the listener does not understand, one commits an offense of wrong conduct.

The four offenses entailing expulsion are finished.

2. The chapter on offenses entailing suspension

(...) When emitting semen by means of effort, one commits three kinds of offenses: when one intends and makes an effort, and semen is emitted, one commits an offense entailing suspension; when one intends and makes an effort, but semen is not emitted, one commits a serious offense; for the effort there is offense of wrong conduct.

When making physical contact with a woman, one commits three kinds of offenses: when one touches body with body, one commits an offense entailing suspension; when one touches what is connected to the body with the body, one commits a serious offense; when one touches what is connected to the body with what is connected to the body, one commits an offense of wrong conduct.

When speaking indecently to a woman, one commits three kinds of offenses: when, referring to the anus or the vagina, one praises and disparages, one commits an offense entailing suspension; when, referring to any part below the collar bone but above the knees, apart from the anus or the vagina, one praises and disparages, one commits a serious offense; when, referring to anything connected to the body, one praises and disparages, one commits an offense of wrong conduct.

When commending the satisfaction of one's own desires, one commits three kinds of offenses: when one encourages a woman to satisfy one's own desires, one commits an offense entailing suspension; when one encourages a *paṇḍaka* to satisfy one's own desires, one commits a serious

offense; when one encourages an animal to satisfy one's own desires, one commits an offense of wrong conduct.

When acting as a matchmaker, one commits three kinds of offenses: when one accepts the mission, finds out the response, and reports back, one commits an offense entailing suspension; when one accepts the mission, and finds out the response, but does not report back, one commits a serious offense; when one accepts the mission, but neither finds out the response, nor reports back, one commits an offense of wrong conduct.

When having a hut built by means of begging, one commits three kinds of offenses: when one is having it built, then for the effort there is an offense of wrong conduct; when there is one piece left to complete the hut, one commits a serious offense; when the last piece is finished, one commits an offense entailing suspension.

When having a large dwelling built, one commits three kinds of offenses: when one is having it built, then for the effort there is an offense of wrong conduct; when there is one piece left to complete the hut, one commits a serious offense; when the last piece is finished, one commits an offense entailing suspension.

When groundlessly charging a monk with an offense entailing expulsion, one commits three kinds of offenses: when, without having gotten his permission, one speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct; when, having gotten his permission, one speaks with the aim of abusing him, one commits an offense for abusive speech.

When charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext, one commits three kinds of offenses: when, without having gotten his permission, one speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct; when, having gotten his permission, one speaks with the aim of abusing him, one commits an offense for abusive speech.

When not stopping when pressed up to three times, a monk who is pursuing schism in the Sangha commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

When not stopping when pressed up to three times, monks who side with a monk who is pursuing schism commit three kinds of offenses: after the motion, they commit an offense of wrong conduct; after each of the first two announcements, they commit a serious offense; when the last announcement is finished, they commit an offense entailing suspension.

When not stopping when pressed up to three times, a monk who is difficult to correct commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

When not stopping when pressed up to three times, a monk who is a corrupter of families commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he

commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

The thirteen rules entailing suspension are finished.

4. The chapter on relinquishment

4.1 The sub-chapter on the robe-making season

When keeping an extra robe more than ten days, one commits one kind of offense: an offense entailing relinquishment and confession.

When staying apart from one's three robes for one day, one commits one kind of offense: an offense entailing relinquishment and confession.

When receiving out-of-season robe-cloth and then keeping it for more than a month, one commits one kind of offense: an offense entailing relinquishment and confession.

When having an unrelated nun wash a used robe, one commits two kinds of offenses: when one is having her wash it, then for the effort there is an offense of wrong conduct; when one has had it washed, one commits an offense entailing relinquishment and confession.

When receiving a robe directly from an unrelated nun, one commits two kinds of offenses: when one is in the process of taking it, then for the effort there is an offense of wrong conduct; when one has taken it, one commits an offense entailing relinquishment and confession.

When asking an unrelated male or female householder for a robe, one commits two kinds of offenses: when one is in the process of asking, then for the effort there is an offense of wrong conduct; when one has asked, one commits an offense entailing relinquishment and confession.

When asking an unrelated male or female householder for too many robes, one commits two kinds of offenses: when one is in the process of asking, then for the effort there is an offense of wrong conduct; when one has asked, one commits an offense entailing relinquishment and confession.

When, without first being invited, going to an unrelated householder and specifying the kind of robe-cloth one wants, one commits two kinds of offenses: when one is in the process of specifying it, then for the effort there is an offense of wrong conduct; when one has specified it, one commits an offense entailing relinquishment and confession.

When, without first being invited, going to unrelated householders and specifying the kind of robe-cloth one wants, one commits two kinds of offenses: when one is in the process of specifying it, then for the effort there is an offense of wrong conduct; when one has specified it, one commits an offense entailing relinquishment and confession.

When getting robe-cloth after prompting more than three times and standing more than six times, one commits two kinds of offenses: when one is getting it, then for the effort there is an offense of wrong conduct; when one has got it, one commits an offense entailing relinquishment and confession.

The first sub-chapter on the robe-making season is finished.

4.2 The sub-chapter on silk

When having a blanket made that contains silk, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

When having a blanket made entirely of black wool, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

When having a new blanket made without using one measure of white wool and one measure of brown, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

When having a blanket made every year, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

When having a new sitting-blanket made without incorporating a piece of one standard handspan from the border of an old blanket, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

When receiving wool and then taking it more than 40 kilometers, one commits two kinds of offenses: when one goes further than 40 kilometers with the first foot, one commits an offense of wrong conduct; when one goes beyond with the second foot, one commits an offense entailing relinquishment and confession.

When having an unrelated nun wash wool, one commits two kinds of offenses: when one is having her wash it, then for the effort there is an offense of wrong conduct; when one

has had it washed, one commits an offense entailing relinquishment and confession.

When receiving money, one commits two kinds of offenses: when one is in the process of taking it, then for the effort there is an offense of wrong conduct; when one has taken it, one commits an offense entailing relinquishment and confession.

When trading with money in various ways, one commits two kinds of offenses: when one is in the process of trading, then for the effort there is an offense of wrong conduct; when one has traded, one commits an offense entailing relinquishment and confession.

When bartering in various ways, one commits two kinds of offenses: when one is in the process of bartering, then for the effort there is an offense of wrong conduct; when one has bartered, one commits an offense entailing relinquishment and confession.

The second sub-chapter on silk is finished.

4.3 The sub-chapter on almsbowls

When keeping an extra almsbowl over ten days, one commits one kind of offense: an offense entailing relinquishment and confession.

When exchanging an almsbowl with less than five mends for a new bowl, one commits two kinds of offenses: when one is in the process of exchanging it, then for the effort there is an offense of wrong conduct; when one has exchanged it, one commits an offense entailing relinquishment and confession.

When receiving medicines and then keeping them for more than seven days, one commits one kind of offense: an offense entailing relinquishment and confession.

When looking for a rainy-season robe when there is more than a month left of the hot season, one commits two kinds of offenses: when one is in the process of looking for it, then for the effort there is an offense of wrong conduct; when one has looked for it, one commits an offense entailing relinquishment and confession.

When giving away a robe to a monk and then taking it back in anger, one commits two kinds of offenses: when one is in the process of taking it back, then for the effort there is an offense of wrong conduct; when one has taken it back, one commits an offense entailing relinquishment and confession.

When asking for thread and then having weavers weave robe-cloth, one commits two kinds of offenses: when one is having it woven, then for the effort there is an offense of wrong conduct; when one has had it woven, one commits an offense entailing relinquishment and confession.

When going, without first being invited, to an unrelated householder's weavers and then specifying the kind of robe-cloth one wants, one commits two kinds of offenses: when one is in the process of specifying it, then for the effort there is an offense of wrong conduct; when one has specified it, one commits an offense entailing relinquishment and confession.

When receiving a haste-cloth and then keeping it beyond the robe season, one commits one kind of offense: an offense entailing relinquishment and confession.

When storing one of one's three robes in an inhabited area and then staying apart from it for more than six days, one

commits one kind of offense: an offense entailing relinquishment and confession.

When diverting to oneself material support that one knows is intended for the Sangha, one commits two kinds of offenses: when one is in the process of diverting it, then for the effort there is an offense of wrong conduct; when one has diverted it, one commits an offense entailing relinquishment and confession.

The third sub-chapter on almsbowls is finished.

The thirty rules on relinquishment and confession are finished.

5. The chapter on offenses entailing confession

5.1 The sub-chapter on lying

When lying in full awareness, how many kinds of offenses does one commit? When lying in full awareness, one commits five kinds of offenses: when, having bad desires, overcome by desire, one claims a non-existent, unreal superhuman quality, one commits an offense entailing expulsion; when one groundlessly charges a monk with an offense entailing expulsion, one commits an offense entailing suspension; when one says, “Whatever monk lives in your dwelling is a perfected one,” and the listener understands, one commits a serious offense; when the listener does not understand, one commits an offense of wrong conduct; when one lies in full awareness, one commits an offense entailing confession.

When speaking abusively, one commits two kinds of offenses: when one speaks abusively to one who is fully ordained, one commits an offense entailing confession; when one speaks abusively to one who is not fully ordained, one commits an offense of wrong conduct.

When engaging in malicious talebearing, one commits two kinds of offenses: when one engages in malicious talebearing to one who is fully ordained, one commits an offense entailing confession; when one engages in malicious talebearing to one who is not fully ordained, one commits an offense of wrong conduct.

When instructing a person who is not fully ordained to memorize the Teaching, one commits two kinds of offenses:

when one is in the process of instructing, then for the effort there is an offense of wrong conduct; for every line, one commits an offense entailing confession.

When sleeping more than two or three nights in the same sleeping place as a person who is not fully ordained, one commits two kinds of offenses: when one is in the process of lying down, then for the effort there is an offense of wrong conduct; when one is lying down, one commits an offense entailing confession.

When sleeping in the same sleeping place as a woman, one commits two kinds of offenses: when one is in the process of lying down, then then for the effort there is an offense of wrong conduct; when one is lying down, one commits an offense entailing confession.

When giving a teaching of more than five or six sentences to a woman, one commits two kinds of offenses: when one is in the process of teaching, then for the effort there is an offense of wrong conduct; for every line, one commits an offense entailing confession.

When truthfully telling a person who is not fully ordained of a superhuman quality, one commits two kinds of offenses: when one is in the process of telling, then then for the effort there is an offense of wrong conduct; when one has told, one commits an offense entailing confession.

When telling a person who is not fully ordained about a monk's grave offense, one commits two kinds of offenses: when one is in the process of telling, then then for the effort there is an offense of wrong conduct; when one has told, one commits an offense entailing confession.

When digging the earth, one commits two kinds of offenses: when one is in the process of digging, then for the effort

there is an offense of wrong conduct; for every strike, one commits an offense entailing confession.

The first sub-chapter on lying is finished.

5.2 The sub-chapter on plants

When having plants felled, one commits two kinds of offenses: when one is having them felled, then for the effort there is an offense of wrong conduct; for every strike, one commits an offense entailing confession.

When speaking evasively, one commits two kinds of offenses: when one speaks evasively without having been charged with evasive speech, one commits an offense of wrong conduct; when one speaks evasively after having been charged with evasive speech, one commits an offense entailing confession.

When complaining about a monk, one commits two kinds of offenses: when one is in the process of complaining, then for the effort there is an offense of wrong conduct; when one has complained, one commits an offense entailing confession.

When taking a bed, a bench, a mattress, or a bench belonging to the Sangha and putting it outside, and then departing without putting it away or informing anyone, one commits two kinds of offenses: when one goes beyond the distance of a stone-throw with the first foot, one commits an offense of wrong conduct; when one goes beyond with the second foot, one commits an offense entailing confession.

When putting out bedding in a dwelling belonging to the Sangha, and then departed without putting it away or informing anyone, one commits two kinds of offenses: when

one crosses the boundary with the first foot, one commits an offense of wrong conduct; when one crosses with the second foot, one commits an offense entailing confession.

When arranging one's sleeping place, in a dwelling belonging to the Sangha, in a way that encroaches on a monk that one knows arrived there before one, one commits two kinds of offenses: when one is in the process of lying down, then for the effort there is an offense of wrong conduct; when one is lying down, one commits an offense entailing confession.

When angrily throwing a monk out of a dwelling belonging to the Sangha, one commits two kinds of offenses: when one is in the process of throwing him out, then for the effort there is an offense of wrong conduct; when one has thrown him out, one commits an offense entailing confession.

When sitting down on a bed or a bench with detachable legs on an upper story in a dwelling belonging to the Sangha, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

When applying more than two or three courses, one commits two kinds of offenses: when one is in the process of applying them, then for the effort there is an offense of wrong conduct; when one has applied them, one commits an offense entailing confession.

When pouring water that one knows contains living beings onto grass or clay, one commits two kinds of offenses: when one is in the process pouring, then for the effort there is an offense of wrong conduct; when one has poured it, one commits an offense entailing confession.

The second sub-chapter on plants is finished.

5.3 The sub-chapter on the instruction

When instructing the nuns without being appointed, one commits two kinds of offenses: when one is in the process of instructing, then for the effort there is an offense of wrong conduct; when one has instructed, one commits an offense entailing confession.

When instructing the nuns after sunset, one commits two kinds of offenses: when one is in the process of instructing, then for the effort there is an offense of wrong conduct; when one has instructed, one commits an offense entailing confession.

When going to the nuns' dwelling place and instructing the nuns, one commits two kinds of offenses: when one is in the process of instructing, then for the effort there is an offense of wrong conduct; when one has instructed, one commits an offense entailing confession.

When saying that the monks are instructing the nuns for the sake of worldly gain, one commits two kinds of offenses: when one is in the process of saying it, then for the effort there is an offense of wrong conduct; when one has said it, one commits an offense entailing confession.

When giving robe-cloth to an unrelated nun, one commits two kinds of offenses: when one is in the process of giving it, then for the effort there is an offense of wrong conduct; when one has given it, one commits an offense entailing confession.

When sewing a robe for an unrelated nun, one commits two kinds of offenses: when one is in the process of sewing it,

then for the effort there is an offense of wrong conduct; for every stitch, one commits an offense entailing confession.

When traveling by appointment with a nun, one commits two kinds of offenses: when one is in the process of traveling, then for the effort there is an offense of wrong conduct; when one has traveled, one commits an offense entailing confession.

When boarding a boat by appointment with a nun, one commits two kinds of offenses: when one is in the process of boarding, then for the effort there is an offense of wrong conduct; when one has boarded, one commits an offense entailing confession.

When eating almsfood knowing that a nun had it prepared, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing confession.

When sitting in private alone with a nun, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

The third sub-chapter on the instruction is finished.

5.4 The sub-chapter on eating

When eating more than that at a public guesthouse, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing confession.

When eating in a group, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing confession.

When eating one meal before another, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing confession.

When accepting more than two or three bowlfuls of pastries, one commits two kinds of offenses: when one is in the process of taking it, then for the effort there is an offense of wrong conduct; when one has taken it, one commits an offense entailing confession.

When having finished one's meal and refused an invitation to eat more, and then eating fresh or cooked food that is not left over, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing confession.

When inviting a monk, whom one knows has finished his meal and refused an invitation to eat more, to eat fresh or cooked food that is not left over, one commits two kinds of offenses: when, because of what one says, the other receives with the intention to eat, one commits an offense of wrong conduct; when the meal is finished, one commits an offense entailing confession.

When eating fresh or cooked food at the wrong time, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing confession.

When storing and then eating fresh or cooked food, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing confession.

When eating fine foods that one has asked for oneself, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing confession.

When eating food that has not been given, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing confession.

The fourth sub-chapter on eating is finished.

5.5 The sub-chapter on naked ascetics

When giving fresh or cooked food to a naked ascetic, to a male wanderer, or to a female wanderer with one's own hands, one commits two kinds of offenses: when one is in the process of giving it, then for the effort there is an offense of wrong conduct; when one has given it, one commits an offense entailing confession.

When saying to a monk, "Come, let's go to the village or town for alms," and then, whether one has had food given to him or not, sending him away, one commits two kinds of offenses: when one is in the process of sending him away, then for the effort there is an offense of wrong conduct; when one has sent him away, one commits an offense entailing confession.

When sitting down intruding on a lustful couple, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

When sitting down in private on a concealed seat with a woman, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

When sitting down in private alone with a woman, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

When being invited to a meal and then visiting families beforehand or afterwards, one commits two kinds of offenses: when one crosses the threshold with the first foot, one commits an offense of wrong conduct; when one crosses with the second foot, one commits an offense entailing confession.

When asking for more medicines than that, one commits two kinds of offenses: when one is in the process of asking, then for the effort there is an offense of wrong conduct; when one has asked, one commits an offense entailing confession.

When going to see an army, one commits two kinds of offenses: when one is in the process of going, one commits an offense of wrong conduct; wherever one stands to see it, one commits an offense entailing confession.

When staying with the army for more than three nights, one commits two kinds of offenses: when one is staying, then for the effort there is an offense of wrong conduct; when one has stayed, one commits an offense entailing confession.

When going to a battle, one commits two kinds of offenses: when one is in the process of going, one commits an offense of wrong conduct; wherever one stands to see it, one commits an offense entailing confession.

The fifth sub-chapter on naked ascetics is finished.

5.6 The sub-chapter on drinking alcohol

When drinking alcoholic drinks, one commits two kinds of offenses: when one receives with the intention to drink, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing confession.

When making a monk laugh by tickling, one commits two kinds of offenses: when one is in the process of making him laugh, then for the effort there is an offense of wrong conduct; when one has made him laugh, one commits an offense entailing confession.

When playing in water, one commits two kinds of offenses: when one is playing in water less than ankle deep, one commits an offense of wrong conduct. when one is playing in water more than ankle deep, one commits an offense entailing confession.

When being disrespectful, one commits two kinds of offenses: when one is in the process of doing it, then for the effort there is an offense of wrong conduct; when one has done it, one commits an offense entailing confession.

When scaring a monk, one commits two kinds of offenses: when one is in the process of scaring him, then for the effort there is an offense of wrong conduct; when one has scared, one commits an offense entailing confession.

When lighting a fire to warm oneself, one commits two kinds of offenses: when one is in the process of lighting it, then for the effort there is an offense of wrong conduct; when one has lit it, one commits an offense entailing confession.

When bathing at intervals of less than a half-month, one commits two kinds of offenses: when one is in the process of bathing, then for the effort there is an offense of wrong conduct; when the bath is finished, one commits an offense entailing confession.

When using a new robe without first applying one of the three kinds of stain, one commits two kinds of offenses: when one is using it, then for the effort there is an offense of wrong conduct; when one has used it, one commits an offense entailing confession.

When assigning a robe to a monk, to a nun, to a trainee nun, to a novice monk, or to a novice nun, and then using it without the other first relinquishing it, one commits two kinds of offenses: when one is using it, then for the effort there is an offense of wrong conduct; when one has used it, one commits an offense entailing confession.

When hiding a monk's bowl, robe, sitting mat, needle case, or belt, one commits two kinds of offenses: when one is in the process of hiding it, then for the effort there is an offense of wrong conduct; when one has hid it, one commits an offense entailing confession.

The sixth sub-chapter of alcoholic drinks is finished.

5.7 The sub-chapter on containing living beings

When intentionally killing a living being, how many kinds of offenses does one commit? When intentionally killing a living being, one commits four kinds of offenses: when one digs a non-specific pit, thinking, “Whatever falls into it will die,” one commits an offense of wrong conduct; when a person falls into it and dies, one commits an offense entailing expulsion; when a spirit, ghost, or animal in human form falls into it and dies, one commits a serious offense; when an animal falls into it and dies, one commits an offense entailing confession.

When using water that one knows contains living beings, one commits two kinds of offenses: when one is using it, then for the effort there is an offense of wrong conduct; when one has used it, one commits an offense entailing confession.

When reopening a legal issue that one knows has been legitimately settled, one commits two kinds of offenses: when one is in the process of reopening it, then for the effort there is an offense of wrong conduct; when one has reopened it, one commits an offense entailing confession.

When knowingly concealing a monk’s grave offense, one commits one kind of offense: an offense entailing confession.

When giving the full ordination to a person one knows is less than twenty years old, one commits two kinds of offenses: when one is in the process of giving the full ordination, then for the effort there is an offense of wrong conduct; when one has given the full ordination, one commits an offense entailing confession.

When knowingly traveling by appointment with a group of thieves, one commits two kinds of offenses: when one is traveling, then for the effort there is an offense of wrong conduct; when one has traveled, one commits an offense entailing confession.

When traveling by appointment with a woman, one commits two kinds of offenses: when one is in the process of traveling, then for the effort there is an offense of wrong conduct; when one has traveled, one commits an offense entailing confession.

When not giving up a bad view when pressed up to three times, one commits two kinds of offenses: after the motion, one commits an offense of wrong conduct; when the last announcement is finished, one commits an offense entailing confession.

When living with a monk who one knows is saying such things, who has not made amends according to the rule, and who has not given up that view, one commits two kinds of offenses: when one living with him, then for the effort there is an offense of wrong conduct; when one has lived with him, one commits an offense entailing confession.

When supporting a novice monastic who one knows has been expelled in this way, one commits two kinds of offenses: when one supports him, then for the effort there is an offense of wrong conduct; when one has supported him, one commits an offense entailing confession.

The seventh sub-chapter on containing living beings is finished.

5.8 The sub-chapter on legitimately

When legitimately corrected by the monks, saying, “I won’t practice this training rule until I’ve questioned a monk who is an expert on the Monastic Law”, one commits two kinds of offenses: when one is in the process of saying it, then for the effort there is an offense of wrong conduct; when one has said it, one commits an offense entailing confession.

When disparaging the Monastic Law, one commits two kinds of offenses: when one is in the process of disparaging it, then for the effort there is an offense of wrong conduct; when one has disparaged it, one commits an offense entailing confession.

When deceiving, one commits two kinds of offenses: when one deceives without having been charged with deception, one commits an offense of wrong conduct; when one deceives after having been charged with deception, one commits an offense entailing confession.

When hitting a monk in anger, one commits two kinds of offenses: when one is hitting, then for the effort there is an offense of wrong conduct; when one has hit, one commits an offense entailing confession.

When raising a hand in anger against a monk, one commits two kinds of offenses: when one raises it, then for the effort there is an offense of wrong conduct; when one has raised it, one commits an offense entailing confession.

When groundlessly charging a monk with an offense entailing suspension, one commits two kinds of offenses: when one is in the process of making the charge, then for the effort there is an offense of wrong conduct; when one has made the charge, one commits an offense entailing confession.

When intentionally making a monk anxious, one commits two kinds of offenses: when one is in the process of doing it, then for the effort there is an offense of wrong conduct; when one has done it, one commits an offense entailing confession.

When eavesdropping on monks who are arguing and disputing, one commits two kinds of offenses: when going with the intention to listen, one commits an offense of wrong conduct; wherever one stands to listen, one commits an offense entailing confession.

When giving one's consent for legitimate legal procedures and then criticizing them afterwards, one commits two kinds of offenses: when one is criticizing, then for the effort there is an offense of wrong conduct; when one has criticized, one commits an offense entailing confession.

When getting up from one's seat and leaving while the Sangha is in the middle of a discussion, without first giving one's consent, one commits two kinds of offenses: when one is in the process of going beyond arm's reach of the gathering, one commits an offense of wrong conduct; when one has gone beyond, one commits an offense entailing confession.

When giving out a robe together with a unanimous Sangha and then criticizing it afterwards, one commits two kinds of offenses: when one is criticizing it, then for the effort there is an offense of wrong conduct; when one has criticized it, one commits an offense entailing confession.

When diverting to an individual material support that he knows was intended for the Sangha, one commits two kinds of offenses: when one is diverting it, then for the effort there

is an offense of wrong conduct; when one has diverted it, one commits an offense entailing confession.

The eighth sub-chapter on legitimately is finished.

5.9 The sub-chapter on kings

When entering the royal compound without first being announced, one commits two kinds of offenses: when one crosses the threshold with the first foot, one commits an offense of wrong conduct; when one crosses with the second foot, one commits an offense entailing confession.

When picking up precious things, one commits two kinds of offenses: when one is in the process of taking hold of it, then for the effort there is an offense of wrong conduct; when one has taken hold of it, one commits an offense entailing confession.

When entering a village at the wrong time without informing an available monk, one commits two kinds of offenses: when one crosses the boundary with the first foot, one commits an offense of wrong conduct; when one crosses with the second foot, one commits an offense entailing confession.

When having a needle case made from bone, ivory, or horn, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

When having a bed or bench made that exceeds the right measure, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of

wrong conduct; when one has had it made, one commits an offense entailing confession.

When having a bed or a bench made upholstered with cotton down, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

When having a sitting mat made that exceeds the right measure, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

When having an itch-covering cloth made that exceeds the right measure, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

When having a rainy-season robe made that exceeds the right measure, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

When having a robe made that is the standard robe measure in size, how many kinds of offenses does one commit? When having a robe made that is the standard robe measure in size, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

The ninth sub-chapter on kings is finished.

The section on minor rules is finished.

6. The chapter on offenses entailing acknowledgment

When eating fresh or cooked food that was received directly from an unrelated nun who had entered an inhabited area, how many kinds of offenses does one commit? When eating fresh or cooked food that was received directly from an unrelated nun who had entered an inhabited area, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing acknowledgment.

When eating without having restrained a nun who is giving directions, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing acknowledgment.

When eating fresh or cooked food after personally receiving it from families designated as “in training”, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful, one commits an offense entailing acknowledgment.

When eating fresh or cooked food after personally receiving it inside a wilderness monastery without first making an announcement, how many kinds of offenses does one commit? When eating fresh or cooked food after personally receiving it inside a wilderness monastery without first making an announcement, one commits two kinds of offenses: when one receives with the intention to eat, one

commits an offense of wrong conduct; for every mouthful, one commits an offense entailing acknowledgment.

The four offenses entailing acknowledgment are finished.

7. The chapter on training

7.1 The sub-chapter on evenly all around

When, out of disrespect, one wears one's sarong hanging down in front or behind, how many kinds of offenses does one commit? When, out of disrespect, one wears one's sarong hanging down in front or behind, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one wears one's upper robe hanging down in front or behind, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one walks in an inhabited area with one's body uncovered, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sits in an inhabited area with one's body uncovered, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one walks in an inhabited area, playing with one's hands and feet, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sits in an inhabited area, playing with one's hands and feet, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one walks in an inhabited area, looking here and there, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sits in an inhabited area, looking here and there, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one walks in an inhabited area with one's robe lifted on one side or both, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sits in an inhabited area with one's robe lifted on one side or both, one commits one kind of offense: an offense of wrong conduct.

The first sub-chapter on evenly all around is finished.

7.2 The sub-chapter on laughing loudly

When, out of disrespect, one laughs loudly while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one laughs loudly while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one makes loud noises while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one makes loud noises while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sways one's body and leans it on a support while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sways one's body and leans it on a support while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one swings one's arms and rests them on a support while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one swings one's arms and rests them on a support while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sways one's head and rests it on a support while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sways one's head and rests it on a support while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

The second sub-chapter on laughing loudly is finished.

7.3 The sub-chapter on hands on hips

When, out of disrespect, walks in an inhabited area with one or both hands on one's hips, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sits in an inhabited area with one or both hands on one's hips, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one walks in an inhabited area with one's upper robe covering one's head, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sits in an inhabited area with one's upper robe covering one's head, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one squats on one's heels while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one clasps one's knees with one's hands or with a cloth while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one receives almsfood contemptuously, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one receives almsfood while looking here and there, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one receives much bean curry, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one receives almsfood in a heap, one commits one kind of offense: an offense of wrong conduct.

The third sub-chapter on hands on hips is finished.

7.4 The sub-chapter on almsfood

When, out of disrespect, one eats almsfood contemptuously, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats almsfood while looking here and there, one commits one kind of offense: an offense

of wrong conduct.

When, out of disrespect, one eats almsfood picking here and there, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats much bean curry, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats almsfood picking from a heap, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one covers the various kinds of curry with rice, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats bean curry or rice that, when one is not sick, one has asked for oneself, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one looks at the almsbowl of another finding fault, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one makes a large mouthful, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one makes an elongated mouthful, one commits one kind of offense: an offense of wrong conduct.

The fourth sub-chapter on almsfood is finished.

The sub-chapter on mouthfuls

When, out of disrespect, one opens one's mouth when a mouthful has not been brought to it, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one puts the whole hand in one's mouth while eating, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one speaks with food in one's mouth, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats from a lifted ball of food, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats by breaking up mouthfuls, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one stuffs one or both cheeks while eating, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one shakes one's hand while eating, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one scatters rice about while eating, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sticks out one's tongue while eating, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one chomps while eating, one commits one kind of offense: an offense of wrong conduct.

The fifth sub-chapter on mouthfuls is finished.

7.6 The sub-chapter on slurping

When, out of disrespect, one slurps while eating, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one licks one's hands while eating, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one licks one's almsbowl while eating, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one licks one's lips while eating, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one receives the drinking-water vessel with a hand soiled with food, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one discards bowl-washing water containing rice in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone holding a sunshade, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone holding a staff, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone holding a knife, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone holding a weapon, one commits one kind of offense: an offense of wrong conduct.

The sixth sub-chapter on slurping is finished.

7.7 The sub-chapter on shoes

When, out of disrespect, one gives a teaching to anyone wearing shoes, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to anyone wearing sandals, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to anyone in a vehicle, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to anyone lying down, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to anyone who is seated clasping their knees, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to anyone wearing a headdress, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to anyone whose head is covered, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching while sitting on the ground to someone sitting on a seat, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching while sitting on a low seat to someone sitting on a high seat, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching while standing to someone sitting, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching while walking behind to someone walking in front, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching while walking off the path to someone walking on the path, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one defecates or urinates while standing, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one defecates, urinates, or spits on cultivated plants, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one defecates, urinates, or spits in water, how many kinds of offenses does one commit? When, out of disrespect, one defecates, urinates, or spits in water, one commits one kind of offense: an offense of wrong conduct.

The seventh sub-chapter on shoes is finished.

The rules to be trained in are finished.

The second section on “how many offenses” is finished.

- The Compendium
- The monks’ rules and their analysis
- Part one

1.3 Vipattivāra: 3. The section on failure

When it comes to the offenses for having sexual intercourse, to how many of the four kinds of failure do they belong? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. ...

When it comes to the offense for, out of disrespect, defecating, urinating, or spitting in water, to how many of the four kinds of failure does it belong? It belongs to one kind of failure: failure in conduct.

The third section on failure is finished.

- The Compendium
- The monks' rules and their analysis
- Part one

1.4 Saṅgahitavāra: 4. The section on “being found in”

When it comes to the offenses for having sexual intercourse, in how many of the seven classes of offenses are they found? They are found in three: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses of wrong conduct. ...

When it comes to the offense for, out of disrespect, defecating, urinating, or spitting in water, in how many of the seven classes of offenses is it found? It is found in one: in the class of offenses of wrong conduct.

The fourth section on “being found in” is finished.

- The Compendium
- The monks’ rules and their analysis
- Part one

1.5 Samuṭṭhānavāra: 5.

The section on origin

When it comes to the offenses for having sexual intercourse, through how many of the six kinds of origins of offenses do they originate? They originate in one way: from body and mind, not from speech. ...

When it comes to the offense for, out of disrespect, defecating, urinating, or spitting in water, through how many of the six kinds of origins of offenses does it originate? It originates in one way: from body and mind, not from speech.

The fifth section on origin is finished.

- The Compendium
- The monks' rules and their analysis
- Part one

1.6 Adhikaraṇavāra: 6.

The section on legal issues

When it comes to the offenses for having sexual intercourse, to which of the four kinds of legal issues do they belong? They are legal issues arising from an offense. ...

When it comes to the offense for, out of disrespect, defecating, urinating, or spitting in water, to which of the four kinds of legal issues does it belong? It is a legal issue arising from an offense.

The sixth section on legal issues is finished.

- The Compendium
- The monks' rules and their analysis
- Part one

1.7 Samathavāra: 7. The section on settling

When it comes to the offenses for having sexual intercourse, through how many of the seven principles for settling legal issues are they settled? Through three of them: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

...

When it comes to the offense for, out of disrespect, defecating, urinating, or spitting in water, through how many of the seven principles for settling legal issues is it settled? Through three of them: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass.

The seventh section on settling is finished.

- The Compendium
- The monks' rules and their analysis
- Part one

1.8 Samuccayavāra: 8. The section that collects together

For having sexual intercourse, how many kinds of offenses does one commit? One commits three kinds of offenses: when one has sexual intercourse with an undecomposed corpse, one commits an offense entailing expulsion; when one has sexual intercourse with a mostly decomposed corpse, one commits a serious offense; when one inserts the penis without touching into a wide open mouth, one commits an offense of wrong conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in three classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses of wrong conduct. They originate in one way: from body and mind, not from speech. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass. ...

For, out of disrespect, defecating, urinating, or spitting in water, how many kinds of offenses does one commit? One commits one kind of offense: an offense of wrong conduct.

When it comes to this offense, to how many of the four kinds of failure does it belong? In how many of the seven classes of offenses is it found? Through how many of the six kinds of origins of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? It belongs to one kind of failure: failure in conduct. It is found in one class of offenses: in the class of offenses of wrong conduct. It originates in one way: from body and mind, not from speech. It is a legal issue arising from an offense. It is settled through three principles: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass.

The eighth section that collects together is finished.

These eight sections were written down through the method of recitation.

This is the summary:

“Where was it laid down, and how many, Failure and being found in; Origin, legal issues, Settling, and with collecting together.”

- The Compendium
- The monks' rules and their analysis
- Part two

1.9 Katthapaññattivāra: The section on “where it was laid down”

1. The chapter on offenses entailing expulsion

“The offense entailing expulsion that is a result of having sexual intercourse was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? ... Who handed it down?”

“The offense entailing expulsion that is a result of having sexual intercourse and that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Vesālī. “Whom is it about?” Sudinna the Kalandian. “What is it about?” Sudinna having sexual intercourse with his ex-wife. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There are two additions to the rule. There is no unprompted rule. “Is it a rule that applies everywhere, or that applies in a particular place?” That applies everywhere. “Is it a rule that the monks and nuns have in common, or a rule they do not have in common?” That the monks and nuns have in common. “Is it a rule for one Sangha or for both Sanghas?” For both Sanghas. “In which of the five ways of reciting the Monastic Code is it immersed and included?” In the introduction. “In which recitation is it included?” In the second recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing expulsion. “Through how many of the six kinds of origins of offenses does it originate?” It originates in one way: from body and mind, not from speech. ... “Who handed it down?” The lineage:

“Upāli and Dāsaka, Soṇaka and also Siggava; With Moggaliputta as the fifth—these were in India, the land named after the glorious rose apple.

...

These great beings of great wisdom, Knowers of the Monastic Law and skilled in the path, Proclaimed the Collection of Monastic Law On the island of Sri Lanka.”

“The offense entailing expulsion that is a result of stealing and that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Rājagaha. “Whom is it about?” Dhaniya the potter. “What is it about?” Dhaniya stealing timber from the king. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind.

...

“The offense entailing expulsion that is a result of intentionally killing a human being—where was it laid down?” At Vesālī. “Whom is it about?” A number of monks. “What is it about?” Those monks killing one another. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“The offense entailing expulsion that is a result of claiming a non-existent, unreal superhuman quality —where was it laid down?” At Vesālī. “Whom is it about?” The monks from the banks of the Vaggumudā. “What is it about?” Those monks praising one another’s superhuman qualities to householders. There is one rule. There is one addition to the

rule. Of the six kinds of origins of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

The four offenses entailing expulsion are finished.

2. The chapter on offenses entailing suspension, etc.

“The offense entailing suspension that is a result of emitting semen by means of effort and that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? ... Who handed it down?”

“The offense entailing suspension that is a result of emitting semen by means of effort was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Sāvattihī. “Whom is it about?” Venerable Seyyasaka. “What is it about?” Seyyasaka masturbating with his hand. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is one addition to the rule. There is no unprompted rule. “Is it a rule that applies everywhere, or that applies in a particular place?” That applies everywhere. “Is it a rule that the monks and nuns have in common, or a rule they do not have in common?” A rule they do not have in common. “Is it a rule for one Sangha or for both Sanghas?” For one Sangha. “In which of the five ways of reciting the Monastic Code is it immersed and included?” In the introduction. “In which recitation is it included?” In the third recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing suspension. “Through how many of the six kinds of origins of offenses does it originate?” It originates in one way: from body and mind, not from speech. ... “Who handed it down?” The lineage:

“Upāli and Dāsaka, Soṇaka and also Siggava; With Moggaliputta as the fifth—these were in India, the land

named after the glorious rose apple.

...

These mighty beings of great wisdom, Knowers of the Monastic Law and skilled in the path; Proclaimed the Collection of Monastic Law On the island of Sri Lanka.”

“The offense entailing suspension that is a result of making physical contact with a woman—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī making physical contact with a woman. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

“The offense entailing suspension that is a result of speaking indecently to a woman—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī speaking indecently to a woman. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“The offense entailing suspension that is a result of encouraging a woman to satisfy one’s own desires—where was it laid down?” It was laid down in Sāvattthī... “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī encouraging a woman to satisfy his own desires. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing suspension that is a result of acting as a matchmaker—where was it laid down?” At Sāvattthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī acting as a matchmaker. There is one rule. There is

one addition to the rule. Of the six kinds of origins of offenses, it originates in six ways: from body, not from speech or mind; or from speech, not from body or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“The offense entailing suspension that is a result of having a hut built by means of begging—where was it laid down?” At Āḷavī. “Whom is it about?” The monks of Āḷavī. “What is it about?” Those monks having huts made by means of begging. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing suspension that is a result of having a large dwelling built—where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa having a tree that served as a shrine felled to clear a site for a dwelling. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing suspension that is a result of groundlessly charging a monk with an offense entailing expulsion—where was it laid down?” At Rājagaha. “Whom is it about?” The monks Mettiya and Bhūmajaka. “What is it about?” Those monks groundlessly charging Venerable Dabba the Mallian with an offense entailing expulsion. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing suspension that is a result of charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext—where was it laid down?” At Rājagaha. “Whom is it about?” The monks Mettiya and Bhūmajaka. “What is it about?” Those monks charging Venerable Dabba the Mallian with an offense entailing

expulsion, using an unrelated legal issue as a pretext. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing suspension that is a result of a monk not stopping to pursue schism in the Sangha when pressed up to three times—where was it laid down?” At Rājagaha. “Whom is it about?” Devadatta. “What is it about?” Devadatta pursuing schism in a united Sangha. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense entailing suspension that is a result of monks not stopping to side with one who is pursuing schism in the Sangha when pressed up to three times—where was it laid down?” At Rājagaha. “Whom is it about?” A number of monks. “What is it about?” Those monks siding with and supported Devadatta’s pursuit of schism in the Sangha. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense entailing suspension that is a result of a monk not stopping to be difficult to correct when pressed up to three times—where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa making himself incorrigible when legitimately spoken to by the monks. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense entailing suspension that is a result of a monk not stopping to be a corrupter of families when pressed up to three times—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks Assaji and Punabbasuka. “What is it about?” Those monks, when the Sangha did a legal procedure of banishment against them, slandering the

monks as acting out of desire, ill will, confusion, and fear. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The offense of wrong conduct that is a result of, out of disrespect, defecating, urinating, or spitting in water—where was it laid down?” At Sāvattthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks defecating, urinating, and spitting in water. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in one way: from body and mind, not from speech. ...

The first section on “where it was laid down” is finished.

- The Compendium
- The monks’ rules and their analysis
- Part two

1.10 Katāpattivāra: The section on “how many offenses”

1. The chapter on offenses entailing expulsion

How many kinds of offenses does one commit as a result of having sexual intercourse? One commits four kinds of offenses: when one has sexual intercourse with an undecomposed corpse, one commits an offense entailing expulsion; when one has sexual intercourse with a mostly decomposed corpse, one commits a serious offense; when one inserts the penis without touching into a wide open mouth, one commits an offense of wrong conduct. when one uses a dildo, one commits an offense entailing confession.

How many kinds of offenses does one commit as a result of stealing? One commits three kinds of offenses: when, intending to steal, one steals something worth five *māsaka* coins or more than five *māsakas*, one commits an offense entailing expulsion; when, intending to steal, one steals something worth more than one *māsaka* coin but less than five *māsakas*, one commits a serious offense; when, intending to steal, one steals something worth one *māsaka* coin or less than one *māsaka*, one commits an offense of wrong conduct.

How many kinds of offenses does one commit as a result of intentionally killing a human being? One commits three kinds of offenses: when one digs a pit for people, thinking, "Falling into it someone will die," one commits an offense of wrong conduct; when the person experiences pain after falling in in, one commits a serious offense; when the person dies, one commits an offense entailing expulsion.

How many kinds of offenses does one commit as a result of untruthfully and groundlessly boasting about a superhuman

quality? One commits three kinds of offenses: when, having bad desires, overcome by desire, one claims a non-existent, unreal superhuman quality, one commits an offense entailing expulsion; when one says, "Whatever monk lives in your dwelling is a perfected one," and the listener understands, one commits a serious offense; when the listener does not understand, one commits an offense of wrong conduct.

The four offenses entailing expulsion are finished.

2. The chapter on offenses entailing suspension, etc.

How many kinds of offenses does one commit as a result of emitting semen by means of effort? One commits three kinds of offenses: when one intends and makes an effort, and semen is emitted, one commits an offense entailing suspension; when one intends and makes an effort, but semen is not emitted, one commits a serious offense; for the effort there is an offense of wrong conduct.

How many kinds of offenses does one commit as a result of making physical contact with a woman? One commits five kinds of offenses: when a lustful nun consents to a lustful man taking hold of her anywhere below the collar bone but above the knees, she commits an offense entailing expulsion; when a monk touches body with body, he commits an offense entailing suspension; when one touches what is connected to the body with the body, one commits a serious offense; when one touches what is connected to the body with what is connected to the body, one commits an offense of wrong conduct. for tickling, one commits an offense entailing confession.

As a result of speaking indecently to a woman, one commits three kinds of offenses: when, referring to the anus or the vagina, one praises and disparages, one commits an offense entailing suspension; when, referring to any part below the collar bone but above the knees, apart from the anus or the vagina, one praises and disparages, one commits a serious offense; when, referring to anything connected to the body, one praises and disparages, one commits an offense of wrong conduct.

As a result of commending the satisfaction of one's own desires, one commits three kinds of offenses: when one encourages a woman to satisfy one's own desires, one commits an offense entailing suspension; when one encourages a *paṇḍaka* to satisfy one's own desires, one commits a serious offense; when one encourages an animal to satisfy one's own desires, one commits an offense of wrong conduct.

As a result of acting as a matchmaker, one commits three kinds of offenses: when one accepts the mission, finds out the response, and reports back, one commits an offense entailing suspension; when one accepts the mission, and finds out the response, but does not report back, one commits a serious offense; when one accepts the mission, but neither finds out the response, nor reports back, one commits an offense of wrong conduct.

As a result of having a hut built by means of begging, one commits three kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when there is one piece left to complete the hut, one commits a serious offense; when the last piece is finished, one commits an offense entailing suspension.

As a result of having a large dwelling built, one commits three kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when there is one piece left to complete the hut, one commits a serious offense; when the last piece is finished, one commits an offense entailing suspension.

As a result of groundlessly charging a monk with an offense entailing expulsion, one commits three kinds of offenses: when, without having gotten his permission, one speaks with the aim of making him leave the monastic life, one

commits one offense entailing suspension and one offense of wrong conduct; when, having gotten his permission, one speaks with the aim of abusing him, one commits an offense for abusive speech.

As a result of charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext, one commits three kinds of offenses: when, without having gotten his permission, one speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct; when, having gotten his permission, one speaks with the aim of abusing him, one commits an offense for abusive speech.

As a result of not stopping when pressed up to three times, a monk who is pursuing schism in the Sangha commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

As a result of not stopping when pressed up to three times, monks who side with a monk who is pursuing schism commit three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

As a result of not stopping when pressed up to three times, a monk who is difficult to correct commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he

commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

As a result of not stopping when pressed up to three times, a monk who is a corrupter of families commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension. ...

As a result of, out of disrespect, defecating, urinating, or spitting in water, how many kinds of offenses does one commit? One commits one kind of offense: an offense of wrong conduct.

The second section “on how many offenses” is finished.

- The Compendium
- The monks’ rules and their analysis
- Part two

1.11 Vipattivāra: 3. The section on failure

When it comes to the offenses that are a result of having sexual intercourse, to how many of the four kinds of failure do they belong? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct.

...

When it comes to the offense that is a result of, out of disrespect, defecating, urinating, or spitting in water, to how many of the four kinds of failure does it belong? It belongs to one kind of failure: failure in conduct.

The third section on failure is finished.

- The Compendium
- The monks' rules and their analysis
- Part two

1.12 Saṅgahitavāra: 4. The section on “being found in”

When it comes to the offenses that are a result of having sexual intercourse, in how many of the seven classes of offenses are they found? They are found in four: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. ...

When it comes to the offense that is a result of, out of disrespect, defecating, urinating, or spitting in water, in how many of the seven classes of offenses is it found? It is found in one: in the class of offenses of wrong conduct.

The fourth section on “being found in” is finished.

- The Compendium
- The monks’ rules and their analysis
- Part two

1.13 Samuṭṭhānavāra: 5. The section on origin

When it comes to the offenses that are a result of having sexual intercourse, through how many of the six kinds of origins of offenses do they originate? They originate in one way: from body and mind, not from speech. ...

When it comes to the offense that is a result of, out of disrespect, defecating, urinating, or spitting in water, through how many of the six kinds of origins of offenses does it originate? It originates in one way: from body and mind, not from speech.

The fifth section on origin is finished.

- The Compendium
- The monks' rules and their analysis
- Part two

1.14 Adhikaraṇavāra: 6.

The section on legal issues

When it comes to the offenses that are a result of having sexual intercourse, to which of the four kinds of legal issue do they belong? They are legal issues arising from an offense. ...

When it comes to the offense that is a result of, out of disrespect, defecating, urinating, or spitting in water, to which of the four kinds of legal issues does it belong? It is a legal issue arising from an offense.

The sixth section on legal issues is finished.

- The Compendium
- The monks' rules and their analysis
- Part two

1.15 Samathavāra: 7. The section on settling

When it comes to the offenses that are a result of having sexual intercourse, through how many of the seven principles for settling legal issues are they settled? Through three of them: they may be settled by resolution face-to-face and by acting according to what has been admitted; they may be settled by resolution face-to-face and by covering over as if with grass. ...

When it comes to the offense that is a result of, out of disrespect, defecating, urinating, or spitting in water, through how many of the seven principles for settling legal issues is it settled? Through three of them: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass.

The seventh section on settling is finished.

- The Compendium
- The monks' rules and their analysis
- Part two

1.16 Samuccayavāra: 8. The section that collects together

As a result of having sexual intercourse, how many kinds of offenses does one commit? One commits four kinds of offenses: when one has sexual intercourse with an undecomposed corpse, one commits an offense entailing expulsion; when one has sexual intercourse with a mostly decomposed corpse, one commits a serious offense; when one inserts the penis without touching into a wide open mouth, one commits an offense of wrong conduct; when one uses a dildo, one commits an offense entailing confession. When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in four classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body and mind, not from speech. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be

settled by resolution face-to-face and by covering over as if with grass. ...

As a result of, out of disrespect, defecating, urinating, or spitting in water, how many kinds of offenses does one commit? One commits one kind of offense: an offense of wrong conduct. When it comes to this offense, to how many of the four kinds of failure does it belong? In how many of the seven classes of offenses is it found? Through how many of the six kinds of origins of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? It belongs to one kind of failure: failure in conduct. It is found in one class of offenses: in the class of offenses of wrong conduct. It originates in one way: from body and mind, not from speech. It is a legal issue arising from an offense. It is settled through three principles: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass.

The eighth section that collects together is finished.

The eight sections on “as a result of” are finished.

The sixteen large sections in the great analysis are finished.

The large section on the monks’ rules and their analysis is finished.

- The Compendium
- The nuns’ rules and their analysis
- Part one

2.1 Katthapaññattivāra: The section on “where it was laid down”

1. The chapter on offenses entailing expulsion

“The nuns’ fifth offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? Is there a rule, an addition to the rule, an unprompted rule? Is it a rule that applies everywhere, or that applies in a particular place? Is it a rule that the monks and nuns have in common, or a rule they do not have in common? Is it a rule for one Sangha or for both Sanghas? In which of the four ways of reciting the Monastic Code is it immersed and included? In which recitation is it included? To which of the four kinds of failure does it belong? To which of the seven classes of offenses does it belong? Through how many of the six kinds of origins of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? What is the Monastic Law there? What is concerned with the Monastic Law there? What is the Monastic Code there? What is concerned with the Monastic Code there? What is failure? What is success? What is the practice? For how many reasons did the Buddha lay down the nun’s fifth offense entailing expulsion? Who are those who train? Who have done the training? Established in what? Who master it? Whose pronouncement was it? Who handed it down?”

“The nuns’ fifth offense entailing expulsion that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Sāvattihī. “Whom is it about?” The nun Sundarīnandā. “What is it about?” The lustful nun Sundarīnandā consenting to a lustful man making physical contact with her. “Is there a

rule, an addition to the rule, an unprompted rule?" There is one rule. There is no addition to the rule. There is no unprompted rule. "Is it a rule that applies everywhere, or that applies in a particular place?" That applies everywhere. "Is it a rule that the monks and nuns have in common, or a rule they do not have in common?" A rule they do not have in common. "Is it a rule for one Sangha or for both Sanghas?" For one Sangha. "In which of the four ways of reciting the Monastic Code is it immersed and included?" In the introduction. "In which recitation is it included?" In the second recitation. "To which of the four kinds of failure does it belong?" Failure in morality. "To which of the seven classes of offenses does it belong?" The class of offenses entailing expulsion. "Through how many of the six kinds of origins of offenses does it originate?" It originates in one way: from body and mind, not from speech. "To which of the four kinds of legal issues does it belong?" Legal issues arising from an offense. "Through how many of the seven principles for settling legal issues is it settled?" Through two of them: by resolution face-to-face and by acting according to what has been admitted. "What is the Monastic Law there? What is concerned with the Monastic Law there?" The rules are the Monastic Law. Their analysis is concerned with the Monastic Law. "What is the Monastic Code there? What is concerned with the Monastic Code there?" The rules are the Monastic Code. Their analysis is concerned with the Monastic Code. "What is failure?" Lack of restraint. "What is success?" Restraint. "What is the practice?" Thinking, "I will not do such a thing," one undertakes to train in the training rules for life. "For how many reasons did the Buddha lay down the nun's fifth offense entailing expulsion?" He laid it down for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad nuns, for the ease of good nuns, for the restraint of corruptions relating to the present life, for the restraint of corruptions relating to future lives, to give rise to confidence in those

without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. “Who are those who train?” They are the trainees and the good ordinary people. “Who have done the training?” The perfected ones. “Established in what?” In fondness for the training. “Who master it?” Those who learn it. “Whose pronouncement was it?” It was the pronouncement of the Buddha, the Perfected One, the fully Awakened One. “Who handed it down?” The lineage:

“Upāli and Dāsaka, Soṇaka and also Siggava; With Moggaliputta as the fifth—these were in India, the land named after the glorious rose apple.

Then Mahinda, Iṭṭiya, Uttiya and also Sambala; And the wise one named Bhadda:

These mighty beings of great wisdom, Came here from India; And they taught the Collection on Monastic Law in Sri Lanka,

And the five Collections of Discourses, and the seven works of philosophy. Then Ariṭṭha the discerning, And the wise Tissadatta;

The confident Kālasumana, The senior monk named Dīgha, And the wise Dīghasumana;

Another Kālasumana, The senior monk Nāga and Buddharakkhita, The discerning senior monk Tissa, And the wise senior monk Deva;

Another discerning Sumana, Confident in the Monastic Law, The learned Cūlanāga, Invincible, like an elephant,

And the senior monk Dhammapālita; Rohaṇa, venerated as a saint, And his student Khema of great wisdom, A master of

the three Collections,

Like the king of the stars on the island, He outshone others
in his wisdom; The discerning Upatissa, Phussadeva the
great speaker,

Another discerning Sumana, And the learned one named
Puppha; Mahāsīva the great speaker, Skilled in the entire
Collection,

Another discerning Upāli, Confident in the Monastic Law,
And Mahānāga of great wisdom, Skilled in the tradition of
the true Teaching;

Another discerning Abhaya, Skilled in the entire Collection,
The discerning senior monk Tissa, Confident in the Monastic
Law,

And his student named Puppha, Of great wisdom and
learning, Guarding Buddhism, He established himself in
India.

The discerning Cūlābhaya, Confident in the Monastic Law;
The discerning senior monk Tissa, Skilled in the tradition of
the true Teaching;

The discerning Cūladeva, Confident in the Monastic Law;
And the discerning senior monk Siva, Skilled in the entire
Monastic Law—

These mighty beings of great wisdom, Knowers of the
Monastic Law and skilled in the path; Proclaimed the
Collection of Monastic Law On the island of Sri Lanka.”

“The nuns’ sixth offense entailing expulsion that was laid
down by the Buddha who knows and sees, the Perfected
One, the fully Awakened One—where was it laid down?” At

Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā, knowing that a nun had committed an offense entailing expulsion, neither confronting her herself nor telling the community. There is one rule. Of the six kinds of origins of offenses, it originates in one way: from body, speech, and mind. ...

“The nun’s seventh offense entailing expulsion—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā taking sides with the monk Ariṭṭha, an ex-vulture-killer, who had been ejected by a unanimous Sangha. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The nun’s eighth offense entailing expulsion—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six fulfilling the eight parts. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

The eight offenses entailing expulsion are finished.

This is the summary:

“Sexual intercourse, and stealing, Person, super; Physical contact, conceals, Ejected, eight parts—The Great Hero laid down The definitive grounds for cutting off.”

2. The chapter on offenses entailing suspension

“The offense entailing suspension for a litigious nun in initiating a lawsuit was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? ... Who handed it down?”

“The offense entailing suspension for a litigious nun in initiating a lawsuit that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā being litigious. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is no addition to the rule. There is no unprompted rule. “Is it a rule that applies everywhere, or that applies in a particular place?” That applies everywhere. “Is it a rule that the monks and nuns have in common, or a rule they do not have in common?” A rule they do not have in common. “Is it a rule for one Sangha or for both Sanghas?” For one Sangha. “In which of the four ways of reciting the Monastic Code is it immersed and included?” In the introduction. “In which recitation is it included?” In the third recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing suspension. “Through how many of the six kinds of origins of offenses does it originate?” It originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ... “Who handed it down?” The lineage:

“Upāli and Dāsaka, Soṇaka and also Siggava; With Moggaliputta as the fifth— these were in India, the land named after the glorious rose apple.

...

These mighty beings of great wisdom, Knowers of the Monastic Law and skilled in the path, Proclaimed the Collection of Monastic Law On the island of Sri Lanka. “The offense entailing suspension for giving the full admission to a female criminal—where was it laid down?” At Sāvaththī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā giving the full admission to a female criminal. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: from speech and mind, not from body; or from body, speech, and mind. ... “The offense entailing suspension for walking to the next village by oneself—where was it laid down?” At Sāvaththī. “Whom is it about?” A certain nun. “What is it about?” A certain nun walking to the next village by herself. There is one rule. There are three additions to the rule. Of the six kinds of origins of offenses, it originates in one way: (as in the first offense entailing expulsion) ... “The offense entailing suspension for reinstating a nun who has been ejected by a unanimous Sangha in accordance with the rule, the Monastic Law, and the Teacher’s instruction, without getting permission from the Sangha that did the legal procedure and without the consent of the group—where was it laid down?” At Sāvaththī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā reinstating a nun who has been ejected by a unanimous Sangha in accordance with the rule, the Monastic Law, and the Teacher’s instruction, without getting permission from the Sangha that did the legal procedure and without the consent of the group. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving

up one's duty. ... "The offense entailing suspension for a lustful nun eating fresh or cooked food after receiving it directly from a lustful man—where was it laid down?" At Sāvattthī. "Whom is it about?" The nun Sundarīnandā. "What is it about?" The nun Sundarīnandā, being lustful, receiving food directly from a lustful man. There is one rule. Of the six kinds of origins of offenses, it originates in one way: (as in the first offense entailing expulsion) ... "The offense entailing suspension for urging a nun on, saying, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, Venerable, receive it yourself and then eat whatever fresh or cooked food he gives to you"—where was it laid down?" At Sāvattthī. "Whom is it about?" A certain nun. "What is it about?" A certain nun urging a nun on, saying, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, Venerable, receive it yourself and then eat whatever fresh or cooked food he gives to you." There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ... "The offense entailing suspension for an angry nun not to stop when pressed up to the third time—where was it laid down?" At Sāvattthī. "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun Caṇḍakālī saying in anger that, "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training." There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one's duty. ... "The offense entailing suspension for a nun who has had a legal issue decided against her not to stop when pressed up to the third time—where was it laid down?" At Sāvattthī. "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun Caṇḍakālī, who had had a legal issue decided against her, saying that, "The nuns are acting out of desire, ill will, confusion, and fear." There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one's duty. ... "The offense entailing suspension for nuns who are

socializing not to stop when pressed up to the third time—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns socializing. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ... “The offense entailing suspension for urging nuns in this way: “But, Venerables, you should socialize; don’t live separately;” and then not stopping when pressed up to the third time—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā urging nuns in this way: “But, Venerables, you should socialize. Don’t live separately.” There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ... The ten rules entailing suspension are finished. This is the summary: “Litigious, a criminal, the next village, Ejected, and with fresh food; What to you, angry, a legal issue, Socializing, the same method: those are the ten.”

3. The chapter on relinquishment

“The offense entailing relinquishment and confession for collecting almsbowls that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Sāvattihī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six collecting almsbowls. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing relinquishment and confession for determining out-of-season robe-cloth as “in-season”, and then distributing it—where was it laid down?” At Sāvattihī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā determining out-of-season robe-cloth as “in-season”, and then distributing it. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing relinquishment and confession for trading a robe with a nun and then taking it back—where was it laid down?” At Sāvattihī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā trading a robe with a nun and then taking it back. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing relinquishment and confession for asking for one thing and then for something else—where was it laid down?” At Sāvattihī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā asking for one thing and then for something else There is

one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for getting one thing in exchange and then something else—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā getting one thing in exchange and then something else. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for exchanging for something else a requisite belonging to the Sangha that is designated for a specific purpose—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns exchanging for something else a requisite belonging to the Sangha that is designated for a specific purpose. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for exchanging for something else a requisite belonging to the Sangha that is designated for a specific purpose and was asked for—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns exchanging for something else a requisite belonging to the Sangha that is designated for a specific purpose and was asked for. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for exchanging for something else a collective requisite that is designated for a specific purpose—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns exchanging for something else

a collective requisite that is designated for a specific purpose. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for exchanging for something else a collective requisite that is designated for a specific purpose and was asked for—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns exchanging for something else a collective requisite that is designated for a specific purpose and was asked for. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for exchanging for something else a personal requisite that is designated for a specific purpose and was asked for—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā exchanging for something else a personal requisite that is designated for a specific purpose and was asked for. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for getting in exchange a heavy cloak worth more than four *kaṃsa* coins—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā asking the king for a woolen cloak. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing relinquishment and confession for getting in exchange a light cloak worth more than two-and-a-half *kaṃsa* coins—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it

about?” The nun Thullanandā asking the king for a linen cloak. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

The twelve rules on relinquishment and confession are finished.

This is the summary:

“Bowl, out-of-season as in season, Should trade, and should ask; Getting in exchange, a specific purpose, And belonging to the Sangha, collective; Asked for, personal, Four *kaṃsa* coins, two-and-a-half.”

4. The chapter on offenses entailing confession

4.1 The sub-chapter on garlic

“The offense entailing confession for eating garlic that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā taking a large amount of garlic without any sense of moderation. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for removing hair from the private parts—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six removing hair from their private parts. There is one rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing confession for slapping with the palm of the hand—where was it laid down?” At Sāvattthī. “Whom is it about?” Two nuns. “What is it about?” Two nuns slapping their genitals with the palm of their hands. There is one rule. Of the six kinds of origins of offenses, it originates in one way: (as in the first offense entailing expulsion) ...

“The offense entailing confession for using a dildo—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun using a dildo. There is one rule. Of the six kinds of origins of offenses, it originates in one way: (as in the first offense entailing expulsion) ...

“The offense entailing confession for cleaning oneself with water by inserting more than two finger joints—where was it laid down?” Among the Sakyans. “Whom is it about?” A certain nun. “What is it about?” A certain nun cleaning herself too deeply with water. There is one rule. Of the six kinds of origins of offenses, it originates in one way: (as in the first offense entailing expulsion) ...

“The offense entailing confession for attending on a monk who is eating with drinking water or a fan—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun attending on a monk who is eating with drinking water or a fan. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for asking for raw grain and then eating it—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns asking for raw grain and then eating it. There is one rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing confession for disposing of feces, urine, trash, or food scraps over a wall—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun disposing of feces over a wall. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for disposing of feces, urine, trash, or food scraps on cultivated plants—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns disposing of feces, urine, trash, and food scraps on cultivated plants.

There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for going to see dancing, singing, or music—where was it laid down?” At Rājagaha. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six going to see dancing, singing, and music. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

The first sub-chapter on garlic is finished.

4.2 The sub-chapter on the dark of the night

“The offense entailing confession for standing alone with a man in the dark of the night without a lamp—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun standing alone with a man in the dark of the night without a lamp. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on a group of traveling thieves) ...

“The offense entailing confession for standing alone with a man in a concealed place—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun standing alone with a man in a concealed place. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on a group of traveling thieves) ...

“The offense entailing confession for standing alone with a man out in the open—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun standing alone with a man out in the open. There is one rule. Of the six kinds of origins of offenses, it

originates in two ways: (as in the rule on a group of traveling thieves) ...

“The offense entailing confession for standing alone with a man on a street, in a cul-de-sac, or at an intersection—where was it laid down?” At Sāvaththī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā standing alone with a man on a street, in a cul-de-sac, and at an intersection. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on a group of traveling thieves) ...

“The offense entailing confession for visiting families before the meal, sitting down on a seat, and then departing without informing the owners—where was it laid down?” At Sāvaththī. “Whom is it about?” A certain nun. “What is it about?” A certain nun visiting families before the meal, sitting down on a seat, and then departing without informing the owners. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for visiting families after the meal and then sitting down on a seat without asking permission of the owners—where was it laid down?” At Sāvaththī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā visiting families after the meal and then sitting down on a seat without asking permission of the owners. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for going to families at the wrong time, putting out bedding without asking permission of the owners, or having it put out, and then sitting down—where was it laid down?” At Sāvaththī. “Whom is it about?” A

number of nuns. “What is it about?” A number of nuns going to families at the wrong time, putting out bedding without asking permission of the owners, and then sitting down. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for complaining about someone else because of misunderstanding and a lack of proper reflection—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun complaining about someone else because of misunderstanding and a lack of proper reflection. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for invoking hell or the spiritual life to curse oneself or someone else—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Caṇḍakālī. “What is it about?” The nun Caṇḍakālī invoking hell and the spiritual life to curse herself and someone else. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for crying after repeatedly beating oneself—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Caṇḍakālī. “What is it about?” The nun Caṇḍakālī crying after repeatedly beating herself. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

The second sub-chapter on the dark of the night is finished.

4.3 The sub-chapter on bathing

“The offense entailing confession for bathing naked—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns bathing naked. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for making a bathing robe that exceeds the right size—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six wearing a bathing robe that exceeded the right size. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for unstitching a nun’s robe, or having it unstitched, and then neither sewing it oneself nor making any effort to have someone else sew it—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā unstitching a nun’s robe and then neither sewing it herself nor making any effort to have someone else sew it. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing confession for not moving one’s robes for more than five days—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns stored one of their robes with other nuns and then left to wander the country in a sarong and an upper robe. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for wearing a borrowed robe—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun putting on another nun’s robe without asking permission. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for creating an obstacle for a group to get robe-cloth—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā creating an obstacle for a group to get robe-cloth. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for blocking a legitimate distribution of robe-cloth—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā blocking a legitimate distribution of robe-cloth. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving a monastic robe to a householder, a male wanderer, or a female wanderer—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā giving a monastic robe to a householder. There is one rule. Of the six kinds of origins of offenses, it originates in six ways: ...

“The offense entailing confession for letting the robe season pass because of an uncertain expectation of robe-cloth—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā letting the robe season pass because of an

uncertain expectation of robe-cloth. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for blocking a legitimate ending of the robe-making season—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā blocking a legitimate ending of the robe-making season. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

The third sub-chapter on bathing is finished.

4.4 The sub-chapter on lying down

“The offense entailing confession for two nuns to lie down on the same bed—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns lying down in pairs on the same bed. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for two nuns to lie down on the same sheet and under the same cover—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns lying down in pairs on the same sheet and under the same cover. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for intentionally making a nun ill at ease—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā intentionally making a nun ill at ease. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for not nursing a suffering disciple, nor making any effort to have someone else nurse her—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā not nursing a suffering disciple, nor making any effort to have someone else nurse her. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing confession for giving a dwelling place to a nun, and then, in anger, throwing her out—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā giving a dwelling place to a nun, and then, in anger, throwing her out. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for a socializing nun not to stop when pressed up to the third time—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Caṇḍakālī. “What is it about?” The nun Caṇḍakālī socializing. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing confession for wandering without a group of travelers where it is considered risky and dangerous within one’s own country—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns wandering without a group of travelers where it was considered risky and dangerous within their own country. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for wandering without a group of travelers where it is considered risky and

dangerous outside one's own country—where was it laid down?" At Sāvattthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns wandering without a group of travelers where it was considered risky and dangerous outside their own country. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

"The offense entailing confession for wandering during the rainy season—where was it laid down?" At Rājagaha. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns wandering during the rainy season. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

"The offense entailing confession for a nun who has completed the rainy-season residence not to go wandering—where was it laid down?" At Rājagaha. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns did not to go wandering after completing the rainy-season residence. There is one rule. Of the six kinds of origins of offenses, it originates in one way: (as in the first offense entailing expulsion) ...

The fourth sub-chapter on lying down is finished.

4.5 The sub-chapter on pleasure houses

"The offense entailing confession for visiting a royal house, a pleasure house, a park, a garden, or a lotus pond—where was it laid down?" At Sāvattthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six visiting a royal house and a pleasure house. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for using a high or luxurious couch—where was it laid down?” At Sāvattthī.

“Whom is it about?” A number of nuns. “What is it about?” A number of nuns using a high and luxurious couches. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for spinning yarn—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six spinning yarn. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for providing services for a householder—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns providing services for householders. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for consenting, when asked by a nun, to resolve a legal issue, but then neither resolving it nor making any effort to resolve it—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā consenting, when asked by a nun, to resolve a legal issue, but then neither resolving it nor making any effort to resolve it. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing confession for personally giving fresh or cooked food to a lay person, a male wanderer, or a female wanderer—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā personally giving fresh and

cooked food to a householder. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for not relinquishing and continuing to use a monastery robe—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā not relinquishing and continuing to use a monastery robe. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for going wandering without relinquishing one’s lodging—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā going wandering without relinquishing her lodging. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for studying pointless knowledge—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six studying pointless knowledge. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on memorizing the Teaching) ...

“The offense entailing confession for teaching pointless knowledge—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six teaching pointless knowledge. There is one rule. Of the six kinds of origins of

offenses, it originates in two ways: (as in the rule on memorizing the Teaching) ...

The fifth sub-chapter on pleasure houses is finished.

4.6 The sub-chapter on monasteries

“The offense entailing confession for entering a monastery without asking permission, but knowing that there are monks there—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns entering a monastery without asking permission. There is one rule. There are two additions to the rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing confession for abusing or reviling a monk—where was it laid down?” At Vesālī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six abusing Venerable Upāli. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for reviling a group while enraged—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā reviling a group while enraged. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for refusing an offer or invitation to eat more, and then eating fresh or cooked food elsewhere—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns eating elsewhere after finishing their meal and

refusing an invitation to eat more. There is one rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing confession for being stingy with families—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun being stingy with families. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for spending the rainy-season residence in a monastery without monks—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns spending the rainy-season residence in a monastery without monks. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool)

...

“The offense entailing confession for a nun who has completed the rainy-season residence not to invite correction from both Sanghas in regard to three things—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns who had completed the rainy-season residence not inviting the Sangha of monks for correction. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing confession for not going to the instruction or taking part in a formal meeting of the community—where was it laid down?” Among the Sakyans. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six not going to the instruction. There is one rule. Of the six kinds of origins of offenses, it originates in one way: (as in the first offense entailing expulsion) ...

“The offense entailing confession for not asking about the observance day and not going to the instruction—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns not asking about the observance day and not going to the instruction. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing confession for being alone with a man and having him rupture an abscess or a wound situated on her thigh, without getting permission from the Sangha or a group—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun being alone with a man and having him rupture an abscess situated on her thigh. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

The sixth sub-chapter on monasteries is finished.

4.7 The sub-chapter on pregnant women

“The offense entailing confession for giving the full admission to a pregnant woman—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a pregnant woman. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving the full admission to a woman who is breastfeeding—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a woman who was breastfeeding. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving the full admission to a trainee nun who has not trained in the six rules for two years—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a trainee nun who had not trained in the six rules for two years. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving the full admission to a trainee nun who has trained in the six rules for two years, but who has not been approved by the Sangha—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a trainee nun who had trained in the six rules for two years, but who had not been approved by the Sangha. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving the full admission to a married girl who is less than twelve years old—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a married girl who was less than twelve years old. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving the full admission to a married girl who is more than twelve years old, but who has not trained in the six rules for two years—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a married girl who was more than twelve years old, but who had not trained in the six rules for two years. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving the full admission to a married girl who is more than twelve years old and who has trained for two years in the six rules, but who has not been approved by the Sangha—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a married girl who was more than twelve years old and who had trained for two years in the six rules, but who had not been approved by the Sangha. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving the full admission to one’s disciple, and then, for the next two years, neither guiding her nor having her guided—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā giving the full admission to her disciple, and then, for the next two years, neither guiding her nor having her guided. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing confession for not following the mentor who gave one the full admission for two years—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns not following, for two years, the mentor who gave them the full admission. There is one rule. Of the six kinds of origins of offenses, it originates in one way: (as in the first offense entailing expulsion) ...

“The offense entailing confession for giving the full admission to one’s disciple, and then neither taking her away nor having her taken away—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā giving the full

admission to her disciple, and then neither taking her away nor having her taken away. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one's duty. ...

The seventh sub-chapter on pregnant women is finished.

4.8 The sub-chapter on unmarried girls

“The offense entailing confession for giving the full admission to an unmarried girl who is less than twenty years old—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to an unmarried girl who was less than twenty years old. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving the full admission to an unmarried girl who is more than twenty years old, but who has not trained in the six rules for two years—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to an unmarried girl who was more than twenty years old, but who had not trained in the six rules for two years. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving the full admission to an unmarried girl who is more than twenty years old and who has trained for two years in the six rules, but who has not been approved by the Sangha—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to an unmarried girl who was more than twenty years old and who had trained for two years in the six rules, but who had not been approved by the Sangha. There is one

rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for one who has less than twelve years of seniority to give the full admission—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns who had less than twelve years of seniority giving the full admission. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for one who has twelve years of seniority giving the full admission without approval from the Sangha—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns who had twelve years of seniority giving the full admission without approval from the Sangha. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ... (as in the second offense entailing expulsion) ...

“The offense entailing confession for verbally consenting when being told, “Venerable, you have given enough full admissions for now,” but then criticizing it afterwards—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Caṇḍakālī. “What is it about?” The nun Caṇḍakālī verbally consenting when being told, “Venerable, you have given enough full admissions for now,” but then criticizing it afterwards. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for telling a trainee nun, “Venerable, if you give me a robe, I’ll give you the full admission,” but then neither giving her the full admission nor making any effort to have her fully admitted—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun

Thullanandā. “What is it about?” The nun Thullanandā telling a trainee nun, “Venerable, if you give me a robe, I’ll give you the full admission,” but then neither giving her the full admission nor making any effort to have her fully admitted. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing confession for telling a trainee nun, “Venerable, if you follow me for two years, I’ll give you the full admission,” but then neither giving her the full admission nor making any effort to have her fully admitted—where was it laid down?” At Sāvathī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā telling a trainee nun, “Venerable, if you follow me for two years, I’ll give you the full admission,” but then neither giving her the full admission nor making any effort to have her fully admitted. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing confession for giving the full admission to a trainee nun who is socializing with men and boys and who is temperamental and difficult to live with—where was it laid down?” At Sāvathī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā giving the full admission to a trainee nun who was socializing with men and boys and who was temperamental and difficult to live with. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving the full admission to a trainee nun who has not been given permission by her parents or her husband—where was it laid down?” At Sāvathī. “Whom is it about?” The nun

Thullanandā. “What is it about?” The nun Thullanandā giving the full admission to a trainee nun who had not been given permission by her parents and her husband. There is one rule. Of the six kinds of origins of offenses, it originates in four ways: ... from speech, not from body or mind; or from body and speech, not from mind; or from speech and mind, not from body; or from body, speech, and mind.

“The offense entailing confession for giving the full admission to a trainee nun when any given consent has expired—where was it laid down?” At Rājagaha. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā giving the full admission to a trainee nun when the given consent had expired. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving full admission every year—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving full admission every year. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

“The offense entailing confession for giving the full admission to two women in one year—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to two women in one year. There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

The eighth sub-chapter on unmarried girls is finished.

4.9 The sub-chapter on sunshades and sandals

“The offense entailing confession for using a sunshade and sandals—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six using a sunshade and sandals. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for traveling in a vehicle—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six traveling in a vehicle. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for wearing a hip ornament—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun wearing a hip ornament. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for wearing jewellery—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six wearing jewellery. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for bathing with scents and colors—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six bathing with scents and colors. There is one rule. Of the six kinds of origins of

offenses, it originates in two ways: (as in the rule on wool)
...

“The offense entailing confession for bathing with scents and oil-seed flour—where was it laid down?” At Sāvattḥī.
“Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six bathing with scents and oil-seed flour. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for having a nun massage or rub oneself—where was it laid down?” At Sāvattḥī.
“Whom is it about?” A number of nuns. “What is it about?” A number of nuns having a nun to massage and rub them. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for having a trainee nun massage or rub oneself—where was it laid down?” At Sāvattḥī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns having a trainee nun massage and rub them. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool)
...

“The offense entailing confession for having a novice nun massage or rub oneself—where was it laid down?” At Sāvattḥī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns having a novice nun massage and rub them. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool)
...

“The offense entailing confession for having a female householder massage or rub oneself—where was it laid

down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns having a female householder massage and rub them. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on wool) ...

“The offense entailing confession for sitting down on a seat in front of a monk without asking permission—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns sitting down on a seat in front of a monk without asking permission. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the sub-chapter on the robe-making season) ...

“The offense entailing confession for asking a question of a monk who has not given permission—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns asking a question of a monk who had not given permission. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: (as in the rule on memorizing the Teaching) ...

“The offense entailing confession for entering an inhabited area without wearing her chest wrap—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun entering an inhabited area without wearing her chest wrap. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

The ninth sub-chapter on sunshades and sandals is finished.

The section on minor rules in nine sub-chapters is finished.

This is the summary:

“Garlic, hair from the private parts, Palm, dildo, cleaning;
Eating, of raw grains, Two with food scraps, seeing.

In the dark, concealed, Out in the open, and on a street;
Before, after, and at the wrong time, Misunderstanding,
invoking hell, beat.

Naked, bathing, unstitched, Five days, borrowed; Group,
distribution, monastic, Uncertain, and with the robe-making
season.

With the same bed, and with the same sheet, Intentionally,
disciple; Giving, socializing, and within, Outside, rainy
season, should she not go.

Royal, couch, and yarn, Householder, and with resolving;
Should give, robe, lodging, And studying, should she teach.

Monastery, abusing, and enraged, Should she eat, stingy
with families; Should she spend, inviting correction,
instruction, Two things, and with the thigh.

A pregnant woman, a breastfeeding woman, six rules, One
who has not been approved, less than twelve; And more
than twelve, by the Sangha, Disciple, admission, and five or
six.

An unmarried girl, and two, by the Sangha, Twelve, and with
one who has been approved; Enough, and if, for two years,
Socializing, and by the husband.

Expired, every year, And with the admission of two;
Sunshade, in a vehicle, hip ornament, Jewellery, with colors.

Oil-seed flour, and a nun, And a trainee nun, a novice nun; A
female householder, in front of a monk, Not permission, a
chest wrap.”

This is the summary of the sub-chapters:

“Garlic, the dark, bathing, Lying down, pleasure house;
Monastery, and pregnant women, Unmarried girls,
sunshades and sandals.”

5. The chapter on offenses entailing acknowledgment

“The offense entailing acknowledgment for asking for ghee and then eating it—where was it laid down?” At Sāvattthī.

“Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for ghee and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing acknowledgment for asking for oil and then eating it—where was it laid down?” At Sāvattthī.

“Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for oil and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing acknowledgment for asking for honey and then eating it—where was it laid down?” At Sāvattthī.

“Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for honey and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing acknowledgment for asking for syrup and then eating it—where was it laid down?” At Sāvattthī.

“Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for syrup and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing acknowledgment for asking for fish and then eating it—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for fish and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing acknowledgment for asking for meat and then eating it—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for meat and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing acknowledgment for asking for milk and then eating it—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for milk and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in four ways: ...

“The offense entailing acknowledgment for asking for curd and then eating it—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for curd and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind. ...

The eight offenses entailing acknowledgment are finished.

This is the summary:

“Ghee, oil, and honey, Syrup, and fish; Meat, milk, and curd:
A nun asked for—The eight offenses entailing
acknowledgment, Taught by the Buddha himself.”

The training rules given in full in the monks’ analysis are
contracted in the nuns’ analysis.

The first section on “where it was laid down” is finished.

- The Compendium
- The nuns’ rules and their analysis
- Part one

2.2 Katāpattivāra: The section on “how many offenses”

1. The chapter on offenses entailing expulsion

When a lustful nun consents to a lustful man making physical contact with her, how many kinds of offenses does she commit? She commits three kinds of offenses: when she consents to him taking hold of her anywhere below the collar bone but above the knees, she commits an offense entailing expulsion; when she consents to him taking hold of her above the collar bone or below the knees, she commits a serious offense; when she consents to him taking hold of something connected to her body, she commits an offense of wrong conduct.

When a nun who conceals offenses conceals an offense, how many kinds of offenses does she commit? She commits three kinds of offenses: when she knowingly conceals an offense entailing expulsion, she commits an offense involving expulsion; when, being unsure, she conceals it, she commits a serious offense; when she conceals a failure in conduct, she commits an offense of wrong conduct.

When a nun takes sides with one who has been ejected and does not stop when pressed up to the third time, how many kinds of offenses does she commit? She commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing expulsion.

When fulfilling the eight parts, how many kinds of offenses does she commit? She commits three kinds of offenses: when she goes to such-and-such a place when told by a

man to do so, she commits an offense of wrong conduct; when she enters within arm's reach of the man, she commits a serious offense; when she fulfills the eight parts, she commits an offense entailing expulsion.

The offenses entailing expulsion are finished.

2. The chapter on offenses entailing suspension

When a litigious nun initiates a lawsuit, she commits three kinds of offenses: when she tells one other person, she commits an offense of wrong conduct; when she tells a second person, she commits a serious offense; when the lawsuit is finished, she commits an offense entailing suspension.

When giving the full admission to a female criminal, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

When walking alone to the next village, she commits three kinds of offenses: when she is in the process of going, she commits an offense of wrong conduct; when she crosses the boundary with her first foot, she commits a serious offense; when she crosses with her second foot, she commits an offense entailing suspension.

When reinstating—without getting permission from the Sangha that did the legal procedure and without the consent of the group—a nun who has been ejected by a unanimous Sangha in accordance with the rule and the Monastic Law and the Teacher's instruction, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

When a lustful nun eats fresh or cooked food after receiving it directly from a lustful man, she commits three kinds of offenses: when she receives fresh or cooked food with the intention of eating it, she commits a serious offense; for every mouthful, she commits an offense entailing suspension; when she receives water or a tooth cleaner, she commits an offense of wrong conduct.

When urging a nun on, saying, “Venerable, what can this man do to you, whether he has lust or not, if you’re without? Go on, Venerable, receive it yourself and then eat whatever fresh or cooked food he gives to you,” she commits three kinds of offenses: when, because of her statement, the other nun receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful, she commits a serious offense; when the meal is finished, she commits an offense entailing suspension.

When an angry nun does not stop when pressed up to the third time, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

When a nun who has had a legal issue decided against her does not stop when pressed up to the third time, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

When socializing nuns do not stop when pressed up to the third time, they commit three kinds of offenses: after the motion, they commit an offense of wrong conduct; after

each of the first two announcements, they commit a serious offense; when the last announcement is finished, they commit an offense entailing suspension.

When urging a nun on, saying, “Venerables, you should socialize; don’t live separately;” and not stopping when pressed up to the third time, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

The offenses entailing suspension are finished.

3. The chapter on relinquishment

When collecting almsbowls, she commits one kind of offense: an offense entailing relinquishment and confession.

When determining out-of-season robe-cloth as “in-season”, and then distributing it, she commits two kinds of offenses: when she is in the process of distributing it, then for the effort there is an offense of wrong conduct; when she has distributed it, she commits an offense entailing relinquishment and confession.

When trading robes with a nun and then just taking it back, she commits two kinds of offenses: when she is in the process taking it back, then for the effort there is an offense of wrong conduct; when she has taken it back, she commits an offense entailing relinquishment and confession.

When asking for one thing and then for something else, she commits two kinds of offenses: when she is in the process of asking, then for the effort there is an offense of wrong conduct; when she has asked, she commits an offense entailing relinquishment and confession.

When getting one thing in exchange and then something else, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

When exchanging for something else a requisite belonging to the Sangha that is designated for a specific purpose, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense

of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

When exchanging for something else a requisite belonging to the Sangha that is designated for a specific purpose and was asked for, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

When exchanging for something else a collective requisite that is designated for a specific purpose, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

When exchanging for something else a collective requisite that is designated for a specific purpose and was asked for, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

When exchanging for something else a personal requisite that is designated for a specific purpose and was asked for, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

When getting in exchange a heavy cloak worth more than four *kaṃsa* coins, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

When getting in exchange a light cloak worth more than two-and-a-half *kaṃsa* coins, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

The rules on relinquishment and confession are finished.

4. The chapter on offenses entailing confession

4.1 The sub-chapter on garlic

When eating garlic, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing confession.

When removing hair from the private parts, she commits two kinds of offenses: when she is in the process of removing them, then for the effort there is an offense of wrong conduct; when she has removed them, she commits an offense entailing confession.

When slapping her genitals with the palm of her hand, she commits two kinds of offenses: when she is in the process of slapping, then for the effort there is an offense of wrong conduct; when she is done, she commits an offense entailing confession.

When using a dildo, she commits two kinds of offenses: when she is using it, then for the effort there is an offense of wrong conduct; when she is done, she commits an offense entailing confession.

When cleaning herself with water by inserting more than two finger joints, she commits two kinds of offenses: when she is in the process of cleaning, then for the effort there is an offense of wrong conduct; when she is done, she commits an offense entailing confession.

When attending on a monk who is eating with drinking water or a fan, she commits two kinds of offenses: when

standing within arm's reach, she commits an offense entailing confession; when she standing beyond arm's reach, she commits an offense of wrong conduct.

When asking for raw grain and then eating it, she commits two kinds of offenses: when she is in the process of receiving with the intention to eat, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing confession.

When disposing of feces, urine, trash, or food scraps over a wall or over an encircling wall, she commits two kinds of offenses: when she is in the process of discarding it, then for the effort there is an offense of wrong conduct; when she has discarded it, she commits an offense entailing confession.

When disposing of feces, urine, trash, or food scraps on cultivated plants, she commits two kinds of offenses: when she is in the process of discarding it, then for the effort there is an offense of wrong conduct; when she has discarded it, she commits an offense entailing confession.

When going to see dancing, singing, or music, she commits two kinds of offenses: when she is in the process of going, she commits an offense of wrong conduct; wherever she stands to see or hear it, she commits an offense entailing confession.

The first sub-chapter on garlic is finished.

4.2 The sub-chapter on the dark of the night

When standing alone with a man in the dark of the night without a lamp, she commits two kinds of offenses: when she stands within arm's reach, she commits an offense

entailing confession; when she stands beyond arm's reach, she commits an offense of wrong conduct.

When standing alone with a man in a concealed place, she commits two kinds of offenses: when she stands within arm's reach, she commits an offense entailing confession; when she stands beyond arm's reach, she commits an offense of wrong conduct.

When standing alone with a man out in the open, she commits two kinds of offenses: when she stands within arm's reach, she commits an offense entailing confession; when she stands beyond arm's reach, she commits an offense of wrong conduct.

When standing alone with a man on a street, in a cul-de-sac, or at an intersection, she commits two kinds of offenses: when she stands within arm's reach, she commits an offense entailing confession; when she stands beyond arm's reach, she commits an offense of wrong conduct.

When visiting families before the meal, sitting down on a seat, and then departing without informing the owners, she commits two kinds of offenses: when she goes beyond the roof cover of the house with the first foot, she commits an offense of wrong conduct; when she goes beyond with the second foot, she commits an offense entailing confession.

When visiting families after the meal and then sitting down on a seat without asking permission of the owners, she commits two kinds of offenses: when she is in the process of sitting down, then for the effort there is an offense of wrong conduct; when she is seated, she commits an offense entailing confession.

When going to families at the wrong time, putting out bedding without asking permission of the owners, or having

it put out, and then sitting down, she commits two kinds of offenses: when she is in the process of sitting down, then for the effort there is an offense of wrong conduct; when she is seated, she commits an offense entailing confession.

When complaining about someone else because of misunderstanding and a lack of proper reflection, she commits two kinds of offenses: when she is in the process of complaining, then for the effort there is an offense of wrong conduct; when she has complained, she commits an offense entailing confession.

When invoking hell or the spiritual life to curse oneself or someone else, she commits two kinds of offenses: when she is in the process of cursing, then for the effort there is an offense of wrong conduct; when she has finished cursing, she commits an offense entailing confession.

When crying after repeatedly beating herself, she commits two kinds of offenses: when beating herself and crying, she commits an offense entailing confession; when beating herself but not crying, she commits an offense of wrong conduct.

The second sub-chapter on the dark of the night is finished.

4.3 The sub-chapter on bathing

When bathing naked, she commits two kinds of offenses: when she is bathing, then for the effort there is an offense of wrong conduct; when she is finished bathing, she commits an offense entailing confession.

When making a bathing robe that exceeds the right size, she commits two kinds of offenses: when she is in the process of making it, then for the effort there is an offense

of wrong conduct; when she has made it, she commits an offense entailing confession.

When unstitching a nun's robe, or having it unstitched, and then neither sewing it oneself nor making any effort to have someone else sew it, she commits one kind of offense: an offense entailing confession.

When not moving one's robes for more than five days, she commits one kind of offense: an offense entailing confession.

When wearing a borrowed robe, she commits two kinds of offenses: when she is wearing it, then for the effort there is an offense of wrong conduct; when she has worn it, she commits an offense entailing confession.

When creating an obstacle for a group to get robe-cloth, she commits two kinds of offenses: when she is in the process of creating it, then for the effort there is an offense of wrong conduct; when she has created it, she commits an offense entailing confession.

When blocking a legitimate distribution of robe-cloth, she commits two kinds of offenses: when she is in the process of blocking it, then for the effort there is an offense of wrong conduct; when she has blocked it, she commits an offense entailing confession.

When giving a monastic robe to a householder, a male wanderer, or a female wanderer, she commits two kinds of offenses: when she is in the process of giving it, then for the effort there is an offense of wrong conduct; when it has been given, she commits an offense entailing confession.

When letting the robe season pass because of an uncertain expectation of robe-cloth, she commits two kinds of

offenses: when she is in the process of letting it pass, then for the effort there is an offense of wrong conduct; when she has let it pass, she commits an offense entailing confession.

When blocking a legitimate ending of the robe-making season, she commits two kinds of offenses: when she is in the process of blocking it, then for the effort there is an offense of wrong conduct; when she has blocked it, she commits an offense entailing confession.

The third sub-chapter on bathing is finished.

4.4 The sub-chapter on lying down

When two nuns to lie down on the same bed, they commit two kinds of offenses: when they are in the process of lying down, then for the effort there is an offense of wrong conduct; when they are lying down, they commit an offense entailing confession.

When two nuns lie down on the same sheet and under the same cover, they commit two kinds of offenses: when they are in the process of lying down, then for the effort there is an offense of wrong conduct; when they are lying down, they commit an offense entailing confession.

When intentionally making a nun ill at ease, she commits two kinds of offenses: when she is doing it, then for the effort there is an offense of wrong conduct; when she has done it, she commits an offense entailing confession.

When not nursing a suffering disciple, nor making any effort to have someone else nurse her, she commits one kind of offense: an offense entailing confession.

When giving a dwelling place to a nun, and then, in anger, throwing her out, she commits two kinds of offenses: when

she is in the process of throwing her out, then for the effort there is an offense of wrong conduct; when she has thrown her out, she commits an offense entailing confession.

When a socializing nun does not stop when pressed up to the third time, she commits two kinds of offenses: after the motion, she commits an offense of wrong conduct; when the last announcement is finished, she commits an offense entailing confession.

When wandering without a group of travelers where it is considered risky and dangerous within one's own country, she commits two kinds of offenses: when she is traveling, then for the effort there is an offense of wrong conduct; when she has traveled, she commits an offense entailing confession.

When wandering without a group of travelers where it is considered risky and dangerous outside one's own country, she commits two kinds of offenses: when she is traveling, then for the effort there is an offense of wrong conduct; when she has traveled, she commits an offense entailing confession.

When wandering during the rainy season, she commits two kinds of offenses: when she is traveling, then for the effort there is an offense of wrong conduct; when she has traveled, she commits an offense entailing confession.

When a nun who has completed the rainy-season residence does not go wandering, she commits one kind of offense: an offense entailing confession.

The fourth sub-chapter on lying down is finished.

4.5 The sub-chapter on pleasure houses

When visiting a royal house, a pleasure house, a park, a garden, or a lotus pond, she commits two kinds of offenses: when she is in the process of going, she commits an offense of wrong conduct; wherever she stands to see them, she commits an offense entailing confession.

When using a high or luxurious couch, she commits two kinds of offenses: when she is using it, then for the effort there is an offense of wrong conduct; when she has used it, she commits an offense entailing confession.

When spinning yarn, she commits two kinds of offenses: when she is spinning, then for the effort there is an offense of wrong conduct; for every pull, she commits an offense entailing confession.

When providing services for a householder, she commits two kinds of offenses: when she is in the process of providing them, then for the effort there is an offense of wrong conduct; when they have been provided, she commits an offense entailing confession.

When consenting to resolve a legal issue—when asked by a nun—but then neither resolving it nor making any effort to resolve it, she commits one kind of offense: an offense entailing confession.

When personally giving fresh or cooked food to a householder, a male wanderer, or a female wanderer, she commits two kinds of offenses: when she is in the process of giving, then for the effort there is an offense of wrong conduct; when she has given, she commits an offense entailing confession.

When not relinquishing and continuing to use a monastery robe, she commits two kinds of offenses: when she is using it, then for the effort there is an offense of wrong conduct;

when she has used it, she commits an offense entailing confession.

When going wandering without relinquishing one's lodging, she commits two kinds of offenses: when she crosses the boundary with her first foot, she commits an offense of wrong conduct; when she crosses with her second foot, she commits an offense entailing confession.

When studying pointless knowledge, she commits two kinds of offenses: when she is studying, then for the effort there is an offense of wrong conduct; for every line, she commits an offense entailing confession.

When teaching pointless knowledge, she commits two kinds of offenses: when she is teaching, then for the effort there is an offense of wrong conduct; for every line, she commits an offense entailing confession.

The fifth sub-chapter on pleasure houses is finished.

4.6 The sub-chapter on monasteries

When entering a monastery without asking permission, but knowing that there are monks there, she commits two kinds of offenses: when she crosses the boundary with her first foot, she commits an offense of wrong conduct; when she crosses with her second foot, she commits an offense entailing confession.

When abusing or reviling a monk, she commits two kinds of offenses: when she is in the process of abusing, then for the effort there is an offense of wrong conduct; when she is done, she commits an offense entailing confession.

When reviling a group while enraged, she commits two kinds of offenses: when she is in the process of reviling,

then for the effort there is an offense of wrong conduct; when she is done, she commits an offense entailing confession.

When refusing an offer or invitation to eat more, and then eating fresh or cooked food, she commits two kinds of offenses: when receiving with the intention to eat, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing confession.

When being stingy with families, she commits two kinds of offenses: when she is in the process of being stingy, then for the effort there is an offense of wrong conduct; when she has been stingy, she commits an offense entailing confession.

When spending the rainy-season residence in a monastery without monks, she commits two kinds of offenses: when thinking, "I'll stay here for the rainy-season residence," and she prepares a dwelling, sets out water for drinking and water for washing, and sweeps the yard, she commits an offense of wrong conduct; At dawn, she commits an offense entailing confession.

When a nun who has completed the rainy-season residence does not invite correction from both Sanghas in regard to three things, she commits one kind of offense: an offense entailing confession.

When not going to the instruction or taking part in a formal meeting of the community, she commits one kind of offense: an offense entailing confession.

When not asking about the observance day and not going to the instruction, she commits one kind of offense: an offense entailing confession.

When being alone with a man and having him rupture an abscess or a wound situated on her thigh, without getting permission from the Sangha or a group, she commits two kinds of offenses: when she is in the process of having it ruptured, then for the effort there is an offense of wrong conduct; when it has been ruptured, she commits an offense entailing confession.

The sixth sub-chapter on monasteries is finished.

4.7 The sub-chapter on pregnant women

When giving the full admission to a pregnant woman, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When giving the full admission to a woman who is breastfeeding, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When giving the full admission to a trainee nun who has not trained in the six rules for two years, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When giving the full admission to a trainee nun who has trained in the six rules for two years, but who has not been approved by the Sangha, she commits two kinds of offenses: when she is in the process of giving the full

admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When giving the full admission to a married girl who is less than twelve years old, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When giving the full admission to a married girl who is more than twelve years old, but who has not trained in the six rules for two years, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When giving the full admission to a married girl who is more than twelve years old and who has trained for two years in the six rules, but who has not been approved by the Sangha, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When giving the full admission to one's disciple, and then, for the next two years, neither guiding her nor having her guided, she commits one kind of offense: an offense entailing confession.

When not following the mentor who gave one the full admission for two years, she commits one kind of offense: an offense entailing confession.

When giving the full admission to one's disciple, and then neither taking her away nor having her taken away, she commits one kind of offense: an offense entailing confession.

The seventh sub-chapter on pregnant women is finished.

4.8 The sub-chapter on unmarried girls

When giving the full admission to an unmarried girl who is less than twenty years old, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When giving the full admission to an unmarried girl who is more than twenty years old, but who has not trained in the six rules for two years, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When giving the full admission to an unmarried girl who is more than twenty years old and who has trained for two years in the six rules, but who has not been approved by the Sangha, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When one who has less than twelve years of seniority gives the full admission, she commits two kinds of offenses: when she is in the process of giving the full admission, then for

the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When one who has twelve years of seniority gives the full admission without approval from the Sangha, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When verbally consenting when being told, “Venerable, you have given enough full admissions for now,” but then criticizing it afterwards, she commits two kinds of offenses: when she is criticizing, then for the effort there is an offense of wrong conduct; when she has criticized, she commits an offense entailing confession.

When telling a trainee nun, “Venerable, if you give me a robe, I’ll give you the full admission,” but then neither giving her the full admission nor making any effort to have her fully admitted, she commits one kind of offense: an offense entailing confession.

When telling a trainee nun, “Venerable, if you follow me for two years, I’ll give you the full admission,” but then neither giving her the full admission nor making any effort to have her fully admitted, she commits one kind of offense: an offense entailing confession.

When giving the full admission to a trainee nun who is socializing with men and boys and who is temperamental and difficult to live with, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she

has given the full admission, she commits an offense entailing confession.

When giving the full admission to a trainee nun who has not been given permission by her parents or her husband, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When giving the full admission to a trainee nun when any given consent has expired, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When giving full admission every year, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

When giving the full admission to two women in one year, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

The eighth sub-chapter on unmarried girls is finished.

4.9 The sub-chapter on sunshades and sandals

When using a sunshade and sandals, she commits two kinds of offenses: when she is using them, then for the effort

there is an offense of wrong conduct; when she has used them, she commits an offense entailing confession.

“The offense entailing confession for traveling in a vehicle—where was it laid down?” when she is traveling, then for the effort there is an offense of wrong conduct; when she has traveled, she commits an offense entailing confession.

When wearing a hip ornament, she commits two kinds of offenses: when she is wearing it, then for the effort there is an offense of wrong conduct; when she has worn it, she commits an offense entailing confession.

When wearing jewellery, she commits two kinds of offenses: when she is wearing it, then for the effort there is an offense of wrong conduct; when she has worn it, she commits an offense entailing confession.

When bathing with scents and colors, she commits two kinds of offenses: when she is bathing, then for the effort there is an offense of wrong conduct; when she is finished bathing, she commits an offense entailing confession.

When bathing with scents and oil-seed flour, she commits two kinds of offenses: when she is bathing, then for the effort there is an offense of wrong conduct; when she is finished bathing, she commits an offense entailing confession.

When having a nun massage or rub oneself, she commits two kinds of offenses: when she is getting rubbed, then for the effort there is an offense of wrong conduct; when she has gotten rubbed, she commits an offense entailing confession.

When having a trainee nun massage or rub oneself, she commits two kinds of offenses: when she is getting rubbed,

then for the effort there is an offense of wrong conduct; when she has gotten rubbed, she commits an offense entailing confession.

When having a novice nun massage or rub oneself, she commits two kinds of offenses: when she is getting rubbed, then for the effort there is an offense of wrong conduct; when she has gotten rubbed, she commits an offense entailing confession.

When having a female householder massage or rub oneself, she commits two kinds of offenses: when she is getting rubbed, then for the effort there is an offense of wrong conduct; when she has gotten rubbed, she commits an offense entailing confession.

When sitting down on a seat in front of a monk without asking permission, she commits two kinds of offenses: when she is in the process of sitting down, then for the effort there is an offense of wrong conduct; when she is seated, she commits an offense entailing confession.

When asking a question of a monk who has not given permission, she commits two kinds of offenses: when she is in the process of asking, then for the effort there is an offense of wrong conduct; when she has asked, she commits an offense entailing confession.

When entering an inhabited area without wearing her chest wrap, she commits two kinds of offenses: when she crosses the boundary with her first foot, she commits an offense of wrong conduct; when she crosses with her second foot, she commits an offense entailing confession.

The ninth sub-chapter on sunshades and sandals is finished.

The section on minor rules is finished.

5. The chapter on offenses entailing acknowledgment

When asking for ghee and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing acknowledgment.

When asking for oil and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing acknowledgment.

When asking for honey and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing acknowledgment.

When asking for syrup and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing acknowledgment.

When asking for fish and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing acknowledgment.

When asking for meat and then eating it, she commits two kinds of offenses: when she receives it with the intention of

eating it, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing acknowledgment.

When asking for milk and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing acknowledgment.

When asking for curd and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing acknowledgment.

The eight offenses entailing acknowledgment are finished.

The second section on “how many offenses” is finished.

- The Compendium
- The nuns’ rules and their analysis
- Part one

2.3 Vipattivāra: 3. The section on failure

When it comes to the offenses for a lustful nun consenting to a lustful man making physical contact with her, to how many of the four kinds of failure do they belong? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. ...

When it comes to the offenses for asking for curd and then eating it, to how many of the four kinds of failure do they belong? They belong to one kind of failure: failure in conduct.

The third section on failure is finished.

- The Compendium
- The nuns' rules and their analysis
- Part one

2.4 Saṅgahavāra: 4. The section on “being found in”

When it comes to the offenses for a lustful nun consenting to a lustful man making physical contact with her, in how many of the seven classes of offenses are they found? They are found in three: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses of wrong conduct. ...

When it comes to the offenses for asking for curd and then eating it, in how many of the seven classes of offenses are they found? They are found in two: they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. ...

The fourth section on “being found in” is finished.

- The Compendium
- The nuns’ rules and their analysis
- Part one

2.5 Samuṭṭhānavāra: 5. The section on origins

When it comes to the offenses for a lustful nun consenting to a lustful man making physical contact with her, through how many of the six kinds of origins of offenses do they originate? They originate in one way: from body and mind, not from speech. ...

When it comes to the offenses for asking for curd and then eating it, through how many of the six kinds of origins of offenses do they originate? They originate in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind.

The fifth section on origins is finished.

- The Compendium
- The nuns' rules and their analysis
- Part one

2.6 Adhikaraṇavāra: 6. The section on legal issues

When it comes to the offenses for a lustful nun consenting to a lustful man making physical contact with her, to which of the four kinds of legal issues do they belong? They are legal issues arising from an offense. ...

When it comes to the offenses for asking for curd and then eating it, to which of the four kinds of legal issues do they belong? They are legal issues arising from an offense. ...

The sixth section on legal issues is finished.

- The Compendium
- The nuns' rules and their analysis
- Part one

2.7 Samathavāra: 7. The section on settling

When it comes to the offenses for a lustful nun consenting to a lustful man making physical contact with her, through how many of the seven principles for settling legal issues are they settled? Through three of them: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

...

When it comes to the offenses for asking for curd and then eating it, through how many of the seven principles for settling legal issues are they settled? Through three of them: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

The seventh section on settling is finished.

- The Compendium
- The nuns' rules and their analysis
- Part one

2.8 Samuccayavāra: 8. The section that collects together

When a lustful nun consents to a lustful man making physical contact with her, how many kinds of offenses does she commit? She commits three kinds of offenses: when she consents to him taking hold of her anywhere below the collar bone but above the knees, she commits an offense entailing expulsion; when she consents to him taking hold of her above the collar bone or below the knees, she commits a serious offense; when she consents to him taking hold of something connected to her body, she commits an offense of wrong conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in three classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses of wrong conduct. They originate in one way: from body and mind, not from speech. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be

settled by resolution face-to-face and by covering over as if with grass. ...

When asking for curd and then eating it, how many kinds of offenses does she commit? She commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; For every mouthful, she commits an offense entailing acknowledgment.

When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled? They belong to one kind of failure: failure in conduct. They are found in two classes of offenses: they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. They originate in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

The eighth section that collects together is finished.

- The Compendium
- The nuns' rules and their analysis
- Part two

2.9 Katthapaññattivāra: The section on “where it was laid down”

1. The chapter on offenses entailing expulsion

“The offense entailing expulsion that is a result of consenting to physical contact was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? ... Who handed it down?”

“The offense entailing expulsion that is a result of consenting to physical contact was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Sundarīnandā. “What is it about?” The lustful nun Sundarīnandā consenting to a lustful man making physical contact with her. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is no addition to the rule. There is no unprompted rule. “Is it a rule that applies everywhere, or that applies in a particular place?” That applies everywhere. “Is it a rule that the monks and nuns have in common, or a rule they do not have in common?” A rule they do not have in common. “Is it a rule for one Sangha or for both Sanghas?” For one Sangha. “In which of the four ways of reciting the Monastic Code is it immersed and included?” In the introduction. “In which recitation is it included?” In the second recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing expulsion. “Through how many of the six kinds of origins of offenses does it originate?” It originates in one way: from body and mind, not from speech. ... “Who handed it down?” The lineage:

“Upāli and Dāsaka, Soṇaka and also Siggava; With Moggaliputta as the fifth—these were in India, the land named after the glorious rose apple.

...

These mighty beings of great wisdom, Knowers of the Monastic Law and skilled in the path, Proclaimed the Collection of Monastic Law On the island of Sri Lanka.”

“The offense entailing expulsion that is a result of concealing offenses—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā, knowing that a nun had committed an offense entailing expulsion, neither confronting her herself nor telling the community. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing expulsion that is a result of not stopping when pressed up to the third time—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā taking sides with the monk Ariṭṭha, an ex-vulture-killer, who had been ejected by a unanimous Sangha. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing expulsion that is a result of fulfilling the eight parts—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six fulfilling the eight parts. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

The offenses entailing expulsion are finished.

2. The chapter on offenses entailing suspension, etc.

“The offense entailing suspension that is a result of a litigious nun initiating a lawsuit was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? ... Who handed it down?”

“The offense entailing suspension that is a result of a litigious nun initiating a lawsuit that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā being litigious. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is no addition to the rule. There is no unprompted rule. “Is it a rule that applies everywhere, or that applies in a particular place?” That applies everywhere. “Is it a rule that the monks and nuns have in common, or a rule they do not have in common?” A rule they do not have in common. “Is it a rule for one Sangha or for both Sanghas?” For one Sangha. “In which of the four ways of reciting the Monastic Code is it immersed and included?” In the introduction. “In which recitation is it included?” In the third recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing suspension. “Through how many of the six kinds of origins of offenses does it originate?” It originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ... “Who handed it down?” The lineage:

“Upāli and Dāsaka, Soṇaka and also Siggava; With Moggaliputta as the fifth—these were in India, the land named after the glorious rose apple.

...

These mighty beings of great wisdom, Knowers of the Monastic Law and skilled in the path, Proclaimed the Collection of Monastic Law On the island of Sri Lanka.”

“The offense entailing suspension that is a result of giving the full admission to a female criminal—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā giving the full admission to a female criminal. There is one rule. Of the six kinds of origins of offenses, it originates in two ways: from speech and mind, not from body; or from body, speech, and mind. ...

“The offense entailing suspension that is a result of walking to the next village by oneself—where was it laid down?” At Sāvattthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun walking to the next village by herself. There is one rule. There are three additions to the rule. Of the six kinds of origins of offenses, it originates in one way: (as in the first offense entailing expulsion) ...

“The offense entailing suspension that is a result of reinstating a nun who has been ejected by a unanimous Sangha in accordance with the rule, the Monastic Law, and the Teacher’s instruction, without getting permission from the Sangha that did the legal procedure and without the consent of the group—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā reinstating a nun who has been ejected by a unanimous Sangha in accordance with

the rule, the Monastic Law, and the Teacher's instruction, without getting permission from the Sangha that did the legal procedure and without the consent of the group. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one's duty. ...

"The offense entailing suspension that is a result of a lustful nun eating fresh or cooked food after personally receiving it from the hands of a lustful man—where was it laid down?" At Sāvattthī. "Whom is it about?" The nun Sundarīnandā. "What is it about?" The nun Sundarīnandā, being lustful, receiving food directly from a lustful man. There is one rule. Of the six kinds of origins of offenses, it originates in one way: (as in the first offense entailing expulsion) ...

"The offense entailing suspension that is a result of urging a nun on, saying, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, Venerable, receive it yourself and then eat whatever fresh or cooked food he gives to you"—where was it laid down?" At Sāvattthī. "Whom is it about?" A certain nun. "What is it about?" A certain nun urging a nun on, saying, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, Venerable, receive it yourself and then eat whatever fresh or cooked food he gives to you." There is one rule. Of the six kinds of origins of offenses, it originates in three ways: ...

"The offense entailing suspension that is a result of an angry nun not stopping when pressed up to the third time—where was it laid down?" At Sāvattthī. "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun Caṇḍakālī saying in anger that, "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training." There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one's duty. ...

“The offense entailing suspension that is a result of a nun who has had a legal issue decided against her not stopping when pressed up to the third time—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Caṇḍakālī. “What is it about?” The nun Caṇḍakālī, who had had a legal issue decided against her, saying that, “The nuns are acting out of desire, ill will, confusion, and fear.” There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing suspension that is a result of nuns who are socializing not stopping when pressed up to the third time—where was it laid down?” At Sāvattthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns socializing. There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing suspension that is a result of urging nuns in this way: “But, Venerables, you should socialize; don’t live separately;” and then not stopping when pressed up to the third time—where was it laid down?” At Sāvattthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā urging nuns in this way: “But, Venerables, you should socialize. Don’t live separately.” There is one rule. Of the six kinds of origins of offenses, it originates in one way: through giving up one’s duty. ...

“The offense entailing acknowledgment that is a result of asking for curd and then eating it—where was it laid down?” At Sāvattthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for curd and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of origins of offenses, it originates in four ways: ...

The first section on “where it was laid down” is finished.

- The Compendium
- The nuns’ rules and their analysis
- Part two

2.10 Katāpattivāra: The section on “how many offenses”

1. The chapter on offenses entailing expulsion

How many kinds of offenses does one commit as a result of consenting to physical contact? One commits five kinds of offenses: when a lustful nun consents to a lustful man taking hold of her anywhere below the collar bone but above the knees, she commits an offense entailing expulsion; when a monk touches body with body, he commits an offense entailing suspension; when one touches what is connected to the body with the body, one commits a serious offense; when one touches what is connected to the body with what is connected to the body, one commits an offense of wrong conduct; for tickling, one commits an offense entailing confession.

How many kinds of offenses does one commit as a result of concealing an offenses? One commits four kinds of offenses: when a nun knowingly conceals an offense entailing expulsion, she commits an offense involving expulsion; when, being unsure, she conceals it, she commits a serious offense; when a monk conceals an offense entailing suspension, he commits an offense entailing confession; when one conceals a failure in conduct, one commits an offense of wrong conduct.

“How many kinds of offenses does one commit as a result of not stopping when pressed up to the third time?” she commits five kinds of offenses: when a nun takes sides with one who has been ejected and she does not stop when pressed up to the third time, then after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense

entailing expulsion; when a nun sides with a monk who is pursuing schism and she does not stop when pressed up to the third time, she commits an offense entailing suspension; when not giving up a bad view after being pressed up to the third time, she commits an offense entailing confession.

How many kinds of offenses does she commit as a result of fulfilling the eight parts? She commits three kinds of offenses: when she goes to such-and-such a place when told by a man to do so, she commits an offense of wrong conduct; when she enters within arm's reach of the man, she commits a serious offense; when she fulfills the eight parts, she commits an offense entailing expulsion.

The offenses entailing expulsion are finished.

2. The chapter on offenses entailing suspension, etc.

As a result of initiating a lawsuit, a litigious nun commits three kinds of offenses: when she tells one other person, she commits an offense of wrong conduct; when she tells a second person, she commits a serious offense; when the lawsuit is finished, she commits an offense entailing suspension.

As a result of giving the full admission to a female criminal, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

As a result of walking alone to the next village, she commits three kinds of offenses: when she is in the process of going, she commits an offense of wrong conduct; when she crosses the boundary with her first foot, she commits a serious offense; when she crosses with her second foot, she commits an offense entailing suspension.

As a result of reinstating—without getting permission from the Sangha that did the legal procedure and without the consent of the group—a nun who has been ejected by a unanimous Sangha in accordance with the rule and the Monastic Law and the Teacher's instruction, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

As a result of eating fresh or cooked food after receiving it directly from a lustful man, a lustful nun commits three kinds of offenses: when she receives fresh or cooked food with the intention of eating it, she commits a serious offense; for every mouthful, she commits an offense entailing suspension; when she receives water or a tooth cleaner, she commits an offense of wrong conduct.

As a result of urging a nun on, saying, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, Venerable, receive it yourself and then eat whatever fresh or cooked food he gives to you," she commits three kinds of offenses: when, because of her statement, the other nun receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful, she commits a serious offense; when the meal is finished, she commits an offense entailing suspension.

As a result of not stopping when pressed up to the third time, an angry nun commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

As a result of not stopping when pressed up to the third time, a nun who has had a legal issue decided against her commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

As a result of not stopping when pressed up to the third time, a socializing nun commits three kinds of offenses:

after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

As a result of urging a nun on, saying, “Venerables, you should socialize; don’t live separately;” and not stopping when pressed up to the third time, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

The ten rules entailing suspension are finished. ...

(To be expanded as above, (pli-tv-pvr2.2.17.0) to (pli-tv-pvr2.2.141.3), with the only difference being “as a result of”.)

How many kinds of offenses does she commit as a result of asking for curd and then eating it? she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing acknowledgment.

The second section on “how many offenses” is finished.

- The Compendium
- The nuns’ rules and their analysis
- Part two

2.11 Vipattivāra: 3. The section on failure

When it comes to the offenses that are a result of consenting to physical contact, to how many of the four kinds of failure do they belong? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. ...

When it comes to the offenses that are a result of asking for curd and then eating it, to how many of the four kinds of failure do they belong? They belong to one kind of failure: failure in conduct.

The third section on failure is finished.

- The Compendium
- The nuns' rules and their analysis
- Part two

2.12 Saṅgahavāra: 4. The section on “being found in”

When it comes to the offenses that are a result of consenting to physical contact, in how many of the seven classes of offenses are they found? They are found in five: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. ...

When it comes to the offenses that are a result of asking for curd and then eating it, in how many of the seven classes of offenses are they found? They are found in two: they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct.

The fourth section on “being found in” is finished.

- The Compendium
- The nuns’ rules and their analysis
- Part two

2.13 Samuṭṭhānavāra: 5. The section on origins

When it comes to the offenses that are a result of consenting to physical contact, through how many of the six kinds of origins of offenses do they originate? They originate in one way: from body and mind, not from speech. ...

When it comes to the offenses that are a result of asking for curd and then eating it, through how many of the six kinds of origins of offenses do they originate? They originate in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind.

The fifth section on origins is finished.

- The Compendium
- The nuns' rules and their analysis
- Part two

2.14 Adhikaraṇavāra: 6. The section on legal issues

When it comes to the offenses that are a result of consenting to physical contact, to which of the four kinds of legal issues do they belong? They are legal issues arising from an offense. ...

When it comes to the offenses that are a result of asking for curd and then eating it, to which of the four kinds of legal issues do they belong? They are legal issues arising from an offense. ...

The sixth section on legal issues is finished.

- The Compendium
- The nuns' rules and their analysis
- Part two

2.15 Samathavāra: 7. The section on settling

When it comes to the offenses that are a result of consenting to physical contact, through how many of the seven principles for settling legal issues are they settled? Through three of them: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass. ...

When it comes to the offenses that are a result of asking for curd and then eating it, through how many of the seven principles for settling legal issues are they settled? Through three of them: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

The seventh section on settling is finished.

- The Compendium
- The nuns' rules and their analysis
- Part two

2.16 Samuccayavāra: 8. The section that collects together

When it comes to the offenses that are a result of consenting to physical contact, how many kinds of offenses does one commit? One commits five kinds of offenses : when a lustful nun consents to a lustful man taking hold of her anywhere below the collar bone but above the knees, she commits an offense entailing expulsion; when a monk touches body with body, he commits an offense entailing suspension; when one touches what is connected to the body with the body, one commits a serious offense; when one touches what is connected to the body with what is connected to the body, one commits an offense of wrong conduct; for tickling, one commits an offense entailing confession.

When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in five classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the

class of offenses of wrong conduct. They originate in one way: from body and mind, not from speech. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass. ...

When it comes to the offenses that are a result of asking for curd and then eating it, how many kinds of offenses does she commit? She commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful, she commits an offense entailing acknowledgment.

When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled? They belong to one kind of failure: failure in conduct. They are found in two classes of offenses: they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. They originate in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

The eighth section that collects together is finished.

The eight sections on “as a result of” are finished.

Concluded are the sixteen Great Synopses in the Nuns’ Analysis

- The Compendium

3

**Samuṭṭhānasīsaṅkhepa:
The contraction headed by
origin**

1. Summary of origins

“All phenomena are impermanent, Suffering, nonself, made up; Indeed the description extinguishment Is the conviction about nonself.

When the Buddha moon has not appeared, When the Buddha sun has not yet risen, Then even the name is not known, Of their complementary qualities.

Having done what is difficult, Having fulfilled the perfections, The Great Heroes emerge, Endowed with vision, in this world with its supreme beings.

They instruct in the True Teaching That ends suffering and brings happiness. Angīrasa, the Sakyan Sage, He with compassion to all beings,

The best of all creatures, the lion, Taught the three Collections: The Discourses, the Philosophy, And the Monastic Law, of great quality.

Thus the true Teaching carries on So long as the Monastic Law remains, As well as both Analyses, The Chapters, and the Key Terms—

A garland bound By the quality of the string of the Compendium. In this very Compendium Origin is determined.

Origin and source are different, Which is pointed out in the list below. Therefore, they should train in the Compendium, Those who love the Teaching and are highly virtuous.”

2. The thirteen origins

Laid down in the two analyses, Recited on the observance day; I will declare the origin, According to the method: listen to me.

The first offense entailing expulsion, And then the second; Matchmaker and pressing, And an extra robe.

Wool, memorizing the Teaching, True, and by appointment, Thieves, teaching, and female criminal, Lack of permission is the thirteenth.

These are the thirteen origins, The method thought out by the wise. When having a single origin, Those that are alike are shown here.

2.1. The origin of the first offense entailing expulsion

Sexual intercourse, semen, contact, The first undetermined offense; Arrived before, had prepared, With a nun in private.

Lustful, and two in private, Finger, playing in the water; Hitting, and raising, And fifty-three on training,

Below the collar bone, village, lustful, Palm, and dildo, cleaning, And completed the rainy-season residence, instruction, If she does not follow the mentor.

These seventy-six training rules, Done from body and mind, All have one origin, Like the first offense entailing expulsion.

The origin of the first offense entailing expulsion is finished.

2.2. The origin of the second offense entailing expulsion

Not given, form, super, Indecent, his own needs;
Groundless, unrelated, The second undetermined offense.

Should take back away, in intending, Falsely, abusive, and
malicious talebearing; Grave offense, should dig the earth,
Plant, with evasion, should complaining.

Throwing out, and sprinkling, For the sake of worldly gain,
finished his meal; Come, disrespect, scaring, And should
hide, life.

That they knows contains living beings, legal procedure,
Less than, doing formal meetings with, expulsion;
Legitimately, annoyance, Deception, and with groundless.

Anxious, legitimate, gives out a robe, Should divert to an
individual; What to you, out-of-season, should take, Because
of misunderstanding, and with hell.

Group, distribution, uncertain, Robe-making season, ill at
ease, dwelling place; Abuse, enraged, stingy, And pregnant,
breastfeeding.

Two years, training through the Sangha, And three on
married girls; And three on unmarried girl, Less than twelve,
without approval.

Enough, difficult to live with, Consent, and every year, two.
These seventy training rules Have three origins:

From body and mind, not from speech; Or from speech and
mind, not from body; Or they are produced from the three
doors—As is the second offense entailing expulsion.

The origin of the second offense entailing expulsion is finished.

2.3. The origin of the offense for matchmaking

Matchmaking, hut, dwelling, And washing, receiving; Asking, invites to take more than, Of both, and with messenger.

Silk, entirely, two parts, Six years, sitting mat; They neglect, and money, Two on various kinds.

Fewer than five mends, rainy season, Thread, and with specification; Door, and giving, and sewing, Pastry, requisite, and fire.

Precious things, needle, and bed, Cotton down, sitting mat, and itch; Rainy-season, and by the standard, Asking, exchanging for something else.

Two on belonging to the Sangha, two on collective, Individual, light, heavy; Two on food scraps, and bathing robe, And with a monastic robe.

These exactly fifty rules Are produced for six reasons: From body, not from speech or mind; From speech, not from body or mind;

From body and speech, not from mind; From body and mind, not from speech; From speech and mind, not from body; Or they are produced from the three doors. They have six origins, As it is with matchmaking.

The origin of the offense for matchmaking is finished.

2.4. The origin of the offense on pressing

Schism, those who side with, difficult to correct, Corrupter, grave, and view; Consent, and two on laughing loudly, And two on noise, should not speak.

The ground, on a low seat, standing, Behind, and off the path; Offenses, taking sides with, holding, Should reinstate, renouncing,

A, two on socializing, beating, Should unstitch, and with suffering; Again socializing, should not resolve, And monastery, inviting correction.

Every half, two on disciple, Robe, following. These thirty-seven rules Are from body, speech and mind. All have one origin, As the rule on pressing.

The origin of the offense on pressing is finished.

2.5. The origin of the offense on the robe-making ceremony

Three on the end of the robe-making season, The first on bowl, medicines; And also haste, risky, And two with departing.

Dwelling place, one before another, Not left over, invitation; Assignment, of a king, at the wrong time, Giving directions, and with wilderness.

Litigious, and collection, Before, after, and at the wrong time; Five days, borrowed, And two with monastery.

On the thigh, and on a seat—These twenty-nine Are from body and speech, not from mind; Or they are produced from the three doors; All have two origins, The same as with the robe-making ceremony.

The origin of the offense on the robe-making ceremony is finished.

2.6. The origin of the offense on wool

Wool, two on sleeping place, Detachable, eating an alms-meal; Group, at the wrong time, store, With tooth cleaner, naked ascetic.

Mobilized, army, battle, Alcohol, bathing at less than; On stains, two on acknowledgment, Garlic, should attend on, dancing.

Bathing, sheet, sleeping place, Within her own country, and so outside; During the rainy season, pleasure house, Couch, spinning yarn.

Service, and personally, And with a monastery without monks; Sunshade, and vehicle, hip ornament, Jewellery, scents, scented.

Nun, and trainee nun, Novice nun, and with female householder; The offense for lacking a chest wrap: The forty-four rules

Are from body, not from speech or mind; Or from body body and mind, not from speech. All have two origins, The same as "wool".

The origin of the offense on wool is finished.

2.7. The origin of the offense for memorizing the Teaching

Memorizing, except, not appointed, And also sunset; Two spoken on pointless knowledge, And asking without

permission:

These seven training rules Are from speech, not from body or mind; Or they are produced from speech and mind, Not from body. All have two origins, As in memorizing the Teaching.

The origin of the offense for memorizing the Teaching is finished.

2.8. The origin of the offense for traveling

Traveling, boat, fine, With a woman, should remove; Grain, and an offer, And the eight to be acknowledged:

These fifteen training rules Are from body, not from speech or mind; Or they are produced from body and speech, Not from mind;

Or they are produced from body and mind, Not from speech; Or from body, speech and mind—The fourfold origin Laid down through the Buddha's knowledge, As it is with the rule on traveling.

The origin of the offense for traveling is finished.

2.9. The origin of the offense on a group of traveling thieves

A group of traveling thieves, eavesdropping, And with asking for bean curry; Night, and concealed, out in the open, With a cul-de-sac: these seven

Are produced from body and mind, Not from speech; Or they are produced from the three doors. They have two origins,

As the origin of a group of traveling thieves, Taught by the Kinsman of the Sun.

The origin of the offense on a group of traveling thieves is finished.

2.10. The origin of the offenses on giving a Teaching

Someone holding a sunshade The Buddhas do not instruct in the true Teaching; Nor someone holding a staff, Or someone holding a knife or a weapon.

Shoes, sandals, vehicle, Lying down, and clasping their knees, Headdress, and covered head: Eleven rules, not less,

Produced from speech and mind, Not from body. All have one origin, Like the offenses on giving a teaching.

The origin of the offenses on giving a Teaching is finished.

2.11. The origin of the offense for telling truthfully

Truthfully: produced from the body, Not from speech or mind; Or it originates from speech, Not from body or mind;

Or it is produced from body and speech, Not from mind. So informing of what is true Is produced for three reasons.

The origin of the offense for telling truthfully is finished.

2.12. The origin of the offense for the admission of a woman criminal

A woman criminal: produced from speech or mind, Not from body; Or produced from the three doors. This offense for admitting a woman criminal Has two origins, As spoken by the King of the Teaching.

The origin of the offense for the admission of a woman criminal is finished.

2.13. The origin of the offense for lack of permission

Lack of permission: from speech, Not from body or mind; Or produced from body and speech, Not from mind;

Or produced from speech and mind, Not from body; It is born from three doors—Or produced from the three doors. It does not have a fourth origin.

The origin of the offense for lack of permission is finished.

“For the contraction on origins Has thirteen classes that have been well taught; A cause for non-delusion, In accordance with the Teaching that guides, The wise person remembers this, And is not confused about origins.”

The contraction headed by origin is finished.

- The Compendium

4 Antaraṭṭhāyāla: 4. The middle repetition

The section on questioning “how many”

How many offenses? How many classes of offenses? How many grounds of training? How many kinds of disrespect? How many kinds of respect? How many grounds of training? How many kinds of failure? How many origins of offenses? How many sources of disputes? How many sources of accusations? How many aspects of friendliness? How many grounds for schism? How many kinds of legal issues? How many principles for settling them?

There are five kinds of offenses. There are five classes of offenses. There are five grounds of training. There are seven offenses. There are seven classes of offenses. There are seven grounds of training. There are six kinds of disrespect. There are six kinds of disrespect. There are six grounds of training. There are four kinds of failure. There are six origins of offenses. There are six sources of disputes. There are six sources of accusations. There are six aspects of friendliness. There are eighteen grounds for schism. There are four kinds of legal issues. There are seven principles for settling them.

What are the five kinds of offenses? Offenses entailing expulsion; offenses entailing suspension; offenses entailing confession; offenses entailing acknowledgment; offenses of wrong conduct.

What are the five classes of offenses? The class of offenses entailing expulsion; the class of offenses entailing suspension; the class of offenses entailing confession; the class of offenses entailing acknowledgment; the class of offenses of wrong conduct.

What are the five grounds of training? The refraining from, the keeping away from, the desisting from, the abstaining from, the non-doing of, the non-performing of, the non-committing of, the non-transgressing the boundary of, the incapability in respect of the five classes of offenses.

What are the seven kinds of offenses? The class of offenses entailing expulsion; the class of offenses entailing suspension; the class of serious offenses; the class of offenses entailing confession; the class of offenses entailing acknowledgment; the class of offenses of wrong conduct; the class of offenses of wrong speech.

What are the seven classes of offenses? The class of offenses entailing expulsion; the class of offenses entailing suspension; the class of serious offenses; the class of offenses entailing confession; the class of offenses entailing acknowledgment; the class of offenses of wrong conduct; the class of offenses of wrong speech.

What are the seven grounds of training? The refraining from, the keeping away from, the desisting from, the abstaining from, the non-doing of, the non-performing of, the non-committing of, the non-transgressing the boundary of, the incapability in respect of the seven classes of offenses.

What are the six kinds of disrespect? Disrespect for the Buddha, disrespect for the Teaching, disrespect for the Sangha, disrespect for the training, disrespect for heedfulness, disrespect for hospitality.

What are the six kinds of respect? Respect for the Buddha, respect for the Teaching, respect for the Sangha, respect for the training, respect for heedfulness, respect for hospitality.

What are the six grounds of training? The refraining from, the keeping away from, the desisting from, the abstaining

from, the non-doing of, the non-performing of, the non-committing of, the non-transgressing the boundary of, the incapability in respect of the six kinds of disrespect.

What are four kinds of failure? Failure in morality, failure in conduct, failure in view, failure in livelihood.

What are the six origins of offenses? There are offenses that originate from body, but not from speech or mind; there are offenses that originate from speech, but not from body or mind; there are offenses that originate from body and speech, but not from mind; there are offenses that originate from body and mind, but not from speech; there are offenses that originate from speech and mind, but not from body; there are offenses that originate from body, speech, and mind;

What are the six sources of disputes? It may be that a monk is angry and resentful. One who is angry and resentful is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person creates disputes in the Sangha. Disputes are unbeneficial and a cause of unhappiness for humanity; they are harmful, detrimental, and a cause of suffering for gods and humans. When you see such a source of disputes either in yourself or in others, you should make an effort to get rid of it. If you don't see such a source either in yourself or in others, you should practice so that it doesn't reappear in the future. In this way that bad source of disputes is abandoned. In this way that bad source of disputes has no future effect.

Or it may be that a monk is denigrating and controlling, envious and stingy, treacherous and deceitful, one who has bad desires and wrong views, or one who obstinately grasps his own views and only gives them up with difficulty. Any of these is disrespectful and undeferential toward the Teacher,

the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person creates disputes in the Sangha. Disputes are unbeneficial and a cause of unhappiness for humanity; they are harmful, detrimental, and a cause of suffering for gods and humans. When you see such a source of disputes either in yourself or in others, you should make an effort to get rid of it. If you don't see such a source either in yourself or in others, you should practice so that it doesn't reappear in the future. In this way that bad source of disputes is abandoned. In this way that bad source of disputes has no future effect.

What are the six sources of accusations? It may be that a monk is angry and resentful. One who is angry and resentful is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person creates accusations in the Sangha. Accusations are unbeneficial and a cause of unhappiness for humanity; they are harmful, detrimental, and a cause of suffering for gods and humans. When you see such a source of accusations either in yourself or in others, you should make an effort to get rid of it. If you don't see such a source either in yourself or in others, you should practice so that it doesn't reappear in the future. In this way that bad source of accusations is abandoned. In this way that bad source of accusations has no future effect.

Or it may be that a monk is denigrating and controlling, envious and stingy, treacherous and deceitful, one who has bad desires and wrong views, or one who obstinately grasps his own views and only gives them up with difficulty. Any of these is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person creates accusations in the Sangha. Accusations are unbeneficial and a cause of unhappiness for humanity; they are harmful, detrimental, and a cause of

suffering for gods and humans. When you see such a source of accusations either in yourself or in others, you should make an effort to get rid of it. If you don't see such a source either in yourself or in others, you should practice so that it doesn't reappear in the future. In this way that bad source of accusations is abandoned. In this way that bad source of accusations has no future effect.

What are the six aspects of friendliness? As to this, a monk acts with kindness towards his fellow monastics, both in public and in private.

Furthermore, a monk speaks with kindness to his fellow monastics, both in public and in private.

Furthermore, a monk thinks with kindness about his fellow monastics, both in public and in private.

Furthermore, whatever a monk has gained in an appropriate manner, even the content of his almsbowl, he shares without reservation with his virtuous fellow monastics.

Furthermore, a monk should live with his fellow monastics, both in public and in private, according to moral conduct that is unbroken, consistent, spotless, pure, liberating, praised by the wise, ungrasped, and leading to stillness.

Furthermore, a monk should live with his fellow monastics, both in public and in private, according to that noble view that is liberating and leads one who acts in accordance with it to the complete end of suffering. These aspects of friendliness create love and respect, and lead to coming together, concord, harmony, and unity.

What are the eighteen grounds for schism? In this case a monk proclaims what is contrary to the Teaching as the Teaching and what is the Teaching as contrary to the

Teaching. He proclaims what is contrary to the Monastic Law as the Monastic Law, and what is the Monastic Law as contrary to the Monastic Law. He proclaims what hasn't been spoken by the Buddha as spoken by the Buddha, and what has been spoken by the Buddha as not spoken by the Buddha. He proclaims what was not practiced by the Buddha as practiced by the Buddha, and what was practiced by the Buddha as not practiced by the Buddha. He proclaims what was not laid down by the Buddha as laid down by the Buddha, and what was laid down by the Buddha as not laid down by the Buddha. He proclaims a non-offense as an offense, and an offense as a non-offense. He proclaims a light offense as heavy, and a heavy offense as light. He proclaims a curable offense as incurable, and an incurable offense as curable. He proclaims a grave offense as minor, and a minor offense as grave.

What are the four kinds of legal issues? legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

What are the seven principles for settling them? Resolution face-to-face; resolution through recollection; resolution because of past insanity; acting according to what has been admitted; majority decision; further penalty; covering over as if with grass.

The section on questioning "how many" is finished.

This is the summary:

"Offense, classes of offenses, Training, again sevenfold; Training, and disrespect, Respect, and source.

Again training, failure, Origin, disputes; Accusations, friendliness, Schism, and with legal issues; Seven are said

on settling, These are the seventeen items.”

4.1 The section on the six origins of offenses

“Is it possible to commit an offense entailing expulsion through the first origin of offenses?” “No.” “An offense entailing suspension?” “One might.” “A serious offense?” “One might.” “An offense entailing confession?” “One might.” “An offense entailing acknowledgment?” “One might.” “An offense of wrong conduct?” “One might.” “An offense of wrong speech?” “No.”

“Is it possible to commit an offense entailing expulsion through the second origin of offenses?” “No.” “An offense entailing suspension?” “One might.” “A serious offense?” “One might.” “An offense entailing confession?” “One might.” “An offense entailing acknowledgment?” “No.” “An offense of wrong conduct?” “One might.” “An offense of wrong speech?” “No.”

“Is it possible to commit an offense entailing expulsion through the third origin of offenses?” “No.” “An offense entailing suspension?” “One might.” “A serious offense?” “One might.” “An offense entailing confession?” “One might.” “An offense entailing acknowledgment?” “One might.” “An offense of wrong conduct?” “One might.” “An offense of wrong speech?” “No.”

“Is it possible to commit an offense entailing expulsion through the fourth origin of offenses?” “One might.” “An offense entailing suspension?” “One might.” “A serious offense?” “One might.” “An offense entailing confession?” “One might.” “An offense entailing acknowledgment?” “One might.” “An offense of wrong conduct?” “One might.” “An offense of wrong speech?” “No.”

“Is it possible to commit an offense entailing expulsion through the fifth origin of offenses?” “One might.” “An offense entailing suspension?” “One might.” “A serious offense?” “One might.” “An offense entailing confession?” “One might.” “An offense entailing acknowledgment?” “No.” “An offense of wrong conduct?” “One might.” “An offense of wrong speech?” “One might.”

“Is it possible to commit an offense entailing expulsion through the sixth origin of offenses?” “One might.” “An offense entailing suspension?” “One might.” “A serious offense?” “One might.” “An offense entailing confession?” “One might.” “An offense entailing acknowledgment?” “One might.” “An offense of wrong conduct?” “One might.” “An offense of wrong speech?” “No.”

The first section on the six origins of offenses is finished.

4.2 The section on “how many offenses”

How many offenses does one commit through the first origin of offenses? Five: when a monk—perceiving it as allowable and by means of begging—builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; when there is one piece left to complete the hut, he commits a serious offense; when the last piece is finished, he commits an offense entailing suspension; when a monk, perceiving it as allowable, eats cooked food at the wrong time, he commits an offense entailing confession; when a monk, perceiving it as allowable, receives fresh or cooked food directly from an unrelated nun who has entered an inhabited area, and then eats it, he commits an offense entailing acknowledgment.

When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in five classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. They originate in one way: from body, not from speech or mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many offenses does one commit through the second origin of offenses? Four: when a monk, perceiving it as allowable, appoints someone to build him a hut, and they build a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; when one piece is left to complete the hut, he commits a serious offense; when the last piece is finished, he commits an offense entailing suspension; when a monk, perceiving it as allowable, instructs a person who is not fully ordained to memorize the Teaching, he commits an offense entailing confession.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the

seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in four classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from speech, not from body or mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many offenses does one commit through the third origin of offenses? Five: when a monk—perceiving it as allowable and having agreed with others—builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; when one piece is left to complete the hut, he commits a serious offense; when the last piece is finished, he commits an offense entailing suspension; when a monk, perceiving it as allowable, eats fine foods that he himself has asked for, he commits an offense entailing confession; when a monk, perceiving it as allowable, eats without having restrained a nun who is giving directions, he commits an offense entailing acknowledgment.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in five classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of serious

offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. They originate in one way: from body and speech, not from mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many offenses does one commit through the fourth origin of offenses? Six: when a monk has sexual intercourse, he commits an offense entailing expulsion; when a monk—perceiving it as unallowable and by means of begging—builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; when one piece is left to complete the hut, he commits a serious offense; when the last piece is finished, he commits an offense entailing suspension; when a monk, perceiving it as unallowable, eats cooked food at the wrong time, he commits an offense entailing confession; when a monk, perceiving it as unallowable, receives fresh or cooked food directly from an unrelated nun who has entered an inhabited area, and then eats it, he commits an offense entailing acknowledgment.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in six classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing

confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. They originate in one way: from body and mind, not from speech. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many offenses does one commit through the fifth origin of offenses? Six: when a monk—having bad desires, overcome by desire—claims a non-existent, unreal superhuman quality, he commits an offense entailing expulsion; when a monk, perceiving it as unallowable, appoints someone to build him a hut, and they build a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; when one piece is left to complete the hut, he commits a serious offense; when the last piece is finished, he commits an offense entailing suspension; when a monk, perceiving it as unallowable, instructs a person who is not fully ordained to memorize the Teaching, he commits an offense entailing confession; when—not wishing to revile, not wishing to insult, not wishing to humiliate, but wanting to have fun—one says what is low to one who is low, one commits an offense of wrong speech.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in six classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious

offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct; they may be in the class of offenses of wrong speech. They originate in one way: from speech and mind, not from body. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many offenses does one commit through the sixth origin of offenses? Six: when a monk, having agreed with others, takes goods, he commits an offense entailing expulsion; when a monk—perceiving it as unallowable and having agreed with others—builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; when one piece is left to complete the hut, he commits a serious offense; when the last piece is finished, he commits an offense entailing suspension; when a monk, perceiving it as unallowable, eats fine foods that he himself has asked for, he commits an offense entailing confession; when a monk, perceiving it as unallowable, eats without having restrained a nun who is giving directions, he commits an offense entailing acknowledgment.

When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in six classes of offenses: they may

be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

The second section on “how many offenses” for the six origins of offenses is finished.

4.3 The verses on origins of offenses

Origination from body has been declared for the benefit of the world By him of boundless vision, seeing seclusion. I ask how many offenses originate from that—You who are skilled in analysis, please say.

Origination from body has been declared for the benefit of the world By him of boundless vision, seeing seclusion: Five offenses originate from that—I declare this to you, you who are skilled in analysis.

Origination from speech has been declared for the benefit of the world By him of boundless vision, seeing seclusion. I ask how many offenses originate from that—You who are skilled in analysis, please say.

Origination from speech has been declared for the benefit of the world By him of boundless vision, seeing seclusion: Four

offenses originate from that—I declare this to you, you who are skilled in analysis.

Origination from body and speech has been declared for the benefit of the world By him of boundless vision, seeing seclusion. I ask how many offenses originate from that—You who are skilled in analysis, please say.

Origination from body and speech has been declared for the benefit of the world By him of boundless vision, seeing seclusion: Five offenses originate from that—I declare this to you, you who are skilled in analysis.

Origination from body and mind has been declared for the benefit of the world By him of boundless vision, seeing seclusion. I ask how many offenses originate from that—You who are skilled in analysis, please say.

Origination from body and mind has been declared for the benefit of the world By him of boundless vision, seeing seclusion: Six offenses originate from that—I declare this to you, you who are skilled in analysis.

Origination from speech and mind has been declared for the benefit of the world By him of boundless vision, seeing seclusion. I ask how many offenses originate from that—You who are skilled in analysis, please say.

Origination from speech and mind has been declared for the benefit of the world By him of boundless vision, seeing seclusion: Six offenses originate from that—I declare this to you, you who are skilled in analysis.

Origination from body, speech, and mind has been declared for the benefit of the world By him of boundless vision, seeing seclusion. I ask how many offenses originate from that—You who are skilled in analysis, please say.

Origination from body, speech, and mind has been declared for the benefit of the world By him of boundless vision, seeing seclusion: Six offenses originate from that—I declare this to you, you who are skilled in analysis.

The third section, on verses on origins of offenses, is finished.

4.4 The section on “as a result of failure”

How many offenses does one commit as a result of failure in morality? Four: when a nun knowingly conceals an offense entailing expulsion, she commits an offense involving expulsion; when, being unsure, she conceals it, she commits a serious offense; when a monk conceals an offense entailing suspension, he commits an offense entailing confession; when he conceals a grave offense of his own, he commits an offense of wrong conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in four classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many offenses does one commit as a result of failure in conduct? One: when one conceals a failure in conduct, one commits an offense of wrong conduct.

When it comes to this offense, to how many of the four kinds of failure does it belong? ... Through how many of the seven principles for settling legal issues is it settled? It belongs to one kind of failure: failure in conduct. It is found in one class of offenses: in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. It is a legal issue arising from an offense. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many offenses does one commit as a result of failure in view? Two: when not giving up a bad view after being pressed up to the third time, one commits an offense entailing confession; when the last announcement is finished, one commits an offense entailing confession.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to one kind of failure: failure in conduct. They are found in two classes of offenses: they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many offenses does one commit as a result of failure in livelihood? Six: when, to make a living—having bad desires, overcome by desire—one claims a non-existent, unreal superhuman quality, one commits an offense entailing expulsion; when, to make a living, one acts as a matchmaker, one commits an offense entailing suspension; when, to make a living, one says, “Whatever monk lives in your dwelling is a perfected one,” and the listener understands, one commits a serious offense; when, to make a living, a monk eats fine foods that he himself has asked for, he commits an offense entailing confession; when, to make a living, a nun eats fine foods that she herself has asked for, she commits an offense entailing acknowledgment; when, to make a living, one eats bean curry or rice that one has asked for oneself, one commits an offense of wrong conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in six classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. They originate in six ways: from body, not from speech or mind; or from speech, not from body or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they

may be settled by resolution face-to-face and by covering over as if with grass.

The fourth section on “as a result of failure” is finished.

4.5 The section on “as a result of legal issues”

How many offenses does one commit as a result of legal issues arising from disputes? Two: when one speaks abusively to one who is fully ordained, one commits an offense entailing confession; when one speaks abusively to one who is not fully ordained, one commits an offense of wrong conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to one kind of failure: failure in conduct. They are found in two classes of offenses: they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many offenses does one commit as a result of legal issues arising from disputes? Three: when one groundlessly charges a monk with an offense entailing expulsion, one commits an offense entailing suspension; when one groundlessly charges him with an offense entailing suspension, one commits an offense entailing confession;

when one groundlessly charges him with failure in conduct, one commits an offense of wrong conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in three classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many offenses does one commit as a result of legal issues arising from offenses? Four: when a nun knowingly conceals an offense entailing expulsion, she commits an offense involving expulsion; when, being unsure, she conceals it, she commits a serious offense; when a monk conceals an offense entailing suspension, he commits an offense entailing confession; when one conceals a failure in conduct, one commits an offense of wrong conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in four classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious

offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

How many offenses does one commit as a result of legal issues arising from business? Five: when a nun takes sides with one who has been ejected and she does not stop when pressed up to the third time, then after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing expulsion; when monks who side with a monk who is pursuing schism do not stop when pressed up to the third time, they commit an offense entailing suspension; when not giving up a bad view after being pressed up to the third time, one commits an offense entailing confession.

When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in five classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They are legal issues arising from an offense. They are settled in three ways: they may be settled by resolution face-to-face and by acting according to what has been

admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

Apart from the seven offenses and the seven classes of offenses, when it comes to the rest of the offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled? Apart from the seven offenses and the seven classes of offenses, the rest of the offenses do not belong to any of the four kinds of failure. They are not found in any of the seven classes of offenses. They do not originate through any of the six kinds of origins of offenses. They do not belong to any of the four kinds of legal issues. They are not settled through any of the seven principles for settling legal issues? Why is that? Apart from the seven offenses and the seven classes of offenses, there are no other offenses.

The fifth section on “as a result of legal issues” is finished.

The middle repetition is finished.

This is the summary:

Questioning “how many”, origins, And so “How many offenses;” Origins, and failure, And so with legal issues.”

- The Compendium

5 Samathabheda: Sub-division on settling

1. The section with a succession on legal issues

In regard to a legal issue arising from a dispute: What is the forerunner? How many reasons are there? How many bases? How many grounds? How many causes? How many roots? In how many ways does one dispute? Through how many principles is a legal issue arising from a dispute settled?

In regard to a legal issue arising from an accusation: What is the forerunner? How many reasons are there? How many bases? How many grounds? How many causes? How many roots? In how many ways does one accuse? Through how many principles is a legal issue arising from an accusation settled?

In regard to a legal issue arising from an offense: What is the forerunner? How many reasons are there? How many bases? How many grounds? How many causes? How many roots? For how many reasons does one commit an offense? Through how many principles is a legal issue arising from an offense settled?

In regard to a legal issue arising from business: What is the forerunner? How many reasons are there? How many bases? How many grounds? How many causes? How many roots? In how many ways does one give rise to business? Through how many principles is a legal issue arising from business settled?

“What is the forerunner of legal issues arising from disputes?” Desire is a forerunner, ill will is a forerunner, confusion is a forerunner, non-desire is a forerunner, non-ill will is a forerunner, non-confusion is a forerunner. “How

many reasons are there?" The eighteen bases for schism. "How many bases are there?" The eighteen bases for schism. "How many grounds are there?" The eighteen bases for schism. "How many causes are there?" Nine: there are three wholesome causes, three unwholesome causes, and three indeterminate causes. "How many roots are there?" Twelve. "In how many ways does one dispute?" In two ways: with a view that accords with the Teaching, or with a view that is contrary to the Teaching. "In how many ways is a legal issue arising from a dispute settled?" Through two of them: through resolution face-to-face and through majority decision.

"What is the forerunner of legal issues arising from accusations?" Desire is a forerunner, ill will is a forerunner, confusion is a forerunner, non-desire is a forerunner, non-ill will is a forerunner, non-confusion is a forerunner. "How many reasons are there?" The four failures. "How many bases are there?" The four failures. "How many grounds are there?" The four failures. "How many causes are there?" Nine: there are three wholesome causes, three unwholesome causes, and three indeterminate causes. "How many roots are there?" Fourteen. "In how many ways does one accuse?" In two ways: based on action or based on offense. "In how many ways is a legal issue arising from an accusation settled?" Through four of them: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty.

"What is the forerunner of legal issues arising from offenses?" Desire is a forerunner, ill will is a forerunner, confusion is a forerunner, non-desire is a forerunner, non-ill will is a forerunner, non-confusion is a forerunner. "How many reasons are there?" The seven classes of offenses. "How many bases are there?" The seven classes of offenses.

“How many grounds are there?” The seven classes of offenses. “How many causes are there?” Six: three unwholesome causes and three indeterminate causes. “How many roots are there?” The six origins of offenses. “For how many reasons does one commit an offense?” For six reasons: because of shamelessness, because of ignorance, because of being overcome by anxiety, because of perceiving what is unallowable as allowable, because of perceiving what is allowable as unallowable, because of absentmindedness. “In how many ways is a legal issue arising from an offense settled?” Through three of them: through resolution face-to-face and through acting according to what has been admitted, and through resolution face-to-face and through covering over as if with grass.

“What is the forerunner of legal issues arising from business?” Desire is a forerunner, ill will is a forerunner, confusion is a forerunner, non-desire is a forerunner, non-ill will is a forerunner, non-confusion is a forerunner. “How many reasons are there?” The four legal procedures. “How many bases are there?” The four legal procedures. “How many grounds are there?” The four legal procedures. “How many causes are there?” Nine: there are three wholesome causes, three unwholesome causes, and three indeterminate causes. “How many roots are there?” One: The Sangha. “In how many ways does one give rise to business?” In two ways: through a motion or through getting permission. “In how many ways is a legal issue arising from business settled?” In one way: through resolution face-to-face.

How many principles for settling are there? Seven: resolution face-to-face, resolution through recollection, resolution because of past insanity, acting according to what

has been admitted, majority decision, further penalty, and covering over as if with grass.

With a different presentation, might the seven principles for settling become ten, and the ten ways become seven? They might.

How? A legal issue arising from a dispute is settled in two ways, a legal issue arising from an accusation is settled in four ways, a legal issue arising from an offense is settled in three ways, a legal issue arising from business is settled in one way. In this way, the seven principles for settling become ten, and the ten ways become seven.

The sixth section on “a different presentation” is finished.

2. The section on “in common”

How many of the principles for settling legal issues arising from disputes do the monks and the nuns have in common? How many do they not have in common? How many of the principles for settling legal issues arising from accusations do the monks and the nuns have in common? How many do they not have in common? How many of the principles for settling legal issues arising from offenses do the monks and the nuns have in common? How many do they not have in common? How many of the principles for settling legal issue arising from business do the monks and the nuns have in common? How many do they not have in common?

They have two principles for settling legal issues arising from disputes in common: resolution face-to-face and majority decision. And they have five not in common: resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, and covering over as if with grass.

They have four principles for settling legal issues arising from accusations in common: resolution face-to-face, resolution through recollection, resolution because of past insanity, and further penalty. And they have three not in common: majority decision, acting according to what has been admitted, and covering over as if with grass.

They have three principles for settling legal issues arising from offenses in common: resolution face-to-face, acting according to what has been admitted, and covering over as if with grass. And they have three not in common: majority decision, resolution through recollection, resolution because of past insanity, and further penalty.

They have one principles for settling legal issues arising from business in common: resolution face-to-face. And they have six not in common: majority decision, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, and covering over as if with grass.

The seventh section on “in common” is finished.

3. The section on “belonging with that”

How many principles for settling are there that belong with legal issues arising from disputes? How many belong with something else? How many principles for settling are there that belong with legal issues arising from accusations? How many belong with something else? How many principles for settling are there that belong with legal issues arising from offenses? How many belong with something else? How many principles for settling are there that belong with legal issues arising from business? How many belong with something else?

There are two principles for settling that belong with legal issues arising from disputes: resolution face-to-face and majority decision. And there are five that belong with something else: resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, and covering over as if with grass.

There are two principles for settling that belong with legal issues arising from accusations: resolution face-to-face, resolution through recollection, resolution because of past insanity, and further penalty. And there are three that belong with something else: majority decision, acting according to what has been admitted, and covering over as if with grass.

There are two principles for settling that belong with legal issues arising from offenses: resolution face-to-face, acting according to what has been admitted, and covering over as if with grass. And there are four that belong with something

else: majority decision, resolution through recollection, resolution because of past insanity, and further penalty.

There are two principles for settling that belong with legal issues arising from business: resolution face-to-face. And there are six that belong with something else: majority decision, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, and covering over as if with grass.

The eighth section on “belonging to that” is finished

4. The section on different principles for settling used in common

One way of settling used in common with another way of settling; one way of settling not used in common with another way of settling. It may be that one way of settling is in common with another way of settling; it may be that one way of settling is not in common with another way of settling.

How may it be that one way of settling is used in common with another way of settling? How may it be that one way of settling is not used in common with another way of settling? [1] Majority decision is used in common with resolution face-to-face. It is not used in common with resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, and covering over as if with grass.

Resolution through recollection is used in common with resolution face-to-face. It is not used in common with resolution because of past insanity, acting according to what has been admitted, further penalty, covering over as if with grass, and majority decision.

Resolution because of past insanity is used in common with resolution face-to-face. It is not used in common with acting according to what has been admitted, further penalty, covering over as if with grass, majority decision, and resolution through recollection.

Acting according to what has been admitted is used in common with resolution face-to-face. It is not used in common with further penalty, covering over as if with grass,

majority decision, resolution through recollection, and resolution because of past insanity.

Further penalty is used in common with resolution face-to-face. It is not used in common with covering over as if with grass, majority decision, resolution through recollection, resolution because of past insanity, and acting according to what has been admitted.

Covering over as if with grass is used in common with resolution face-to-face. It is not used in common with majority decision, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, and further penalty.

The ninth section on different principles for settling used in common is finished.

5. The section on different principles for settling belonging with each other

One way of settling belongs with another way of settling; one way of settling does not belong with another way of settling. It may be that one way of settling belongs with another way of settling; it may be that one way of settling does not belong with another way of settling.

How may it be that one way of settling belongs with another way of settling? How may it be that one way of settling does not belong with another way of settling? [1] Majority decision belongs with resolution face-to-face. It does not belong with resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, or covering over as if with grass.

Resolution through recollection belong with resolution face-to-face. It does not belong with resolution because of past insanity, acting according to what has been admitted, further penalty, covering over as if with grass, or majority decision.

Resolution because of past insanity belong with resolution face-to-face. It does not belong with acting according to what has been admitted, further penalty, covering over as if with grass, majority decision, or resolution through recollection.

Acting according to what has been admitted belong with resolution face-to-face. It does not belong with further penalty, covering over as if with grass, majority decision, resolution through recollection, or resolution because of past insanity.

Further penalty belong with resolution face-to-face. It does not belong with covering over as if with grass, majority decision, resolution through recollection, resolution because of past insanity, or acting according to what has been admitted.

Covering over as if with grass belongs with resolution face-to-face. It does not belong with majority decision, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, or further penalty.

The tenth section on different principles for settling belonging with each other is finished.

6. The section on “a way of settling is resolution face-to-face”

Is one way of settling resolution face-to-face, and is resolution face-to-face one way of settling? Is one way of settling a majority decision, and is a majority decision one way of settling? Is one way of settling resolution through recollection, and is resolution through recollection one way of settling? Is one way of settling resolution because of past insanity, and is resolution because of past insanity one way of settling? Is one way of settling acting according to what has been admitted, and is acting according to what has been admitted one way of settling? Is one way of settling a further penalty, and is a further penalty one way of settling? Is one way of settling covering over as if with grass, and is covering over as if with grass one way of settling?

Majority decision, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, and covering over as if with grass: these principles for settling are principles for settling, but they are not resolution face-to-face. Resolution face-to-face is both a way of settling and also resolution face-to-face.

Resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, covering over as if with grass, and resolution face-to-face: these principles for settling are principles for settling, but they are not a majority decision. A majority decision is both a way of settling and also a majority decision.

Resolution because of past insanity, acting according to what has been admitted, further penalty, covering over as if with grass, resolution face-to-face, and majority decision: these principles for settling are principles for settling, but they are not resolution through recollection. Resolution through recollection is both a way of settling and also resolution through recollection.

Acting according to what has been admitted, further penalty, covering over as if with grass, resolution face-to-face, majority decision, and resolution through recollection: these principles for settling are principles for settling, but they are not resolution because of past insanity. Resolution because of past insanity is both a way of settling and also resolution because of past insanity.

Further penalty, covering over as if with grass, resolution face-to-face, majority decision, resolution through recollection, and resolution because of past insanity: these principles for settling are principles for settling, but they are not acting according to what has been admitted. Acting according to what has been admitted is both a way of settling and also acting according to what has been admitted.

Covering over as if with grass, resolution face-to-face, majority decision, resolution through recollection, resolution because of past insanity, and acting according to what has been admitted: these principles for settling are principles for settling, but they are not a further penalty. A further penalty is both a way of settling and also a further penalty.

Resolution face-to-face, majority decision, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, and further penalty: these principles for settling are principles for

settling, but they are not covering over as if with grass.
Covering over as if with grass is both a way of settling and
also covering over as if with grass.

The eleventh section on “a way of settling is resolution face-
to-face” is finished.

7. The section on resolution

Is one way of resolution resolution face-to-face, and is resolution face-to-face one way of resolution? Is one way of resolution a majority decision, and is a majority decision one way of resolution? Is one way of resolution resolution through recollection, and is resolution through recollection one way of resolution? Is one way of resolution resolution because of past insanity, and is resolution because of past insanity one way of resolution? Is one way of resolution acting according to what has been admitted, and is acting according to what has been admitted one way of resolution? Is one way of resolution a further penalty, and is a further penalty one way of resolution? Is one way of resolution covering over as if with grass, and is covering over as if with grass one way of resolution?

A resolution may be resolution face-to-face, or it may not be resolution face-to-face. Resolution face-to-face is both a resolution and also a resolution face-to-face.

A resolution may be a majority decision, or it may not be a majority decision. a majority decision is both a resolution and also a majority decision.

A resolution may be resolution through recollection, or it may not be resolution through recollection. Resolution through recollection is both a resolution and also a resolution through recollection.

A resolution may be resolution because of past insanity, or it may not be resolution because of past insanity. Resolution because of past insanity is both a resolution and also a resolution because of past insanity.

A resolution may be acting according to what has been admitted, or it may not be acting according to what has been admitted. Acting according to what has been admitted is both a resolution and also an acting according to what has been admitted.

A resolution may be a further penalty, or it may not be a further penalty. A further penalty is both a resolution and also a further penalty.

A resolution may be covering over as if with grass, or it may not be covering over as if with grass. Covering over as if with grass is both a resolution and also a covering over as if with grass.

The twelfth section on resolution is finished.

8. The section on the wholesome

Is resolution face-to-face wholesome, unwholesome, or indeterminate? Is a majority decision wholesome, unwholesome, or indeterminate? Is resolution through recollection wholesome, unwholesome, or indeterminate? Is resolution because of past insanity wholesome, unwholesome, or indeterminate? Is acting according to what has been admitted wholesome, unwholesome, or indeterminate? Is a further penalty wholesome, unwholesome, or indeterminate? Is covering over as if with grass, wholesome, unwholesome, or indeterminate?

Resolution face-to-face may be wholesome or indeterminate. Resolution face-to-face is never unwholesome.

A majority decision may be wholesome, unwholesome, or indeterminate.

Resolution through recollection may be wholesome, unwholesome, or indeterminate.

Resolution because of past insanity may be wholesome, unwholesome, or indeterminate.

Acting according to what has been admitted may be wholesome, unwholesome, or indeterminate.

A further penalty may be wholesome, unwholesome, or indeterminate.

Covering over as if with grass, may be wholesome, unwholesome, or indeterminate.

Is a legal issue arising from a dispute wholesome, unwholesome, or indeterminate? Is a legal issue arising from an accusation wholesome, unwholesome, or indeterminate? Is a legal issue arising from an offense wholesome, unwholesome, or indeterminate? Is a legal issues arising from business wholesome, unwholesome, or indeterminate?

A legal issue arising from a dispute may be wholesome, unwholesome, or indeterminate.

A legal issue arising from an accusation may be wholesome, unwholesome, or indeterminate.

A legal issue arising from an accusation may be unwholesome or indeterminate. A legal issue arising from an accusation is never wholesome.

A legal issue arising from business may be wholesome, unwholesome, or indeterminate.

The thirteenth section on the wholesome is finished.

9. The section on “where”, the section on questioning

Where a majority decision is appropriate, there resolution face-to-face is appropriate. Where resolution face-to-face is appropriate, there a majority decision is appropriate. But there resolution through recollection is not appropriate, nor is resolution because of past insanity, acting according to what has been admitted, a further penalty, or covering over as if with grass.

Where resolution through recollection is appropriate, there resolution face-to-face is appropriate. Where resolution face-to-face is appropriate, there resolution through recollection is appropriate. But there resolution because of past insanity is not appropriate, nor is acting according to what has been admitted, a further penalty, covering over as if with grass, or a majority decision.

Where resolution because of past insanity is appropriate, there resolution face-to-face is appropriate. Where resolution face-to-face is appropriate, there resolution because of past insanity is appropriate. But there acting according to what has been admitted is not appropriate, nor a further penalty, covering over as if with grass, a majority decision, or resolution through recollection.

Where acting according to what has been admitted is appropriate, there resolution face-to-face is appropriate. Where resolution face-to-face is appropriate, there acting according to what has been admitted is appropriate. But there a further penalty is not appropriate, nor is covering over as if with grass, a majority decision, resolution through recollection, or resolution because of past insanity.

Where a further penalty is appropriate, there resolution face-to-face is appropriate. Where resolution face-to-face is appropriate, there a further penalty is appropriate. But there covering over as if with grass is not appropriate, nor is a majority decision, resolution through recollection, resolution because of past insanity, or acting according to what has been admitted.

Where covering over as if with grass is appropriate, there resolution face-to-face is appropriate. Where resolution face-to-face is appropriate, there covering over as if with grass, is appropriate. But there a majority decision is not appropriate, nor is resolution through recollection, resolution because of past insanity, acting according to what has been admitted, or a further penalty.

Where there is a majority decision, there is resolution face-to-face. Where there is resolution face-to-face, there is a majority decision. But there resolution through recollection is not appropriate, nor is resolution because of past insanity, acting according to what has been admitted, a further penalty, or covering over as if with grass.

Where there is resolution through recollection, there is resolution face-to-face. Where there is resolution face-to-face, there is resolution through recollection. But there resolution because of past insanity is not appropriate, nor is acting according to what has been admitted, a further penalty, covering over as if with grass, or majority decision. Resolution face-to-face to be done as the basis ...

Where there is covering over as if with grass, there is resolution face-to-face. Where there is resolution face-to-face, there is covering over as if with grass. But there a majority decision is not appropriate, nor is resolution

because of past insanity, acting according to what has been admitted, or a further penalty.

Permutation series repetition.

The fourteenth section on “where” is finished.

10. The section on settling, the section on responding

On an occasion when a legal issue is being resolved through resolution face-to-face and majority decision, then, where a majority decision is appropriate, there resolution face-to-face is appropriate, and where resolution face-to-face is appropriate, there a majority decision is appropriate. But there resolution through recollection is not appropriate, nor is resolution because of past insanity, acting according to what has been admitted, a further penalty, or covering over as if with grass.

On an occasion when a legal issue is being resolved through resolution face-to-face and resolution through recollection, then, where resolution through recollection is appropriate, there resolution face-to-face is appropriate, and where resolution face-to-face is appropriate, there resolution through recollection is appropriate. But there resolution because of past insanity is not appropriate, nor is acting according to what has been admitted, a further penalty, covering over as if with grass, or a majority decision.

On an occasion when a legal issue is being resolved through resolution face-to-face and resolution because of past insanity, then, where resolution because of past insanity is appropriate, there resolution face-to-face is appropriate, and where resolution face-to-face is appropriate, there resolution because of past insanity is appropriate. But there acting according to what has been admitted is not appropriate, nor is a further penalty, covering over as if with grass, a majority decision, or resolution through recollection.

On an occasion when a legal issue is being resolved through resolution face-to-face and acting according to what has been admitted, then, where acting according to what has been admitted is appropriate, there resolution face-to-face is appropriate, and where resolution face-to-face is appropriate, there acting according to what has been admitted is appropriate. But there a further penalty is not appropriate, nor is covering over as if with grass, a majority decision, resolution through recollection, or resolution because of past insanity.

On an occasion when a legal issue is being resolved through resolution face-to-face and a further penalty, then, where a further penalty is appropriate, there resolution face-to-face is appropriate, and where resolution face-to-face is appropriate, there a further penalty is appropriate. But there covering over as if with grass is not appropriate, nor is a majority decision, resolution through recollection, resolution because of past insanity, or acting according to what has been admitted.

On an occasion when a legal issue is being resolved through resolution face-to-face and covering over as if with grass, then, where covering over as if with grass is appropriate, there resolution face-to-face is appropriate, and where resolution face-to-face is appropriate, there covering over as if with grass is appropriate. But there a majority decision is not appropriate, nor is resolution through recollection, resolution because of past insanity, acting according to what has been admitted, or a further penalty.

The fifteenth section on settling is finished.

11. The section on connection

“Are ‘legal issue’ and ‘settling’ connected or disconnected? Is it possible to completely separate them and point to their difference?”

“‘Legal issue’ and ‘settling’ are disconnected, not connected. It is possible to completely separate them and point to their difference.” They should be told not to say so.

“‘Legal issue’ and ‘settling’ are connected, not disconnected. It is not possible to completely separate them and point to their difference. Why is that? Did not the Buddha say that there are four kinds of legal issues and seven principles for settling. Legal issues are settled through the principles for settling; the principles for settling are settled through legal issues. In this way they are connected, not disconnected. It is not possible to completely separate them and point to their difference.”

The sixteenth section on connection is finished.

12. The section on settling

Through how many principles is a legal issue arising from a dispute settled? Through how many principles is a legal issue arising from an accusation settled? Through how many principles is a legal issue arising from an offense settled? Through how many principles is a legal issue arising from business settled?

A legal issue arising from a dispute is settled through two principles: through resolution face-to-face and through a majority decision.

A legal issue arising from an accusation is settled is settled through four principles: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through a further penalty.

A legal issue arising from an offense is settled is settled through three principles: through resolution face-to-face, through acting according to what has been admitted, and through covering over as if with grass.

A legal issue arising from business is settled is settled in one way: through resolution face-to-face.

In how many ways is a legal issue arising from a dispute and a legal issue arising from an accusation settled? In five ways: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, and through further penalty.

In how many ways is a legal issue arising from a dispute and a legal issue arising from an offense settled? In four ways:

through resolution face-to-face, through majority decision, through acting according to what has been admitted, and through covering over as if with grass.

In how many ways is a legal issue arising from a dispute and a legal issue arising from business settled? In two ways: through resolution face-to-face, and through majority decision.

In how many ways is a legal issue arising from an accusation and a legal issue arising from an offense settled? In six ways: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

In how many ways is a legal issue arising from an accusation and a legal issue arising from business settled? In four ways: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty.

In how many ways is a legal issue arising from an offense and a legal issue arising from business settled? In three ways: through resolution face-to-face, through acting according to what has been admitted, and through covering over as if with grass.

In how many ways is a legal issue arising from a dispute, a legal issue arising from an accusation, and a legal issue arising from an offense settled? In seven ways: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been

admitted, through further penalty, and through covering over as if with grass.

In how many ways is a legal issue arising from a dispute, a legal issue arising from an accusation, and a legal issue arising from business settled? In five ways: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, and through further penalty.

In how many ways is a legal issue arising from an accusation, a legal issue arising from an offense, and a legal issue arising from business settled? In six ways: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

In how many ways is a legal issue arising from a dispute, a legal issue arising from an accusation, a legal issue arising from an offense, and a legal issue arising from business settled? In seven ways: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

The seventeenth section on settling is finished.

13. The section on settling and not settling

Through how many principles is a legal issue arising from a dispute settled, and in how many ways is it not settled?

Through how many principles is a legal issue arising from an accusation settled, and in how many ways is it not settled?

Through how many principles is a legal issue arising from an offense settled, and in how many ways is it not settled?

Through how many principles is a legal issue arising from business settled, and in how many ways is it not settled?

A legal issue arising from a dispute is settled through two principles: through resolution face-to-face, and through majority decision. It is not settled in five ways: through resolution through recollection, through resolution because of past insanity, through acting through according to what has been admitted, through further penalty, and through covering over as if with grass.

A legal issue arising from an accusation is settled through four principles: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty. It is not settled in three ways: through majority decision, through acting according to what has been admitted, and through covering over as if with grass.

A legal issue arising from an offense is settled through three principles: through resolution face-to-face, through acting according to what has been admitted, and through covering over as if with grass. It is not settled in four ways: through majority decision, through resolution through recollection,

through resolution because of past insanity, and through further penalty.

A legal issue arising from business is settled in one way: through resolution face-to-face. It is not settled in six ways: through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

In how many ways are a legal issue arising from a dispute and a legal issue arising from an accusation settled? In how many ways are they not settled? They are settled in five ways: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, and through further penalty. They are not settled in two ways: through acting according to what has been admitted, and through covering over as if with grass.

In how many ways is a legal issue arising from a dispute and a legal issue arising from an offense settled? In how many ways are they not settled? They are settled in four ways: through resolution face-to-face, through majority decision, through acting according to what has been admitted, and through covering over as if with grass. They are not settled in three ways: through resolution through recollection, through resolution because of past insanity, and through further penalty.

In how many ways is a legal issue arising from a dispute and a legal issue arising from business settled? In how many ways are they not settled? They are settled in two ways: through resolution face-to-face, and through majority decision. They are not settled in five ways: through

resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

In how many ways is a legal issue arising from an accusation and a legal issue arising from an offense settled? In how many ways are they not settled? They are settled in six ways: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass. They are not settled in one way: through majority decision.

In how many ways is a legal issue arising from an accusation and a legal issue arising from business settled? In how many ways are they not settled? They are settled in four ways: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty. They are not settled in three ways: through majority decision, through acting according to what has been admitted, and through covering over as if with grass.

In how many ways is a legal issue arising from an offense and a legal issue arising from business settled? In how many ways are they not settled? They are settled in three ways: through resolution face-to-face, through acting according to what has been admitted, and through covering over as if with grass. They are not settled in four ways: through majority decision, through resolution through recollection, through resolution because of past insanity, and through further penalty.

In how many ways is a legal issue arising from a dispute, a legal issue arising from an accusation, and a legal issue arising from an offense settled? In how many ways are they not settled? They are settled in seven ways: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

In how many ways is a legal issue arising from a dispute, a legal issue arising from an accusation, and a legal issue arising from business settled? In how many ways are they not settled? They are settled in five ways: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, and through further penalty. They are not settled in two ways: through acting according to what has been admitted, and through covering over as if with grass.

In how many ways is a legal issue arising from an accusation, a legal issue arising from an offense, and a legal issue arising from business settled? In how many ways are they not settled? They are settled in six ways: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass. They are not settled in one way: through majority decision.

In how many ways is a legal issue arising from a dispute, a legal issue arising from an accusation, a legal issue arising from an offense, and a legal issue arising from business settled? In how many ways are they not settled? They are settled in seven ways: through resolution face-to-face,

through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

The eighteenth section on settling and not settling is finished.

14. The section on principles for settling and legal issues

Are principles for settling settled through principles for settling? Are principles for settling settled through legal issues? Are legal issues settled through principles for settling? Are legal issues settled through legal issues?

It may be that principles for settling are settled through principles for settling; it may be that principles for settling are not settled through principles for settling. It may be that principles for settling are settled through legal issues; it may be that principles for settling are not settled through legal issues. It may be that legal issues are settled through principles for settling; it may be that legal issues are not settled through principles for settling. It may be that legal issues are settled through legal issues; it may be that legal issues are not settled through legal issues.

How may it be that principles for settling are settled through principles for settling? And how may it be that principles for settling are not settled through principles for settling? (a) A majority decision is settled through resolution face-to-face. It is not settled through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, or through covering over as if with grass.

(b) Resolution through recollection is settled through resolution face-to-face. It is not settled through resolution because of past insanity, through acting according to what has been admitted, through further penalty, through covering over as if with grass, or through majority decision.

(c) Resolution because of past insanity is settled through resolution face-to-face. It is not settled through acting according to what has been admitted, through further penalty, through covering over as if with grass, through majority decision, or through resolution through recollection.

(d) Acting according to what has been admitted is settled through resolution face-to-face. It is not settled through further penalty, through covering over as if with grass, through majority decision, through resolution through recollection, or through resolution because of past insanity.

(e) A further penalty is settled through resolution face-to-face. It is not settled through covering over as if with grass, through majority decision, through resolution through recollection, through resolution because of past insanity, or through acting according to what has been admitted.

(f) Covering over as if with grass is settled through resolution face-to-face. It is not settled through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, or through further penalty.

How may it be that principles for settling are settled through legal issues? How may it be that principles for settling are not settled through legal issues? (a) Resolution face-to-face is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

(b) Majority decision is not settled through a legal issue arising from a dispute, a legal issue arising from an

accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

(c) Resolution through recollection is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

(d) Resolution because of past insanity is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

(e) Acting according to what has been admitted is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

(f) A further penalty is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

(g) Covering over as if with grass is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

How may it be that legal issues are settled through principles for settling? How may it be that legal issues are not settled through principles for settling? (a) A legal issue arising from a dispute is settled through resolution face-to-face and through majority decision. It is not settled through resolution through recollection, through resolution because of past insanity, through acting according to what has been

admitted, through further penalty, or through covering over as if with grass.

(b) A legal issue arising from an accusation is settled through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty. It is not settled through majority decision, through acting according to what has been admitted, or through covering over as if with grass.

(c) A legal issue arising from an offense is settled through resolution face-to-face, through acting according to what has been admitted, and through covering over as if with grass. It is not settled through majority decision, through resolution through recollection, through resolution because of past insanity, or through further penalty.

(d) A legal issue arising from business is settled through resolution face-to-face. It is not settled through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, or through covering over as if with grass.

How may it be that legal issues are settled through legal issues? How may it be that legal issues are not settled through legal issues? (a) A legal issue arising from a dispute is not settled through a legal issue arising from a dispute, through a legal issue arising from an accusation, or through a legal issue arising from an offense. It is settled through a legal issue arising from business.

(b) A legal issue arising from an accusation is not settled through a legal issue arising from a dispute, through a legal issue arising from an accusation, or through a legal issue

arising from an offense. It is settled through a legal issue arising from business.

(c) A legal issue arising from an offense is not settled through a legal issue arising from a dispute, through a legal issue arising from an accusation, or through a legal issue arising from an offense. It is settled through a legal issue arising from business.

(d) A legal issue arising from business is not settled through a legal issue arising from a dispute, through a legal issue arising from an accusation, or through a legal issue arising from an offense. It is settled through a legal issue arising from business.

Six principles for settling and the four legal issues are settled through resolution face-to-face. Resolution face-to-face is not settled through anything.

The nineteenth section on principles for settling and legal issues is finished.

15. The section on causing to originate

Which of the four legal issues cause the legal issue arising from a dispute to originate? None of them. Nevertheless, the four legal issues are produced from the legal issue arising from a dispute. How is that? It may be that monks are disputing, saying, 'This is the Teaching', 'This is contrary to the Teaching', 'This is the Monastic Law', 'This is contrary to the Monastic Law', 'This was spoken by the Buddha', 'This was not spoken by the Buddha', 'This was practiced by the Buddha', 'This was not practiced by the Buddha', 'This was laid down by the Buddha', 'This was not laid down by the Buddha', 'This is an offense', 'This is not an offense', 'This is a light offense', 'This is a heavy offense', 'This is a curable offense', 'This is an incurable offense', 'This is a grave offense', or 'This is a minor offense.' In regard to this, whatever quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife there is, this called a legal issue arising from a dispute. When, during a legal issue arising from a dispute, the Sangha disputes, there is a legal issue arising from a dispute. When one who is disputing makes an accusation, there is a legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business.

Which of the four legal issues cause the legal issue arising from an accusation to originate? None of them. Nevertheless, the four legal issues are produced from the legal issue arising from an accusation. How is that? It may be that the monks accuse a monk of failure in morality, failure in conduct, failure in view, or failure in livelihood. In

regard to this, whatever accusation, accusing, allegation, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation there is, this is called a legal issue arising from an accusation. When, during a legal issue arising from an accusation, the Sangha disputes, there is a legal issue arising from a dispute. When one who is disputing makes an accusation, there is a legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business.

Which of the four legal issues cause the legal issue arising from an offense to originate? None of them. Nevertheless, the four legal issues are produced from the legal issue arising from an offense. How is that? There are legal issues arising from offenses because of the five classes of offenses, and there are legal issues arising from offenses because of the seven classes of offenses—these are called legal issues arising from offenses. When, during a legal issue arising from an offense, the Sangha disputes, there is a legal issue arising from a dispute. When one who is disputing makes an accusation, there is a legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business.

Which of the four legal issues cause the legal issue arising from business to originate? None of them. Nevertheless, the four legal issues are produced from the legal issue arising from business. How is that? Whatever is the duty or the business of the Sangha—a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion

and three announcements—this is called a legal issue arising from business. When, during a legal issue arising from business, the Sangha disputes, there is a legal issue arising from a dispute. When one who is disputing makes an accusation, there is a legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business.

The twentieth section on causing to originate is finished.

16. The section on “belonging to”

To which of the four legal issues does a legal issue arising from a dispute belong? Which legal issue does it depend on? Which legal issue is it included in? Which legal issue is it grouped with?

To which of the four legal issues does a legal issue arising from an accusation dispute belong? Which legal issue does it depend on? Which legal issue is it included in? Which legal issue is it grouped with?

To which of the four legal issues does a legal issue arising from an offense belong? Which legal issue does it depend on? Which legal issue is it included in? Which legal issue is it grouped with?

To which of the four legal issues does a legal issue arising from business belong? Which legal issue does it depend on? Which legal issue is it included in? Which legal issue is it grouped with?

A legal issue arising from a dispute belongs to legal issues arising from disputes; it depends on legal issues arising from disputes; it is included in legal issues arising from disputes; it is grouped with legal issues arising from disputes.

A legal issue arising from an accusation belongs to legal issues arising from accusations; it depends on legal issues arising from accusations; it is included in legal issues arising from accusations; it is grouped with legal issues arising from accusations.

A legal issue arising from an offense belongs to legal issues arising from offenses; it depends on legal issues arising from

offenses; it is included in legal issues arising from offenses; it is grouped with legal issues arising from offenses.

A legal issue arising from business belongs to legal issues arising from business; it depends on legal issues arising from business; it is included in legal issues arising from business; it is grouped with legal issues arising from business.

To how many of the seven principles for settling does a legal issue arising from a dispute belong? On how many principles for settling does it depend? In how many principles for settling is it included? With how many principles for settling is it grouped? Through how many principles for settling is it settled?

To how many of the seven principles for settling does a legal issue arising from an accusation belong? On how many principles for settling does it depend? In how many principles for settling is it included? With how many principles for settling is it grouped? Through how many principles for settling is it settled?

To how many of the seven principles for settling does a legal issue arising from an offense belong? On how many principles for settling does it depend? In how many principles for settling is it included? With how many principles for settling is it grouped? Through how many principles for settling is it settled?

To how many of the seven principles for settling does a legal issue arising from business belong? On how many principles for settling does it depend? In how many principles for settling is it included? With how many principles for settling is it grouped? Through how many principles for settling is it settled?

A legal issue arising from a dispute belongs to two principles for settling; it depends on two principles for settling; it is included in two principles for settling; it is grouped with two principles for settling; it is settled through two principles for settling: through resolution face-to-face and through majority decision.

A legal issue arising from an accusation belongs to four principles for settling; it depends on four principles for settling; it is included in four principles for settling; it is grouped with four principles for settling; it is settled through four principles for settling: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty.

A legal issue arising from an offense belongs to three principles for settling; it depends on three principles for settling; it is included in three principles for settling; it is grouped with three principles for settling; it is settled through three principles for settling: through resolution face-to-face, through acting according to what has been admitted, and through covering over as if with grass.

A legal issue arising from business belongs to one way of settling; it depends on one way of settling; it is included in one way of settling; it is grouped with one way of settling; it is settled through one way of settling: through resolution face-to-face.

The twenty-first section on “belonging to” is finished.

The sub-division on settling is finished.

This is the summary:

“Legal issue, a different presentation, And in common, belonging with; Principles for settling used in common,

Principles for settling that belong with that.

And way of settling that is resolution face-to-face, On resolution, and on the wholesome; Where, on settling, connection, On settling, and on not settling; And on principles for settling and legal issues, Origin, and belonging to.”

- The Compendium

6 Khandhakapucchāvāra:

6. The section on questioning on the Chapters

I will ask about the full ordination, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about the full ordination, together with its origin story and its detailed explanation: two offenses are laid down in the exalted sentences.

I will ask about the observance day, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about the observance day, together with its origin story and its detailed explanation: three offenses are laid down in the exalted sentences.

I will ask about entering the rainy-season residence, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about entering the rainy-season residence, together with its origin story and its detailed explanation: one offense is laid down in the exalted sentences.

I will ask about the invitation ceremony, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about the invitation ceremony, together with its origin story and

its detailed explanation: three offenses are laid down in the exalted sentences.

I will ask about that which is connected with skins, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about that which is connected with skins, together with its origin story and its detailed explanation: three offenses are laid down in the exalted sentences.

I will ask about medicines, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about medicines, together with its origin story and its detailed explanation: three offenses are laid down in the exalted sentences.

I will ask about the robe-making ceremony, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about the robe-making ceremony, together with its origin story and its detailed explanation: there is no offense there laid down in the exalted sentences.

I will ask about that which is connected with robes, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about that which is connected with robes, together with its origin story and its detailed explanation: three offenses are laid down in the exalted sentences.

I will ask about those from Campā, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about those from Campā, together with its origin story and its detailed explanation: one offense is laid down in the exalted sentences.

I will ask about those from Kosambī, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about those from Kosambī, together with its origin story and its detailed explanation: one offense is laid down in the exalted sentences.

I will ask about the chapter on legal procedures, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about the chapter on legal procedures, together with its origin story and its detailed explanation: one offense is laid down in the exalted sentences.

I will ask about those on probation, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about those on probation, together with its origin story and its detailed explanation: one offense is laid down in the exalted sentences.

I will ask about the collection, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about the collection, together with its origin story and its detailed explanation: one offense is laid down in the exalted sentences.

I will ask about the settling of legal issues, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about the settling of legal issues, together with its origin story and its detailed explanation: two offenses are laid down in the exalted sentences.

I will ask about the short topics, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about the short topics, together with its origin story and its detailed explanation: three offenses are laid down in the exalted sentences.

I will ask about dwellings, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about dwellings, together with its origin story and its detailed explanation: three offenses are laid down in the exalted sentences.

I will ask about schism in the Sangha, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about schism in the Sangha, together with its origin story and its detailed explanation: two offenses are laid down in the exalted sentences.

I will ask about conduct, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about conduct, together with its origin story and its detailed explanation: one offense is laid down in the exalted sentences.

I will ask about cancellation, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about cancellation, together with its origin story and its detailed explanation: one offense is laid down in the exalted sentences.

I will ask about the chapter on nuns, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about the

chapter on nuns, together with its origin story and its detailed explanation: two offenses are laid down in the exalted sentences.

I will ask about the group of five hundred, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about the group of five hundred, together with its origin story and its detailed explanation: there is no offense there laid down in the exalted sentences.

I will ask about the group of seven hundred, together with its origin story and its detailed explanation: how many offenses are laid down in the exalted sentences? I will answer about the group of seven hundred, together with its origin story and its detailed explanation: there is no offense there laid down in the exalted sentences.

The first section on questioning on the Chapters is finished

This is the summary:

“Full ordination, observance day, Entering the rainy-season residence, invitation ceremony; Skins, medicines, robe-making ceremony, Robes, and with those from Campā,

The chapter on Kosambī, legal procedures, Those on probation, the collection; Settling of legal issues, short topics, dwellings, Schism in the Sangha, conduct; Cancellation, the chapter on nuns, And with the five hundred, the seven hundred.”

- The Compendium

7 Ekuttarikanaya: The method of increasing by one

1. The section on ones

“The things that produce offenses should be known. The things that do not produce offenses should be known. Offenses should be known. Non-offenses should be known. Light offenses should be known. Serious offenses should be known. Curable offenses should be known. Incurable offenses should be known. Grave offenses should be known. Minor offenses should be known. Offenses that are clearable by making amends should be known. Offenses that are not clearable by making amends for should be known. Offenses that are clearable by confession should be known. Offenses that are not clearable by confession should be known. Obstructive offenses should be known. Unobstructive offenses should be known. Offenses laid down because of a blameworthy act should be known. Offenses laid down because of a blameless act should be known. Offenses originating from an action should be known. Offenses originating from a non-action should be known. Offenses originating from both an action and a non-action should be known. Initial offenses should be known. Subsequent offenses should be known. Offenses committed while making amends for an initial offense should be known. Offenses committed while making amends for a subsequent offense should be known. Confessed offenses that are fit to be counted as confessed should be known. Confessed offenses that are unfit to be counted as confessed should be known. The rule should be known. An addition to the rule down should be known. An unprompted rule should be known. Rules that apply everywhere should be known. Rules that apply in a particular place should be known. Rules that the monks and nuns have in common should be known. Rules they do not have in common should be known. Rules for one Sangha should be known. Rules for both Sanghas

should be known. Heavy offenses should be known. Light offenses should be known. Offenses connected with householders should be known. Offenses not connected with householders should be known. Offenses with a fixed rebirth should be known. Offenses with an indeterminate rebirth should be known. The person who is the first offender should be known. The subsequent offenders should be known. The occasional offender should be known. The frequent offender should be known. The accusing person should be known. The accused person should be known. The person who accuses illegitimately should be known. The person who is accused illegitimately should be known. The person who accuses legitimately should be known. The person who is accused legitimately should be known. The person with a fixed future should be known. The person with an indeterminate future should be known. The person incapable of an offense should be known. The person capable of an offense should be known. The ejected person should be known. The unejected person should be known. The expelled person should be known. The unexpelled person should be known. The person who belongs to the same Buddhist sect should be known. The person who belongs to a different Buddhist sect should be known. Cancellation should be known.”

The section on ones is finished.

This is the summary:

“That produce, offense, light, And curable, grave; Making amends, and confession, Obstructive, blameworthy, action.

Both an action and a non-action, initial, While making amends, fit to be counted; Rule, unprompted, Everywhere, and in common, for one Sangha.

Heavy, householder, and fixed, First, occasional, accusing;
Illegitimately, legitimately, fixed, Incapable, ejected,
expelled; The same, and cancellation: This is the summary
of the ones.”

2. The section on twos

There are offenses for which perception is a factor, and offenses for which it is not. There are offenses for which the attainment has been achieved, and offenses for which it has not. There are offenses that are connected with the true Teaching, and offenses that are not. There are offenses that are connected with one's own requisites, and offenses that are connected with someone else's requisites. There are offenses that are connected with oneself, and offenses that are connected with others. There are heavy offenses committed by one speaking the truth, and light offenses committed by one speaking falsely. There are heavy offenses committed by one speaking falsely, and light offenses committed by one speaking the truth. There are offenses committed by one on the ground, not by one above ground. There are offenses committed by one above ground, not by one on the ground. There are offenses committed by one who is leaving, not by one who is entering. There are offenses committed by one who is entering, not by one who is leaving. There are offenses committed by applying, and offenses committed by not applying. There are offenses committed by undertaking, and offenses committed by not undertaking. There are offenses committed by doing, and offenses committed by not doing. There are offenses committed by giving, and offenses committed by not giving. There are offenses committed by teaching, and offenses committed by not teaching. There are offenses committed by receiving, and offenses committed by not receiving. There are offenses committed by means of equipment, and offenses committed not by means of equipment. There are offenses committed at night, not by day. There are offenses committed by day, not at night. There are offenses committed at dawn, and offenses committed not at dawn.

There are offenses committed by cutting, and offenses committed by not cutting. There are offenses committed by covering, and offenses committed by not covering. There are offenses committed by wearing, and offenses committed by not wearing.

There are two observance days: the fourteenth and the fifteenth day of the lunar half-month. There are two invitation days: the fourteenth and the fifteenth day of the lunar half-month. There are two legal procedures: the procedure consisting of getting permission, and the procedure consisting of one motion. There are two other legal procedures: the procedure consisting of one motion and one announcement, and the procedure consisting of one motion and three announcements. There are two bases for legal procedures: the basis for the procedure consisting of getting permission, and the basis for the procedure consisting of one motion. There are two other bases for legal procedures: the basis for the procedure consisting of one motion and one announcement, and the basis for the procedure consisting of one motion and three announcements. There are two kinds of flaws in legal procedures: the flaw in a procedure consisting of getting permission, and the flaw in a procedure consisting of one motion. There are two other kinds of flaws in legal procedures: the flaw in a procedure consisting of one motion and one announcement, and the flaw in a procedure consisting of one motion and three announcements. There are two kinds of successes in legal procedures: the success of a procedure consisting of getting permission, and the success of a procedure consisting of one motion. There are two other kinds of successes in legal procedures: the success of a procedure consisting of one motion and one announcement, and the success of a procedure consisting of one motion and three announcements. There are two grounds for belonging to a different Buddhist sect: either

one makes oneself belong to a different Buddhist sect, or a unanimous assembly ejects one for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view. There are two grounds for belonging to the same Buddhist sect: Either one makes oneself belong to the same Buddhist sect; or, in regard to one who had been ejected, a unanimous assembly readmits them for recognizing an offense, for making amends for an offense, or for giving up a bad view. There are two kinds of offenses entailing expulsion: for monks and for nuns. There are two kinds of offenses entailing suspension, two kinds of serious offenses, two kinds of offenses entailing confession, two kinds of offenses entailing acknowledgment, two kinds of offenses of wrong conduct, two kinds of offenses of wrong speech: for monks and for nuns. There are seven kinds of offenses and seven classes of offenses. Schism in the Sangha occurs in two ways: through a legal procedure or through a vote.

Two kinds of people should not be given the full ordination: one lacking in age, and one lacking in limbs. Another two kinds of people should not be given the full ordination: one who is deficient as subject, and one who has acted wrongly. Another two kinds of people should not be given the full ordination: one who is incomplete, and one is complete but has not asked. One should not live with formal support from two kinds of persons: one who is shameless, and one who is ignorant. One should not give formal support to two kinds of people: one who is shameless, and one who has a sense of conscience but who has not asked. One should give formal support to two kinds of people: one who is ignorant, and one who has a sense of conscience and who has asked. Two kinds of people are incapable of committing an offense: Buddhas and solitary Buddhas. Two kinds of people are capable of committing an offense: monks and nuns. Two kinds of people are incapable of intentionally committing an

offense: monks and nuns who are noble persons. Two kinds of people are capable of intentionally committing an offense: monks and nuns who are ordinary persons. Two kinds of people are incapable of intentionally committing an action that goes too far: monks and nuns who are noble persons. Two kinds of people are capable of intentionally committing an action that goes too far: monks and nuns who are ordinary persons.

There are two kinds of objections: one objects by body, or one objects by speech. There are two kinds of sending away: if the Sangha sends away those who don't have the attributes needed for being sent away, the sending away of some succeeds, while the sending away of others fails. "There are two kinds of admittance: if the Sangha admits those who don't have the attributes needed for being admitted, the admittance of some succeeds, while the admittance of others fails. There are two kinds of admitting: one admits by body, or one admits by speech. There are two kinds of receiving: one receives by body, or one receives by what is connected to the body. There are two kinds of prohibitions: one prohibits by body, or one prohibits by speech. There are two kinds of harming: harming of the training, and harming of possessions. There are two kinds of accusing: one accuses by body, or one accuses by speech. There are two obstacles for the ending of the robe-making season: the monastery obstacle, and the robe obstacle. There are two removals of obstacles for the ending of the robe-making season: the removal of the monastery obstacle, and the removal of the robe obstacle. There are two kinds of robes: from householders, and from rags. There are two kinds of almsbowls: iron bowls, and ceramic bowls. There are two kinds of bowl stands: bowl stands made of tin, and a bowl stands made of lead. There are two ways of determining an almsbowl: one determines it by body, or one determines it by speech. There are two ways of determining

a robe: one determines it by body, or one determines it by speech. There are two kinds of assignment: assignment in the presence of, and assignment in the absence of. There are two Monastic Laws: for the monks, and for the nuns. There are two things that belong to the Monastic Law: the rules, and what accords with the rules. There are two kinds of eliminations of the Monastic Law: ending access to what is unallowable, and moderation in what is allowable. One commits an offense in two ways: one commits it by body, or one commits it by speech. One is cleared of an offense in two ways: one is cleared by body, or one is cleared by speech. There are two kinds of probation: probation for concealed offenses, and probation for unconcealed offenses. There are two other kinds of probation: purifying probation, and simultaneous probation. There are two kinds of trial periods: trial periods for concealed offenses, and trial periods for unconcealed offenses. There are two other kinds of trial periods: trial periods for a half-month, and simultaneous trial periods. Not counting a day is for two kinds of people: for one on probation, and for one undertaking the trial period. There are two kinds of disrespect: disrespect for the person, and disrespect for the rule. There are two kinds of salt: natural, and produced. There are two other kinds of salt: sea salt, and black salt. There are two other kinds of salt: hill salt, and soil salt. There are two other kinds of salt: salt from the Roma country, and salty grain. There are two kinds of useful things: internally useful things, and externally useful things. There are two kinds of name-calling: low name-calling, and high name-calling. There is malicious talebearing in two ways: for one wanting to endear himself or for one aiming at division. Eating in a group comes about in two ways: through an invitation, or through asking. There are two entries to the rainy-season residence: the first and the second. There are two kinds of illegitimate cancellations of

the Monastic Code. There are two kinds of legitimate cancellations of the Monastic Code.

There are two kinds of fools: one who takes on future responsibilities, and one who does not take on current responsibilities. There are two kinds of wise persons: one who does not take on future responsibilities, and one who takes on current responsibilities. There are two other kinds of fools: one who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable. There are two kinds of wise persons: one who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable. There are two other kinds of fools: one who perceives a non-offense as an offense, and one who perceives an offense as a non-offense. There are two kinds of wise persons: one who perceives an offense as an offense, and one who perceives a non-offense as a non-offense. There are two other kinds of fools: one who perceives what is contrary to the Teaching as the Teaching, and one who perceives what is the Teaching as contrary to the Teaching. There are two kinds of wise persons: one who perceives what is contrary to the Teaching as contrary to the Teaching, and one who perceives what is the Teaching as the Teaching. There are two other kinds of fools: one who perceives what is contrary to the Monastic Law as the Monastic Law, and one who perceives what is the Monastic Law as contrary to the Monastic Law. There are two kinds of wise persons: one who perceives what is contrary to the Monastic Law as contrary to the Monastic Law, and one who perceives what is the Monastic Law as the Monastic Law.

The corruptions increase for two kinds of persons: one who is afraid of wrongdoing when one should not be, and one who is not afraid of wrongdoing when one should be. The corruptions do not increase for two kinds of persons: one

who is not afraid of wrongdoing when one should not be, and one who is afraid of wrongdoing when one should be. The corruptions increase for two other kinds of persons: one who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable. The corruptions do not increase for two other kinds of persons: one who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable. The corruptions increase for two other kinds of persons: one who perceives a non-offense as an offense, and one who perceives an offense as a non-offense. The corruptions do not increase for two other kinds of persons: one who perceives a non-offense as a non-offense, and one who perceives an offense as an offense. The corruptions increase for two other kinds of persons: one who perceives what is contrary to the Teaching as the Teaching, and one who perceives what is the Teaching as contrary to the Teaching. The corruptions do not increase for two other kinds of persons: one who perceives what is contrary to the Teaching as contrary to the Teaching, and one who perceives what is the Teaching as the Teaching. The corruptions increase for two other kinds of persons: one who perceives what is contrary to the Monastic Law as the Monastic Law, and one who perceives what is the Monastic Law as contrary to the Monastic Law. The corruptions do not increase for two other kinds of persons: one who perceives what is contrary to the Monastic Law as contrary to the Monastic Law, and one who perceives what is the Monastic Law as the Monastic Law.

The section on twos is finished.

This is the summary:

“Perception, and achieved, the true Teaching, And requisites, persons; Truth, ground, leaving, Applying, undertaking.

Doing, giving, receiving, By equipment, and at night; Dawn, cutting, covering, And wearing, observance days.

Invitation days, legal procedure, other, Basis, other, and flaw; Other, and two on success, Different, and the same.

Expulsion, suspension, serious offense, Confession, acknowledgment; Wrong conduct, and wrong speech, Seven, and classes of offenses.

Schism, full ordination, And two other; Should not live, should not give, Incapable, and capable.

Intentionally, and goes too far, Objections, sending away; Admittance, and admitting, Receiving, prohibition.

Harming, and accusing, And so two on the robe-making season; Robes, bowls, bowl stands, And so two on determining.

And assignment to another, Monastic Laws, And belong to the Monastic Law, elimination; And commits, is cleared, Probations, two others.

Two trial periods, others, Not counting a day, disrespect; Two salts, three others, Useful thing, and with abuse.

And malicious talebearing, group, rainy-season residence, Cancellations, responsibility, allowable; Non-offense, contrary to the Teaching as the Teaching, Contrary to the Monastic Law, and so corruptions.”

3. The section on threes

“There are offenses that one commits while the Buddha is alive, not after his extinguishment. There are offenses that one commits after the Buddha’s extinguishment, not while he is alive. There are offenses that one commits both while the Buddha is alive and also after his extinguishment. There are offenses that one commits at the right time, not at the wrong time. There are offenses that one commits at the wrong time, not at the right time. There are offenses that one commits both at the right time and also at the wrong time. There are offenses that one commits at night, not by day. There are offenses that one commits by day, not at night. There are offenses that one commits both at night and also by day. There are offenses that one commits when one has ten or more years of seniority, not less. There are offenses that one commits when one has less than ten years of seniority, not ten or more. There are offenses that one commits both when one has ten or more years of seniority and also when one has less. There are offenses that one commits when one has five or more years of seniority, not less. There are offenses that one commits when one has less than five years of seniority, not five or more. There are offenses that one commits both when one has five or more years of seniority and also when one has less. There are offenses that one commits with a wholesome mind. There are offenses that one commits with an unwholesome mind. There are offenses that one commits with a indeterminate mind. There are offenses that one commits while experiencing pleasant feelings. There are offenses that one commits while experiencing unpleasant feelings. There are offenses that one commits while experiencing neither pleasant nor unpleasant feelings. There are three grounds for an accusation: what is seen, what is heard, and what is

suspected. There are three ways of voting: in secret, openly, and by whispering in the ear. Three things are prohibited: great desires, discontent, and self-inflation. Three things are allowed: fewness of wishes, contentment, and self-effacement. Three other things are prohibited: great desires, discontent, and lacking a sense of moderation. Three things are allowed: fewness of wishes, contentment, and having a sense of moderation. There are three kinds of rules: a rule, an addition to a rule, and an unprompted rule. There are three other kinds of rules: a rule that applies everywhere, a rule that applies in a particular place, and a rule that the monks and nuns have in common. There are three other kinds of rules: a rule the monks and nuns do not have in common, a rule for one Sangha, and a rule for both Sanghas.

There are offenses committed by fools, not by the wise.
There are offenses committed by the wise, not by fools.
There are offenses committed by both by fools and the wise.
There are offenses committed when the moon is new, not when it's full. There are offenses committed when the moon is full, not when it's new. There are offenses committed both when the moon is new and when it's full. There are things that are allowable when the moon is new, not when it's full. There are things that are allowable when the moon is full, not when it's new. There are things that are allowable both when the moon is new and when it's full. There are offenses committed during winter, not during summer or the rainy season. There are offenses committed during summer, not during winter or the rainy season. There are offenses committed during the rainy season, not during winter or summer. There are offenses committed by a sangha, not by several monks or an individual. There are offenses committed by several monks, not by a sangha or an individual. There are offenses committed by an individual, not by a sangha or several monks. There are things

allowable for a sangha, not for several monks or an individual. There are things allowable for several monks, not for a sangha or an individual. There are things allowable for an individual, not for a sangha or several monks. Three kinds of concealing: one conceals the action that was the basis for the offense, not the offense. one conceals the offense, not the action that was the basis for the offense. one conceals both the action that was the basis for the offense and also the offense. There are three coverings: a sauna, water, and a cloth. Three things happen concealed, not openly: Women are married with a veil, not unveiled. The mantras of the brahmins are transmitted in secret, not openly. Wrong view is transmitted in secret, not openly. Three things shine in the open, not when concealed: The moon shines in the open, not when concealed. The sun shines in the open, not when concealed. The spiritual path made known by the Buddha shines in the open, not when concealed. There are three times for the allocation of dwellings: the first, the second, and when given up in between. There are offenses that one commits when sick, not when not sick. There are offenses that one commits when not sick, not when sick. There are offenses that one commits both when sick and when not sick.

There are three kinds of illegitimate cancellations of the Monastic Code . There are three kinds of legitimate cancellations of the Monastic Code. There are three kinds of probation: probation for concealed offenses, probation for unconcealed offenses, and purifying probation. There are three kinds of trial periods: trial period for concealed offenses, trial period for unconcealed offenses, and trial period for a half-month. There are three things that stop a monk on probation from counting a particular day toward his probationary period: he stays in the same room as a regular monk; he stays apart from other monks; he doesn't inform other monks of his status. There are offenses that

one commits inside, not outside. There are offenses that one commits outside, not inside. There are offenses that one commits both inside and outside. There are offenses that one commits inside the monastery zone, not outside. There are offenses that one commits outside the monastery zone, not inside. There are offenses that one commits both inside and outside the monastery zone. One commits an offense in three ways: one commits an offense by body, by speech, or by body and speech. One commits an offense in three other ways: in the midst of the Sangha, in the midst of a group, or in the presence of an individual. One clears an offense in three ways: one clears an offense by body, by speech, or by body and speech. One clears an offense in three other ways: in the midst of the Sangha, in the midst of a group, or in the presence of an individual. There are three illegitimate grantings of resolution because of past insanity. There are three legitimate grantings of resolution because of past insanity.

When a monk has three qualities, the Sangha may, if it wishes, do a procedure of condemnation against him: he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; he is ignorant and incompetent, often committing offenses, incapable of determining whether he has committed an offense; he is constantly and improperly socializing with householders. When a monk has three qualities, the Sangha may, if it wishes, do a procedure of demotion against him: he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; he is ignorant and incompetent, often committing offenses, incapable of determining whether he has committed an offense; he is constantly and improperly socializing with householders. When a monk has three qualities, the Sangha may, if it wishes, do a procedure of banishing him: he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; he is ignorant and incompetent, often committing offenses,

incapable of determining whether he has committed an offense; he is a corrupter of families and badly behaved, and his bad behavior has been seen and heard about. When a monk has three qualities, the Sangha may, if it wishes, do a procedure of reconciliation against him: he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; he is ignorant and incompetent, often committing offenses, incapable of determining whether he has committed an offense; he abuses and reviles householders. When a monk has three qualities, the Sangha may, if it wishes, do a procedure of ejecting him for not recognizing an offense: he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; he is ignorant and incompetent, often committing offenses, incapable of determining whether he has committed an offense; after committing an offense, he refuses to recognize it. When a monk has three qualities, the Sangha may, if it wishes, do a procedure of ejecting him for not making amends for an offense: he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; he is ignorant and incompetent, often committing offenses, incapable of determining whether he has committed an offense; after committing an offense, he refuses to make amends for it. When a monk has three qualities, the Sangha may, if it wishes, do a procedure of ejecting him for not giving up a bad view: he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; he is ignorant and incompetent, often committing offenses, incapable of determining whether he has committed an offense; he refuses to give up a bad view.

When a monk has three qualities, the Sangha may, if it wishes, plan a strong action against him: he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; he is ignorant and incompetent, often committing offenses, incapable of determining whether he has committed an offense; he is constantly and improperly socializing with

householders. When a monk has three qualities a legal procedure may be done against him: he is shameless, ignorant, and not a regular monk. When a monk has three other qualities a legal procedure may be done against him: he has failed in the higher morality; he has failed in conduct; he has failed in view. When a monk has three other qualities a legal procedure may be done against him: his bodily conduct is frivolous; his verbal conduct is frivolous; his bodily and verbal conduct are frivolous. When a monk has three other qualities a legal procedure may be done against him: he is improperly behaved by body; he is improperly behaved by speech; he is improperly behaved by body and speech. When a monk has three other qualities a legal procedure may be done against him: his bodily conduct is harmful; his verbal conduct is harmful; his bodily and verbal conduct are harmful. When a monk has three other qualities a legal procedure may be done against him: he has wrong livelihood by body; he has wrong livelihood by speech; he has wrong livelihood by body and speech. When a monk has three other qualities a legal procedure may be done against him: if, after committing an offense and having a legal procedure done against him, he: gives the full ordination, gives formal support, has a novice monk attend on him. When a monk has three other qualities a legal procedure may be done against him: he commits the same offense for which the Sangha did the legal procedure against him; he commits an offense similar to the one for which the Sangha did the legal procedure against him; he commits an offense worse than the one for which the Sangha did the legal procedure against him. When a monk has three other qualities a legal procedure may be done against him: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

When a monk has three qualities and is having the observance-day ceremony cancelled in the midst of the

Sangha, then, after pressing him by saying, “Enough. No more arguing and disputing,” the Sangha should do the observance-day ceremony. These are the three qualities: he is shameless, ignorant, and not a regular monk. When a monk has three qualities and is having the invitation ceremony cancelled in the midst of the Sangha, then, after pressing him by saying, “Enough. No more arguing and disputing,” the Sangha should do the invitation ceremony. These are the three qualities: he is shameless, ignorant, and not a regular monk. The Sangha should not give any approval to a monk has three qualities: he is shameless, ignorant, and not a regular monk. When a monk has three qualities, he should not speak in the Sangha: he is shameless, ignorant, and not a regular monk. When a monk has three qualities, he should not be put in a position of leadership: he is shameless, ignorant, and not a regular monk. When a monk has three qualities, one should not live with formal support from him: he is shameless, ignorant, and not a regular monk. When a monk has three qualities, he should not give formal support: he is shameless, ignorant, and not a regular monk. When a monk has three qualities, he is not qualified to get permission to correct another: he is shameless, ignorant, and not a regular monk. When a monk has three qualities, he should not be allowed to direct anyone: he is shameless, ignorant, and not a regular monk. When a monk has three qualities, he should not be asked about the Monastic Law: he is shameless, ignorant, and not a regular monk. When a monk has three qualities, he should not ask about the Monastic Law: he is shameless, ignorant, and not a regular monk. When a monk has three qualities, his questions about the Monastic Law should not be replied to: he is shameless, ignorant, and not a regular monk. When a monk has three qualities, he should not reply to questions about the Monastic Law: he is shameless, ignorant, and not a regular monk. When a monk has three qualities, he should not be allowed to question: he

is shameless, ignorant, and not a regular monk. When a monk has three qualities, one should not discuss the Monastic Law with him: he is shameless, ignorant, and not a regular monk. When a monk has three qualities, he should not give the full ordination, give formal support, or have a novice monk attend on him: he is shameless, ignorant, and not a regular monk.

There are three kinds of observance-day ceremony: on the fourteenth, on the fifteenth, and the observance-day ceremony for the sake of unification. There are three other kinds of observance-day ceremony: the observance-day ceremony for a sangha, the observance-day ceremony for a group, and the observance-day ceremony for an individual. There are three other kinds of observance-day ceremony: the observance-day ceremony which consists of reciting the Monastic Code, the observance-day ceremony which consists of declaring purity, and the observance-day ceremony which consists of a determination.

There are kinds of three invitation ceremony: on the fourteenth, on the fifteenth, and the invitation ceremony for the sake of unification. There are three other kinds of invitation ceremony: the invitation ceremony for a sangha, the invitation ceremony for a group, and the invitation ceremony for an individual. There are three other kinds of invitation ceremony: the invitation ceremony done by means of three statements, the invitation ceremony done by means of two statements, the invitation ceremony done by means of groups according to year of seniority.

There are three kinds of persons bound for a hell: one who does not abandon and abstain from sexuality, while claiming to do so; one who groundlessly charges someone who lives the spiritual life in purity with not abstaining from sexuality; one who has a view such as this: "There is no fault in

worldly pleasures,” and then indulges in them. There are three unwholesome sources: greed, ill will, and delusion. There are three wholesome sources: non-greed, non-ill will, and non-delusion. There are three kinds of misconduct: misconduct by body, misconduct by speech, and misconduct by mind. There are three kinds of good conduct: good conduct by body, good conduct by speech, and good conduct by mind. There are three reasons why the Buddha laid down the rule against eating in groups of more than three: for the restraint of bad people; for the ease of good monks, stopping those with bad desires from creating a faction and then splitting the Sangha; and out of compassion for families. Because he was overcome by and immersed in three bad qualities, Devadatta was irredeemably destined to an eon in hell: bad desires; bad friends; and after minor success, he stopped short of the goal. There are three permissions: approval to use a staff, approval to use a carrying net, and approval to use both a staff and a carrying net. There are three kinds of foot-stands that are fixed in place and immobile: foot-stands for defecating, foot-stands for urinating, foot-stands for restroom rinsing. There are three kinds of foot scrubbers: stones, pebbles, and pumice.”

The section on threes is finished.

This is the summary:

“While he is alive, at the right time, and at night, ten, five, with wholesome; Feeling, grounds for accusation, Voting, two on prohibited.

Rule, and two others, Fools, and at the new moon, allowable; During winter, a sangha, for a sangha, And concealings, a covering.

Concealed, and in the open, Dwelling, sick; Monastic Code, probation, Trial period, those on probation.

Inside, and inside the monastery zone, One commits, and another; One clears, and another, Two on resolution because of past insanity.

Condemnation, and demotion, Banishing, reconciliation; Not recognizing, making amends, And not giving up a bad view.

Strong, formal procedure, in the higher morality, Frivolous, improperly behaved, harmful; Livelihood, committed, similar, Disparages, and with observance-day ceremony.

Invitation ceremony, and approval, Speak, and with in a leadership; Should not live, should not give, And should not ask for permission.

Should not direct, Two on those who should not be asked; And two on should not reply, And one should not answer.

Discussion, full ordination, Formal support, and novice monks; Three on three observance-day ceremonies, Three on three invitation ceremonies.

Bound for the lower, unwholesome, Wholesome, two on conduct; Eating in groups of more than three, in bad qualities, Permission, and with foot-stands; And foot scrubbers—This is the summary for the threes.”

4. The section on fours

There are offenses that one commits through one's own speech, but clears through someone else's speech. There are offenses that one commits through someone else's speech, but clears through one's own speech. There are offenses that one commits through one's own speech, but clears through one's own speech. There are offenses that one commits through someone else's speech, but clears through someone else's speech. There are offenses that one commits by body, but clears by speech. There are offenses that one commits by speech, but clears by body. There are offenses that one commits by body and clears by body. There are offenses that one commits by speech and clears by speech. There are offenses that one commits while sleeping, but clears while awake. There are offenses that one commits while awake, but clears while sleeping. There are offenses that one commits while sleeping and clears while sleeping. There are offenses that one commits while awake and clears while awake. There are offenses that one commits unintentionally, but clears intentionally. There are offenses that one commits intentionally, but clears unintentionally. There are offenses that one commits unintentionally and clears unintentionally. There are offenses that one commits intentionally and clears intentionally. There are offenses where the confession is an offense. There are offenses where the offense is a confession. There are offenses where the clearing is an offense. There are offenses where the offense is a clearing. There are offenses that one commits through action, but clears through non-action. There are offenses that one commits through non-action, but clears through action. There are offenses that one commits through action and

clears through action. There are offenses that one commits through non-action and clears through non-action.

There are four kinds of ignoble speech: saying that one has seen what one has not seen; saying that one has heard what one has not heard; saying that one has sensed what one has not sensed; saying that one has known what one has not known. There are four kinds of noble speech: saying that one has not seen what one has not seen; saying that one has not heard what one has not heard; saying that one has not sensed what one has not sensed; saying that one has not known what one has not known. There are four other kinds of ignoble speech: saying that one has not seen what one has seen; saying that one has not heard what one has heard; saying that one has not sensed what one has sensed; saying that one has not known what one has known. There are four other kinds of noble speech: saying that one has seen what one has seen; saying that one has heard what one has heard; saying that one has sensed what one has sensed; saying that one has known what one has known.

The monks have four offenses entailing expulsion in common with the nuns. The nuns have four offenses entailing expulsion not in common with the monks. There are four kinds of requisites: There are requisites that should be guarded, taken as a personal possession, and made use of. There are requisites that should be guarded and taken as a personal possession, but not be made use of. There are requisites that should be guarded, but not taken as a personal possession or made use of. There are requisites that should neither be guarded, nor taken as a personal possession or made use of. There are offenses one commits in the presence of someone, but clears in their absence. There are offenses one commits in the absence of someone, but clears in their presence. There are offenses one commits

in the presence of someone, and clears in their presence. There are offenses one commits in the absence of someone, and clears in their absence. There are offenses one commits unknowingly, but clears knowingly. There are offenses one commits knowingly, but clears unknowingly. There are offenses one commits unknowingly, but clears unknowingly. There are offenses one commits knowingly, but clears knowingly.

One commits offenses in four ways: by body, by speech, by body and speech, through a legal procedure. One commits offenses in four other ways: in the midst of the Sangha, in the midst of a group, in the presence of an individual, through the appearance of sexual characteristics. One clears offenses in four ways: by body, by speech, by body and speech, through a legal procedure. One clears offenses in four other ways: in the midst of the Sangha, in the midst of a group, in the presence of an individual, through the appearance of sexual characteristics. When one gets it: one abandons the former, one is established in the latter, asking for things comes to an end, rules cease. When one gets it: one abandons the latter, one is established in the former, asking for things comes to an end, rules cease. There are four kinds of accusing: one accuses someone for failure in morality, one accuses someone for failure in conduct, one accuses someone for failure in view, one accuses someone for failure in livelihood. There are four kinds of probation: probations for concealed offenses, probations for unconcealed offenses, purifying probations, and simultaneous probations. There are four kinds of trial periods: trial periods for concealed offenses, trial periods for unconcealed offenses, trial periods for a half-month, and simultaneous trial periods. There are four things that stop a monk undertaking the trial period from counting a particular day toward his trial period: he stays in the same room as a regular monk; he stays apart from other monks; he doesn't

inform other monks of his status; he travels without a group. There are four unique things. There are four kinds of equipment that need to be received: ordinary food, post-midday tonics, seven-day tonics, and lifetime tonics. There are four filthy edibles: feces, urine, ash, and clay. There are four kinds of legal procedures: a procedure consisting of getting permission, a procedure consisting of one motion, a procedure consisting of one motion and one announcement, or a procedure consisting of one motion and three announcements. There are four other kinds of legal procedures: an illegitimate legal procedure done by an incomplete assembly, an illegitimate legal procedure done unanimously, a legitimate legal procedure done by an incomplete assembly, and a legitimate legal procedure done unanimously. There are four kinds of failure: Failure in morality, failure in conduct, failure in view, and failure in livelihood. There are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, and legal issues arising from business. There are four kinds of people that corrupt a gathering: an immoral monk with bad qualities, an immoral nun with bad qualities, an immoral male lay follower with bad qualities, an immoral female lay follower with bad qualities. There are four kinds of people that make a gathering shine: a moral monk with good qualities, a moral nun with good qualities, a moral male lay follower with good qualities, a moral female lay follower with good qualities.

There are offenses committed by new arrivals, not by residents. There are offenses committed by residents, not by new arrivals. There are offenses committed both by new arrivals and by residents. There are offenses committed neither by new arrivals nor by residents. There are offenses committed by those departing, not by residents. There are offenses committed by residents, not by those departing. There are offenses committed both by those departing and

by residents. There are offenses committed neither by those departing nor by residents. There are rules that have variety in the action that is the basis for the offense, but not in the offense; there are rules that have variety in the offense, but not in the action that is the basis for the offense; there are rules that have variety both in the action that is the basis for the offense and in the offense; there are rules that have variety neither in the action that is the basis for the offense nor in the offense. There are rules where the action that is the basis for the offense is shared, but not the offense; there are rules where the offense is shared, but not the action that is the basis for the offense; there are rules where both the action that is the basis for the offense and the offense are shared; there are rules where neither the action that is the basis for the offense nor the offense is shared. There are offenses committed by the preceptor, but not the student; there are offenses committed by the student, but not the preceptor; there are offenses committed by both the preceptor and the student; there are offenses committed by neither the preceptor nor the student. There are offenses committed by the teacher, but not the pupil; there are offenses committed by the pupil, but not the teacher; there are offenses committed by both the teacher and the pupil; there are offenses committed by neither the teacher nor the pupil. There is no offense for breaking the rainy-season residence for these four reasons: there is a schism in the Sangha; there are some who want to cause a schism in the Sangha; there is a threat to life; there is a threat to the monastic life. There are four kinds of bad conduct by speech: lying, divisive speech, harsh speech, and idle speech. There are four kinds of good conduct by speech: truthful speech, non-divisive speech, gentle speech, and meaningful speech. There are offenses that are serious when doing them oneself, but light when inciting someone else. There are offenses that are light when doing them oneself, but serious when inciting someone else. There are

offenses that are serious both when doing them oneself and when inciting someone else. There are offenses that are light both when doing them oneself and when inciting someone else.

There are people who deserve being bowed down to, but not being stood up for. There are people who deserve being stood up for, but not to being bowed down to. There are people who deserve both being bowed down to and being stood up for. There are people who deserve neither being bowed down to nor being stood up for. There are people who deserve a seat, but not being bowed down to. There are people who deserve being bowed down to, but not a seat. There are people who deserve both a seat and being bowed down to. There are people who deserve neither a seat nor being bowed down to. There are offenses that one commits at the right time, not at the wrong time. There are offenses that one commits at the wrong time, not at the right time. There are offenses that one commits at both the right time and at the wrong time. There are offenses that one commits neither at the right time nor at the wrong time. There are things that are allowable to receive at the right time, but not at the wrong time. There are things that are allowable to receive at the wrong time, but not at the right time. There are things that are allowable to receive both at the right time and at the wrong time. There are things that are allowable to receive neither at the right time nor at the wrong time. There are offenses that one commits in outlying countries, but not in the central Ganges plain. There are offenses that one commits in the central Ganges plain, but not in outlying countries. There are offenses that one commits both in outlying countries and in the central Ganges plain. There are offenses that one commits neither in outlying countries nor in the central Ganges plain. There are things that are allowable in outlying countries, but not in the central Ganges plain. There are things that are allowable

in the central Ganges plain, but not in outlying countries. There are things that are allowable both in outlying countries and in the central Ganges plain. There are things that are allowable neither in outlying countries nor in the central Ganges plain. There are offenses that one commits inside, but not outside. There are offenses that one commits outside, but not inside. There are offenses that one commits both inside and outside. There are offenses that one commits neither inside nor outside. There are offenses that one commits inside the monastery zone, not outside. There are offenses that one commits outside the monastery zone, not inside. There are offenses that one commits both inside and outside the the monastery zone. There are offenses that one commits neither inside nor outside the monastery zone. There are offenses that one commits in inhabited areas, not in the wilderness. There are offenses that one commits in the wilderness, not in inhabited areas. There are offenses that one commits both in inhabited areas and in the wilderness. There are offenses that one commits neither in inhabited areas nor in the wilderness.

There are four kinds of accusing: pointing out the action that is the basis for an offense, pointing out the offense, prohibiting living together, prohibiting acts of respect. There are four kinds of preliminary actions. There are four kinds of seeming appropriate to. There are four offenses entailing confession concerning "no other". There are four kinds of approval from the monks. There are four ways of acting that are wrong: one is swayed by desire, ill will, confusion, and fear. There are four ways of acting that are not wrong: one is not swayed by desire, ill will, confusion, or fear. When a shameless monk who has four qualities, he causes a schism in the Sangha: he is swayed by desire, ill will, confusion, and he fear. When a good monk who has four qualities, he unites a divided Sangha: he is not swayed by desire, ill will, confusion, or fear. When a monk has four qualities, he

should not be asked about the Monastic Law: he is swayed by desire, ill will, confusion, and fear. When a monk has four qualities, he should not ask about the Monastic Law: he is swayed by desire, ill will, confusion, and fear. When a monk has four qualities, he should not reply to questions about the Monastic Law: he is swayed by desire, ill will, confusion, and fear. When a monk has three qualities, his questions about the Monastic Law should not be replied to: he is swayed by desire, ill will, confusion, and fear. When a monk has four qualities, he should not be allowed to question: he is swayed by desire, ill will, confusion, and fear. When a monk has four qualities, one should not discuss the Monastic Law with him: he is swayed by desire, ill will, confusion, and fear. There are offenses that one commits when sick, not when not sick. There are offenses that one commits when not sick, not when sick. There are offenses that one commits both when sick and when not sick. There are offenses that one commits neither when sick nor when not sick. There are four kinds of illegitimate cancellations of the Monastic Code. There are four kinds of legitimate cancellations of the Monastic Code.

The section on fours is finished.

This is the summary:

“Through one’s own speech, by body, While sleeping, unintentionally; And committing, through action, And so four on speech.

The monks have, and the nuns have, And requisite, in the presence of; Unknowingly, by body, and in the midst of, And so twofold on clears.

When one gets it, accusing, And it is called probations; Trial period, and also undertaking, Unique things, received.

filthy edibles, legal procedures, Again legal procedures, failures; Legal issues, and immoral, Shining, and by new arrivals.

Those departing, variety in the action, Shared, similarity, and with preceptor; Teacher, reasons, Bad conduct, good conduct.

Doing them oneself, and people, Deserving, and with a seat; And at the right time, and allowable, In outlying, allowable.

Inside, and inside the monastery zone, And in an inhabited area, and accusings; Preliminary action, seeming appropriate to, "No other", and approval.

Wrong acting, and not wrong acting, Shameless, and good; And two on should be asked, And another two on should reply; And question, discussion, Sick, and with cancellation."

5. The section on fives

There are five kinds of offenses. There are five classes of offenses. There are five grounds of training. There are five kinds of actions with results in the next life. There are five kinds of people with fixed rebirth. There are five offenses involving cutting. There are five reasons for committing an offense. There are five kinds of offenses because of lying. There are five reasons why a legal procedure is invalid: one does not do the legal procedure oneself; or one does not request someone else; one does not give one's consent or declare one's purity; one objects while the legal procedure is being carried out; or one has the view that the completed legal procedure is illegitimate. There are five reasons why a legal procedure is valid: one does the legal procedure oneself; or one requests someone else; one gives one's consent or declares one's purity; one does not object while the legal procedure is being carried out; or one has the view that the completed legal procedure is legitimate. There are five things that are allowable for a monk who is eating almsfood: visiting families before or after a meal invitation, eating in a group, eating a meal before another, non-determination, non-assignment to another. When a monk has five qualities—whether he is bad or firm in morality—he is suspected and mistrusted: he regularly associates with sex workers, widows, single women, *paṇḍakas*, or nuns. There are five kinds of oil: sesame oil, mustard-seed oil, honey-tree oil, castor oil, and oil from fat. There are five kinds of fat: bear fat, fish fat, alligator fat, pig fat, and donkey fat. There are five kinds of losses: loss of relatives, loss of property, loss of health, loss in morality, and loss of view. There are five kinds of successes: success in relatives, success in property, success in health, success in morality, and success in view. There are five reasons why the formal

support from a preceptor comes to an end: the preceptor goes away; the preceptor disrobes; the preceptor dies; the preceptor joins another faction; or the preceptor orders it. There are five kinds of people who should not be given the full ordination: one lacking in age, one lacking in limbs, one who is deficient as subject, one who has acted wrongly, and one who is incomplete. There are five kinds of rags: those from a charnel ground, those from a shop, those eaten by rats, those eaten by termites, those burnt by fire. There are five other kinds of rags: those chewed by cattle, those chewed by goats, those left at a stupa, those discarded from a king's consecration, those taken to and then brought back from a charnel ground. There are five kinds of removing: removing by theft, removing by force, removing dependent on conditions, removing by concealing, removing by drawing lots. There are five great gangsters to be found in the world. There are five things not to be given away. There are five things not to be shared out. There are five kinds of offenses that originate from body, not from speech and mind. There are five kinds of offenses that originate from body and speech, not from mind. There are five kinds of offenses that are confessable. There are five kinds of Sanghas. There are five ways of reciting the Monastic Code. In all outlying countries, the full ordination is to be given by a group of five, including one expert on the Monastic Law. There are five benefits of performing the robe-making ceremony. There are five kinds of legal procedures. There are five "up to three times" offenses. When five factors are fulfilled, there is an offense entailing expulsion for one who steals. When five factors are fulfilled, there is a serious offense for one who steals. When five factors are fulfilled, there is an offense of wrong conduct for one who steals. There are five unallowable things that should not be used: what has not been given, what is not known about, what is not allowable, what has not been received, and what has not been "made leftover". There are five allowable things

that may be used: what has been given, what is known about, what is allowable, what has been received, and what has been “made leftover”. There are five gifts without merit that are considered meritorious in the world: alcohol, entertainment, a woman, a bull, and a picture. There are five things that are hard to remove: desire, ill will, confusion, the desire to speak, and the thought of departing. There are five benefits of sweeping: one’s own mind becomes serene, the minds of others become serene, the gods are pleased, one accumulates actions that lead to being inspiring, at the break-up of the body after death one is reborn in heaven. There are five other benefits of sweeping: one’s own mind becomes serene, the minds of others become serene, the gods are pleased, one carries out the Teacher’s instruction, later generations follow one’s example.

When an expert on the Monastic Law has five qualities, he is reckoned as ignorant: he does not grasp what is proper for himself to say; he does not grasp what is proper for others to say; not grasping either, he makes them act illegitimately, without their admission. When an expert on the Monastic Law has five qualities, he is reckoned as wise: he grasps what is proper for himself to say; he grasps what is proper for others to say; grasping both, he makes them act legitimately, in accordance with their admission. When an expert on the Monastic Law has five other qualities, he is reckoned as ignorant: he does not know the offenses; he does not know the sources of offenses; he does not know the origin of offenses; he does not know the ending of offenses; he does not know the path leading to the ending of offenses. When an expert on the Monastic Law has five qualities, he is reckoned as wise: he knows the offenses; he knows the sources of offenses; he knows the origin of offenses; he knows the ending of offenses; he knows the path leading to the ending of offenses. When an expert on the Monastic Law has five other qualities, he is reckoned as

ignorant: he does not know the legal issues; he does not know the source of the legal issues; he does not know the origin of the legal issues; he does not know the ending of the legal issues; he does not know the path leading to the ending of the legal issues. When an expert on the Monastic Law has five qualities, he is reckoned as wise: he knows legal issues; he knows the source of legal issues; he knows the origin of legal issues; he knows the ending of legal issues; he knows the path leading to the ending of legal issues. When an expert on the Monastic Law has five other qualities, he is reckoned as ignorant: he does not know the actions that are the basis for offenses; he does not know the origin stories; he does not know the rules; he does not know the additions to the rules; he does not know the sequence of statements. When an expert on the Monastic Law has five qualities, he is reckoned as wise: he knows the actions that are the basis for offenses; he knows the origin stories; he knows the rules; he knows the additions to the rules; he knows the sequence of statements. When an expert on the Monastic Law has five other qualities, he is reckoned as ignorant: he does not know the motion; he does not know how the motion is done; he is not skilled in what comes first; he is not skilled in what comes afterwards; he does not know the right time. When an expert on the Monastic Law has five qualities, he is reckoned as wise: he knows the motion; he knows how the motion is done; he is skilled in what comes first; he is skilled in what comes afterwards; he knows the right time. When an expert on the Monastic Law has five other qualities, he is reckoned as ignorant: he does not know the offenses and non-offenses; he does not know the light and heavy offenses; he does not know the curable and incurable offenses; he does not know the grave and minor offenses; he has not well-learned or well-remembered his teachers' tradition. When an expert on the Monastic Law has five qualities, he is reckoned as wise: he knows the offenses and non-offenses; he knows the light and heavy

offenses; he knows the curable and incurable offenses; he knows the grave and minor offenses; he has well-learned and well-remembered his teachers' tradition. When an expert on the Monastic Law has five other qualities, he is reckoned as ignorant: he does not know the offenses and non-offenses; he does not know the light and heavy offenses; he does not know the curable and incurable offenses; he does not know the grave and minor offenses; he has not properly learned both Monastic Codes in detail, not having analyzed them well, thoroughly mastered them, or investigated them well, both in terms of the rules and their detailed exposition. When an expert on the Monastic Law has five qualities, he is reckoned as wise: he knows the offenses and non-offenses; he knows the light and heavy offenses; he knows the curable and incurable offenses; he knows the grave and minor offenses; he has properly learned both Monastic Codes in detail, having analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition. When an expert on the Monastic Law has five other qualities, he is reckoned as ignorant: he does not know the offenses and non-offenses; he does not know the light and heavy offenses; he does not know the curable and incurable offenses; he does not know the grave and minor offenses; he is not skilled in deciding legal issues. When an expert on the Monastic Law has five qualities, he is reckoned as wise: he knows the offenses and non-offenses; he knows the light and heavy offenses; he knows the curable and incurable offenses; he knows the grave and minor offenses; he is skilled in deciding legal issues.

There are five kinds of wilderness dwellers: one may be a wilderness dweller because of stupidity and folly; because one is overcome by bad desires; because of insanity and derangement; because it is praised by the Buddhas and their disciples; or because of fewness of wishes,

contentment, self-effacement, seclusion, and wanting it. There are five kinds of people who only eat almsfood ... There are five kinds of rag-robe wearers ... There are these five kinds of people who live at the foot of a tree ... There are five kinds of people who live in charnel grounds ... There are five kinds of people who live out in the open ... There are five kinds of people who only have three robes ... There are five kinds of people who go on continuous almsround ... There are five kinds of people who never lie down ... There are five kinds of people who accept any resting place ... There are five kinds of people who eat in one sitting per day ... There are five kinds of people who refuse to accept food offered after the meal has begun ... There are five kinds of people who eat only from the almsbowl: one may be someone who eats only from the almsbowl because of stupidity and folly; because one is overcome by bad desires; because of insanity and derangement; because it is praised by the Buddhas and their disciples; or because of fewness of wishes, contentment, self-effacement, seclusion, and wanting it.

When a monk has five qualities, he should not live without formal support: he does not know about the observance-day ceremony; he does not know the observance-day procedure; he does not know the Monastic Code; he does not know the recitation of the Monastic Code; he has less than five years of seniority. When a monk has five qualities, he may live without formal support: he knows about the observance-day ceremony; he knows the observance-day procedure; he knows the Monastic Code; he knows the recitation of the Monastic Code; he has five or more years of seniority. When a monk has five other qualities, he should not live without formal support: he does not know about the invitation ceremony; he does not know the invitation procedure; he does not know the Monastic Code; he does not know the recitation of the Monastic Code; he has less than five years

of seniority. When a monk has five qualities, he may live without formal support: he knows about the invitation ceremony; he knows the invitation procedure; he knows the Monastic Code; he knows the recitation of the Monastic Code; he has five or more years of seniority. When a monk has five other qualities, he should not live without formal support: he does not know the offenses and non-offenses; he does not know the light and heavy offenses; he does not know the curable and incurable offenses; he does not know the grave and minor offenses; he has less than five years of seniority. When a monk has five qualities, he may live without formal support: he knows the offenses and non-offenses; he knows the light and heavy offenses; he knows the curable and incurable offenses; he knows the grave and minor offenses; he has five or more years of seniority. A nun who is possessed of five qualities should not live independently: she does not know about the observance-day ceremony; she does not know the observance-day procedure; she does not know the Monastic Code; she does not know the recitation of the Monastic Code; she has less than five years of seniority. When a nun has five qualities, she may live without formal support: she knows about the observance-day ceremony; she knows the observance-day procedure; she knows the Monastic Code; she knows the recitation of the Monastic Code; she has five or more years of seniority. When a nun has five other qualities, she should not live without formal support: she does not know about the invitation ceremony; she does not know the invitation procedure; she does not know the Monastic Code; she does not know the recitation of the Monastic Code; she has less than five years of seniority. When a nun has five qualities, she may live without formal support: she knows about the invitation ceremony; she knows the invitation procedure; she knows the Monastic Code; she knows the recitation of the Monastic Code; she has five or more years of seniority. When a nun has five other qualities, she should not live

without formal support: she does not know the offenses and non-offenses; she does not know the light and heavy offenses; she does not know the curable and incurable offenses; she does not know the grave and minor offenses; she has less than five years of seniority. When a nun has five qualities, she may live without formal support: she knows the offenses and non-offenses; she knows the light and heavy offenses; she knows the curable and incurable offenses; she knows the grave and minor offenses; she has five or more years of seniority.

There are five dangers in being uninspiring: You criticize yourself; after investigating, wise people condemn you; you get a bad reputation; you die confused; after death, you are reborn in a lower realm. There are five benefits in being inspiring: You do not criticize yourself; after investigating, wise people praise you; you get a good reputation; you die unconfused; after death, you are reborn in heaven. There are five other dangers in being uninspiring: you hinder confidence in those without it; you cause some to lose their confidence; you don't carry out the Teacher's instructions; later generations follow your example; your mind doesn't become serene. There are five benefits in being inspiring: you give rise confidence in those without it; you increase the confidence of those who have it; you carry out the Teacher's instructions; later generations follow your example; your mind becomes serene. There are five dangers in associating with families: he commits the offense of visiting families before or after a meal invitation; he commits the offense of sitting in private with a woman; he commits the offense of sitting on a concealed seat with a woman; he commits the offense of teaching more than five or six sentences to a woman; he has a lot of sensual thoughts. There are five dangers for a monk who associates with families: when he associates too much with families, he often sees women; because of seeings them, he associates

with them; because of associating with them, there is intimacy; because of intimacy, there is weakness; because his mind is overcome by lust, it is to be expected that he will be dissatisfied with the spiritual life, that he commits a certain defiled offense, or that he will renounce the training and return to the lower life.

There are five kinds of propagation: propagation from roots, propagation from stems, propagation from joints, propagation from cuttings, and propagation from regular seeds as the fifth. When fruit is allowable for monastics for any of five reasons, it may be eaten: it has been damaged by fire, it has been damaged by a knife, it has been damaged by a nail, it's seedless, the seeds have been removed. There are five kinds of purification: After reciting the introduction, the rest is announced as if heard. After reciting the introduction and the four rules entailing expulsion, the rest is announced as if heard. After reciting the introduction, the four rules entailing expulsion, and the thirteen rules entailing suspension, the rest is announced as if heard. After reciting the introduction, the four rules entailing expulsion, the thirteen rules entailing suspension, and the two undetermined rules, the rest is announced as if heard. In full is the fifth. There are five other kinds of purification: the observance-day ceremony which consists of reciting the Monastic Code, the observance-day ceremony which consists of declaring purity, the observance-day ceremony which consists of a determination, the invitation ceremony, and the unification observance day as the fifth. There are five benefits of being an expert on the Monastic Law: your own morality is well guarded; you are a refuge for those who are habitually anxious; you speak with confidence in the midst of the Sangha; you can legitimately and properly refute an opponent; you are practicing for the longevity of the true Teaching. There are five kinds of

illegitimate cancellations of the Monastic Code: There are five kinds of legitimate cancellations of the Monastic Code:

The section on fives is finished.

This is the summary:

“Offense, classes of offenses, Training, and with the next life; People, and also cutting, And committing, reasons.

Invalid, and valid, Allowable, suspected, and oil; Fat, loss, success, Comes to an end, and with people.

Charnel ground, and chewed, Theft, and one called a gangster; Not to be given away, not to be shared out, From body, from body and speech.

Confessable, Sangha, recitating, Outlying, and with the robe-making ceremony; Legal procedures, up to three times, An offense entailing expulsion, a serious offense, wrong conduct.

Unallowable, and allowable, Without merit, hard to remove; Sweeping, and other, To say, and also offenses.

Legal issues, the actions that are the basis for offenses, motion, And both offenses and non-offenses; These are light and strong, Understanding dark and bright.

Wilderness, and almsfood, Rag-robe, tree, people who live in charnel grounds; Out in the open, and robe, Continuous, people who never lie down.

Resting place, also after, And people who eat only from the bowl; Observance day, invitation ceremony, And also offenses and non-offenses.

These verses on dark and bright, And so they are for the nuns; Being uninspiring, being inspiring, And so two others.

Associating with families, too much, Propagation, and allowable for monastics; Purification, and a another, Monastic Law, and with illegitimate; And so legitimate is spoken of. The basic section on fives is finished.”

6. The section on sixes

“There are six kinds of disrespect. There are six kinds of respect. There are six grounds of training. There are six proper ways. There are six origins of offenses. There are six offenses involving cutting. There are six ways of committing an offense. There are six benefits of being an expert on the Monastic Law. There are six rules about ‘at the most’. One may be stay apart from one’s three robes for six days. There are six kinds of robe-cloth. There are six kinds of dye. There are six offenses that originate from body and mind, not from speech. There are six offenses that originate from speech and mind, not from body. There are six offenses that originate from body, speech, and mind. There are six kinds of legal procedures. There are six sources of disputes. There are six sources of accusations. There are six aspects of friendliness. Six standard handspans in length. Six handspans wide. There are six reasons why the formal support from a teacher comes to an end. There are six additions to the rule on bathing. Takes an unfinished robe and leaves the monastery. Leaves the monastery with an unfinished robe.

When a monk who has six qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: he has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained, and he has ten or more years of seniority.

When a monk who has six other qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: He both has it himself and encourages others in the virtue of one who is fully trained; He both has it himself and encourages others in the stillness of one who

is fully trained; He both has it himself and encourages others in the wisdom of one who is fully trained; He both has it himself and encourages others in the freedom of one who is fully trained; He both has it himself and encourages others in the knowledge and vision of freedom of one who is fully trained; he has ten or more years of seniority.

When a monk who has six other qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: he has faith, conscience, moral prudence, energy, mindfulness, and ten or more years of seniority.

When a monk who has six other qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: he has not failed in the higher morality; he has not failed in conduct; he has not failed in view; he's learned; he's wise; he has ten or more years of seniority.

When a monk who has six other qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: He's capable of three things in regard to a student: to nurse him or have him nursed when he's sick; to send him away or have him sent away when he's discontent with the spiritual life; to use the Teaching to dispel anxiety. And he knows the offenses; he knows how offenses are cleared; and he has ten or more years of seniority.

When a monk who has six other qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: He's capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the Teaching; to train him in the Monastic Law; and to use the Teaching to make him give up wrong views. And he has ten or more years of seniority.

When a monk who has six other qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: he knows the offenses; he knows the non-offense; he knows the light offenses; he knows the heavy offenses; he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition; he has ten or more years of seniority.

There are six kinds of illegitimate cancellations of the Monastic Code. There are six kinds of legitimate cancellations of the Monastic Code.”

The section on sixes is finished.

This is the summary:

“Disrespect, and respect, Training, and proper ways; Origins, and cutting, Ways, and with benefit.

And at the most, six days, Robe-cloth, and kinds of dye; And from body and mind, And from speech and mind.

And from body, speech and mind, Legal procedure, and dispute; Accusations, and in length, Wide, and with formal support.

Additions to the rule, takes, And so with; Fully trained, one who encourages, Faith, and with higher morality; Sick, good conduct, Offense, illegitimate, legitimate.”

7. The section on sevens

“There are seven kinds of offenses. There are seven classes of offenses. There are seven grounds of training. There are seven proper ways. There are seven illegitimate ways of acting according to what has been admitted. There are seven legitimate ways of acting according to what has been admitted. There is no offense in going for seven days to seven kinds of people. There are seven benefits of being an expert on the Monastic Law. There are seven rules about ‘at the most’. Becoming subject to relinquishment at dawn on the seventh day. There are seven principles for settling legal issues. There are seven kinds of legal procedures. There are seven kinds of raw grain. The rule on seven wide inside. There are seven additions to the rule on eating in a group. After being received, the tonics should be used from storage for at most seven days. Takes a finished robe and leaves the monastery. Leaves the monastery with a finished robe. A monk doesn’t have any offense he needs to recognize. A monk does have an offense he needs to recognize. A monk has an offense he needs to make amends for. There are seven kinds of illegitimate cancellations of the Monastic Code. There are seven kinds of legitimate cancellations of the Monastic Code.

When a monk has seven qualities, he is an expert on the Monastic Law: He knows the offenses. [2] He knows the non-offenses. [3] He knows the light offenses. [4] He knows the heavy offenses. [5] He is virtuous and restrained by the Monastic Code. His conduct is good, he associates with the right people, and he sees danger in minor faults. And he undertakes and trains in the training rules. [6] Whenever he wants, he accesses the four absorptions, those pleasant higher-mind meditations of the present life. [7] And because

of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

When a monk has seven other qualities, he is an expert on the Monastic Law: He knows the offenses. [2] He knows the non-offenses. [3] He knows the light offenses. [4] He knows the heavy offenses. [5] He has learned much, and he retains and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—he has learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view. [6] Whenever he wants, he accesses the four absorptions, those pleasant higher-mind meditations of the present life. [7] And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

When a monk has seven other qualities, he is an expert on the Monastic Law: He knows the offenses. [2] He knows the non-offenses. [3] He knows the light offenses. [4] He knows the heavy offenses. [5] He has properly learned both Monastic Codes in detail; he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition. [6] Whenever he wants, he accesses the four absorptions, those pleasant higher-mind meditations of the present life. [7] And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

When a monk has seven other qualities, he is an expert on the Monastic Law: He knows the offenses. [2] He knows the

non-offenses. [3] He knows the light offenses. [4] He knows the heavy offenses. [5] He recollects many past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births; many eons of world dissolution, many eons of world evolution, many eons of both dissolution and evolution; and he knows: 'There I had such name, such family, such appearance, such food, such experience of pleasure and pain, and such a lifespan. Passing away from there, I was reborn elsewhere, and there I had such name, such family, such appearance, such food, such experience of pleasure and pain, and such a lifespan. Passing away from there, I was reborn here.' In this way he recollects many past lives with their characteristics and particulars. [6] With superhuman and purified clairvoyance, he sees beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and he understands how beings pass on according to their actions: 'These beings who engaged in misconduct by body, speech, and mind, who abused the noble ones, who had wrong views and acted accordingly, at the breaking up of the body after death, have been reborn in a lower realm, a bad destination, a world of misery, hell. But these beings who engaged in good conduct of body, speech, and mind, who did not abuse the noble ones, who held right view and acted accordingly, at the breaking up of the body after death, have been reborn in a good destination, a heaven world.' In this way, with superhuman and purified clairvoyance, he sees beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and he understands how beings pass on according to their actions. [7] And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

When an expert on the Monastic Law has seven qualities, he shines: He knows the offenses. [2] He knows the non-offenses. [3] He knows the light offenses. [4] He knows the heavy offenses. [5] He is virtuous and restrained by the Monastic Code. His conduct is good, he associates with the right people, and he sees danger in minor faults. And he undertakes and trains in the training rules. [6] Whenever he wants, he accesses the four absorptions, those pleasant higher-mind meditations of the present life. [7] And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

When an expert on the Monastic Law has seven qualities, he shines: He knows the offenses. [2] He knows the non-offenses. [3] He knows the light offenses. [4] He knows the heavy offenses. [5] He has learned much, and he retains and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—he has learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view. [6] Whenever he wants, he accesses the four absorptions, those pleasant higher-mind meditations of the present life. [7] And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

When an expert on the Monastic Law has seven qualities, he shines: He knows the offenses. [2] He knows the non-offenses. [3] He knows the light offenses. [4] He knows the heavy offenses. [5] He has properly learned both Monastic Codes in detail; he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms

of the rules and their detailed exposition. [6] Whenever he wants, he accesses the four absorptions, those pleasant higher-mind meditations of the present life. [7] And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

When an expert on the Monastic Law has seven qualities, he shines: He knows the offenses. [2] He knows the non-offenses. [3] He knows the light offenses. [4] He knows the heavy offenses. [5] He recollects many past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births; many eons of world dissolution, many eons of world evolution, many eons of both dissolution and evolution; and he knows: 'There I had such name, such family, such appearance, such food, such experience of pleasure and pain, and such a lifespan. Passing away from there, I was reborn elsewhere, and there I had such name, such family, such appearance, such food, such experience of pleasure and pain, and such a lifespan. Passing away from there, I was reborn here.' In this way he recollects many past lives with their characteristics and particulars. [6] With superhuman and purified clairvoyance, he sees beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and he understands how beings pass on according to their actions: 'These beings who engaged in misconduct by body, speech, and mind, who abused the noble ones, who had wrong views and acted accordingly, at the breaking up of the body after death, have been reborn in a lower realm, a bad destination, a world of misery, hell. But these beings who engaged in good conduct of body, speech, and mind, who did not abuse the noble ones, who held right view and acted accordingly, at the breaking up of

the body after death, have been reborn in a good destination, a heaven world.' In this way, with superhuman and purified clairvoyance, he sees beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and he understands how beings pass on according to their actions. [7] And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

There are seven bad qualities: one has no faith, conscience, or moral prudence; and one is ignorant, lazy, absentminded, and foolish.

There are seven good qualities: one has faith, conscience, and moral prudence; and one is learned, energetic, mindful, and wise."

The section on sevens is finished.

This is the summary:

"Offense, classes of offenses, Training, and proper ways; Illegitimate, and legitimate, And seven days is no offense.

Benefits, 'at the most', Dawn, and with settling; Legal procedures, and kinds of raw grain, Wide, eating in a group.

At most seven days, takes, And so with; Doesn't, does, and does, Illegitimate and legitimate.

Four about experts on the Monastic Law, And four about monks who shine; And seven bad qualities, Seven good qualities have been taught."

8. The section on eights

“When you see eight benefits, you should not eject a monk for not recognizing an offense. When you see eight benefits, you should confess an offense even for the sake of the faith of others. There are eight “after the third”. There are eight ways of corrupting families. There are eight key terms for the giving of robe-cloth. There are eight key terms for when the robe-making season comes to an end. There are eight kinds of drinks. Because he is overcome by and immersed in eight bad qualities, Devadatta is irredeemably destined to an eon in hell. There are eight worldly phenomena. There are eight important principles. There are eight offenses entailing acknowledgment. Lying has eight factors. The observance day has eight factors. There are eight qualities of a qualified messenger. There are eight practices of monastics of other religions. There are eight amazing qualities in the great ocean. There are eight amazing qualities in this spiritual path. There are eight “not left overs”. There are eight “left overs”. Becoming subject to relinquishment at dawn on the eighth day. There are eight offenses entailing expulsion. When she fulfills the eight parts, she should be expelled. When she fulfills the eight parts, even if she confesses, it is not actually confessed. There is full ordination with eight announcements. One should stand up for eight people. One should offer a seat to eight people. The female lay follower who asked for eight favors. When a monk has eight qualities, he may be appointed as an instructor of the nuns. There are eight benefits of being an expert on the Monastic Law. There are eight rules about ‘at the most’. A monk who has had a legal procedure of further penalty done against himself should behave properly in eight respects. There are eight kinds of illegitimate cancellations of the Monastic Code. There are

eight kinds of legitimate cancellations of the Monastic Code.”

The section on eights is finished.

This is the summary:

“Not that monk, even in others, Up to the three times, corrupting; Key terms, the robe-making season coming to an end, Drinks, and with overcome by.

Worldly phenomena, important principles, Offenses entailing acknowledgment, lying; And observance days, qualities of a qualified messenger, Monastics of other religions, and also in the ocean.

Amazing, not left over, Left over, subject to relinquishment; Offenses entailing expulsion, eight parts, Not actually confessed, full ordination.

One should stand up for, and seat, Favor, and with an instructor; Benefits, at the most, Behaving in eight respects; Illegitimate, and legitimate: The section on eights has been well proclaimed.”

9. The section on nines

“There are nine grounds for resentment. There are nine ways of getting rid of resentment. There are nine grounds of training. There are nine immediate offenses. The Sangha is split by a group of nine. There are nine fine foods. There is an offense of wrong conduct for eating nine kinds of meat. There are nine ways of reciting the Monastic Code. There are nine rules about ‘at the most’. There are nine things rooted in craving. There are nine kinds of conceit. There are nine kinds of robes that should be determined. There are nine kinds of robes that should not be assigned to another. Nine standard handspans long. There are nine illegitimate kinds of gifts. There are nine illegitimate kinds of receiving. There are nine illegitimate kinds of possessions. There are three legitimate kinds of gifts, three legitimate kinds of receiving, and three legitimate kinds of possessions. There are nine illegitimate ways of winning over. There are nine legitimate ways of winning over. There are two groups of nine on illegitimate legal procedures. There are two groups of nine on legitimate legal procedures. There are nine kinds of illegitimate cancellations of the Monastic Code. There are nine kinds of legitimate cancellations of the Monastic Code.”

The section on nines is finished.

This is the summary:

“Grounds for resentment, getting rid of, Training, and with immediate; And split, and fine, Meat, reciting, and at the most.

Craving, conceit, should be determined, And should assign to another, handspans; Gifts, kinds of receiving, kinds of possessions, And again threefold legitimate kinds.

Illegitimate ways of winning over, and legitimate ways of winning over, And twice two groups of nine; Cancellations of the Monastic Code—Illegitimate, and legitimate.”

10. The section on tens

“There are ten grounds for resentment. There are ten ways of getting rid of resentment. There are ten grounds of training. There are ten subject matters of wrong view. There are ten subject matters of right view. There are ten extreme views. There are ten kinds wrongness. There are ten kinds of rightness. There are ten ways of doing unskillful deeds. There are ten ways of doing skillful deeds. There are ten reasons why a vote is illegitimate. There are ten reasons why a vote is legitimate. There are ten training rules for the novice monks. A novice monk who has ten qualities should be expelled.

When an expert on the Monastic Law has ten qualities, he is reckoned as ignorant: he does not grasp what is proper for himself to say; he does not grasp what is proper for others to say; not grasping either, he makes them act illegitimately, without their admission; he does not know the offenses; he does not know the sources of offenses; he does not know the origin of offenses; he does not know the ending of offenses; he does not know the path leading to the ending of offenses.

When an expert on the Monastic Law has ten other qualities, he is reckoned as wise: he grasps what is proper for himself to say; he grasps what is proper for others to say; grasping both, he makes them act legitimately, in accordance with their admission; he knows the offenses; he knows the sources of offenses; he knows the origin of offenses; he knows the ending of offenses; he knows the path leading to the ending of offenses.

When an expert on the Monastic Law has ten other qualities, he is reckoned as ignorant: he does not know the legal

issues; he does not know the sources of the legal issues; he does not know the origin of the legal issues; he does not know the ending of the legal issues; he does not know the path leading to the ending of the legal issues; he does not know the actions that are the basis for offenses; he does not know the origin stories; he does not know the rules; he does not know the additions to the rules; he does not know the sequence of statements.

When an expert on the Monastic Law has ten other qualities, he is reckoned as wise: he knows legal issues; he knows the sources of legal issues; he knows the origin of legal issues; he knows the ending of legal issues; he knows the path leading to the ending of legal issues; he knows the actions that are the basis for offenses; he knows the origin stories; he knows the rules; he knows the additions to the rules; he knows the sequence of statements.

When an expert on the Monastic Law has ten other qualities, he is reckoned as ignorant: he does not know the motion; he does not know how the motion is done; he is not skilled in what comes first; he is not skilled in what comes afterwards; he does not know the right time; he does not know the offenses and non-offenses; he does not know the light and heavy offenses; he does not know the curable and incurable offenses; he does not know the grave and minor offenses; he has not well-learned or well-remembered his teachers' tradition.

When an expert on the Monastic Law has ten other qualities, he is reckoned as wise: he knows the motion; he knows how the motion is done; he is skilled in what comes first; he is skilled in what comes afterwards; he knows the right time; he knows the offenses and non-offenses; he knows the light and heavy offenses; he knows the curable and incurable

offenses; he knows the grave and minor offenses; he has well-learned and well-remembered his teachers' tradition.

When an expert on the Monastic Law has ten other qualities, he is reckoned as ignorant: he does not know the offenses and non-offenses; he does not know the light and heavy offenses; he does not know the curable and incurable offenses; he does not know the grave and minor offenses; he has not properly learned both Monastic Codes in detail, not having analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition; he does not know the offenses and non-offenses; he does not know the light and heavy offenses; he does not know the curable and incurable offenses; he does not know the grave and minor offenses; he is not skilled in deciding legal issues.

When an expert on the Monastic Law has ten other qualities, he is reckoned as wise: he knows the offenses and non-offenses; he knows the light and heavy offenses; he knows the curable and incurable offenses; he knows the grave and minor offenses; he has properly learned both Monastic Codes in detail, having analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition; he knows the offenses and non-offenses; he knows the light and heavy offenses; he knows the curable and incurable offenses; he knows the grave and minor offenses; he is skilled in deciding legal issues.

A monk who has ten qualities may be appointed to a committee. The Buddha laid down the training rules for his disciples for ten reasons. There are ten dangers in entering a royal compound. There are ten reasons for giving. There are ten treasures. There is a sangha of monks consisting of a group of ten. A group of ten may give the full ordination.

There are ten kinds of rags. There are ten kinds of robe wearing. One should keep an extra robe for ten days at the most. There are ten kinds of semen. There are ten kinds of women. There are ten kinds of wives. The ten practices proclaimed as allowable at Vesālī. There are ten kinds of people a monk should not pay respect to. There are ten kinds of abuse. There are ten ways of engaging in malicious talebearing. There are ten kinds of furniture. They asked for ten favors. There are ten kinds of illegitimate cancellations of the Monastic Code. These are the ten legitimate cancellations of the Monastic Code. These are the ten benefits of rice porridge. There are ten kinds of unallowable meat. There are ten rules about 'at the most'. A competent and capable monk who has ten years of seniority may give the going forth, the full ordination, and formal support, and may have a novice monk attend on him. A competent and capable nun who has ten years of seniority may give the going forth, the full ordination, and formal support, and may have a novice nun attend on her. A competent and capable nun who has ten years of seniority may agree to be approved to give the full admission. The training may be given to a married girl who is ten years old."

The section on tens is finished.

This is the summary:

"Resentment, getting rid of, grounds, Wrong, and right, off;
And kinds of wrongness, kinds of rightnesses, Unskillful, and also skillful.

A vote: illegitimate, legitimate, Novice monks, and expelling; To say, and legal issues, Motion, and light.

These light and heavy: Understand the dark and bright; And committee, and training, And compound, reasons.

Treasure, and a group of ten, And so the full ordination; Rag,
and wearing, Ten days, semen, women.

Wives, ten practices, Should not pay respect to, and abuse;
And malicious talebearing, kinds of furniture, And favors,
illegitimate.

Legitimate, rice porridge, and meat, 'At the most', monk,
nun; Full admission, married girl—The section on tens has
been well proclaimed.”

11. The section on elevens

There are eleven kinds of people who should not be ordained, and if they have been ordained, they should be expelled. There are eleven kinds of unallowable shoes. There are eleven kinds of unallowable almsbowls. There are eleven kinds of unallowable robes. There are eleven “after the third”. The nuns should be asked about the eleven obstructions. There are eleven kinds of robes that should be determined. There are eleven kinds of robes that should not be assigned to another. Becoming subject to relinquishment at dawn on the eleventh day. There are eleven kinds of allowable toggles. There are eleven kinds of allowable buckles. There are eleven kinds of unallowable earth. There are eleven kinds of allowable earth. There are eleven reasons why formal support comes to an end. There are eleven kinds of people a monk should not pay respect to. There are eleven rules about ‘at the most’. They asked for eleven favors. There are eleven kinds of flaws in monastery zones. There are eleven dangers to be expected for people who abuse and revile. There are eleven benefits to be expected for one who practices the liberation of mind through love, who develops, cultivates, and makes it a vehicle and basis, who keeps it up, accumulates, and properly implements it: you sleep well, wake up rested, and have no nightmares; you are loved by humans and spirits; you are protected by the gods; you cannot be harmed by fire, poison, or weapons; your mind is quickly stilled; your face is serene; you die unconfused; and if you do not go any further, you are reborn in the world of the supreme beings.”

The section on elevens is finished.

This is the summary:

“Should be expelled, and shoes, And bowls, and robes;
Three, and should be asked about, Determination, assigning
to another.

Dawn, toggles, buckles, And unallowable, allowable; Formal
support, and pay respect to, ‘At the most’, and favors; And
flaws in monastery zones, abuse, With love—the section on
elevens is done.”

The increasing by one is finished.

This is the summary:

“The ones, and twos, And the threes, fours, fives; And the
sixes, sevens, eights, nines, The tens, and the elevens.

The stainless increasing by one, Taught by the Unwavering
One, The Great Hero who knows the Teaching, For the
welfare of all beings.”

The increasing by one is finished.

- The Compendium

8

Uposathādīpucchāvissajjanā: Questions and replies regarding the observance day, etc.

1. Questions on the beginning, the middle, and the end

What is the beginning, the middle, and the end of the observance-day procedure? What is the beginning, the middle, and the end of the invitation procedure? What is the beginning, the middle, and the end of a legal procedure of condemnation? What is the beginning, the middle, and the end of a legal procedure of demotion? What is the beginning, the middle, and the end of a legal procedure of banishment? What is the beginning, the middle, and the end of a legal procedure of reconciliation? What is the beginning, the middle, and the end of a legal procedure of ejection? What is the beginning, the middle, and the end of giving probation? What is the beginning, the middle, and the end of sending back to the beginning? What is the beginning, the middle, and the end of giving the trial period? What is the beginning, the middle, and the end of rehabilitation? What is the beginning, the middle, and the end of an ordination procedure? What is the beginning, the middle, and the end of the lifting of a legal procedure of condemnation? What is the beginning, the middle, and the end of the lifting of a legal procedure of demotion? What is the beginning, the middle, and the end of the lifting of a legal procedure of banishment? What is the beginning, the middle, and the end of the lifting of a legal procedure of reconciliation? What is the beginning, the middle, and the end of the lifting of a legal procedure of ejection? What is the beginning, the middle, and the end of resolution through recollection? What is the beginning, the middle, and the end of resolution because of past insanity? What is the beginning, the middle, and the end of a further penalty? What is the beginning, the middle, and the end of covering over as if with grass? What is the beginning, the middle, and

the end of appointing an instructor of the nuns? What is the beginning, the middle, and the end of the permission to stay apart from one's three robes? What is the beginning, the middle, and the end of a blanket permission? What is the beginning, the middle, and the end of appointing a money discarder? What is the beginning, the middle, and the end of appointing a distributor of rainy-season bathing cloths? What is the beginning, the middle, and the end of appointing a distributor of almsbowls? What is the beginning, the middle, and the end of the permission to use a staff? What is the beginning, the middle, and the end of the permission to use a carrying-net? What is the beginning, the middle, and the end of the permission to use a staff and a carrying-net?

2. Replies on the beginning, the middle, and the end

What is the beginning, the middle, and the end of the observance-day procedure? A complete assembly is the beginning of an observance-day procedure, carrying it out is the middle, and concluding it is the end.

What is the beginning, the middle, and the end of the invitation procedure? A complete assembly is the beginning of an invitation procedure, carrying it out is the middle, and concluding it is the end.

What is the beginning, the middle, and the end of a legal procedure of condemnation? The action that is the basis for the offense and the person who has done it are the beginning of a procedure of condemnation, the motion is the middle, and the announcement is the end.

... of a legal procedure of demotion of a legal procedure of banishment of a legal procedure of reconciliation of a legal procedure of ejection of giving probation of sending back to the beginning of giving the trial period ... What is the beginning, the middle, and the end of rehabilitation? The action that is the basis for the offense and the person who has done it are the beginning of rehabilitation, the motion is the middle, and the announcement is the end.

What is the beginning, the middle, and the end of an ordination procedure? The person is the beginning of the ordination procedure, the motion is the middle, and the announcement is the end.

What is the beginning, the middle, and the end of the lifting of a legal procedure of condemnation? Proper conduct is the beginning of the lifting of a legal procedure of condemnation, the motion is the middle, and the announcement is the end.

... of a legal procedure of demotion of a legal procedure of banishment of a legal procedure of reconciliation ... What is the beginning, the middle, and the end of the lifting of a legal procedure of ejection? Proper conduct is the beginning of the lifting of a legal procedure of ejection, the motion is the middle, and the announcement is the end.

What is the beginning, the middle, and the end of resolution through recollection? The action that is the basis for the offense and the person who has done it are the beginning of resolution through recollection, the motion is the middle, and the announcement is the end.

... of resolution because of past insanity of a further penalty of a covering over as if with grass of appointing an instructor of the nuns of the permission to stay apart from one's three robes of a blanket permission of appointing a money discarder of appointing a distributor of rainy-season bathing cloths of appointing a distributor of bowls of the permission to use a staff of the permission to use a carrying-net ... What is the beginning, the middle, and the end of the permission to use a staff and a carrying-net? The action that is the basis for the offense and the person who has done it are the beginning of the permission to use a staff and a carrying-net, the motion is the middle, and the announcement is the end.

The questions and replies regarding the observance day, etc., are finished.

- The Compendium

9 Atthavasapakaraṇa: 9.

Exposition of reasons

“The Buddha laid down the training rules for his disciples for ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of good monks, for the restraint of corruptions relating to the present life, for the restraint of corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training.

The well-being of the Sangha is also the comfort of the Sangha. The comfort of the Sangha is also for the restraint of bad people. The restraint of bad people is also for the ease of good monks. The ease of good monks is also for the restraint of corruptions in the present life. The restraint of corruptions relating to the present life is also for the restraint of corruptions relating to future lives. The restraint of corruption relating to future lives is also to give rise to confidence in those without it. The giving rise to confidence in those without it is also to increase the confidence of those who have it. The increase in confidence of those who have it is also for the longevity of the true Teaching. The longevity of the true Teaching is also for supporting the training.

The well-being of the Sangha is also the comfort of the Sangha. The well-being of the Sangha is also for the restraint of bad people. The well-being of the Sangha is also for the ease of good monks. The well-being of the Sangha is also for the restraint of corruptions relating to the present life. The well-being of the Sangha is also for the restraint of

corruptions relating to future lives. The well-being of the Sangha is also to give rise to confidence in those without it. The well-being of the Sangha is also to increase the confidence of those who have it. The well-being of the Sangha is also for the longevity of the true Teaching. The well-being of the Sangha is also for supporting the training.

The comfort of the Sangha is also for the restraint of bad people. The comfort of the Sangha is also the ease of good monks. The comfort of the Sangha is also for the restraint of corruptions relating to the present life. The comfort of the Sangha is also for the restraint of corruptions relating to future lives. The comfort of the Sangha is also to give rise to confidence in those without it. The comfort of the Sangha is also to increase the confidence of those who have it. The comfort of the Sangha is also for the longevity of the true Teaching. The comfort of the Sangha is also for supporting the training. The comfort of the Sangha is also the well-being of the Sangha.

The restraint of bad people ... The ease of good monks ...
The restraint of corruptions relating to the present life ...
The restraint of corruptions relating to future lives ... The
giving rise to confidence in those without it ... The increase
in confidence of those who have it ... The longevity of the
true Teaching ... The support of the training is also the well-
being of the Sangha. The support of the training is also the
comfort of the Sangha. The support of the training is also for
the restraint of bad people. The support of the training is
also for the ease of good monks. The support of the training
is also for the restraint of corruptions relating to the present
life. The support of the training is also for the restraint of
corruptions relating to future lives. The support of the
training is also to give rise to confidence in those without it.
The support of the training is also to increase the confidence

of those who have it. The support of the training is also for the longevity of the true Teaching.”

“A hundred purposes, a hundred teachings, And two hundred expressions; Four hundred knowledges, In the exposition of the reasons.”

The exposition of reasons is finished.

The long division is finished.

This is the summary:

“First eight on questions, And then eight on ‘a result of’; The sixteen for monks, And sixteen for nuns.

The middle repetition, sub-division, And increasing by one; Invitation ceremony, about reasons—This is included in the long division.”

The exposition of reasons is finished.

- The Compendium

10 Gāthāsaṅgaṇika: The collection of verses

1. Training rules laid down in seven towns

“Putting your robe over one shoulder, Raising your joined palms—What are you hoping for That you have come here?”

“What has been laid down in the two Monastic Laws, That comes up for recitation on the observance days—How many training rules do they have? In how many towns were they laid down?”

“Your approach is excellent, You question sensibly; And so I will tell you, According to your skill.

What has been laid down in the two Monastic Laws, That comes up for recitation on the observance days—They are three hundred and fifty, Laid down in seven towns.”

“In which seven towns were they laid down? Please tell me this; And after attending carefully to your explanation, We will practice for our own benefit.”

“They were laid down at Vesālī, Rājagaha, At Sāvattthī, Āḷavī; And at Kosambī, and among the Sakyans, And also among the Bhaggas.”

“How many were laid down at Vesālī? How many were pronounced at Rājagaha? How many were there at Sāvattthī? How many were pronounced at Āḷavī?

How many were laid down at Kosambī? How many were spoken among the Sakyans? How many were laid down among the Bhaggas? Please tell me who have asked.”

“Ten were laid down at Vesālī, Twenty-one pronounced at Rājagaha; And two hundred and ninety-four Pronounced at Sāvattthī.

Six were laid down at Āḷavī, Eight pronounced at Kosambī; Eight spoken among the Sakyans, And three laid down among the Bhaggas.

Those laid down in Vesālī, Listen to them as they truly are: Sexual intercourse, person, super, And extra, black.

True, a meal before another, With tooth cleaner, naked ascetic; And abuse among the nuns—These ten were pronounced at Vesālī.

Those laid down at Rājagaha, Listen to them as they truly are: Stealing at Rājagaha, Two on charging, and also two on schism.

Sarong, money, thread, And with complaining, having almsfood prepared; A group meal, and at the wrong time, Visiting, bathing, less than twenty.

Gives out a robe, giving directions—These were pronounced at Rājagaha; Hilltop, wandering, right there, With given consent it is twenty-one.

Those laid down at Sāvattthī, Listen to them as they truly are: Four offenses entailing expulsion, And sixteen offenses entailing suspension.

And the two undetermined offenses, Twenty-four offenses entailing relinquishment; And one hundred and fifty-six Minor offenses were spoken.

And ten on blameworthy, And seventy-two on training—Two hundred and ninety-four, All pronounced at Sāvattthī.

Those laid down at Āḷavī, Listen to them as they truly are:
Hut, silk, and sleeping place, On digging, go deity; And they
pour water that contains living beings—These six were
pronounced at Āḷavī.

Those laid down at Kosambī, Listen to them as they truly
are: A large dwelling, difficult to correct, Evasive, door, and
with alcohol; Disrespect, legitimately, And the eighth is with
a milk drink.

Those laid down among the Sakyans, Listen to them as they
truly are: Wool, and bowl, And instruction, medicine.

Needle, and wilderness: The eight at Kapilavatthu; With
cleaning with water, and instruction, Spoken among the
nuns.

Those laid down among the Bhaggas, Listen to them as they
truly are: They lit a fire to warm themselves, Soiled with
food, containing rice.

The four offenses entailing expulsion, Seven offenses
entailing suspension; Eight offenses entailing
relinquishment, And thirty-two minor offenses.

Two blameworthy offenses, and three on training—Fifty-six
training rules, Laid down at six towns, By the Buddha, the
Kinsman of the Sun.

Two hundred and ninety-four, All pronounced at Sāvattī, By
the compassionate Buddha, The famous Gotama.”

2. The four kinds of failure

“What we have asked, you have answered; All is explained, not otherwise. I wish to ask you another question. Please tell me this: Serious, and light, curable; Incurable, and grave, minor, And those that are ‘after the third’.

In common, not in common, The ways that failures are settled—Please explain all these too, And we will listen to you.”

“There are thirty-one serious ones, And eight here that are incurable; Those that are serious are grave, Those that are grave are failures in morality; Offenses entailing expulsion, offenses entailing suspension—they are called ‘failure in morality’.

Serious offenses, offenses entailing confession, Offenses entailing acknowledgment, offenses of wrong conduct; Offenses of wrong speech, And whoever calls another names for fun—this is considered failure in conduct.

Holding on to distorted views, Aiming at what is contrary to the true Dhamma; Misrepresenting the Awakened One, Being foolish, enveloped in delusion—this is considered failure in view.

When, to make a living—having bad desires, overcome by desire—one claims a non-existent, unreal superhuman quality; when, to make a living, one acts as a matchmaker; when, to make a living, one says, ‘Whatever monk lives in your dwelling is a perfected one;’ when, to make a living, a monk eats fine foods that he himself has asked for; when, to make a living, a nun eats fine foods that she herself has asked for; when, to make a living, one eats bean curry or

rice that one has asked for oneself— this is considered failure in livelihood.

There are eleven 'after the third'; Listen to them as they truly are: A nun who takes sides with one who has been ejected, Eight 'after the third', Ariṭṭha, and Caṇḍakālī— These are those 'after the third'."

3. To be cut down, etc.

“How many on ‘to be cut down’? How many on ‘to be destroyed’? How many on ‘to be stripped’? How many on ‘no other, he commits an offense entailing confession’? How many on ‘the monks have agreed’? How many on ‘what is proper’? How many on ‘at the most’?”

How many on ‘knowing’? Were laid down by the Buddha, the Kinsman of the Sun?”

“There are six on ‘to be cut down’. There is one on ‘to be destroyed’. There is one on ‘to be stripped’. There are four on ‘no other, he commits an offense entailing confession’. There are four on ‘the monks have agreed’. There are seven on ‘what is proper’. There are fourteen on ‘at the most’.

There are sixteen on ‘knowing’. They were laid down by the Buddha, the Kinsman of the Sun.”

4. Not in common, etc.

“Two hundred and twenty Training rules for the monks Come up for recitation on the Observance days; Three hundred and four Training rules for the nuns Come up for recitation on the Observance days.

Forty-six of the monks’ rules Are not in common with the nuns. One hundred and thirty of the nuns’ rules Are not in common with the monks.

So one hundred and seventy-six in total Are not in common. One hundred and seventy-four Are trained in by both.

Two hundred and twenty Training rules for the monks Come up for recitation on the Observance days. Listen to them as they truly are:

The four offenses entailing expulsion; There are thirteen offenses entailing suspension; There are two undetermined offenses;

The thirty offenses entailing relinquishment; And ninety-two minor offenses; The four offenses entailing acknowledgment; The seventy-five rules to be trained in.

These are the two hundred and twenty Training rules for the monks That comes up for recitation on the observance days.

Three hundred and four Training rules for the nuns Come up for recitation on the Observance days. Listen to them as they truly are:

The eight offenses entailing expulsion; There are seventeen offenses entailing suspension; The thirty offenses entailing

relinquishment; And one hundred and sixty-six Are called minor offenses;

The eight offenses entailing acknowledgment; The seventy-five rules to be trained in. These are the three hundred and four Training rules for the nuns That comes up for recitation on the observance days.

Forty-six of the monks' rules Are not in common with the nuns—Listen to them as they truly are:

Six offenses entailing suspension With the two undetermined offenses are eight. Twelve offenses entailing relinquishment; With these there are twenty.

Twenty-two minor offenses, Four offenses entailing acknowledgment—These are the forty-six That the monks do not have in common with the nuns.

One hundred and thirty of the nuns' rules Are not in common with the monks—Listen to them as they truly are:

Four offenses entailing expulsion, Ten offenses where one is sent away from the Sangha, Twelve offenses entailing relinquishment, And ninety-six minor offenses; Eight offenses entailing acknowledgment—

These are the one hundred and thirty That the nuns do not have in common with the monks. The one hundred and seventy-six That are not in common—Listen to them as they truly are:

Four offenses entailing expulsion; There are sixteen offenses entailing suspension; There are the two undetermined offenses; The twenty-four offenses entailing relinquishment; And one hundred and eighteen Are called minor offenses; The twelve offenses entailing acknowledgment.

These are the hundred and seventy-six That the two do not have in common. One hundred and seventy-four Are trained in by both—Listen to them as they truly are:

Four offenses entailing expulsion; There are seven offenses entailing suspension; Eighteen offenses entailing relinquishment; Seventy minor offenses; Seventy-five rules to be trained in.

These are the hundred and seventy-four That are trained in by both. The eight offenses entailing expulsion that are dangerous to approach, Like the simile of a palm stump.

That person is like a withered leaf, like an ordinary stone that has broken in half, Like someone with their head cut off. Like a palm-tree with its top cut off, They are incapable of growth.

Twenty-three offenses entailing suspension, Two undetermined offenses, Forty-two offenses entailing relinquishment, One hundred and eighty-eight offenses entailing confession, Twelve offenses entailing acknowledgment,

Seventy-five rules to be trained in. They are settled in three ways: In the presence of, and with the admission of, And through covering over as if with grass.

There are two observance days, two invitation days, And four legal procedures taught by the Victor. There are five recitations, and four: it is not different; And there are seven classes of offenses.

The four kinds of legal issues Are settled through seven principles: Through two of them, through four, through three, And business is settled through one.”

5. The offenses entailing expulsion, etc.

“It is called, ‘An offense entailing expulsion’. Listen to it as it really is: When one has fallen away, offended, and fallen down, Rejected the true Teaching, One is also excluded from the community. This it why it is called that.

It is called, ‘An offense entailing suspension’. Listen to it as it really is: Only the Sangha gives probation, Sends back to the beginning, Gives the trial period, and rehabilitates. This it why it is called that.

It is called, ‘An undetermined offense’. Listen to it as it really is: Undetermined, not determined, An undecided rule, It is one of three cases. It is called, ‘An undetermined offense’.

It is called, ‘A serious offense’. Listen to it as it really is: The one who confesses to instigating another, And the one who agrees to it—There is no offense that fits with that. This it why it is called that.

It is called, ‘An offense entailing relinquishment’. Listen to it as it really is: In the midst of the Sangha, in the midst of a group, Or just one with one, One relinquishes and then confesses. This it why it is called that.

It is called, ‘An offense entailing confession’. Listen to it as it really is: One lets go of a wholesome state, Goes against the noble path, Having a deluded mind. This it why it is called that.

It is called, ‘An offense entailing acknowledgment’. Listen to it as it really is: An unrelated monk, Whatever food she has

obtained with difficulty, Should he receive it himself and eat it, It is called blameworthy.

When eating at an invitation, And a nun there gives directions based on favouritism, If they eat without having stopped her, It is called blameworthy.

Going to a family that has faith, But is poor with little wealth, If one eats there without being sick, It is called blameworthy.

If anyone stays in a wilderness, That is risky and dangerous, And they eat there without making an announcement, It is called blameworthy.

An unrelated nun, Whatever belongs to others—Ghee, oil, honey, syrup, Fish, meat, milk, and curd—If she herself asks for them, She has committed a blameworthy act in the instruction of the Accomplished One.

It is called, 'An offense of wrong conduct'. Listen to it as it really is: Offended, and failed, Faltered, and what is badly done,

Whatever people do that is bad, Whether in public or in private, They declare to be wrong conduct. This it why it is called that.

"It is called, 'An offense of wrong speech'. Listen to it as it really is: Wrong speech, wrong utterance, Whatever sentence is defiled, And condemned by the wise. This it why it is called that.

It is called, 'To be trained in'. Listen to it as it really is: For one who is a trainee, training, Following the straight path,

This is the beginning and the right conduct, With controlled mouth and restraint—There is no training like this. This is why it is called that.

It rains on what's concealed, Not on what's revealed. Therefore, reveal the concealed, And it will not be rained upon.

The forest is the destination of deer, The air is the destination of birds, Non-existence is the destination of phenomena, Extinguishment is the destination of a Perfected One.”

The collection of verses is finished.

This is the summary:

“Laid down in seven towns, And also the four kinds of failure; In common, not in common Between the monks and the nuns. To support the Instruction, There is this collection of verses.”

The collection of verses is finished

- The Compendium

11 Adhikaraṇabheda: The sub-division on legal issues

1. The sub-division on reopening, etc.

There are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

How many reopenings are there of these four legal issues? Ten. There are two reopenings of legal issues arising from disputes, four of legal issues arising from accusations, three of legal issues arising from offenses, and one of legal issues arising from business.

When reopening a legal issue arising from a dispute, how many principles for settling it does one reopen? When reopening a legal issue arising from an accusation, how many principles for settling it does one reopen? When reopening a legal issue arising from an offense, how many principles for settling it does one reopen? When reopening a legal issue arising from business, how many principles for settling it does one reopen?

When reopening a legal issue arising from a dispute, one reopens two principles for settling it. When reopening a legal issue arising from an accusation, one reopens two principles for settling it. When reopening a legal issue arising from an offense, one reopens two principles for settling it. When reopening a legal issue arising from business, one reopens two principles for settling it.

How many kinds of reopening are there? In how many ways does a reopening come about? How many qualities do people who reopen legal issues have? How many kinds of people commit an offense when they reopen a legal issue?

There are twelve kinds of reopening. A reopening comes about in ten ways. People who have four qualities reopen legal issues. There are four kinds of people who commit an offense when they reopen legal issues.

What are the twelve kinds of reopening? The legal procedure hasn't been done; it's been done badly; it should be done again; it's not been settled; it's been badly settled; it should be settled again; it's not been decided; it's been badly decided; it should be decided again; it's not been disposed of; it's been badly disposed of; it should be disposed of again.

What are the ten ways that a reopening comes about? One reopens a legal issue where it arose; one reopens a legal issue where it arose and was resolved; one reopens a legal issue while traveling; one reopens a legal issue that was resolved while traveling; one reopens a legal issue after going there; one reopens a legal issue that was resolved after going there; one reopens a resolution by recollection; one reopens a resolution because of past insanity; one reopens a decision on giving a further penalty; one reopens a decision of covering over as if with grass.

What are the four qualities that people who reopen legal issues have? they reopen legal issues swayed by desire, ill will, confusion, or fear.

Who are the four kinds of people who commit an offense when they reopen a legal issue? If one who was ordained on that very day does the reopening, they commit an offense entailing confession; if one who has newly arrived does the reopening, they commit an offense entailing confession; if the original doer does the reopening, they commit an offense entailing confession; if one who has given their

consent does the reopening, they commit an offense entailing confession.

2. The sources of the legal issues, etc.

What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from disputes? What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from accusations? What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from offenses? What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from business?

Legal issues arising from disputes have disputes as their source, their origin, their birth, their arising, their production, their origination. Legal issues arising from accusations have accusations as their source, their origin, their birth, their arising, their production, their origination. Legal issues arising from offenses have offenses as their source, their origin, their birth, their arising, their production, their origination. Legal issues arising from business have business as their source, their origin, their birth, their arising, their production, their origination.

What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from disputes? ... of legal issues arising from accusations? ... of legal issues arising from offenses? What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from business?

Legal issues arising from disputes have causes as their source, their origin, their birth, their arising, their production, their origination. Legal issues arising from

accusations ... Legal issues arising from offenses ... Legal issues arising from business have causes as their source, their origin, their birth, their arising, their production, their origination.

What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from disputes? ... of legal issues arising from accusations? ... of legal issues arising from offenses? What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from business?

Legal issues arising from disputes have conditions as their source, their origin, their birth, their arising, their production, their origination. Legal issues arising from accusations ... Legal issues arising from offenses ... Legal issues arising from business have conditions as their source, their origin, their birth, their arising, their production, their origination.

3. The roots of legal issues, etc.

How many roots do the four kinds of legal issues have, how many origins? They have thirty-three roots, thirty-three origins.

What are the thirty-three roots? Legal issues arising from disputes have twelve roots; legal issues arising from accusations have fourteen roots; legal issues arising from offenses have six roots; legal issues arising from business have one root, the Sangha.

What are the thirty-three origins? Legal issues arising from disputes originate from the eighteen bases for schism; legal issues arising from accusations originate from the four kinds of failure; legal issues arising from offenses originate from the seven classes of offenses; legal issues arising from business originate from the four kinds of legal procedures.

4. Offenses because of legal issues

Is a legal issue arising from a dispute an offense or not an offense? It is not an offense. Is it possible to commit an offense because of a legal issue arising from a dispute? Yes. How many offenses does one commit because of legal issues arising from disputes? Two: there is an offense entailing confession for abusing one who is fully ordained; there is an offense of wrong conduct for abusing one who is not fully ordained.

When it comes to these offenses, to how many of the four kinds of failure do they belong? To which of the four kinds of legal issues do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? Through how many kinds of legal issues, in how many places, and through how many of the principles for settling legal issues are they settled?

They belong to one kind of failure: failure in conduct. They are legal issues arising from an offense. They are found in two classes of offenses: they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in three ways. They are settled through one kind of legal issues: legal issues arising from business. They are settled in three places: in the midst of the Sangha, in the midst of a group, or in the presence of an individual. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

Is a legal issue arising from an accusation an offense or not an offense? It is not an offense. Is it possible to commit an offense because of a legal issue arising from an accusation? Yes. How many offenses does one commit because of legal issues arising from accusation? Three: there is an offense entailing suspension for groundlessly charging a monk with an offense entailing expulsion; there is an offense entailing confession for groundlessly charging someone with an offense entailing suspension; there is an offense of wrong conduct for groundlessly charging someone with failure in conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? To which of the four kinds of legal issues do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? Through how many kinds of legal issues, in how many places, and through how many of the principles for settling legal issues are they settled?

They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are legal issues arising from an offense. They are found in three classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in three ways. The heavy offenses are settled through one kind of legal issues: legal issues arising from business. They are settled in one way: in the midst of the Sangha. They are settled through two principles: by resolution face-to-face and by acting according to what has been admitted. The light offenses are settled through one kind of legal issues: legal issues arising from business. They are settled in three places: in the midst of the Sangha, in the midst of a group, or in the presence of

an individual. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

Is a legal issue arising from an offense an offense or not an offense? It is an offense. Is it possible to commit an offense because of a legal issue arising from an offense? Yes. How many offenses does one commit because of legal issues arising from offenses? Four: there is an offense involving expulsion for a nun who knowingly conceals an offense entailing expulsion; there is a serious offense for concealing it if she is unsure; there is an offense entailing confession for a monk who conceals an offense entailing suspension; there is an offense of wrong conduct for concealing a failure in conduct.

When it comes to these offenses, to how many of the four kinds of failure do they belong? To which of the four kinds of legal issues do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? Through how many kinds of legal issues, in how many places, and through how many of the principles for settling legal issues are they settled?

They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are legal issues arising from an offense. They are found in four classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. The incurable offenses are not settled by any kind of

legal issue, in any place, or through any of the principles for settling legal issues. The light offenses are settled through one kind of legal issues: legal issues arising from business. They are settled in three places: in the midst of the Sangha, in the midst of a group, or in the presence of an individual. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

Is a legal issue arising from business an offense or not an offense? It is not an offense. Is it possible to commit an offense because of a legal issue arising from an accusation? Yes. How many offenses does one commit because of legal issues arising from business? Five: there is an offense of wrong conduct after the motion when a nun takes sides with one who has been ejected and she does not stop when pressed up to the third time; there is a serious offense after each of the first two announcements; there is an offense entailing expulsion when the last announcement is finished; there is an offense entailing suspension when monks who side with a monk who is pursuing schism do not stop when pressed up to the third time; there is an offense entailing confession when not giving up a bad view after being pressed up to the third time.

When it comes to these offenses, to how many of the four kinds of failure do they belong? To which of the four kinds of legal issues do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of origins of offenses do they originate? Through how many kinds of legal issues, in how many places, and through how many of the principles for settling legal issues are they settled?

They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are legal issues arising from an offense. They are found in five classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. The incurable offenses are not settled by any kind of legal issue, in any place, or through any of the principles for settling legal issues. The heavy offense is settled through one kind of legal issue: a legal issue arising from business. It is settled in one place: in the midst of the Sangha. They are settled through two principles: by resolution face-to-face and by acting according to what has been admitted. The light offenses are settled through one kind of legal issues: legal issues arising from business. They are settled in three places: in the midst of the Sangha, in the midst of a group, or in the presence of an individual. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

5. The difference between legal issues

Is a legal issue arising from a dispute a legal issue arising from an accusation, a legal issue arising from an offense, or a legal issue arising from business? A legal issue arising from a dispute is neither a legal issue arising from an accusation, nor a legal issue arising from an offense, nor a legal issue arising from business. Nevertheless, because of a legal issue arising from a dispute, there is legal issue arising from an accusation, a legal issue arising from an offense, and a legal issue arising from business. How is this? It may be that monks are disputing, saying, 'This is the Teaching', 'This is contrary to the Teaching' ... 'This is a grave offense', or 'This is a minor offense.' In regard to this, whatever quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife there is, this called a legal issue arising from a dispute. When, during a legal issue arising from a dispute, the Sangha disputes, there is a legal issue arising from a dispute. When one who is disputing makes an accusation, there is an legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business. In this way, a legal issue arising from a dispute is a legal issue arising from an accusation, a legal issue arising from an offense, and a legal issue arising from business.

Is a legal issue arising from an accusation a legal issue arising from an offense, a legal issue arising from business, or legal issue arising from a dispute? A legal issue arising from an accusation is neither a legal issue arising from an offense, nor a legal issue arising from business, nor a legal

issue arising from a dispute. Nevertheless, because of a legal issue arising from an accusation, there is a legal issue arising from an offense, a legal issue arising from business, and a legal issue arising from a dispute. How is this? It may be that the monks accuse a monk of failure in morality, failure in conduct, failure in view, or failure in livelihood. In regard to this, whatever accusation, accusing, allegation, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation there is, this is called a legal issue arising from an accusation. When, during a legal issue arising from an accusation, the Sangha disputes, there is a legal issue arising from a dispute. When one who is disputing makes an accusation, there is a legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business. In this way, a legal issue arising from an accusation is a legal issue arising from an offense, a legal issue arising from business, and a legal issue arising from a dispute.

Is a legal issue arising from an offense a legal issue arising from business, a legal issue arising from a dispute, or a legal issue arising from an accusation? A legal issue arising from an offense is neither a legal issue arising from business, nor a legal issue arising from a dispute, nor a legal issue arising from an accusation. Nevertheless, because of a legal issue arising from an offense, there is a legal issue arising from business, a legal issue arising from a dispute, and a legal issue arising from an accusation. How is this? There are legal issues arising from offenses because of the five classes of offenses, and there are legal issues arising from offenses because of the seven classes of offenses—these are called legal issues arising from offenses. When, during a legal issue arising from an offense, the Sangha disputes, there is a legal issue arising from a dispute. When one who is

disputing makes an accusation, there is an legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business. In this way, a legal issue arising from an offense is a legal issue arising from business, a legal issue arising from a dispute, and a legal issue arising from an accusation.

Is a legal issue arising from business a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense? A legal issue arising from business is neither a legal issue arising from a dispute, nor a legal issue arising from an accusation, nor a legal issue arising from an offense. Nevertheless, because of a legal issue arising from business, there is a legal issue arising from a dispute, a legal issue arising from an accusation, and a legal issue arising from an offense. How is this? Whatever is the duty or the business of the Sangha—a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion and three announcements—this is called a legal issue arising from business. When, during a legal issue arising from business, the Sangha disputes, there is a legal issue arising from a dispute. When one who is disputing makes an accusation, there is an legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business. In this way, a legal issue arising from business is a legal issue arising from a dispute, a legal issue arising from an accusation, and a legal issue arising from an offense.

6. The section on questioning

When there is resolution by recollection, is there also resolution face-to-face? When there is resolution face-to-face, is there also resolution by recollection? When there is resolution because of past insanity, is there also resolution face-to-face? When there is resolution face-to-face, is there also resolution because of past insanity? When there is acting according to what has been admitted, is there also resolution face-to-face? When there is resolution face-to-face, is there also acting according to what has been admitted? When there is a majority decision, is there also resolution face-to-face? When there is resolution face-to-face, is there also a majority decision? When there is a further penalty, is there also resolution face-to-face? When there is resolution face-to-face, is there also a further penalty? When there is covering over as if with grass, is there also resolution face-to-face? When there is resolution face-to-face, is there also covering over as if with grass?

7. The section on responding

There may be an occasion when a legal issue is resolved by resolution face-to-face and resolution by recollection. Then, when there is resolution by recollection there is also resolution face-to-face, and when there is resolution face-to-face there also resolution by recollection; but there is not resolution because of past insanity, nor acting according to what has been admitted, nor a majority decision, nor a further penalty, nor covering over as if with grass. There may be an occasion when a legal issue is resolved by resolution face-to-face and resolution because of past insanity. ... by resolution face-to-face and by acting according to what has been admitted ... by resolution face-to-face and by majority decision ... by resolution face-to-face and by further penalty ... when a legal issue is resolved by resolution face-to-face and by covering over as if with grass. Then, when there is covering over as if with grass there is also resolution face-to-face, and when there is resolution face-to-face there also covering over as if with grass; but there is not resolution through recollection, nor resolution because of past insanity, nor acting according to what has been admitted, nor a majority decision, nor a further penalty.

8. The section on connected

Are resolution face-to-face and resolution by recollection connected or disconnected? Is it possible to completely separate them and point to their difference? Are resolution face-to-face and resolution because of past insanity ... Are resolution face-to-face and acting according to what has been admitted ... Are resolution face-to-face and majority decision ... Are resolution face-to-face and a further penalty ... Are resolution face-to-face and covering over as if with grass connected or disconnected? Is it possible to completely separate them and point to their difference?

Resolution face-to-face and resolution by recollection are connected, not disconnected. It is not possible to completely separate them and point to their difference. Resolution face-to-face and resolution because of past insanity ... Resolution face-to-face and acting according to what has been admitted ... Resolution face-to-face and majority decision ... Resolution face-to-face and a further penalty ... Resolution face-to-face and covering over as if with grass are connected, not disconnected. It is not possible to completely separate them and point to their difference.

9. The sources of the seven principles for settling legal issues

What is the source, the origin, the birth, the arising, the production, the origination of resolution face-to-face? What is the source, the origin, the birth, the arising, the production, the origination of resolution by recollection? What is the source, the origin, the birth, the arising, the production, the origination of resolution because of past insanity? What is the source, the origin, the birth, the arising, the production, the origination of acting according to what has been admitted? What is the source, the origin, the birth, the arising, the production, the origination of a majority decision? What is the source, the origin, the birth, the arising, the production, the origination of a further penalty? What is the source, the origin, the birth, the arising, the production, the origination of covering over as if with grass?

Resolution face-to-face has sources as its source, its origin, its birth, its arising, its production, its origination. Resolution by recollection ... Resolution because of past insanity ... Acting according to what has been admitted ... A majority decision ... A further penalty ... Covering over as if with grass has sources as its source, its origin, its birth, its arising, its production, its origination.

What is the source, the origin, the birth, the arising, the production, the origination of resolution face-to-face? ... of resolution by recollection? ... of resolution because of past insanity? ... of acting according to what has been admitted? ... of a majority decision? ... of a further penalty? What is the source, the origin, the birth, the arising, the production, the origination of covering over as if with grass?

Resolution face-to-face has causes as its source, its origin, its birth, its arising, its production, its origination. Resolution by recollection ... Resolution because of past insanity ... Acting according to what has been admitted ... A majority decision ... A further penalty ... Covering over as if with grass has causes as its source, its origin, its birth, its arising, its production, its origination.

What is the source, the origin, the birth, the arising, the production, the origination of resolution face-to-face? ... of resolution by recollection? ... of resolution because of past insanity? ... of acting according to what has been admitted? ... of a majority decision? ... of a further penalty? What is the source, the origin, the birth, the arising, the production, the origination of covering over as if with grass? Resolution face-to-face has conditions as its source, its origin, its birth, its arising, its production, its origination. Resolution by recollection ... Resolution because of past insanity ... Acting according to what has been admitted ... A majority decision ... A further penalty ... Covering over as if with grass has conditions as its source, its origin, its birth, its arising, its production, its origination.

How many sources do the seven principles for settling legal issues have, and how many origins? They have twenty-six sources and thirty-six origins. What are those twenty-six roots? Resolution face-to-face has four roots: face-to-face with the Sangha, face-to-face with the Teaching, face-to-face with the Monastic Law, face-to-face with the persons concerned. Resolution by recollection has four roots. Resolution because of past insanity has four roots. Acting according to what has been admitted has two roots: The one who confesses and the one who is confesses to. A majority decision has four roots. A further penalty has four roots. Covering over as if with grass has four roots: face-to-face with the Sangha, face-to-face with the Teaching, face-to-

face with the Monastic Law, face-to-face with the persons concerned.

What are those thirty-six origins? The doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to a legal procedure of resolution through recollection. ... a legal procedure of resolution because of past insanity. ... a legal procedure of acting according to what has been admitted. ... a legal procedure of majority decision. ... a legal procedure of further penalty. The doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to a legal procedure of covering over as if with grass.

10. The differences between the seven principles for settling legal issues

Are resolution face-to-face and resolution by recollection different in meaning and different in phrasing, or the same in meaning and just different in wording? Are resolution face-to-face and resolution because of past insanity ... Are resolution face-to-face and acting according to what has been admitted ... Are resolution face-to-face and majority decision ... Are resolution face-to-face and a further penalty ... Are resolution face-to-face and covering over as if with grass different in meaning and different in phrasing, or the same in meaning and just different in wording? Resolution face-to-face and resolution by recollection are different in meaning and different in wording. Resolution face-to-face and resolution because of past insanity ... Resolution face-to-face and acting according to what has been admitted ... Resolution face-to-face and majority decision ... Resolution face-to-face and a further penalty ... Resolution face-to-face and covering over as if with grass are different in meaning and different in wording.

Are there disputes that are a legal issue arising from a dispute? Are there disputes that are not a legal issue? Are there legal issues that are not a dispute? Are there legal issues that are also a dispute? There may be disputes that are a legal issue arising from a dispute; there may be disputes that are not a legal issue; there may be legal issues that are not a dispute; there may be legal issues that are also a dispute.

How is there a dispute that is a legal issue arising from a dispute? It may be that the monks are disputing, saying,

‘This is the Teaching’, ‘This is contrary to the Teaching’ ... ‘This is a grave offense’, or ‘This is a minor offense.’ In regard to this, whatever quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife there is— this is a dispute that is a legal issue arising from a dispute.

How is there a dispute that is not a legal issue? A mother disputes with her offspring; an offspring with their mother; a father with his offspring; an offspring with their father; a brother with his brother; a brother with his sister; a sister with her brother; a friend with their friend— this is a dispute that is not a legal issue.

How is there a legal issue that is not a dispute? A legal issue arising from an accusation, a legal issue arising from an offense, a legal issue arising from business— this is a legal issue that is not a dispute.

How is there a legal issue that is also a dispute? A legal issue arising from a dispute is a legal issue and also a dispute.

Are there accusations that are a legal issue arising from an accusation? Are there accusations that are not a legal issue? Are there legal issues that are not an accusation? Are there legal issues that are also an accusation? There may be accusations that are a legal issue arising from an accusation; there may be accusations that are not a legal issue; there may be legal issues that are not an accusation; there may be legal issues that are also an accusation.

How is there an accusation that is a legal issue arising from an accusation? It may be that the monks accuse a monk of failure in morality, failure in conduct, failure in view, or failure in livelihood. In regard to this, whatever accusation,

accusing, allegation, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation there is— this is an accusation that is a legal issue arising from an accusation.

How is there an accusation that is not a legal issue? A mother accuses her offspring; an offspring their mother; a father his offspring; an offspring their father; a brother his brother; a brother his sister; a sister her brother; a friend their friend— this is an accusation that is not a legal issue.

How is there a legal issue that is not an accusation? A legal issue arising from an offense, a legal issue arising from business, a legal issue arising from a dispute— this is a legal issue that is not an accusation.

How is there a legal issue that is also an accusation? A legal issue arising from an accusation is a legal issue and also an accusation.

Are there offenses that are a legal issue arising from an offense? Are there offenses that are not a legal issue? Are there legal issues that are not an offense? Are there legal issues that are also an offense? There may be offenses that are a legal issue arising from an offense; there may be offenses that are not a legal issue; there may be legal issues that are not an offense; there may be legal issues that are also an offense.

How is there an offense that is a legal issue arising from an offense? There are legal issues arising from offenses because of the five classes of offenses; there are legal issues arising from offenses because of the seven classes of offenses— this is an offense that is a legal issue arising from an offense.

How is there an offense that is not a legal issue? The attainment of stream-entry— this is an attainment/offense that is not a legal issue.

How is there a legal issue that is not an offense? A legal issue arising from business, a legal issue arising from a dispute, a legal issue arising from an accusation— this is a legal issue that is not an offense.

How is there a legal issue that is also an offense? A legal issue arising from an offense is a legal issue and also an offense.

Is there business that is a legal issue arising from business? Is there business that is not a legal issue? Are there legal issues that are not business? Are there legal issues that are also business? There may be business that is a legal issue arising from business; there may be business that is not a legal issue; there may be legal issues that are not business; there may be legal issues that are also business.

How is there business that is a legal issue arising from business? Whatever is the duty or the business of the Sangha—a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion and three announcements— this is business that is a legal issue arising from business.

How is there business that is not a legal issue? The duty to teacher, the duty to a preceptor, the duty to a co-student, the duty to a co-pupil— this is business that is not a legal issue.

How is there a legal issue that is not business? A legal issue arising from a dispute, a legal issue arising from an

accusation, a legal issue arising from an offense— this is a legal issue that is not business.

How is there a legal issue that is also business? A legal issue arising from business is a legal issue and also business.”

The sub-division on legal issues is finished.

This is the summary:

Legal issue, reopenings, Ways, and with people; Sources, causes, conditions, Roots, and with origin.

Offense, is, and when, Connected, and with source; Cause, condition, roots, With origin, wording; Dispute, legal issue. This is in the sub-division on legal issues.

- The Compendium
- Another collection of verses

12

Codanādīpucchāvissajjanā: 1. Questions and responses on accusing, etc.

“What is the purpose of accusing? Why is there reminding? What is the purpose of the Sangha? Why is there the taking of advice?”

‘The purpose of accusing is reminding, The purpose of reminding is restraint; The purpose of the Sangha is scrutiny, But taking advice is individual.

Don’t speak hastily, Don’t speak fiercely; Don’t be hostile—If you are an investigator.

Don’t speak fast, Argumentative speech is not beneficial. In line with the discourses and the Monastic Law, In line with what has been laid down,

Consider carefully the proper procedure of examination, As formulated by the skilled Awakened One, Well-spoken in line with the training rules—Do not ruin your future rebirth. You should seek what is beneficial, At the right time, what is connected with the goal.

The statements of the accuser and the accused, Do not consider them hastily: If the accuser says the accused has offended, But the accused says he has not,

Then, both moving along, Should be dealt with in line with their admission. The conscientious admit their faults, But there is no such things among the shameless; For even if the shameless should speak a lot, They should be dealt with in line with their conduct.'

What are the shameless like, In that an admission is not effective? I ask you this: What are they like, the people called shameless?

'They intentionally commit offenses, Hide their offense, And go to a bad rebirth—Such people are called shameless.'

'I too know the truth—Such people are called shameless. And may I ask you something else: What are they like, the people called conscientious?'

'They do not intentionally commit offenses, Nor do they hide them, And they do not go to a bad rebirth—Such people are called conscientious.'

'I too know the truth—Such people are called conscientious. And may I ask you something else: What are they like, those who accuse illegitimately?'

'They accuse at the wrong time, untruthfully, Harshly, without benefit; They accuse with a mind of ill will, not a mind of good will—Such a person is called one who accuses illegitimately.'

'I too know the truth—Such a person is called one who accuses illegitimately. And may I ask you something else: What are they like, those who accuse legitimately?'

'They accuse at the right time, truthfully, Gently, beneficially; They accuse with a mind of good will, not a

mind of ill will—Such a person is called one who accuses legitimately.’

‘I too know the truth—Such a person is called one who accuses legitimately. And may I ask you something else: What are they like, the people called ignorant accusers?’

‘They do not know the sequence; They are ignorant about it. They do not know the sequence of statements; They are ignorant about it—Such people are called ignorant accusers.’

‘I too know the truth—Such people are called ignorant accusers. And may I ask you something else: What are they like, the people called learned accusers?’

‘They know the sequence; They are knowledgeable about it. They know the sequence of statements; They are knowledgeable about it—Such people are called learned accusers.’

‘I too know the truth—Such people are called learned accusers. And may I ask you something else: What is meant by accusing?’

‘One accuses because of failure in morality, And for failure in conduct and view; Also one accuses for failure in livelihood—Because of this it is called accusing.’”

Another collection of verses is finished.

- The Compendium

13 Codanākaṇḍa: The chapter on accusing

1. Investigation

The investigator should ask the accuser: “Do you accuse this monk for failure in morality, failure in conduct, failure in view, or failure in livelihood?” If he says, “I am accusing him of failure in morality,” or “I am accusing him of failure in conduct,” or “I am accusing him of failure in view,” he should be asked, “Do you know what failure in morality is?” “Do you know what failure in conduct is?” “Do you know what failure in view is?” If he says, “I do,” he should be asked what they are. If he says, “The four offenses entailing expulsion and the thirteen entailing suspension are failure in morality,” “The serious offenses, the offenses entailing confession, the offenses entailing acknowledgment, the offenses of wrong conduct, and the offenses of wrong speech are failure in conduct,” “Wrong views and extreme views are failure in view,” he should be asked, “Are you accusing this monk because of what you have seen, because of what you have heard, or because of suspicion?” If he says, “I’m accusing him because of what I have seen,” “I’m accusing him because of what I have heard,” “I’m accusing him because of suspicion,” he should be asked, “Since you’re accusing this monk because of what you have seen, what have you seen? How did you see it? When did you see it? Where did you see it? Did you see him commit an offense entailing expulsion? Did you see him commit an offense entailing suspension? Did you see him commit a serious offense? ... an offense entailing confession? ... an offense entailing acknowledgment? ... an offense of wrong conduct? ... an offense of wrong speech? Where were you? Where was this monk? What were you doing? What was this monk doing?” If he says, “I didn’t accuse this monk because of what I have seen, but because of what I have heard,” he should be asked, “Since you’re accusing this monk because

of what you have heard, what have you heard? How did you hear it? When did you hear it? Where did you hear it? Did you hear that he has committed an offense entailing expulsion? Did you hear that he has committed an offense entailing suspension? ... a serious offense? ... an offense entailing confession? ... an offense entailing acknowledgment? ... an offense of wrong conduct? Did you hear that he has committed an offense of wrong speech? Did you hear it from a monk? Did you hear it from a nun? Did you hear it from a trainee nun? Did you hear it from a novice monk? Did you hear it from a novice nun? Did you hear it from a male lay follower? Did you hear it from a female lay follower? Did you hear it from kings? Did you hear it from a king's officials? Did you hear it from the monastics of another religion? Did you hear it from the lay followers of another religion?" If he says, If he says, "I didn't accuse this monk because of what I have heard, but because of suspicion," he should be asked, "Since you're accusing this monk because of suspicion, what do you suspect? How do you suspect it? When did you suspect it? Where did you suspect it? Do you suspect that he has committed an offense entailing expulsion? Do you suspect that he has committed an offense entailing suspension? Do you suspect that he has committed a serious offense? ... an offense entailing confession? ... an offense entailing acknowledgment? ... an offense of wrong conduct? Do you suspect that he has committed an offense of wrong speech? Do you suspect it after hearing about it from a monk? Do you suspect it after hearing about it from a nun? Do you suspect it after hearing about it from a trainee nun? Do you suspect it after hearing about it from a novice monk? Do you suspect it after hearing about it from a novice nun? Do you suspect it after hearing about it from a male lay follower? Do you suspect it after hearing about it from a female lay follower? Do you suspect it after hearing about it from kings? Do you suspect it after hearing about it from a

king's officials? Do you suspect it after hearing about it from the monastics of another religion? Do you suspect it after hearing about it from the lay followers of another religion?"

If what he saw agrees with what he says he saw, If they correspond with each other, But what was seen is not adequate to prove the accusation, Then the one suspecting impurity Should admit it, And they should then do the observance-day ceremony with him.

If what he heard agrees with what he says he heard, If they correspond with each other, But what was heard is not adequate to prove the accusation, Then the one suspecting impurity Should admit it, And they should then do the observance-day ceremony with him.

If what he sensed agrees with what he says he sensed, If they correspond with each other, But what was sensed is not adequate to prove the accusation, Then the one suspecting impurity Should admit it, And they should then do the observance-day ceremony with him.

What is the beginning, the middle, and the end of an accusation? Getting permission is the beginning of an accusation, doing it is the middle, settling it is the end. How many roots does accusing have, how many bases, and how many grounds? And in how many ways does one accuse? It has two roots, three bases, and five grounds. And one accuses in two ways. What are the two roots? With a root and without a root. What are the three bases? The seen, the heard, and the suspected. What are the five grounds? "I'll speak at an appropriate time, not at an inappropriate one; I'll speak the truth, not falsehood; I'll speak gently, not harshly; I'll speak what's beneficial, not what's unbeneficial; I'll speak with a mind of good will, not with ill will."

What are the two ways of accusing? One accuses by body or by speech.

2. The actions of an accuser, etc.

How should the accuser act? How should the accused act? How should the Sangha act? How should the investigator act? “How should the accuser act?” The accuser should set up five qualities before accusing another: “I’ll speak at an appropriate time, not at an inappropriate one; I’ll speak the truth, not falsehood; I’ll speak gently, not harshly; I’ll speak what’s beneficial, not what’s unbeneficial; I’ll speak with a mind of good will, not with ill will.” “How should the accused act?” The accused should set up two qualities: truth and composure. “How should the Sangha act?” The Sangha should know what has been brought before it and what is not. “How should the investigator act?” The investigator resolves that legal issue in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction.

What is the purpose of the observance-day ceremony? Why is there an invitation ceremony? What is the purpose of probation? Why is there a sending back to the beginning? What is the purpose of the trial period? Why is there rehabilitation?

The purpose of the observance-day ceremony is unity. The purpose of the invitation ceremony is purity. The purpose of probation is purity is the trial period. The purpose of sending back to the beginning is restraint. The purpose of the trial period is rehabilitation. The purpose of rehabilitation is purity.

If, because of desire, ill will, fear or confusion, A senior monk reviles someone, Then, when the body breaks up, that foolish person, Damaged, with impaired faculties, Being stupid, goes to hell, Not respecting the training.

But not depending worldly gain, Not depending on individual people, Giving up both of these, One should act according to the Teaching.

3. The accuser burning himself

“Angry and resentful, Fierce and reviling, He charges someone innocent with an offense—Such an accuser burns himself.

Whispering in the ear, looking for flaws, Reciprocating, following the wrong path, He charges someone innocent with an offense—Such an accuser burns himself.

Accusing at the wrong time, untruthfully, Harshly, without benefit, With a mind of ill will, not a mind of good will, He charges someone innocent with an offense—Such an accuser burns himself.

Not knowing the Teaching or what is contrary to the Teaching, Ignorant about both, He charges someone innocent with an offense—Such an accuser burns himself.

Not knowing the Monastic Law or what is contrary to the Monastic Law, Ignorant about both, He charges someone innocent with an offense—Such an accuser burns himself.

Not knowing what was spoken or what was not spoken, Ignorant about both, He charges someone innocent with an offense—Such an accuser burns himself.

Not knowing what was practiced or what was not practiced, Ignorant about both, He charges someone innocent with an offense—Such an accuser burns himself.

Not knowing what was laid down or what was not laid down, Ignorant about both, He charges someone innocent with an offense—Such an accuser burns himself.

Not knowing the offenses or the non-offenses, Ignorant about both, He charges someone innocent with an offense—Such an accuser burns himself.

Not knowing light offenses or heavy offenses, Ignorant about both, He charges someone innocent with an offense—Such an accuser burns himself.

Not knowing curable offenses or incurable offenses, Ignorant about both, He charges someone innocent with an offense—Such an accuser burns himself.

Not knowing grave offenses or minor offenses, Ignorant about both, He charges someone innocent with an offense—Such an accuser burns himself.

Not knowing what comes before or what comes afterwards, Ignorant about both, He charges someone innocent with an offense—Such an accuser burns himself.

Not knowing the sequence of statements, Ignorant about it, He charges someone innocent with an offense—Such an accuser burns himself.”

The chapter on accusing is finished.

This is the summary:

“Accusing, and investigating, Beginning, at root, observance day, Destiny. In the chapter on accusing, The instruction is placed.”

- The Compendium
- The shorter section on conflict

14 Anuvijjakassapaṭipatti:

1. The procedure for an investigator

When a monk who is involved in a conflict is about to approach the Sangha, he should: be humble; be intent on removing defilements; be skilled in appropriate seats and where to sit down, taking a seat without encroaching on the senior monks and without blocking the junior monks; not ramble or talk pointlessly, but speak according to the Teaching or invite others to speak or value noble silence.

An investigator—who has been approved by the Sangha and who wishes to investigate—should not ask about preceptor, teacher, student, pupil, co-student, co-pupil, caste, name, family, reciter tradition, home address, or nationality. What is the reason for that? “In these cases there would be affection or ill will. When there is affection or ill will, one might be swayed by favoritism, ill will, confusion, or fear.

An investigator—who has been approved by the Sangha and who wishes to investigate—should respect the Sangha, not individuals; should value the true Dhamma, not worldly things; should value the goal, not conformity with a gathering; should investigate at an appropriate time, not at an inappropriate one; should investigate truthfully, not falsely; should investigate gently, not harshly; should investigate beneficially, not unbeneficially; should investigate with a mind of good will, not with ill will; should not whisper in the ear; should not look for flaws; should not wink; should not raise an eyebrow; should not nod; should not signal with the hand; should not gesture with the hand.

One should be skilled in appropriate seats and where to sit down. Looking a plow's length in front, acting in line with one's aim, one should sit down on one's own seat. One should not get up from one's seat, mangle the investigation, take a wrong path, gesticulate, proceed hastily with force, or speak fiercely without patience. One should have mind of loving kindness with compassion and empathy, and be concerned and work for the welfare of the parties involved. One should speak succinctly and to the point, without being angry or argumentative. He should assess himself, the others, the accuser, the accused, one who accuses illegitimately, one who is accused illegitimately, one who accuses legitimately, and one who is accused legitimately. Not mangling what has been said, nor proclaiming what has not been said, he should carefully scrutinize the sentences and words under consideration, question the others, and deal with them according to what they have admitted. He should gladden those who are confused, relax those who are frightened, restrain those who are fierce, and expose those who are impure. Being moral and gentle, one should not be swayed by favoritism, anger, confusion, or fear. One should be impartial in regard to the Teaching and the people involved. In this way an investigator is acting in accordance with the instruction of the Teacher. And they are dear, agreeable, respected, and esteemed by their discerning fellow monastics.

The Monastic Code is for the sake of direction, the similes for the sake of illustration, the goal is to be made known, and questioning is for sake of establishing. Asking for permission is for the sake of accusing, accusing for reminding, reminding for directing, directing for obstructing, obstructing for investigating, investigating for weighing up, weighing up for deciding what is and is not the case, and deciding what is and is not the case is for the sake of restraining bad people and to support the good monks. The

Sangha has the purpose of examining and accepting the decision. The Sangha should appoint people who are leaders and who are trustworthy.

The Monastic Law is for the sake of restraint, restraint for non-regret, non-regret for joy, joy for rapture, rapture for tranquility, tranquility for bliss, bliss for stillness, stillness for seeing things according to reality, seeing things according to reality for repulsion, repulsion for dispassion, dispassion for liberation, liberation for knowledge and vision of liberation, and knowledge and vision of liberation is for the sake of extinguishment without grasping. This is the purpose of discussion, this is the purpose of consultation, this is the purpose of vital conditions, this is the purpose of listening, that is, the release of mind without grasping.”

“Consider carefully the proper procedure of examination, As formulated by the skilled Awakened One, Well-spoken in line with the training rules—Do not ruin your future rebirth.

Ignorant about basis, failure, and offense, As well as source and ways; Not knowing the sequence, And the same with what has and has not been done.

Ignorant about legal procedures and legal issues, As well as their settling. Greedy, angry, and confused, Swayed by fear and confusion,

Not skilled in persuasion, Nor in making others understand; A shameless one who has obtained a faction, Disrespectful and doing dark deeds—A monk such as this Should be deferred to.

Understanding basis, failure, and offense, As well as source and ways; Knowing the sequence, And the same with what has and has not been done.

Understanding legal procedures and legal issues, As well as
their settling. Not greedy, angry, or confused, Swayed
neither by fear nor confusion,

Skilled in persuasion, And in making others understand; A
conscientious one who has obtained a faction, Respectful
and doing bright deeds—A monk such as this Should be
deferred to.”

The shorter section on conflict is finished

This is the summary:

“Humble, one may ask, Respect for the Sangha, not
individuals; The Monastic Code is for the sake of direction,
And with supporting the training—The summary of the
shorter section, Made into one recitation.”

- The Compendium

15 Mahāsaṅgāma: The great section on conflict

1. What is to be known by one who is speaking, etc.

When a monk who is involved in a conflict is speaking in the Sangha, he should know the actions that are the bases for offenses, as well as the failures, the offenses, the origin stories, the attributes, the sequence, what has and has not been done, the legal procedures, the legal issues, and their settling. He should not be swayed by desire, ill will, confusion or fear. He should persuade when persuasion is appropriate, should make others understand when making understand is appropriate, should look on when looking on is appropriate, and should inspire when inspiration is appropriate. Thinking, "I have obtained a faction," he should not despise the factions of others. Thinking, "I am learned," he should not despise those who are ignorant. Thinking, "I am more senior," he should not despise those who are junior. He should not speak about what has not been reached, and he should not, based on the Teaching and the Monastic Law, neglect what has been reached. He should resolve that legal issue in accordance with the Teaching, the Monastic Law, and the Teacher's instruction.

"He should know the actions that are the bases for offenses":

he should know the actions that are the bases for the eight offenses entailing expulsion, for the twenty-three offenses entailing suspension, for the two undetermined offenses, for the forty-two offenses entailing relinquishment, for the one hundred and eighty-eight offenses entailing confession, for the twelve offenses entailing acknowledgment, for the offenses of wrong conduct, and for the offenses of wrong speech.

"He should know the failures":

he should know failure in morality, failure in conduct, failure in view, and failure in livelihood.

“He should know the offenses”:

he should know the offenses entailing expulsion, the offenses entailing suspension, the serious offenses, the offenses entailing confession, the offenses entailing acknowledgement, the offenses of wrong conduct, and the offenses of wrong speech.

“He should know the origin stories”:

he should know the origin stories to the eight offenses entailing expulsion, to the twenty-three offenses entailing suspension, to the two undetermined offenses, to the forty-two offenses entailing relinquishment, to the one hundred and eighty-eight offenses entailing confession, to the twelve offenses entailing acknowledgement, to the offenses of wrong conduct, to the offenses of wrong speech.

“He should know the attributes”:

he should know the attributes of a sangha, of a group, of an individual, of an accuser, of an accused.

“He should know the attributes of a Sangha”:

“Is this Sangha capable of resolving this legal issue according to the Teaching, the Monastic law, and the Teacher’s instruction, or is it not?” s

“He should know the attributes of a group”:

“Is this group capable of resolving this legal issue according to the Teaching, the Monastic law, and the Teacher’s instruction, or is it not?”

“He should know the attributes of an individual”:

“Is this individual capable of resolving this legal issue according to the Teaching, the Monastic law, and the Teacher’s instruction, or is he not?”

“He should know the attributes of an accuser”:

“Is this Venerable established in the five qualities before accusing another, or is he not?”

“He should know the attributes of an accused”:

“Is this Venerable established in the two qualities of truth and composure, or is he not?”

“He should know the sequence”:

“Does this Venerable move from one action that is the basis for an offense to another action, from one failure to another, from one offense to another? Does he assert things after denying them, deny things after asserting them, or evade the issue? Or does he not?”

“He should know what has and has not been done”:

he should know sexual intercourse, he should know what amounts to sexual intercourse, he should know the preliminaries of sexual intercourse.

“He should know sexual intercourse”:

he should know that which is done wherever there are couples.

“He should know what amounts to sexual intercourse”:

a monk taking the genitals of another in his mouth.

“He should know the preliminaries of sexual intercourse”:

the various colors of semen, physical contact, indecent speech, satisfying one’s own desires, and matchmaking.

“He should know the legal procedures”:

he should know the sixteen legal procedures: he should know the four kinds of legal procedures consisting of getting permission, the four kinds of legal procedures consisting of one motion, the four kinds of legal procedures consisting one motion and one announcement, and the four kinds of legal procedures consisting of one motion and three announcements.

“He should know the legal issues”:

he should know the four kinds of legal issues: he should know the legal issues arising from disputes, the legal issues arising from accusations, the legal issues arising from offenses, and the legal issues arising from business.

“He should know settling”:

he should know the seven principles of settling: he should know resolution face-to-face, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, majority decision, further penalty, and covering over as if with grass.

2. Not to be swayed

“He should not be swayed by desire”:

How is one swayed by desire? It may be that someone thinks, “This is my preceptor, teacher, student, pupil, co-student, co-pupil, friend, companion, or relative.” To be compassionate toward and protect this person, he proclaims what is contrary to the Teaching as the Teaching and what is the Teaching as contrary to the Teaching. He proclaims what is contrary to the Monastic Law as the Monastic Law, and what is the Monastic Law as contrary to the Monastic Law. He proclaims what hasn’t been spoken by the Buddha as spoken by the Buddha, and what has been spoken by the Buddha as not spoken by the Buddha. He proclaims what was not practiced by the Buddha as practiced by the Buddha, and what was practiced by the Buddha as not practiced by the Buddha. He proclaims what was not laid down by the Buddha as laid down by the Buddha, and what was laid down by the Buddha as not laid down by the Buddha. He proclaims a non-offense as an offense, and an offense as a non-offense. He proclaims a light offense as heavy, and a heavy offense as light. He proclaims a curable offense as incurable, and an incurable offense as curable. He proclaims a grave offense as minor, and a minor offense as grave. If he is swayed by desire by way of these eighteen grounds, then his behaviour is unbeneficial and a cause of unhappiness for humanity; it is harmful, detrimental, and a cause of suffering for gods and humans. If he is swayed by desire by way of these eighteen grounds, then he is damaged and impaired, blamed and criticized by sensible people, and makes much demerit.

“He should not be swayed by ill will”:

How is one swayed by ill will? It may be that someone thinks, "They have harmed me," and he gives rise to resentment. Or he thinks, "They are harming me," and he gives rise to resentment. Or he thinks, "They will harm me," and he gives rise to resentment. Or he thinks, "They have harmed someone who is dear to me" ... "They are harming someone who is dear to me" ... "They will harm someone who is dear to me" ... "They have benefited someone I dislike" ... "They are benefiting someone I dislike" ... "They will benefit someone I dislike," and he gives rise to resentment. Because of these nine grounds for resentment, he is resentful, hostile, angry, and overcome by anger, and then proclaims what is contrary to the Teaching as the Teaching and what is the Teaching as contrary to the Teaching ... He proclaims a grave offense as minor, and a minor offense as grave. If he is swayed by ill will by way of these eighteen grounds, then his behaviour is unbeneficial and a cause of unhappiness for humanity; it is harmful, detrimental, and a cause of suffering for gods and humans. If he is swayed by ill will by way of these eighteen grounds, then he is damaged and impaired, blamed and criticized by sensible people, and makes much demerit.

"He should not be swayed by confusion":

How is one swayed by confusion? Swayed by desire, ill will, or confusion, or grasping a view, he is confused, deluded, and overcome by confusion, and then proclaims what is contrary to the Teaching as the Teaching and what is the Teaching as contrary to the Teaching ... He proclaims a grave offense as minor, and a minor offense as grave. If he is swayed by confusion by way of these eighteen grounds, then his behaviour is unbeneficial and a cause of unhappiness for humanity; it is harmful, detrimental, and a cause of suffering for gods and humans. If he is swayed by confusion by way

of these eighteen grounds, then he is damaged and impaired, blamed and criticized by sensible people, and makes much demerit.

“He should not be swayed by fear”:

How is one swayed by fear? It may be that someone thinks, “This one relies on uneven ground, thick covers, and powerful individuals; he is cruel and harsh, and might be a threat to life or the monastic life.” Fearful or frightened of him, he proclaims what is contrary to the Teaching as the Teaching and what is the Teaching as contrary to the Teaching. He proclaims what is contrary to the Monastic Law as the Monastic Law, and what is the Monastic Law as contrary to the Monastic Law. He proclaims what hasn’t been spoken by the Buddha as spoken by the Buddha, and what has been spoken by the Buddha as not spoken by the Buddha. He proclaims what was not practiced by the Buddha as practiced by the Buddha, and what was practiced by the Buddha as not practiced by the Buddha. He proclaims what was not laid down by the Buddha as laid down by the Buddha, and what was laid down by the Buddha as not laid down by the Buddha. He proclaims a non-offense as an offense, and an offense as a non-offense. He proclaims a light offense as heavy, and a heavy offense as light. He proclaims a curable offense as incurable, and an incurable offense as curable. He proclaims a grave offense as minor, and a minor offense as grave. If he is swayed by fear by way of these eighteen grounds, then his behaviour is unbeneficial and a cause of unhappiness for humanity; it is harmful, detrimental, and a cause of suffering for gods and humans. If he is swayed by fear by way of these eighteen grounds, then he is damaged and impaired, blamed and criticized by sensible people, and makes much demerit.

“If, because of desire, ill will, fear, or confusion, He goes beyond the Teaching, Then his reputation is harmed, Like the moon during the waning fortnight.”

3. Not being swayed

How is one not swayed by desire?

One is not swayed by desire if one proclaims what is contrary to the Teaching as contrary to the Teaching, and what the Teaching as the Teaching; if one proclaims what is contrary to the Monastic Law as contrary to the Monastic Law, and what is the Monastic Law as the Monastic Law; if one proclaims what hasn't been spoken by the Buddha as not spoken by the Buddha, and what has been spoken by the Buddha as spoken by the Buddha; if one proclaims what was not practiced by the Buddha as not practiced by the Buddha, and what was practiced by the Buddha as practiced by the Buddha; if one proclaims what was not laid down by the Buddha as not laid down by the Buddha, and what was laid down by the Buddha as laid down by the Buddha; if one proclaims a non-offense as a non-offense, and an offense as an offense; if one proclaims a light offense as light, and a heavy offense as heavy; if one proclaims a curable offense as curable, and an incurable offense as incurable; if one proclaims a grave offense as grave, and a minor offense as minor.

How is one not swayed by ill will?

One is not swayed by ill will if one proclaims what is contrary to the Teaching as contrary to the Teaching, and what the Teaching as the Teaching ... if one proclaims a grave offense as grave, and a minor offense as minor.

How is one not swayed by confusion?

One is not swayed by confusion if one proclaims what is contrary to the Teaching as contrary to the Teaching, and what the Teaching as the Teaching ... if one

proclaims a grave offense as grave, and a minor offense as minor.

How is one not swayed by fear?

One is not swayed by fear if one proclaims what is contrary to the Teaching as contrary to the Teaching, and what the Teaching as the Teaching; if one proclaims what is contrary to the Monastic Law as contrary to the Monastic Law, and what is the Monastic Law as the Monastic Law; if one proclaims what hasn't been spoken by the Buddha as not spoken by the Buddha, and what has been spoken by the Buddha as spoken by the Buddha; if one proclaims what was not practiced by the Buddha as not practiced by the Buddha, and what was practiced by the Buddha as practiced by the Buddha; if one proclaims what was not laid down by the Buddha as not laid down by the Buddha, and what was laid down by the Buddha as laid down by the Buddha; if one proclaims a non-offense as a non-offense, and an offense as an offense; if one proclaims a light offense as light, and a heavy offense as heavy; if one proclaims a curable offense as curable, and an incurable offense as incurable; if one proclaims a grave offense as grave, and a minor offense as minor.

“If, because of desire, ill will, fear, or confusion, He does not go beyond the Teaching, Then his reputation grows, Like the moon during the waxing fortnight.”

4. To be persuaded, etc.

How does one persuade when persuasion is appropriate?

Proclaiming what is contrary to the Teaching as contrary to the Teaching and what is the Teaching as the Teaching, he persuades others when persuasion is appropriate. ... Proclaiming a grave offense as grave and a minor offense as minor, he persuades others when persuasion is appropriate.

How does one make others understand when making understand is appropriate?

Proclaiming what is contrary to the Teaching as contrary to the Teaching and what is the Teaching as the Teaching, he makes others understand when making understand is appropriate. ... Proclaiming a grave offense as grave and a minor offense as minor, he makes others understand when making understand is appropriate.

How does one look on when looking on is appropriate?

Proclaiming what is contrary to the Teaching as contrary to the Teaching and what is the Teaching as the Teaching, he looks on when looking on is appropriate. ... Proclaiming a grave offense as grave and a minor offense as minor, he looks on when looking on is appropriate.

How does one inspire when inspiration is appropriate?

Proclaiming what is contrary to the Teaching as contrary to the Teaching and what is the Teaching as the Teaching, he inspires when inspiration is appropriate. ... Proclaiming a grave offense as grave and a minor offense as minor, he inspires when inspiration is appropriate.

5. Despising the factions of others, etc.

Thinking, "I have obtained a faction," how does one despise the factions of others?

It may be that someone has obtained a faction, a group of followers, and has relatives. He thinks, "This one does not have a faction or a group of followers, and does not have relatives," and despising him, he proclaims what is contrary to the Teaching as the Teaching and what is the Teaching as contrary to the Teaching. ... He proclaims a grave offense as minor, and a minor offense as grave.

Thinking, "I am learned," how does one despise those who are ignorant?

It may be that someone is learned, one who has retained and accumulated what he has learned. He thinks, "This one is ignorant; he has learned little and remembers little," and despising him, he proclaims what is contrary to the Teaching as the Teaching and what is the Teaching as contrary to the Teaching. ... He proclaims a grave offense as minor, and a minor offense as grave.

Thinking, "I am more senior," how does one despise those who are junior?

It may be that someone is a senior monk of long standing. He thinks, "This is an unknown and ignorant junior monk; one should not do as he asks," and despising him, he proclaims what is contrary to the Teaching as the Teaching and what is the Teaching as contrary to the Teaching. ... He proclaims a grave offense as minor, and a minor offense as grave.

"He should not speak about what has not been reached": he should not bring up an issue not under consideration.

“He should not, based on the Teaching and the Monastic Law, neglect what has been reached”:

the purpose for which the Sangha has gathered should not be neglected based on the Teaching or the Monastic Law.

“In accordance with the Teaching”:

in accordance with truth, in accordance with the action that was the basis for the offense.

“In accordance with the Monastic Law”:

having accused and having reminded.

“In accordance with the Teacher’s instruction”:

he resolves that legal issue, complete in motion and complete in announcement, in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction.

6. The questioning of the investigator

The investigator should ask the accuser, "Are you canceling this monk's invitation ceremony because he has failed in morality, in conduct, or in view?" If he says, "I'm canceling it because he has failed in morality," "I'm canceling it because he has failed in conduct," "I'm canceling it because he has failed in view," he should be asked, "Do you know what failure in morality is?" "Do you know what failure in conduct is?" "Do you know what failure in view is?" If he says, "I do," he should be asked what they are. If he says, "The four offenses entailing expulsion and the thirteen entailing suspension are failure in morality," "The serious offenses, the offenses entailing confession, the offenses entailing acknowledgment, the offenses of wrong conduct, and the offenses of wrong speech are failure in conduct," "Wrong views and extreme views are failure in view," he should be asked, "Are you canceling this monk's invitation ceremony because of what you have seen, because of what you have heard, or because of suspicion?" If he says, "I'm canceling it because of what I have seen," "I'm canceling it because of what I have heard," "I'm canceling it because of suspicion," he should be asked, "Since you're canceling this monk's invitation ceremony because of what you have seen, what have you seen? How did you see it? When did you see it? Where did you see it? Did you see him commit an offense entailing expulsion? Did you see him commit an offense entailing suspension? Did you see him commit a serious offense? ... an offense entailing confession? ... an offense entailing acknowledgment? ... an offense of wrong conduct? ... an offense of wrong speech? Where were you? Where was this monk? What were you doing? What was this monk doing?" If he says, "I didn't cancel this monk's invitation ceremony because of what I have seen, but because of what

I have heard,” he should be asked, “Since you’re canceling this monk’s invitation ceremony because of what you have heard, what have you heard? How did you hear it? When did you hear it? Where did you hear it? Did you hear that he has committed an offense entailing expulsion? Did you hear that he has committed an offense entailing suspension? Did you hear that he has committed a serious offense? ... an offense entailing confession? ... an offense entailing acknowledgment? ... an offense of wrong conduct? Did you hear that he has committed an offense of wrong speech? Did you hear it from a monk? Did you hear it from a nun? Did you hear it from a trainee nun? Did you hear it from a novice monk? Did you hear it from a novice nun? Did you hear it from a male lay follower? Did you hear it from a female lay follower? Did you hear it from kings? Did you hear it from a king’s officials? Did you hear it from the monastics of another religion? Did you hear it from the lay followers of another religion?” If he says, “I didn’t cancel this monk’s invitation ceremony because of what I have heard, but because of suspicion,” he should be asked, “Since you’re canceling this monk’s invitation ceremony because of suspicion, what do you suspect? How do you suspect it? When did you suspect it? Where did you suspect it? Do you suspect that he has committed an offense entailing expulsion? Do you suspect that he has committed an offense entailing suspension? Do you suspect that he has committed a serious offense? ... an offense entailing confession? ... an offense entailing acknowledgment? ... an offense of wrong conduct? Do you suspect that he has committed an offense of wrong speech? Do you suspect it after hearing about it from a monk? Do you suspect it after hearing about it from a nun? Do you suspect it after hearing about it from a trainee nun? Do you suspect it after hearing about it from a novice monk? Do you suspect it after hearing about it from a novice nun? Do you suspect it after hearing about it from a male lay follower? Do you suspect it

after hearing about it from a female lay follower? Do you suspect it after hearing about it from kings? Do you suspect it after hearing about it from a king's officials? Do you suspect it after hearing about it from the monastics of another religion? Do you suspect it after hearing about it from the lay followers of another religion?"

"If what he saw agrees with what he says he saw, If they correspond with each other, But what was seen is not adequate to prove the accusation, Then the one suspecting impurity Should admit it, And they should then do the invitation ceremony with him.

If what he heard agrees with what he says he heard, If they correspond with each other, But what was heard is not adequate to prove the accusation, Then the one suspecting impurity Should admit it, And they should then do the invitation ceremony with him.

If what he sensed agrees with what he says he sensed, If they correspond with each other, But what was sensed is not adequate to prove the accusation, Then the one suspecting impurity Should admit it, And they should then do the invitation ceremony with him."

7. The details of asking

In regard to “What have you seen?”, what are the questions? In regard to “How did you see it?”, what are the questions? In regard to “When did you see it?”, what are the questions? In regard to “Where did you see it?”, what are the questions?

“In regard to ‘What have you seen?’, there are questions on the actions that is the basis for offenses, there are questions on failure, there are questions on offenses, and there are questions on misconduct. ‘Questions on the action that is the basis for the offense’: there are questions on the actions that are the bases for the eight offenses entailing expulsion, on the actions that are the bases for the twenty-three offenses entailing suspension, for the two undetermined offenses, for the forty-two offenses entailing relinquishment, for the one hundred and eighty-eight offenses entailing confession, for the twelve offenses entailing acknowledgment, for the offenses of wrong conduct, and for the offenses of wrong speech. ‘Questions on failure’: there are questions on failure in morality, on failure in conduct, on failure in view, and on failure in livelihood. ‘Questions on the offenses’: there are questions on the offenses entailing expulsion, on the offenses entailing suspension, on the serious offenses, on the offenses entailing confession, on the offenses entailing acknowledgement, on the offenses of wrong conduct, and on the offenses of wrong speech. ‘Questions on misconduct’: questions on that which is done wherever there are couples.

In regard to ‘How did you see it?’,

there are questions on characteristics, on deportment, on ways, and on movement. 'Questions on characteristics': tall, short, dark-skinned, or light-skinned. 'Questions on deportment': walking, standing, sitting, or lying down. 'Questions on ways': the characteristics of a householder, of a monastic of another religion, or of one gone forth. 'Questions on movement': walking, standing, sitting, or lying down.

In regard to 'When did you see it?',

there are questions on time, on occasion, on day, and on season. 'Questions on time': in the morning, at midday, or in the evening. 'Questions on occasion': in the morning, at midday, or in the evening. 'Questions on day': before the meal, after the meal, at night, by day, at new moon, or at full moon. 'Questions on season': in winter, in summer, or during the rainy season.

In regard to 'Where did you see it?',

there are questions about place, about elevation, about location, and about region. 'Questions about place': on the ground, on the earth, on the planet, or in the world. 'Questions about elevation': on the ground, on the earth, on a mountain, on a rock, or in a stilt house. 'Questions about location': to the east, to the west, to the north, and to the south. 'Questions about region': to the east, to the west, to the north, and to the south."

The great section on conflict is finished.

This is the summary:

"Basis for an offense, origin story, attribute, Sequence, what has and has not been done; Legal procedure and legal issue, Settling, and swayed by desire.

By ill will, confusion, and fear, Persuasion, and by making understand; Looking on, inspiration, I have a faction,

Learned, and with more senior.

And not reached, reached, According to the Teaching, and the Monastic Law; Also according to the Teacher's instruction—The explanation in the great section on conflict.”

- The Compendium

16 Kathinabheda: The subdivision on the robe-making ceremony

1. The robe-making ceremony, etc.

Who has not participated in the robe-making ceremony?
Who has participated in the robe-making ceremony? How is the robe-making ceremony not performed? How is the robe-making ceremony performed?

“Who has not participated the robe-making ceremony?”

Two kinds of people: those who have not performed the robe-making ceremony and those who have not expressed their appreciation.

“Who has participated the robe-making ceremony?”

Two kinds of people: those who have performed the robe-making ceremony and those who have expressed their appreciation.

“How is the robe-making ceremony not performed?”

There are twenty-four ways in which the robe-making ceremony has not been performed: The robe-making ceremony hasn't been performed merely by marking the cloth, merely by washing the cloth, merely by planning the robe, merely by cutting the cloth, merely by a tacking the cloth, merely by sewing a seam, merely by marking with a strip of cloth, merely by strengthening, merely by adding a border lengthwise, merely by adding a border crosswise, merely by adding a patch, merely by partial dyeing; nor has it been performed if a monk has made an indication, if a monk has given a hint, if the robe-cloth has been borrowed, if it has been stored, if it is to be relinquished, if it hasn't been marked, if it's not an outer robe or an upper robe or a sarong; nor has it been performed if the robe hasn't been made on that very day with five or more cut sections with panels, if the robe-making ceremony isn't performed by an

individual, or if the appreciation for the ceremony is expressed by someone outside the monastery zone.

Making an indication: one makes an indication, thinking, “I will perform the robe-making ceremony with this cloth.”

Hinting: one gives a hint, thinking, “With this hint, I will make a cloth for the robe-making ceremony appear.”

Borrowed: taking what has not been given is so called.

Stored: there are two kinds of storing: storing for the purpose of making and storing for the purpose of accumulation. To be relinquished: dawn arrives while it is being made.

“How is the robe-making ceremony performed?”

The robe-making ceremony is performed through seventeen aspects: The robe-making ceremony has been performed if the cloth is brand new, if it's nearly new, if it's old, if it's a rag, if it's from a shop; it has been performed if a monk hasn't given a sign, if a monk hasn't given a hint, if the robe-cloth hasn't been borrowed, if it hasn't been stored, if it's not to be relinquished, if it has been marked, if it's an outer robe or an upper robe or a sarong; it has been performed if the robe has been made on that very day with five or more cut sections with panels, if the robe-making ceremony is performed by an individual, and if the appreciation for the ceremony is expressed by someone inside the monastery zone.

How many things are produced together with the participation in the robe-making ceremony? Fifteen things: eight key terms, two obstacles, and five benefits.

2. The immediately preceding condition for the robe-making ceremony, etc.

Which things are a condition for effort—by being an immediately preceding condition, by being an immediately prior condition, by being a support condition, by being a decisive support condition, by being a pre-arising condition, by being a post-arising condition, by being a co-arising condition? Which things are a condition for the prior duties—by being an immediately preceding condition ... Which things are a condition for relinquishment ... Which things are a condition for determining ... Which things are a condition for participating in the robe-making ceremony ... Which things are a condition for the key terms and the obstacles ... Which things are a condition for the subject—by being an immediately preceding condition, by being an immediately prior condition, by being a support condition, by being a decisive support condition, by being a pre-arising condition, by being a post-arising condition, by being a co-arising condition?

The prior duties are an immediately preceding condition for effort, and an immediately prior condition, a support condition, and a decisive support condition. Effort is a pre-arising condition for the prior duties. The prior duties are a post-arising condition for effort. The fifteen things are a co-arising condition. Relinquishment is an immediately preceding condition for the prior duties, and an immediately prior condition, a support condition, and a decisive support condition. The prior duties are a pre-arising condition for relinquishment. Relinquishment is a pre-arising condition for the prior duties. The fifteen things are a co-arising condition. Determining is an immediately preceding condition for

relinquishment, and an immediately prior condition, a support condition, and a decisive support condition. Relinquishment is a pre-arising condition for determining. Determining is a pre-arising condition for relinquishment. The fifteen things are a co-arising condition. Performing the robe-making ceremony is an immediately preceding condition for determining, and an immediately prior condition, a support condition, and a decisive support condition. Determining is a pre-arising condition for performing the robe-making ceremony. Performing the robe-making ceremony is a pre-arising condition for determining. The fifteen things are a co-arising condition. The key terms and the obstacles are an immediately preceding condition for performing the robe-making ceremony, and an immediately prior condition, a support condition, and a decisive support condition. Performing the robe-making ceremony is a pre-arising condition for the key terms and the obstacles. The key terms and the obstacles are a pre-arising condition for performing the robe-making ceremony. The fifteen things are a co-arising condition. Expectation and non-expectation are an immediately preceding condition for the subject, and an immediately prior condition, a support condition, and a decisive support condition. The subject is a pre-arising condition for expectation and non-expectation. Expectation and non-expectation are a pre-arising condition for the subject. The fifteen things are a co-arising condition.

3. The details on the source of the prior duties, etc.

What is the source, the origin, the birth, the arising, the production, the origination of the prior duties? What is the source, the origin, the birth, the arising, the production, the origination of relinquishment? What is the source, the origin, the birth, the arising, the production, the origination of determining? What is the source, the origin, the birth, the arising, the production, the origination of performing the robe-making ceremony? What is the source, the origin, the birth, the arising, the production, the origination of the key terms and the obstacles? What is the source, the origin, the birth, the arising, the production, the origination of expectation and non-expectation?

The prior duties have effort as their source, origin, birth, arising, production, and origination. Relinquishment have the prior duties as its source, origin, birth, arising, production, and origination. Determining has relinquishment as its source, origin, birth, arising, production, and origination. Performing the robe-making ceremony has determining as its source, origin, birth, arising, production, and origination. The key terms and the obstacles has participating in the robe-making ceremony as its source, origin, birth, arising, production, and origination. Expectation and non-expectation have the key terms and the obstacles as their source, origin, birth, arising, production, and origination.

What is the source, the origin, the birth, the arising, the production, the origination of effort? ... of the prior duties? ... of relinquishment? ... of determining? ... of performing the robe-making ceremony? ... of the key terms and the

obstacles? ... of the subject? What is the source, the origin, the birth, the arising, the production, the origination of expectation and non-expectation?

Effort has cause as its source, origin, birth, arising, production, and origination. The prior duties ... Relinquishment ... Determining ... Performing the robe-making ceremony ... The key terms and the obstacles ... The subject ... Expectation and non-expectation have cause as their source, origin, birth, arising, production, and origination.

What is the source, the origin, the birth, the arising, the production, the origination of effort? ... of the prior duties? ... of relinquishment? ... of determining? ... of performing the robe-making ceremony? ... of the key terms and the obstacles? ... of the subject? What is the source, the origin, the birth, the arising, the production, the origination of expectation and non-expectation?

Effort has condition as its source, origin, birth, arising, production, and origination. The prior duties ... Relinquishment ... Determining ... Performing the robe-making ceremony ... The key terms and the obstacles ... The subject ... Expectation and non-expectation have condition as their source, origin, birth, arising, production, and origination.

How many things are the prior duties grouped with? With seven things: washing, planning, cutting, tacking, sewing, dyeing, and making.

How many things is relinquishment grouped with? With three things: the outer robe, the upper robe, and the sarong.

How many things is determining grouped with? With three things: the outer robe, the upper robe, and the sarong.

How many things is performing the robe-making ceremony grouped with? With one thing: breaking into speech.

How many roots does the robe-making ceremony have, how many bases, and how many grounds? The robe-making ceremony has one root: the Sangha. It has three subjects: the outer robe, the upper robe, and the sarong. It has six grounds: linen, cotton, silk, wool, sunn hemp, and hemp.

What is the beginning, the middle, and the end of the robe-making ceremony? The prior duties are the beginning, the action is the middle, the robe-making ceremony is the end.

When a person has how many qualities, are they unable to perform the robe-making ceremony? When a person has how many qualities, are they able to perform the robe-making ceremony? A person who has eight qualities is unable to perform the robe-making ceremony. A person who has eight qualities is able to perform the robe-making ceremony. What are the eight qualities of a person who is unable to perform the robe-making ceremony? They do not know the prior duties, relinquishment, determining, the robe-making ceremony, the key terms, the obstacles, the ending of the robe season, or the benefits. What are the eight qualities of a person who is able to perform the robe-making ceremony? They know the prior duties, relinquishment, determining, the robe-making ceremony, the key terms, the obstacles, the ending of the robe season, and the benefits.

For how many kinds of people is the robe-making ceremony not effective? For how many kinds of people is the robe-making ceremony effective? It is not effective for three kinds of people. It is effective for three kinds of people. For which three kinds of people is it not effective? For one who expresses their appreciation outside the monastery zone;

for one who does not express their appreciation verbally; for one who expresses it verbally, but no one hears it. For which three kinds of people is it effective? For one who expresses their appreciation within the monastery zone; for one who expresses their appreciation verbally; for one who expresses it verbally and another hears it.

How many kinds of robe-making ceremonies are invalid?

How many kinds of robe-making ceremonies are valid?

Three kinds of robe-making ceremonies are invalid. Three kinds of robe-making ceremonies are valid. What are the three kinds of robe-making ceremonies that are invalid? The subject fails; the timing fails; the making fails. What are the three kinds of robe-making ceremonies that are valid? The subject succeeds; the timing succeeds; the making succeeds.

4. The details on what is to be known about the robe-making ceremony, etc.

The robe-making frame is to be known; the robe-making ceremony is to be known; the month of the robe-making ceremony is to be known; failure of the robe-making ceremony is to be known; success of the robe-making ceremony is to be known; the giving of an indication is to be known; a hint is to be known; borrowing is to be known; storing is to be known; relinquishment is to be known.

“The robe-making frame is to be known”:

the robe-making ceremony is the grouping and coming together of those things, their name, appellation, label, expression, wording, designation.

“The month of the robe-making ceremony is to be known”:
the last month of the rainy season.

“Failure of the robe-making ceremony is to be known”:
the robe-making ceremony fails in twenty-four ways.

“Success of the robe-making ceremony is to be known”:
The robe-making ceremony is successful through seventeen aspects.

“The giving of an indication is to be known”:
one makes an indication, thinking, “I will perform the robe-making ceremony with this cloth.”

“A hint is to be known”:
one gives a hint, thinking, “With this hint, I will make a cloth for the robe-making ceremony appear.”

“Borrowing is to be known”:
taking what has not been given.

“Storing is to be known”:
there is storing for the purpose of making and storing for the purpose of accumulation.

“Relinquishment is to be known”:

dawn arrives while it is being made.

“The robe-making ceremony is to be known”:

If cloth has been given to the Sangha for the robe-making ceremony, what should the Sangha do? What should the one who performs the robe-making ceremony do? What should one who expresses their appreciation do?

The Sangha should give the cloth, through a legal procedure consisting of one motion and one announcement, to the monk who is performing the robe-making ceremony. The monk who is performing the robe-making ceremony should wash the cloth, iron it, plan it, cut it, sew it, dye it, mark it, and then perform the robe-making ceremony. If he wishes to perform the robe-making ceremony with an outer robe, he should relinquish his old outer robe and then determine the new outer robe. He should then say, “I perform the robe-making ceremony with this outer robe.” If he wishes to perform the robe-making ceremony with an upper robe, he should relinquish his old outer robe and then determine the new outer robe. He should then say, “I perform the robe-making ceremony with this upper robe.” If he wishes to perform the robe-making ceremony with a sarong, he should relinquish his old outer robe and then determine the new outer robe. He should then say, “I perform the robe-making ceremony with this sarong.” After approaching the Sangha, that monk who is performing the robe-making ceremony should put his upper robe over one shoulder, raise his joined palms, and say: “Venerable Sir, the Sangha’s robe-making ceremony has been performed. The robe-making ceremony is legitimate. Please express your appreciation.” The monks who are expressing their appreciation should put their upper robe over one shoulder, raise their joined palms, and say: “The Sangha’s robe-making ceremony has been performed.

The robe-making ceremony is legitimate. We express our appreciation.” After approaching several monks, that monk who is performing the robe-making ceremony should put his upper robe over one shoulder, raise his joined palms, and say: “Venerable Sir, the Sangha’s robe-making ceremony has been performed. The robe-making ceremony is legitimate. Please express your appreciation.” The monks who are expressing their appreciation should put their upper robe over one shoulder, raise their joined palms, and say: “The Sangha’s robe-making ceremony has been performed. The robe-making ceremony is legitimate. We express our appreciation.” After approaching a single monk, that monk who is performing the robe-making ceremony should put his upper robe over one shoulder, raise his joined palms, and say: “The Sangha’s robe-making ceremony has been performed. The robe-making ceremony is legitimate. Please express your appreciation.” The monk who is expressing his appreciation should put his upper robe over one shoulder, raise his joined palms, and say: “The Sangha’s robe-making ceremony has been performed. The robe-making ceremony is legitimate. I express my appreciation.”

5. The robe-making ceremony for an individual

“Does the Sangha perform the robe-making ceremony; does a group perform the robe-making ceremony; does an individual perform the robe-making ceremony?” “The Sangha does not perform the robe-making ceremony, a group does not perform the robe-making ceremony, but an individual performs the robe-making ceremony.” If the Sangha does not do the robe-making ceremony, nor a group, but an individual does, then, the Sangha has not performed the robe-making ceremony, a group has not performed the robe-making ceremony, but an individual has performed the robe-making ceremony. “Does the Sangha recite the Monastic Code; does a group recite the Monastic Code; does an individual recites the Monastic Code?” “The Sangha does not recite the Monastic Code, a group does not recite the Monastic Code, but an individual recites the Monastic Code.” If the Sangha does not recite the Monastic Code, nor a group, but an individual does, then, the Sangha has not recited the Monastic Code, a group has not recited it, but an individual has. “When an individual recites to a united Sangha, to a united group, then the Monastic Code has been recited by the Sangha, by the group, and by the individual. It is in this way that the Sangha does not perform the robe-making ceremony, nor a group, but an individual does. When an individual performs the robe-making ceremony, and the Sangha expresses its appreciation, the group expresses its appreciation, then the robe-making ceremony has been performed by the Sangha, by the group, and by the individual.”

6. Questions and answers regarding the obstacles

“The robe season comes to an end when one departs from the monastery. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?”

“The robe season comes to an end when one departs from the monastery. So said the Kinsman of the Sun. And about this I answer you: The robe obstacle is removed first. The monastery obstacle is removed when one is outside the monastery zone.”

“The robe season comes to an end when the robe is finished. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?”

“The Sun that the robe season comes to an end when the robe is finished. So said the Kinsman of the Sun. And about this I answer you: The monastery obstacle is removed first. The robe obstacle is removed when the robe is finished.”

“The robe season comes to an end when he makes that decision. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?”

“The robe season comes to an end when he makes that decision. So said the Kinsman of the Sun. And about this I answer you: The two obstacles are removed simultaneously.”

“The robe season comes to an end when the robe-cloth is lost. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?”

“The robe season comes to an end when the robe-cloth is lost. So said the Kinsman of the Sun. And about this I answer you: The monastery obstacle is removed first. The robe obstacle is removed when the robe-cloth is lost.”

“The robe season comes to an end when he hears about the end of the robe season. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?”

“The robe season comes to an end when he hears about the end of the robe season. So said the Kinsman of the Sun. And about this I answer you: The robe obstacle is removed first. The monastery obstacle is removed when one hears about the end of the robe season.”

“The robe season comes to an end when the expectation is disappointed. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?”

“The robe season comes to an end when the expectation is disappointed. So said the Kinsman of the Sun. And about this I answer you: The monastery obstacle is removed first. The robe obstacle is removed when the expectation of more robe-cloth is disappointed.”

“The robe season comes to an end while he is outside the monastery zone. So said the Kinsman of the Sun. And about this I ask you: Which obstacle is removed first?”

“The robe season comes to an end while he is outside the monastery zone. So said the Kinsman of the Sun. And about this I answer you: The robe obstacle is removed first. The monastery obstacle is removed when one is outside the monastery zone.”

“The robe season comes to an end together. So said the Kinsman of the Sun. And about this I ask you: Which

obstacle is removed first?”

“The robe season comes to an end together. So said the Kinsman of the Sun. And about this I answer you: The two obstacles are removed simultaneously.”

How many kinds of endings of the robe season are dependent on the Sangha? How many kinds of endings of the robe season are dependent on an individual? How many kinds of endings of the robe season are dependent neither on the Sangha nor on an individual? One kind of ending of the robe season is dependent on the Sangha: when the robe season comes to an end midway. Four kinds of endings of the robe season are dependent on an individual: when one departs from the monastery, when the robe is finished, when one makes a decision, and when one is outside the monastery zone. Four kinds of endings of the robe season are dependent neither on the Sangha nor on an individual: when the robe-cloth is lost, when he hears about the end of the robe season, when an expectation of more robe-cloth is disappointed, and when the robe season comes to an end together. How many kinds of endings of the robe season happen within the monastery zone? How many kinds of endings of the robe season happen outside the monastery zone? How many kinds of endings of the robe season may happen within or outside the monastery zone? Two kinds of endings of the robe season happen within the monastery zone: when the robe season comes to an end midway, and when the robe season comes to an end together. Three kinds of endings of the robe season happen outside the monastery zone: when one departs from the monastery, when one hears about the end of the robe season, and when one is outside the monastery zone. Four kinds of endings of the robe season may happen within or outside the monastery zone: when the robe is finished, when he makes

a decision, when the robe-cloth is lost, and when an expectation of more robe-cloth is disappointed.

How many kinds of endings of the robe season arise together and end together? How many kinds of endings of the robe season arise together and end separately? “Two kinds of endings of the robe season arise together and end together: when the robe season comes to an end midway, and when the robe season comes to an end together. The rest of endings of the robe season arise together but end separately.”

The sub-division on the robe-making ceremony is finished.

This is the summary:

“Who has, how, fifteen, Things, source, and cause;
Condition, grouped with, roots, And beginning, persons who
perform the robe-making ceremony.

For three, three, to be known, The robe-making ceremony,
and with recitation; Obstacles, dependent on, with a
monastery zone, And with arise and end.”

- The Compendium

17 Upālipañcaka: Groups of five with Upāli

1. The sub-chapter on “without formal support”

At one time the Buddha was staying at Sāvattthī in the Jeta Grove, Anāthapiṇḍika’s Monastery. Venerable Upāli went to the Buddha, bowed, sat down, and said, “Venerable Sir, when a monk has how many qualities, should he live with formal support for life?”

“When he has five qualities, Upāli: he does not know about the observance-day ceremony; he does not know the observance-day procedure; he does not know the Monastic Code; he does not know the recitation of the Monastic Code; he has less than five years of seniority. But when a monk has five qualities, he may live without formal support for life: he knows about the observance-day ceremony; he knows the observance-day procedure; he knows the Monastic Code; he knows the recitation of the Monastic Code; he has five or more years of seniority.

When a monk has five other qualities, he should live with formal support for life: he does not know about the invitation ceremony; he does not know the invitation procedure; he does not know the Monastic Code; he does not know the recitation of the Monastic Code; he has less than five years of seniority. But when a monk has five qualities, he may live without formal support for life: he knows about the invitation ceremony; he knows the invitation procedure; he knows the Monastic Code; he knows the recitation of the Monastic Code; he has five or more years of seniority.

When a monk has five other qualities, he should live with formal support for life: he does not know the offenses and

non-offenses; he does not know the light and heavy offenses; he does not know the curable and incurable offenses; he does not know the grave and minor offenses; he has less than five years of seniority. But when a monk has five qualities, he may live without formal support for life: he knows the offenses and non-offenses; he knows the light and heavy offenses; he knows the curable and incurable offenses; he knows the grave and minor offenses; he has five or more years of seniority.”

“Sir, when a monk has how many qualities, should he not give the full ordination or formal support, nor have a novice monk attend on him?”

“When he has five qualities: He’s not capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to send him away or have him sent away when he’s discontent with the spiritual life; and to use the Teaching to dispel anxiety. And he is not capable of training him in the Teaching; and he is not capable of training him in the Monastic Law. But when a monk has five qualities, he may give the full ordination and formal support, and he may have a novice monk attend on him: He’s capable of three things in regard to a student: to nurse him or have him nursed when he’s sick; to send him away or have him sent away when he’s discontent with the spiritual life; and to use the Teaching to dispel anxiety. And he is capable of training him in the Teaching; and he is capable of training him in the Monastic Law.

When a monk has five other qualities, he should not give the full ordination or formal support, nor have a novice monk attend on him: He’s not capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the higher morality; to train him in the higher mind; to train him

in the higher wisdom. But when a monk has five qualities, he may give the full ordination and formal support, and he may have a novice monk attend on him: He's capable of five things in regard to a student: to train him in good conduct; to train him in the basics of the spiritual life; to train him in the higher morality; to train him in the higher mind; to train him in the higher wisdom."

"Sir, when a monk has how many qualities, should a legal procedure be done against him?"

"When he has five qualities: he is shameless, ignorant, and not a regular monk, and he has wrong view, and he has failed in livelihood.

When a monk has five other qualities, should a legal procedure be done against him: he has failed in the higher morality; he has failed in conduct; he has failed in view; he has wrong view; and he has failed in livelihood.

When a monk has five other qualities, should a legal procedure be done against him: he is frivolous in bodily conduct; he is frivolous in verbal conduct; he is frivolous in bodily and verbal conduct; he has wrong view; and he has failed in livelihood.

When a monk has five other qualities, should a legal procedure be done against him: he is improperly behaved by body; he is improperly behaved by speech; he is improperly behaved by body and speech; he has wrong view; and he has failed in livelihood.

When a monk has five other qualities, should a legal procedure be done against him: his bodily conduct is harmful; his verbal conduct is harmful; his bodily and verbal conduct are harmful; he has wrong view; and he has failed in livelihood.

When a monk has five other qualities, should a legal procedure be done against him: he has wrong livelihood by body; he has wrong livelihood by speech; he has wrong livelihood by body and speech; he has wrong view; and he has failed in livelihood.

When a monk has five other qualities, should a legal procedure be done against him: if, after committing an offense and having a legal procedure done against him, he: gives the full ordination, [2] gives formal support, [3] has a novice monk attend on him, [4] he accepts being appointed as an instructor of the nuns; [5] he instructs the nuns, whether appointed or not.

When a monk has five other qualities, should a legal procedure be done against him: he commits the same offense for which the Sangha did the legal procedure against him; he commits an offense similar to the one for which the Sangha did the legal procedure against him; he commits an offense worse than the one for which the Sangha did the legal procedure against him; he criticizes the procedure; he criticizes those who did the procedure.

When a monk has five other qualities, should a legal procedure be done against him: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha; he has wrong view; and he has failed in livelihood.”

The first sub-chapter on “without formal” support is finished.

This is the summary:

“Observance day, invitation ceremony, And offense, one who is sick; Good conduct, and shameless, Higher morality, and with frivolity.

Improperly behaved, harmful, Wrong, and offense; Offense for which, of the Buddha—The compilation of the first subchapter is finished.”

2. The sub-chapter on not lifting

“Sir, when a monk has how many qualities, should a legal procedure done against him not be lifted?”

“When he has five qualities, Upāli: if, after committing an offense and having a legal procedure done against him, he: gives the full ordination, [2] gives formal support, [3] has a novice monk attend on him, [4] he accepts being appointed as an instructor of the nuns; [5] he instructs the nuns, whether appointed or not.

When a monk has five other qualities, should a legal procedure done against him not be lifted: he commits the same offense for which the Sangha did the legal procedure against him; he commits an offense similar to the one for which the Sangha did the legal procedure against him; he commits an offense worse than the one for which the Sangha did the legal procedure against him; he criticizes the procedure; he criticizes those who did the procedure.

When a monk has five other qualities, should a legal procedure done against him not be lifted: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha; he has wrong view; and he has failed in livelihood.

When a monk has five other qualities, should a legal procedure done against him not be lifted: he is shameless, ignorant, and not a regular monk, and he oppresses others, and he does not fulfil the training in proper conduct.”

“Sir, when a monk is involved in a conflict and is about to approach the Sangha, how many qualities should he first set up in himself?”

“He should set up five qualities in himself: he should be humble; he should be intent on removing defilements; he should be skilled in appropriate seats and where to sit down, taking a seat without encroaching on the senior monks and without blocking the junior monks; he should not ramble or talk pointlessly, but should speak according to the Teaching or invite others to speak or value noble silence; if the Sangha is doing procedures requiring unity, but the monk does not approve of it, then he should reveal his view but think ‘I should not be at variance with the Sangha,’ and then the unity will not be lost.

“When a monk has how many qualities, does the majority dislike and disapprove of him when he speaks in the Sangha?”

“When he has five qualities: he is condescending; he repeats what others say; he is bad at keeping to the topic; he does not accuse others according to the Teaching, the Monastic Law, or their offense; he does not make amends according to the Teaching, the Monastic Law, or his offense. But when a monk has five qualities, the majority likes and approves of him when he speaks in the Sangha: he is not condescending; he does not repeat what others say; he is good at keeping to the topic; he accuses others according to the Teaching, the Monastic Law, and their offense; he makes amends according to the Teaching, the Monastic Law, and his offense.

When a monk has five other qualities, the majority dislikes and disapproves of him when he speaks in the Sangha: he praises; and he blames; he maintains what is contrary to the Teaching; he obstructs what is in accordance with the Teaching; he often speaks frivolously. But when a monk has five qualities, the majority likes and approves of him when he speaks in the Sangha: he doesn't praise; and he doesn't

blame; he maintains what is in accordance with the Teaching; he obstructs what is contrary to the Teaching; he rarely speaks frivolously.

When a monk has five other qualities, the majority dislikes and disapproves of him when he speaks in the Sangha: he speaks forcefully; he speaks without having gotten permission; he does not accuse others according to the Teaching, the Monastic Law, or their offense; he does not make amends according to the Teaching, the Monastic Law, or his offense; he does not explain things according to his own view. But when a monk has five qualities, the majority likes and approves of him when he speaks in the Sangha: he does not speak forcefully; he does not speak without having gotten permission; he accuses others according to the Teaching, the Monastic Law, and their offense; he makes amends according to the Teaching, the Monastic Law, and his offense; he explains things according to his own view.

“Sir, how many benefits are there of studying the Monastics Law?”

“There are these five benefits: your own morality is well guarded; you are a refuge for those who are habitually anxious; you speak with confidence in the midst of the Sangha; you can legitimately and properly refute an opponent; you are practicing for the longevity of the true Teaching.”

The second sub-chapter on not lifting is finished.

This is the summary:

“Committing, for which, and praise, Shameless, and with conflict; Condescending, and praises, Forcefully, studying.”

The first pairs have been laid down.

3. The sub-chapter on speech

“Sir, when a monk has how many qualities, should he not speak in the Sangha?”

“When he has five qualities, Upāli: he does not know the offenses; he does not know the origin of the offenses; he does not know the kind of effort required to commit the offenses; he does not know the settling of offenses; he is not skilled in deciding on offenses. But when a monk has five qualities, he may speak in the Sangha: he knows the offenses; he know the origin of the offenses; he knows the kind of effort required to commit the offenses; he knows the settling of offenses; he is skilled in deciding on offenses. }

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When a monk has five other qualities, he should not speak in the Sangha: he does not know the legal issues; he does not know the origin of the legal issues; he does not know the kind of effort that is the source of the legal issues; he does not know the settling of legal issues; he is not skilled in deciding legal issues. But when a monk has five qualities, he may speak in the Sangha: he knows the legal issues; he knows the origin of the legal issues; he knows the kind of effort that is the source of the legal issues; he knows the settling of legal issues; he is skilled in deciding legal issues.

When a monk has five other qualities, he should not speak in the Sangha: he speaks forcefully; he speaks without having gotten permission; he does not accuse others according to the Teaching, the Monastic Law, or their offense; he does not make amends according to the Teaching, the Monastic Law, or his offense; he does not explain things according to his own view. But when a monk

has five qualities, he may speak in the Sangha: he does not speak forcefully; he does not speak without having gotten permission; he accuses others according to the Teaching, the Monastic Law, and their offense; he makes amends according to the Teaching, the Monastic Law, and his offense; he explains things according to his own view.

When a monk has five other qualities, he should not speak in the Sangha: he does not know the offenses and non-offenses; he does not know the light and heavy offenses; he does not know the curable and incurable offenses; he does not know the grave and minor offenses; he does not know the offenses that are clearable by making amends and the offenses that are not clearable by making amends. But when a monk has five qualities, he may speak in the Sangha: he knows the offenses and non-offenses; he knows the light and heavy offenses; he knows the curable and incurable offenses; he knows the grave and minor offenses; he knows the offenses that are clearable by making amends and the offenses that are not clearable by making amends.

When a monk has five other qualities, he should not speak in the Sangha: he does not know the legal procedures; he does not know how the legal procedures are done; he does not know the actions that are the basis for the legal procedures; he does not know the proper conduct in relation to legal procedures; he does not know the settling of legal procedures. But when a monk has five qualities, he may speak in the Sangha: he knows the legal procedures; he knows how the legal procedures are done; he knows the actions that are the basis for the legal procedures; he knows the proper conduct in relation to legal procedures; he knows the settling of legal procedures.

When a monk has five other qualities, he should not speak in the Sangha: he does not know the actions that are the

basis for offenses; he does not know the origin stories; he does not know the rules; he does not know the right order of words; he does not know the sequence of statements. But when a monk has five qualities, he may speak in the Sangha: he knows the actions that are the basis for offenses; he knows the origin stories; he knows the rules; he knows the right order of words; he knows the sequence of statements.

When a monk has five other qualities, he should not speak in the Sangha: he is swayed by desire, ill will, confusion, and fear, and he is shameless. But when a monk has five qualities, he may speak in the Sangha: he is not swayed by desire, ill will, confusion, or fear, and he has a sense of conscience.

When a monk has five other qualities, he should not speak in the Sangha: he is swayed by desire, ill will, confusion, and fear, and he is unskilled in the Monastic Law. But when a monk has five qualities, he may speak in the Sangha: he is not swayed by desire, ill will, confusion, or fear, and he is skilled in the Monastic Law.

When a monk has five other qualities, he should not speak in the Sangha: he does not know the motion; he does not know how the motion is done; he does not know the proclamation of the motion; he does not know the settling of the motion; he does not know the resolution of the motion. But when a monk has five qualities, he may speak in the Sangha: he knows the motion; he knows how the motion is done; he knows the proclamation of the motion; he knows the settling of the motion; he know the resolution of the motion.

When a monk has five other qualities, he should not speak in the Sangha: he does not know the Monastic Code; he

does not know what is in accordance with the Monastic Code; he does not know the Monastic Law; he does not know what is in accordance with the Monastic Law; he is not skilled in what is and what is not possible. But when a monk has five qualities, he may speak in the Sangha: he knows the Monastic Code; he knows what is in accordance with the Monastic Code; he knows the Monastic Law; he knows what is in accordance with the Monastic Law; he is skilled in what is and what is not possible.

When a monk has five other qualities, he should not speak in the Sangha: he does not know the Teaching; he does not know what is in accordance with the Teaching; he does not know the Monastic Law; he does not know what is in accordance with the Monastic Law; he is not skilled in sequence. But when a monk has five qualities, he may speak in the Sangha: he knows the Teaching; he knows what is in accordance with the Teaching; he knows the Monastic Law; he knows what is in accordance with the Monastic Law; he is skilled in sequence.

The third sub-chapter on speech is finished.

This is the summary:

“Offenses, legal issues, Forcefully, knowing offenses; Legal procedures, the actions that are the basis, and shameless, Unskilled, of the motion; He does not know the Monastic Code, or the Teaching—The compilation of the third sub-chapter is finished.”

4. The sub-chapter on revealing one's view

“Sir, how many illegitimate kinds of revealing one's view are there?”

“There are five, Upāli: one reveals a view about a non-offense; one reveals a view about an offense that is not clearable by confession; one reveals a view about an offense that has been confessed; one reveals a view to four or five people; one reveals a view mind to mind.

But there are five legitimate kinds of revealing one's view: one reveals a view about an offense; one reveals a view about an offense that is clearable by confession; one reveals a view about an offense that has not been confessed; one does not reveal a view to four or five people; one does not reveal a view mind to mind.

There are five other illegitimate kinds of revealing one's view: one reveals a view to someone who belongs to a different Buddhist sect; one reveals a view to someone who is within a different monastery zone; one reveals a view to someone who is not a regular monk; one reveals a view to four or five people; one reveals a view mind to mind.

But there are five legitimate kinds of revealing one's view: one reveals a view to someone who belongs to the same Buddhist sect; one reveals a view to someone who is within the same monastery zone; one reveals a view to someone who is a regular monk; one does not reveal a view to four or five people; one does not reveal a view mind to mind.”

“How many illegitimate kinds of receiving are there?”

“There are five: when someone gives by body and one does not receive by body; when someone gives by body and one does not receive with something connected to the body; when someone gives with something connected to the body and one does not receive by body; when someone gives with something connected to the body and one does not receive with something connected to the body; when someone gives by releasing and one does not receive by body or with something connected to the body.

But there are five legitimate kinds of receiving: when someone gives by body and one receives by body; when someone gives by body and one receives with something connected to the body; when someone gives with something connected to the body and one receives by body; when someone gives with something connected to the body and one receives with something connected to the body; when someone gives by releasing and one receives by body or with something connected to the body.”

“In how many ways is something considered as not leftover?”

“In five ways: the making it leftover is done with food that is not allowable; it is done with food that has not been received; it is done with food that is not held in hand; it is done by one who is not within arm’s reach; “I’ve had enough,” has not been said.

There are five ways that something is considered as leftover: the making it leftover is done with food that is allowable; it is done with food that has been received; it is done with food that is held in hand; it is done by one who is within arm’s reach; “I’ve had enough,” has been said.

“In how many ways is there a refusal of an invitation to eat more?”

“In five ways: there is eating; there is cooked food; it is brought forward within arm’s reach; there is a refusal.

“How many illegitimately ways are there of acting according to what has been admitted?”

“There are five ways: A monk has committed an offense entailing expulsion. When he is accused of having committed such an offense, he admits to committing an offense entailing suspension. The Sangha deals with him for an offense entailing suspension. That acting according to what has been admitted is illegitimate. A monk has committed an offense entailing expulsion. When he is accused of having committed such an offense, he admits to committing an offense entailing confession ... an offense entailing acknowledgment ... an offense of wrong conduct. The Sangha deals with him for an offense of wrong conduct. That acting according to what has been admitted is illegitimate. A monk has committed an offense entailing suspension ... A monk has committed an offense entailing confession ... A monk has committed an offense entailing acknowledgment ... A monk has committed an offense of wrong conduct. When he is accused of having committed such an offense, he admits to committing an offense entailing expulsion. The Sangha deals with him for an offense entailing expulsion. That acting according to what has been admitted is illegitimate. A monk has committed an offense of wrong conduct. When he is accused of having committed such an offense, he admits to committing an offense entailing suspension. ... an offense entailing confession ... an offense entailing acknowledgment. The Sangha deals with him for an offense entailing

acknowledgment. That acting according to what has been admitted is illegitimate.

There are five ways of legitimately acting according to what has been admitted: A monk has committed an offense entailing expulsion. When he is accused of having committed such an offense, he admits it. The Sangha deals with him for an offense entailing expulsion. That acting according to what has been admitted is legitimate. A monk has committed an offense entailing suspension ... A monk has committed an offense entailing confession ... A monk has committed an offense entailing acknowledgment ... A monk has committed an offense of wrong conduct. When he is accused of having committed such an offense, he admits it. The Sangha deals with him for an offense of wrong conduct. That acting according to what has been admitted is legitimate.”

“Sir, when a monk has how many qualities, is he unqualified to get permission to correct someone?”

“When he has five qualities: he is shameless; he is ignorant; he is not a regular monk; he speaks to make someone disrobe; he is not aiming to clear someone’s offense.

“But when a monk has five qualities, he is qualified to get permission to correct someone: he has a sense of conscience; he is knowledgeable; he is a regular monk; he is aiming to clear someone’s offense; he is not speaking to make someone disrobe.

“When a monk has how many qualities, should the Monastic Law not be discussed with him?”

“When he has five qualities: he does not know the actions that are the basis for offenses; he does not know the origin stories; he does not know the rules; he does not know the

right order of words; he does not know the sequence of statements.

But when a monk has five qualities, the Monastic Law may be discussed with him: he knows the actions that are the basis for offenses; he knows the origin stories; he knows the rules; he knows the right order of words; he knows the sequence of statements.”

“How many kinds of questions and enquiries are there?”

“There are five: one asks because of stupidity and folly; because one is overcome by bad desires; because of contempt; because one desires to know; because of the thought, ‘If he replies correctly when I ask him, all is well, but if he doesn’t, I will correctly reply for him.’”

“How many kinds of declaration of perfect insight are there?”

“There are five: one declares perfect insight because of stupidity and folly; because one is overcome by bad desires; because of insanity and derangement; because of overestimation; because it is true.”

“How many kinds of purification are there?”

“There are five: After reciting the introduction, the rest is announced as if heard. [2] After reciting the introduction and the four rules entailing expulsion, the rest is announced as if heard. [3] After reciting the introduction, the four rules entailing expulsion, and the thirteen rules entailing suspension, the rest is announced as if heard. [4] After reciting the introduction, the four rules entailing expulsion, the thirteen rules entailing suspension, and the two undetermined rules, the rest is announced as if heard. [5] In full is the fifth.”

“How many kinds of cooked food are there?”

“There are five: cooked grain, porridge, flour products, fish, and meat.”

The fourth sub-chapter on revealing one’s view is finished.

This is the summary:

“Revealing one’s view, other, Receiving, not leftover; Refusal of an invitation to eat more, according to what has been admitted, Permission, and with discussion; Question, declarations of perfect insight, And also purification, cooked food.”

5. The sub-chapter on raising an issue

“Sir, how many qualities should a monk see in himself before accusing another?”

“He should see five qualities in himself: He should reflect:

‘Is my bodily conduct pure and faultless? Is this quality found in me or not?’ If it’s not, there will be those who say, ‘Please train your own bodily conduct first.’

He should reflect: ‘Is my verbal conduct pure and faultless? Is this quality found in me or not?’ If it’s not, there will be those who say, ‘Please train your own verbal conduct first.’

He should reflect: ‘Do I have a mind of good will toward my fellow monastics? Am I free from ill will toward them? Is this quality found in me or not?’ If it’s not, there will be those who say, ‘Please set up a mind of good will toward your fellow monastics first.’

He should reflect: ‘Have I learned much and do I retain and accumulate what I’ve learned? Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—have I learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view? Is this quality found in me or not?’ If it’s not, there will be those who say, ‘Please learn the tradition first.’

He should reflect: ‘Have I properly learned both Monastic Codes in detail; have I analyzed them well, thoroughly

mastered them, and investigated them well, both in terms of the rules and their detailed exposition? Is this quality found in me or not?' If it's not, there will be those who say, 'Please learn the Monastic Law first.'"

"Sir, how many qualities should a monk set up in himself before accusing another?"

"He should set up five qualities in himself: 'I'll speak at an appropriate time, not at an inappropriate one; I'll speak the truth, not falsehood; I'll speak gently, not harshly; I'll speak what's beneficial, not what's unbeneficial; I'll speak with a mind of good will, not with internal ill will.'"

"How many qualities should a monk attend to in himself before accusing another?"

"He should attend to five qualities in himself: compassion, being of benefit, sympathy, the idea of clearing offenses, and the idea of prioritizing the training."

"When a monk has how many qualities, is he unqualified to get permission to correct someone?"

"When he has five qualities: he is impure in bodily conduct; he is impure in verbal conduct; he is impure in livelihood; he is ignorant and incompetent; he is incapable of answering properly when questioned."

But when a monk has five qualities, he is qualified to get permission to correct someone: he is pure in bodily conduct; he is pure in verbal conduct; he is pure in livelihood; he is knowledgeable and competent; he is capable of answering properly when questioned.

"Sir, if a monk wishes to raise an issue, how many factors should be fulfilled?"

“Five factors should be fulfilled: He should reflect whether or not it’s the right time to raise the issue. If he knows it’s the wrong time, he shouldn’t raise it.

But if he knows it’s the right time, he should reflect further whether or not it’s a real issue. If he knows it’s not, he shouldn’t raise it.

But if he knows it’s real, he should reflect further whether or not raising the issue will be beneficial. If he knows it won’t, he shouldn’t raise it.

But if he knows it will be beneficial, he should reflect further whether or not the monks who are on the side of the Teaching and the Monastic Law will take his side. If he knows that they won’t, he shouldn’t raise it.

But if he knows they will take his side, he should reflect further whether or not raising the issue will lead to arguments and disputes, to fracture and schism in the Sangha. If he knows it will, he shouldn’t raise it.

But if he knows it won’t, he may raise the issue. In this way, when five factors are fulfilled, he won’t regret raising it.”

“How many qualities should a monk have to be of great help to monks who are involved in a legal issue?”

“He should have five qualities: (a) He is virtuous and restrained by the Monastic Code. His conduct is good, he associates with the right people, and he sees danger in minor faults. He undertakes and trains in the training rules. (b) He has learned much, and he retains and accumulates what he has learned. (c) Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—he has

learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view. (d) He is firmly committed to the Monastic Law. (e) He is capable of making both sides relax, of persuading them, of convincing them, of making them see, of reconciling them.

A monk who has five other qualities is also of great help to monks who are involved in a legal issue: he is pure in bodily conduct; he is pure in verbal conduct; he is pure in livelihood; he is knowledgeable and competent; he is capable of answering properly when questioned.

A monk who has five other qualities is also of great help to monks who are involved in a legal issue: he knows the actions that are the basis for offenses; he knows the origin stories; he knows the rules; he knows the right order of words; he knows the sequence of statements.

“Sir, when a monk has how many qualities, should he not be examined?”

“When he has five qualities: he does not know the Monastic Code; he does not know what is in accordance with the Monastic Code; he does not know the Monastic Law; he does not know what is in accordance with the Monastic Law; he is not skilled in what is and what is not possible.

But when a monk has five qualities, he may be examined: he knows the Monastic Code; he knows what is in accordance with the Monastic Code; he knows the Monastic Law; he knows what is in accordance with the Monastic Law; he is skilled in what is and what is not possible.

When a monk has five other qualities, he should not be examined: he does not know the Teaching; he does not know what is in accordance with the Teaching; he does not

know the Monastic Law; he does not know what is in accordance with the Monastic Law; he is not skilled in sequence.

But when a monk has five qualities, he may be examined: he knows the Teaching; he knows what is in accordance with the Teaching; he knows the Monastic Law; he knows what is in accordance with the Monastic Law; he is skilled in sequence.

When a monk has five other qualities, he should not be examined: he does not know the actions that are the basis for offenses; he does not know the origin stories; he does not know the rules; he does not know the right order of words; he does not know the sequence of statements.

But when a monk has five qualities, he may be examined: he knows the actions that are the basis for offenses; he knows the origin stories; he knows the rules; he knows the right order of words; he knows the sequence of statements.

When a monk has five other qualities, he should not be examined: he does not know the offenses; he does not know the origin of the offenses; he does not know the kind of effort required to commit the offenses; he does not know the settling of offenses; he is not skilled in deciding on offenses.

But when a monk has five qualities, he may be examined: he knows the offenses; he know the origin of the offenses; he knows the kind of effort required to commit the offenses; he knows the settling of offenses; he is skilled in deciding on offenses.

When a monk has five other qualities, he should not be examined: he does not know the legal issues; he does not know the origin of the legal issues; he does not know the

kind of effort that is the source of the legal issues; he does not know the settling of legal issues; he is not skilled in deciding legal issues.

But when a monk has five qualities, he may be examined: he knows the legal issues; he knows the origin of the legal issues; he knows the kind of effort that is the source of the legal issues; he knows the settling of legal issues; he is skilled in deciding legal issues.”

The fifth sub-chapter on raising an issue is finished.

This is the summary:

“And pure, at an appropriate time, Compassion, and with permission; To raise an issue, legal issue, And other, and actions that are the basis; The Monastic Code, the Teaching, and the actions that are the basis, Offenses, and with legal issue.”

6. The sub-chapter on ascetic practices

“Sir, how many kinds of wilderness dwellers are there?”

“There are five kinds: those who are wilderness dwellers because of stupidity and folly; because they are overcome by bad desires; because of insanity and derangement; because it was praised by the Buddhas and their disciples; or because of fewness of wishes, contentment, self-effacement, seclusion, and wanting it.”

“How many kinds of people are there who only eat almsfood?” ... “How many kinds of rag-robe wearers are there?” ... “How many kinds of people are there who live at the foot of a tree?” ... “How many kinds of people are there who live in charnel grounds?” ... “How many kinds of people are there who live out in the open?” ... “How many kinds of people are there who only have three robes?” ... “How many kinds of people are there who go on continuous almsround?” ... “How many kinds of people are there who never lie down?” ... “How many kinds of people are there who accept any resting place?” ... “How many kinds of people are there who eat in one sitting per day?” ... “How many kinds of people are there who refuse to accept food offered after the meal has begun?” ... “How many kinds of people are there who eat only from the almsbowl?” “There are five kinds: those who eat only from the almsbowl because of stupidity and folly; because they are overcome by bad desires; because of insanity and derangement; because it was praised by the Buddhas and their disciples; or because of fewness of wishes, contentment, self-effacement, seclusion, and wanting it.”

The sixth sub-chapter on ascetic practices is finished.

This is the summary:

Wilderness dweller, almsfood, rag-robe, Tree, charnel ground
is the fifth; Out in the open, and the three robes,
Continuous, those who never lie down; Resting place, and
one sitting, After, those who eat only from the bowl.”

7. The sub-chapter on lying

“Sir, how many kinds of lying are there?” “There are five kinds: There is lying that leads to an offense entailing expulsion; there is lying that leads to an offense entailing suspension; there is lying that leads to a serious offense; there is lying that leads to an offense entailing confession; there is lying that leads to an offense of wrong conduct.”

“When a monk has a number of qualities, and he is canceling the observance day or the invitation ceremony in the midst of the Sangha, then they should press him by saying, ‘Enough. No more arguing and disputing,’ and the Sangha should then do the invitation ceremony. How many qualities does he have?”

“He has five qualities: he is shameless; he is ignorant; he is not a regular monk; he speaks to make someone disrobe; he is not aiming to clear someone’s offense.

Or he has five other qualities: he is impure in bodily conduct; he is impure in verbal conduct; he is impure in livelihood; he is ignorant and incompetent; he is quarrelsome and argumentative.”

“When a monk has how many qualities, should he not be allowed to question?”

“When he has five qualities: he does not know the offenses and non-offenses; he does not know the light and heavy offenses; he does not know the curable and incurable offenses; he does not know the grave and minor offenses; he does not know the offenses that are clearable by making amends and the offenses that are not clearable by making amends.

But when a monk has five other qualities, he may question: he knows the offenses and non-offenses; he knows the light and heavy offenses; he knows the curable and incurable offenses; he knows the grave and minor offenses; he knows the offenses that are clearable by making amends and the offenses that are not clearable by making amends.”

“For how many reasons does a monk commit an offense?”
“For five reasons: because of shamelessness, because of ignorance, because of being overcome by anxiety, because of perceiving what is unallowable as allowable, because of perceiving what is allowable as unallowable.

A monk also commits an offense for five other reasons: because of not seeing; because of not hearing; because of sleeping; because of perceiving it as allowable; because of absentmindedness.”

“How many kinds of fear are there?” “There are five: killing living beings; stealing; sexual misconduct; lying; alcohol, which causes heedlessness.”

“How many kinds of abstentions are there?” “There are five: abstention from killing living beings; from stealing; from sexual misconduct; from lying; from alcohol, which causes heedlessness.”

“How many kinds of losses are there?” “There are five: loss of relatives, property, health, morality, and view.”

“How many kinds of successes are there?” “There are five: success in relatives, property, health, morality, and view.”

The seventh sub-chapter on lying is finished.

This is the summary:

“And lying, pressed, Other, question; And offense, other,
Fear, and abstention; Loss, and success—The compilation of
the seventh sub-chapter is finished.”

8. The sub-chapter on instructing the nuns

“Sir, when a monk has how many qualities, should the Sangha of nuns do a legal procedure against him?”

“They should do a legal procedure against him, prohibiting the Sangha of nuns from paying respect to him, when he has five qualities: he exposes his body to the nuns; he exposes his thighs to the nuns; he exposes his genitals to the nuns; he exposes both shoulders to the nuns; he speaks indecently to the nuns; and he associates inappropriately with householders.

They should also do a legal procedure against him, prohibiting the Sangha of nuns from paying respect to him, when he has five other qualities: he is trying to stop nuns from acquiring material gains; he is trying to harm nuns; he is trying to get nuns to lose their place of residence; he abuses and reviles nuns; he causes the monks to dissociate from the nuns.

They should also do a legal procedure against him, prohibiting the Sangha of nuns from paying respect to him, when he has five other qualities: he is trying to stop nuns from acquiring material gains; he is trying to harm nuns; he is trying to get nuns to lose their place of residence; he abuses and reviles nuns; he makes the monks associate inappropriately with the nuns.”

“When a nun has how many qualities, should a legal procedure be done against her?”

“When she has five qualities: she exposes her body to the monks; she exposes her thighs to the monks; she exposes

her genitals to the monks; she exposes both shoulders to the monks; she speaks indecently to the monks; and she associates inappropriately with householders.

When a nun has five other qualities, should a legal procedure be done against her: she is trying to stop monks from acquiring material gains; she is trying to harm monks; she is trying to get monks to lose their place of residence; she abuses and reviles monks; she causes the nuns to dissociate from the monks.

When a nun has five other qualities, should a legal procedure be done against her: she is trying to stop monks from acquiring material gains; she is trying to harm monks; she is trying to get monks to lose their place of residence; she abuses and reviles monks; she makes the nuns associate inappropriately with the monks.”

“When a monk has how many qualities, should he not cancel the instruction of the nuns?”

“When he has five qualities: he is shameless; he is ignorant; he is not a regular monk; he speaks to make someone disrobe; he is not aiming to clear someone’s offense.

When a monk has five other qualities, he should not cancel the instruction of the nuns: he is impure in bodily conduct; he is impure in verbal conduct; he is impure in livelihood; he is ignorant and incompetent; he is incapable of answering properly when questioned.

When a monk has five other qualities, he should not cancel the instruction of the nuns: he is improperly behaved by body; he is improperly behaved by speech; he is improperly behaved by body and speech; he abuses and reviles nuns; and he socializes improperly with the nuns.

When a monk has five other qualities, he should not cancel the instruction of the nuns: he is shameless, ignorant, and not a regular monk, and he is quarrelsome and argumentative, and he does not fulfil the training.”

“When a monk has how many qualities, should he not agree to instruct the nuns?”

“When he has five qualities: he is improperly behaved by body; he is improperly behaved by speech; he is improperly behaved by body and speech; he abuses and reviles nuns; and he socializes improperly with the nuns.

When a monk has five other qualities, he should not agree to instruct the nuns: he is shameless, ignorant, and not a regular monk, or he is about to depart, or he is sick.”

“When a monk has how many qualities, should one not discuss with him?”

“When he has five qualities: He doesn't have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who is fully trained. But when a monk has five qualities, one may discuss with him: He has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who is fully trained.

When a monk has five other qualities, one should not discuss with him: he has not achieved the analysis of meaning, the analysis of text, the analysis of terminology, and the analysis of articulation, and he reviews the extent of his mind's freedom. But when a monk has five qualities, one may discuss with him: he has not achieved the analysis of meaning, the analysis of text, the analysis of terminology, and the analysis of articulation, and he reviews the extent of his mind's freedom.”

The eighth sub-chapter on instructing the nuns is finished.

This is the summary:

“The nuns should do, And another two of the same; Three on legal procedures against nuns, Twice two on should not cancel; Two were spoken on should not agree, And twice two on discussions.”

9. The sub-chapter on committees

“When a monk has how many qualities, should he not be appointed to a committee?”

“When he has five qualities: he is not skilled in the meaning, the Teaching, the terminology, the wording, or the sequence. But when a monk has five qualities, he may be appointed to a committee: he is skilled in the meaning, the Teaching, the terminology, the wording, and the sequence.

When a monk has five other qualities, he should not be appointed to a committee: He is angry, overcome by anger; he is denigrating, overcome by denigration; he is controlling, overcome by being controlling, and he is envious, overcome by envy; and he obstinately grasps his own views and only gives them up with difficulty. But when a monk has five qualities, he may be appointed to a committee: He is not angry or overcome by anger; he is not denigrating or overcome by denigration; he is not controlling or overcome by being controlling, and he is not envious or overcome by envy; and he does not obstinately grasp his own views and only gives them up with difficulty.

When a monk has five other qualities, he should not be appointed to a committee: he gets agitated, has ill will, becomes hardhearted, gives rise to anger, and is resistant and does not receive instructions respectfully. But when a monk has five qualities, he may be appointed to a committee: he does not get agitated, does not have ill will, does not become hardhearted, does not give rise to anger, and is not resistant but receives instructions respectfully.

When a monk has five other qualities, he should not be appointed to a committee: he causes confusion, not clarity

of mind; he speaks without having gotten permission; he does not accuse others according to the Teaching, the Monastic Law, or their offense; he does not make amends according to the Teaching, the Monastic Law, or his offense; he does not explain things according to his own view. But when a monk has five qualities, he may be appointed to a committee: he causes clarity of mind, not confusion; he speaks after getting permission; he accuses others according to the Teaching, the Monastic Law, and their offense; he makes amends according to the Teaching, the Monastic Law, and his offense; he explains things according to his own view.

When a monk has five other qualities, he should not be appointed to a committee: he is swayed by desire, ill will, confusion, and fear, and he is shameless. But when a monk has five qualities, he may be appointed to a committee: he is not swayed by desire, ill will, confusion, or fear, and he has a sense of conscience.

When a monk has five other qualities, he should not be appointed to a committee: he is swayed by desire, ill will, confusion, and fear, and he is unskilled in the Monastic Law. But when a monk has five qualities, he may be appointed to a committee: he is not swayed by desire, ill will, confusion, or fear, and he is skilled in the Monastic Law.”

“When a monk has how many qualities, is he considered ignorant?”

“When he has five qualities: he does not know the Monastic Code; he does not know what is in accordance with the Monastic Code; he does not know the Monastic Law; he does not know what is in accordance with the Monastic Law; he is not skilled in what is and what is not possible. But when a monk has five qualities, he is considered learned: he knows

the Monastic Code; he knows what is in accordance with the Monastic Code; he knows the Monastic Law; he knows what is in accordance with the Monastic Law; he is skilled in what is and what is not possible.

When a monk has five other qualities, he is considered ignorant: he does not know the Teaching; he does not know what is in accordance with the Teaching; he does not know the Monastic Law; he does not know what is in accordance with the Monastic Law; he is not skilled in sequence. But when a monk has five qualities, he is considered learned: he knows the Teaching; he knows what is in accordance with the Teaching; he knows the Monastic Law; he knows what is in accordance with the Monastic Law; he is skilled in sequence.

When a monk has five other qualities, he is considered ignorant: he does not know the actions that are the basis for offenses; he does not know the origin stories; he does not know the rules; he does not know the right order of words; he does not know the sequence of statements. But when a monk has five qualities, he is considered learned: he knows the actions that are the basis for offenses; he knows the origin stories; he knows the rules; he knows the right order of words; he knows the sequence of statements.

When a monk has five other qualities, he is considered ignorant: he does not know the offenses; he does not know the origin of the offenses; he does not know the kind of effort required to commit the offenses; he does not know the settling of offenses; he is not skilled in deciding on offenses. But when a monk has five qualities, he is considered learned: he knows the offenses; he know the origin of the offenses; he knows the kind of effort required to commit the offenses; he knows the settling of offenses; he is skilled in deciding on offenses.

When a monk has five other qualities, he is considered ignorant: he does not know the legal issues; he does not know the origin of the legal issues; he does not know the kind of effort that is the source of the legal issues; he does not know the settling of legal issues; he is not skilled in deciding legal issues. But when a monk has five qualities, he is considered as learned: he knows the legal issues; he knows the origin of the legal issues; he knows the kind of effort that is the source of the legal issues; he knows the settling of legal issues; he is skilled in deciding legal issues.”

The ninth sub-chapter on committees is finished.

This is the summary:

“And not skilled in the meaning, Angry, and one who is agitated; One who confuses, swayed by desire, And also unskilled.

The Monastic Code, and the Teaching, and the actions that are the basis, Offenses, legal issues—All proclaimed in groups of two: You should understand the dark and the bright.”

10. The sub-chapter on the resolving of legal issues

“When a monk has how many qualities, is he unqualified to resolve a legal issue?”

“When he has five qualities: he does not know the offenses; he does not know the origin of the offenses; he does not know the kind of effort required to commit the offenses; he does not know the settling of offenses; he is not skilled in deciding on offenses. But when a monk has five qualities, he is qualified to resolve a legal issue: he knows the offenses; he know the origin of the offenses; he knows the kind of effort required to commit the offenses; he knows the settling of offenses; he is skilled in deciding on offenses.

When a monk has five other qualities, he is unqualified to resolve a legal issue: he does not know the legal issues; he does not know the origin of the legal issues; he does not know the kind of effort that is the source of the legal issues; he does not know the settling of legal issues; he is not skilled in deciding legal issues.

But when a monk has five qualities, he is qualified to resolve a legal issue: he knows the legal issues; he knows the origin of the legal issues; he knows the kind of effort that is the source of the legal issues; he knows the settling of legal issues; he is skilled in deciding legal issues.

When a monk has five other qualities, he is unqualified to resolve a legal issue: he is swayed by desire, ill will, confusion, and fear, and he is shameless. But when a monk has five qualities, he is qualified to resolve a legal issue: he

is not swayed by desire, ill will, confusion, or fear, and he has a sense of conscience.

When a monk has five other qualities, he is unqualified to resolve a legal issue: he is swayed by desire, ill will, confusion, and fear, and he is ignorant. But when a monk has five qualities, he is qualified to resolve a legal issue: he is not swayed by desire, ill will, confusion, or fear, and he is learned.

When a monk has five other qualities, he is unqualified to resolve a legal issue: he does not know the actions that are the basis for offenses; he does not know the origin stories; he does not know the rules; he does not know the right order of words; he does not know the sequence of statements. But when a monk has five qualities, he is qualified to resolve a legal issue: he knows the actions that are the basis for offenses; he knows the origin stories; he knows the rules; he knows the right order of words; he knows the sequence of statements.

When a monk has five other qualities, he is unqualified to resolve a legal issue: he is swayed by desire, ill will, confusion, and fear, and he is unskilled in the Monastic Law. But when a monk has five qualities, he is qualified to resolve a legal issue: he is not swayed by desire, ill will, confusion, or fear, and he is skilled in the Monastic Law.

When a monk has five other qualities, he is unqualified to resolve a legal issue: he is swayed by desire, ill will, confusion, and fear, and he respects individuals, not the Sangha. But when a monk has five qualities, he is qualified to resolve a legal issue: he is not swayed by desire, ill will, confusion, or fear, and he respects the Sangha, not individuals.

When a monk has five other qualities, he is unqualified to resolve a legal issue: he is swayed by desire, ill will, confusion, and fear; and he values worldly things, not the true Teaching. But when a monk has five qualities, he is qualified to resolve a legal issue: he is not swayed by desire, ill will, confusion, or fear; and he values the true Teaching, not worldly things.”

“Sir, in how many ways is there schism in the Sangha?” “In five ways, Upāli: through a legal procedure, through recitation, through speaking, through a proclamation, and through voting.”

“Sir, we speak of ‘fracture in the Sangha’. But how is there fracture in the Sangha, yet not schism? And how is there both fracture and schism in the Sangha?” “Upāli, I have laid down the proper conduct for newly arrived monks. Even though I have carefully laid down the training rules, the newly arrived monks do not practice that proper conduct. In this way, there is fracture in the Sangha, but not schism. I have laid down the proper conduct for resident monks. Even though I have carefully laid down the training rules, the resident monks do not practice that proper conduct. In this way, there is fracture in the Sangha, but not schism. I have laid down the proper conduct for the monks in the dining hall: the best seat, the best water, and the best almsfood is to be given out according to seniority and according to what is proper. Even though I have carefully laid down the training rules, the junior monks block the senior monks from seats. In this way, there is fracture in the Sangha, but not schism. I have laid down the proper conduct for the monks in regard to dwellings: it is to be given out according to seniority and according to what is proper. Even though I have carefully laid down the training rules, the junior monks block the senior monks from dwellings. In this way, there is fracture in the Sangha, but not schism. For monks within the

same monastery zone I have laid down this: a joint observance-day ceremony; a joint invitation ceremony; joint legal procedures of the Sangha; joint legal procedures of whatever kind. Even though I have carefully laid down the training rules, they form a faction, a subgroup, right there within the monastery zone. They then do a separate observance-day ceremony, a separate invitation ceremony, a separate legal procedures of the Sangha, or a separate legal procedures of whatever kind. In this way, there is both fracture and schism in the Sangha.”

The tenth sub-chapter on the resolving of legal issues is finished.

This is the summary:

“Offenses, legal issues, Desire, and with one who is ignorant; And actions that are the basis, and unskilled, Individuals, and with worldly things; Schism, and fracture in the Sangha, And so too schism in the Sangha.”

11. The sub-chapter on schism in the Sangha

“Sir, when one who has caused a schism in the Sangha has how many qualities, is he irredeemably destined to an eon in hell?”

“When he has five qualities, Upāli: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, and he misrepresents his view of what is true during the legal procedure that finalizes the schism.

When one who has caused a schism in the Sangha has five other qualities, he is irredeemably destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, and he misrepresents his view of what is true during the recitation that finalizes the schism.

When one who has caused a schism in the Sangha has five other qualities, he is irredeemably destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, and he misrepresents his view of what is true while he speaks to finalize the schism.

When one who has caused a schism in the Sangha has five other qualities, he is irredeemably destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, and he misrepresents his view of what is true during the proclamation that finalizes the schism.

When one who has caused a schism in the Sangha has five other qualities, he is irredeemably destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, and he misrepresents his view of what is true during the voting that finalizes the schism.

When one who has caused a schism in the Sangha has five other qualities, he is irredeemably destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, and he misrepresents his belief of what is true during the legal procedure that finalizes the schism. ... he misrepresents his belief of what is true during the recitation that finalizes the schism. ... he misrepresents his belief of what is true while he speaks to finalize the schism. ... he misrepresents his belief of what is true during the proclamation that finalizes the schism. ... he misrepresents his belief of what is true during the voting that finalizes the schism.

When one who has caused a schism in the Sangha has five other qualities, he is irredeemably destined to an eon in

hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, and he misrepresents his acceptance of what is true during the legal procedure that finalizes the schism. ... he misrepresents his acceptance of what is true during the recitation that finalizes the schism. ... he misrepresents his acceptance of what is true while he speaks to finalize the schism. ... he misrepresents his acceptance of what is true during the proclamation that finalizes the schism. ... he misrepresents his acceptance of what is true during the voting that finalizes the schism.

When one who has caused a schism in the Sangha has five other qualities, he is irredeemably destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, and he misrepresents his perception of what is true during the legal procedure that finalizes the schism. ... he misrepresents his perception of what is true during the recitation that finalizes the schism. ... he misrepresents his perception of what is true while he speaks to finalize the schism. ... he misrepresents his perception of what is true during the proclamation that finalizes the schism. ... he misrepresents his perception of what is true during the voting that finalizes the schism.”

The eleventh sub-chapter on schism in the Sangha is finished.

This is the summary:

“He misrepresents his view during the legal procedure, During the recitation, and while he speaks; During the proclamation, during the voting—These five are dependent on view; Belief, and acceptance, and perception—These three by the fivefold method.”

12. The second sub-chapter on schism in the Sangha

“Sir, when one who has caused a schism in the Sangha has how many qualities, is he redeemable, not destined to an eon in hell?”

“When he has five qualities, Upāli: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, but he does not misrepresent his view of what is true during the legal procedure that finalizes the schism.

When one who has caused a schism in the Sangha has five other qualities, he is redeemable, not destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, but he does not misrepresent his view of what is true during the recitation that finalizes the schism.

When one who has caused a schism in the Sangha has five other qualities, he is redeemable, not destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, but he does not misrepresent his view of what is true while he speaks to finalize the schism.

When one who has caused a schism in the Sangha has five other qualities, he is redeemable, not destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, but he does not misrepresent his view of what is true during the proclamation that finalizes the schism.

When one who has caused a schism in the Sangha has five other qualities, he is redeemable, not destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, but he does not misrepresent his view of what is true during the voting that finalizes the schism.

When one who has caused a schism in the Sangha has five other qualities, he is redeemable, not destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, but he does not misrepresent his belief of what is true during the legal procedure that finalizes the schism. ... he does not misrepresent his belief of what is true during the recitation that finalizes the schism. ... he does not misrepresent his belief of what is true while he speaks to finalize the schism. ... he does not misrepresents his belief of what is true during the proclamation that finalizes the schism. ... he does not misrepresent his belief of what is true during the voting that finalizes the schism.

When one who has caused a schism in the Sangha has five other qualities, he is redeemable, not destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, but he does not misrepresent his acceptance of what is true during the legal procedure that finalizes the schism. ... he does not misrepresent his acceptance of what is true during the recitation that finalizes the schism. ... he does not misrepresent his acceptance of what is true while he speaks to finalize the schism. ... he does not misrepresent his acceptance of what is true during the proclamation that finalizes the schism. ... he does not misrepresent his acceptance of what is true during the voting that finalizes the schism.

When one who has caused a schism in the Sangha has five other qualities, he is redeemable, not destined to an eon in hell: A monk proclaims what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, but he does not misrepresent his perception of what is true during the legal procedure that finalizes the schism. ... he does not misrepresent his perception of what is true during the recitation that finalizes the schism. ... he does not misrepresent his perception of what is true while he speaks to finalize the schism. ... he does not misrepresent his perception of what is true during the proclamation that finalizes the schism. ... he does not misrepresent his perception of what is true during the voting that finalizes the schism.”

The twelfth sub-chapter, the second on schism in the Sangha, is finished.

This is the summary:

“He does not misrepresent his view during the legal procedure, During the recitation, and while he speaks; During the proclamation, during the voting—These five are dependent on view; Belief, and acceptance, and perception —These three by the fivefold method.

As above these are on the dark side, The twenty ways; So are there twenty on the bright side, You should understand.”

13. The sub-chapter on resident monks

“Sir, when a resident monk has how many qualities, is he dumped in hell?”

“When he has five qualities: he is swayed by desire, ill will, confusion, or fear, and he uses what belongs to the Sangha as if belonging to an individual.

But when a resident monk has five qualities, he is deposited in heaven: he is not swayed by desire, ill will, confusion, and fear, and he does not use what belongs to the Sangha as if belonging to an individual.”

“How many illegitimate explanations of the Monastic Law are there?”

“There are five: A monk explains what is contrary to the Teaching as the Teaching, what is the Teaching as contrary to the Teaching, what is contrary to the Monastic Law as the Monastic Law, what is the Monastic Law as contrary to the Monastic Law, and he lays down new rules and gets rid of the existing ones. And there are five legitimate explanations of the Monastic Law: A monk explains what is contrary to the Teaching as contrary to the Teaching, what is the Teaching as the Teaching, what is contrary to the Monastic Law as contrary to the Monastic Law, what is the Monastic Law as the Monastic Law, and he does not lay down new rules or get rid of the existing ones.”

“When a designator of meals has how many qualities, is he dumped in hell?”

“When he has five qualities: he is swayed by desire, ill will, confusion, and fear, and he does not know what has and has not been designated.

But when a designator of meals has five qualities, he is deposited in heaven: he is not swayed by desire, ill will, confusion, or fear, and he knows what has and has not been designated.

“When an assigner of dwellings has how many qualities, is he dumped in hell?” ... a storeman ... a receiver of robe-cloth ... a distributor of robe-cloth ... a distributor of rice porridge ... a distributor of fruit ... a distributor of fresh foods ... a distributor of minor requisites ... a distributor of rainy-season bathing cloths ... a distributor of almsbowls ... a supervisor of monastery workers ... “When a supervisor of novice monks has how many qualities, is he dumped in hell?”

“When he has five qualities: he is swayed by desire, ill will, confusion, and fear, and he does not know who is and is not supervised. But when a supervisor of novice monks has five qualities, he is deposited in heaven: he is not swayed by desire, ill will, confusion, or fear, and he knows who is and is not supervised.”

The thirteenth sub-chapter on resident monks is finished.

This is the summary:

“Resident monk, explanations, Designator of meals, and dwellings; Storeman, and receiver of robe-cloth, And distributor of robe-cloth.

Rice porridge, fruit, and fresh foods, Minor requisites, distributor of rainy-season bathing cloths; Bowl, and monastery worker, Supervisor of novice monks.”

14. The sub-chapter on the robe-making ceremony

“Sir, how many benefits are there in participating in the robe-making ceremony?”

“There are five benefits, Upāli: visiting families before or after a meal invitation, staying apart from your robe for more than a day, eating in a group, keeping as much extra robe-cloth as you need, and whatever robe-cloth is given is only for those who have participated in the robe-making ceremony.

“How many dangers are there in falling asleep absentminded and heedless?”

“There are these five dangers: you don’t sleep well; you wake up feeling miserable; you have nightmares; the gods don’t guard you; and you emit semen.

But there are five benefits in falling asleep mindfully, with clear awareness: you sleep well; you wake up feeling good; you don’t have nightmares; the gods guard you; and you don’t emit semen.

“How many kinds of people should one not pay respect to?”

“These five: one who has entered an inhabited area; one who is walking along a street; one who is in the dark; one who is not paying attention; one who is asleep.

There are also five other kinds of people one should not pay respect to: one who is drinking rice porridge; one who is in the dining hall; one who has turned away; one who is preoccupied with something else; one who is naked.

There are also five other kinds of people one should not pay respect to: One who is eating fresh food; one who is eating cooked food; one who is defecating; one who is urinating; one who has been ejected.

There are also five other kinds of people one should not pay respect to: one who has been given the full ordination after you; one who isn't fully ordained; one who belongs to a different Buddhist sect who is senior to you, but who speaks contrary to the Teaching; a woman; a *paṇḍaka*.

There are also five other kinds of people one should not pay respect to: one who is on probation; one who deserves to be sent back to the beginning; one who deserves the trial period; one who is undertaking the trial period; one who deserves rehabilitation.

“But how many kinds of people should one pay respect to?”

“These five: one who has been given the full ordination before you; one who belongs to a different Buddhist sect who is senior to you and who speaks in accordance with the Teaching; your teacher; your preceptor; and in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, you should pay respect to the Buddha, perfected and fully awakened.”

“Sir, when a monk is paying respect to a more senior monk, how many qualities should he first set up in himself?”

“He should set up five qualities in himself: he should put his upper robe over one shoulder; he should raise his joined palms; he should stroke the feet with the palms of both hands; he should set up a sense of affection; he should set up a sense of respect.”

The fourteenth sub-chapter on the robe-making ceremony is finished.

This is the summary:

“The robe-making ceremony, and asleep, Within, rice porridge, when eating fresh food; And before, and one on probation, Should pay respect to, one who should be paid respect.”

The groups of five with Upāli are finished.

This is the summary these sub-chapters:

“Without formal support, and legal procedure, Speech, and with revealing; And accusing, and ascetic practices, Lying, and nuns.

Committees, legal issues, Schism, the fifth before; Resident monks, and robe-making ceremony—The fourteen have been well proclaimed.”

- The Compendium

18 Atthāpattisamuṭṭhāna: There are offenses, and origins

1. The offenses entailing expulsion

There are offenses that are committed unconsciously, but that are cleared consciously. There are offenses that are committed consciously, but that are cleared unconsciously. There are offenses that are committed unconsciously, and that are cleared unconsciously. There are offenses that are committed consciously, and that are cleared consciously. There are offenses that are committed with a wholesome mind, and that are cleared with a wholesome mind. There are offenses that are committed with a wholesome mind, and that are cleared with an unwholesome mind. There are offenses that are committed with a wholesome mind, and that are cleared with an indeterminate mind. There are offenses that are committed with an unwholesome mind, and that are cleared with a wholesome mind. There are offenses that are committed with an unwholesome mind, and that are cleared with an unwholesome mind. There are offenses that are committed with an unwholesome mind, and that are cleared with an indeterminate mind. There are offenses that are committed with an indeterminate mind, and that are cleared with a wholesome mind. There are offenses that are committed with an indeterminate mind, and that are cleared with an unwholesome mind. There are offenses that are committed with an indeterminate mind, and that are cleared with an indeterminate mind.

How many origins does the first offense entailing expulsion have? It has one origin: body and mind, not speech.

How many origins does the second offense entailing expulsion have? It has three origins: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

How many origins does the third offense entailing expulsion have? It has three origins: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

How many origins does the fourth offense entailing expulsion have? It has three origins: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

The four offenses entailing expulsion are finished.

2. The offenses entailing suspension

How many origins does it have, the offense entailing suspension for emitting semen by means of effort? It has one origin: body and mind, not speech.

How many origins does it have, the offense entailing suspension for making physical contact with a woman? It has one origin: body and mind, not speech.

How many origins does it have, the offense entailing suspension for speaking indecently to a woman? It has three origins: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

How many origins does it have, the offense entailing suspension for encouraging a woman to satisfy one's own desires? It has three origins: ...

How many origins does the offense entailing suspension for acting as a matchmaker have? It has six origins: body, not speech or mind; or speech, not body or mind; or body and speech, not mind; or body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

How many origins does it have, the offense entailing suspension for having a hut built by means of begging? It has six origins: ...

How many origins does it have, the offense entailing suspension for having a large dwelling built? It has six origins: ...

How many origins does it have, the offense entailing suspension for groundlessly charging a monk with an

offense entailing expulsion? It has three origins: ...

How many origins does it have, the offense entailing suspension for charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext? It has three origins: ...

How many origins does it have, the offense entailing suspension for a monk who does not stop pursuing schism in the Sangha when pressed up to three times? It has one origin: body and speech and mind.

How many origins does it have, the offense entailing suspension for monks who do not stop siding with one who is pursuing schism in the Sangha when pressed up to three times? It has one origin: body and speech and mind.

How many origins does it have, the offense entailing suspension for a monk who does not stop being difficult to correct when pressed up to three times? It has one origin: body and speech and mind.

How many origins does it have, the offense entailing suspension for a monk who does not stop being a corrupter of families when pressed up to three times? It has one origin: body and speech and mind.

The thirteen offenses entailing suspension are finished

3. The rules to be trained in

... How many origins does it have, the offense of wrong conduct for, out of disrespect, defecating, urinating, or spitting in water? It has one origin: body and mind, not speech.

The rules to be trained in are finished

4. The offenses entailing expulsion, etc.

How many origins do the four offenses entailing expulsion have? They have three origins: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

How many origins do the thirteen offenses entailing suspension have? They have six origins: body, not speech or mind; or speech, not body or mind; or body and speech, not mind; or body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

How many origins do the two undetermined offenses have? They have three origins: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

How many origins do the thirty offenses entailing relinquishment have? They have six origins: body, not speech or mind; or speech, not body or mind; or body and speech, not mind; or body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

How many origins do the ninety-two offenses entailing confession have? They have six origins: body, not speech or mind; or speech, not body or mind; or body and speech, not mind; or body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

How many origins do the four offenses entailing acknowledgment have? They have four origins: body, not speech or mind; or body and speech, not mind; or body and mind, not speech; or body, speech, and mind.

How many origins do the seventy-five rules to be trained in have? They have three origins: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

The origins are finished.

This is the summary:

“Unconsciously, and wholesome, And origins in every way;
By the method that accords with the Teaching, You should
know the origins.”

- The Compendium

19 Dutiyagāthāsaṅgaṇika: The second collection of verses

1. Offenses by body, etc.

“How many offenses are there by body? How many by speech? How many offenses for concealing? How many on account of contact?”

“There are six offenses by body, Six by speech; Three for concealing, And five on account of contact.”

“How many offenses are there at dawn? How many after the third announcement? How many here have eight parts? Through how many are they all included?”

“There are three offenses at dawn, Two after the third announcement; One here has eight parts, They are all included through one.”

“How many sources are there of the Monastic Law That were laid down by the Buddha? How many are said to be heavy in the Monastic Law? How many kinds of concealing are there of grave offenses?”

“There are two sources of the Monastic Law That were laid down by the Buddha. Two are said to be heavy in the Monastic Law. There are two kinds of concealing of grave offenses.”

“How many offenses are there concerning the next village? How many offenses are there on account of crossing a river? How many serious offenses are there in relation to meat? How many offenses of wrong conduct are there in relation to meat?”

“There are four offenses concerning the next village, And four on account of crossing a river. There is one serious

offense in relation to meat, And nine offenses of wrong conduct.”

“How many offenses are there by speech at night? How many offenses are there by speech by day? How many offenses are there for giving? And how many for receiving?”

“There are two offenses by speech at night, And there are two by speech by day. There are three offenses for, And four for a recipient.”

2. Offenses that are clearable by confession, etc.

“How many kinds of offenses are clearable by confession? How many require amends to be made? How many here do not to require amends, Said the Buddha, the Kinsman of the Sun?”

“Five kinds are clearable by confession, Six require amends to be made, And one does not require amends, Said the Buddha, the Kinsman of the Sun.”

“How many are said to be heavy in the Monastic Law, Done by body or speech? How many grain juices are allowable at the wrong time? How many appointments are made through one motion and three announcements?”

“Two are said to be heavy in the Monastic Law, Done by body or speech. One grain juice is allowable at the wrong time, And one appointment is made through one motion and three announcements.

“How many offenses entailing expulsion are done by body? How many grounds are there for belonging to the same Buddhist sect? For how many kinds of people are there non-countable days? How many rules concern 3.5 centimeters?”

“Two such offenses are done by body, And there are two grounds for belonging to the same Buddhist sect. There are non-countable days for two kinds of people, And two rules concerning 3.5 centimeters.”

“How many are there on having struck oneself? How many kinds of people cause a schism in the Sangha? How many

here are immediate offenses? How many ways are there of doing a motion?"

"There are two on having struck oneself, And two kinds cause a schism in the Sangha. Two here are immediate offenses, And there are two ways of doing a motion."

"How many offenses are there for killing living beings? How many are the offenses entailing expulsion because of speech? How many offenses are spoken about indecent speech? How many because of matchmaking?"

"There are three offenses for killing living beings, And three offenses of expulsion because of speech. Three offenses are spoken about indecent speech, And three because of matchmaking."

"How many kinds of people should not be ordained? How many things are included in legal procedures? How many are said to be expelled? How many are included in a single proclamation?"

"Three kinds should not be ordained, And three things are included in legal procedures. Three are said to be expelled, And three are included in a single proclamation."

"How many offenses are there for stealing? How many on account of sexual intercourse? How many offenses for cutting? And how many offenses on account of discarding?"

"There are three offenses for stealing, And four on account of sexual intercourse. There are three offenses for cutting, And five on account of discarding."

"In the sub-chapter on the instructor of nuns There are offenses of wrong conduct together with the offense

entailing confession. How many groups of nine are spoken of there? And how many about robe-cloth?"

"In the sub-chapter on the instructor of nuns There is one offense of wrong conduct together with one offense entailing confession. Four groups of nine are spoken of there, And two are about robe-cloth."

"How many offenses entailing acknowledgment Have been declared to the nuns? For one eating raw grain, How many are the offenses of wrong conduct, together with the offense entailing confession?"

"Eight offenses entailing acknowledgment Have been declared to the nuns. For one eating raw grain, There is one offense of wrong conduct together with one offense entailing confession."

"How many offenses are there for traveling? And how many are there for standing? How many offenses are there for sitting? And how many are there for lying down?"

"There are four offenses for traveling, And the same number for standing. There are four offenses for sitting, And the same number for lying down."

3. Offenses entailing confession

“How many offenses entailing confession, All with different bases, Might one commit together, All at the same time?”

“There are five offenses entailing confession, All with different bases, That one might commit together, All at the same time.”

“How many offenses entailing confession, All with different bases, Might one commit together, All at the same time?”

“There are nine offenses entailing confession, All with different bases, That one might commit together, All at the same time.”

“How many offenses entailing confession, All with different bases, Should be confessed by how many statements, As spoken by the Kinsman of the Sun?”

“There are five offenses entailing confession, All with different bases, That should be confessed by one statement, As spoken by the Kinsman of the Sun.”

“How many offenses entailing confession, All with different bases, Should be confessed by how many statements, As spoken by the Kinsman of the Sun?”

“There are nine offenses entailing confession, All with different bases, That should be confessed by one statement, As spoken by the Kinsman of the Sun.”

“How many offenses entailing confession, All with different bases, Should one describe and then confess, As spoken by the Kinsman of the Sun?”

“There are five offenses entailing confession, All with different bases, Where one should describe the basis and then confess, As spoken by the Kinsman of the Sun.”

“How many offenses entailing confession, All with different bases, Should one describe and then confess, As spoken by the Kinsman of the Sun?”

“There are nine offenses entailing confession, All with different bases, Where one should describe the basis and then confess, As spoken by the Kinsman of the Sun.”

“How many offenses are there after the third announcement? How many are there on account of speech? How many are there for eating? And how many on account of cooked food?”

“There are three offenses after the third announcement, And six on account of speech. There are three offenses for eating, And five on account of cooked food.”

“Of all offenses after the third announcement, How many cases are there? And for how many are there offenses? And for how many is there a legal issue?”

“Of all offenses after the third announcement, There are five cases. And there are offenses for five, And legal issues for five.”

“For how many is there a decision? For how many is there a resolution? For how many is there no offense? For how many reasons does one shine?”

“There is a decision for five, And a resolution for five. There is no offense for five, And one shines for five reasons.”

“How many offenses are there by body at night? How many are there by body by day? How many offenses are there for staring? How many on account of almsfood?”

“There are two offenses by body at night, And there are two by body by day. There is one offense for staring, And one on account of almsfood.”

“Seeing how many benefits Should one confess out of confidence in others? How many kinds of people are said to be ejected? And how many are the proper conducts?”

“Seeing eight benefits One should confess out of confidence in others. Three kinds are said to be ejected, And there are forty-three proper conducts.”

“How many cases of lying are there? How many are called ‘at most’? How many offenses entailing acknowledgment are there? And for how many is there confession?”

“There are five cases of lying, And fourteen are called ‘at most’. There are twelve offenses entailing acknowledgment, And there is confession for four.”

“How many factors does lying have? And how many factors the observance day? How many are the qualities of a qualified messenger? How many are the customs of monastics of other religions?”

“Lying has eight factors, As does the observance day. A qualified messenger has eight qualities, And other monastics have eight customs.”

“How many statements are there for an ordination? For how many should one get up? To how many should one give a seat? Through how many qualities is one an instructor of the nuns?”

“There are eight statements for an ordination. One should get up for eight kinds of people, And likewise give a seat to eight. One an instructor of the nuns through eight qualities.”

“For how many is there a ‘cutting off’? For how many is there a serious offense? And for how many is there no offense? It is given that all of them did the same act as basis.”

“There is a ‘cutting off’ for one, A serious offense for four, And there is no offense for four—Given that all of them did the same act as basis.”

“How many are the grounds for resentment? How many kinds of people cause a schism in the Sangha? How many here are immediate offenses? How many ways are there of doing a motion?”

“There are nine grounds for resentment, And nine kinds of people cause a schism. There are nine immediate offenses, And nine ways of doing a motion.”

4. Persons one should not pay respect to, etc.

“How many kinds of people should one not bow down to, Nor raise one’s joined palms to, nor do acts of respect toward? For how many is there an offense of wrong conduct? How many days of keeping a robe?”

“There are ten kinds of people one should not bow down to, Nor raise one’s joined palms to, nor do acts of respect toward. There is an offense of wrong doing for ten. There are ten days of keeping a robe.”

“To how many kinds of people who have completed the rains residence Should robe-cloth be given? When how many exist, should it be given? And to how many kinds of people should it not be given?”

“Robe-cloth should be given to five kinds Who have completed the rains residence. When seven exist, it should be give, And it should not be given to sixteen kinds.”

“Having concealing how many hundreds of offenses For a hundred days? After spending how many days, Could he be released from probation?”

“Having concealing ten hundred offenses For a hundred days, Then after spending ten days, He could be released from probation.”

“How many kinds of flaws in legal procedures Were spoken of by the Buddha, the Kinsman of the Sun? In the Monastic Law, in the account of those from Campā, How many were illegitimate?”

“Twelve kinds of flaws in legal procedures Were spoken of by the Buddha, the Kinsman of the Sun. In the Monastic Law, in the account of those from Campā, All were done illegitimately.”

“How many kinds of successes in legal procedures Were spoken of by the Buddha, the Kinsman of the Sun? In the Monastic Law, in the account of those from Campā, How many were legitimate?”

“Four kinds of successes in legal procedures Were spoken of by the Buddha, the Kinsman of the Sun. In the Monastic Law, in the account of those from Campā, All were done legitimately.”

“How many kinds of legal procedures Were spoken of by the Buddha, the Kinsman of the Sun? In the Monastic Law, in the account of those from Campā, How many were legitimate and how many illegitimate?”

“Six legal procedures Were spoken of by the Buddha, the Kinsman of the Sun. In the Monastic Law, in the account of those from Campā, One done legitimately, And five illegitimately, Were spoken of by the Buddha, the Kinsman of the Sun.”

“How many kinds of legal procedures Were spoken of by the Buddha, the Kinsman of the Sun? In the Monastic Law, in the account of those from Campā, How many were legitimate and how many illegitimate?”

“Four legal procedures Were spoken of by the Buddha, the Kinsman of the Sun. In the Monastic Law, in the account of those from Campā, One done legitimately, And three illegitimately, Were spoken of by the Buddha, the Kinsman of the Sun.”

“In regard to the classes of offenses taught by the unbounded Victor, the Unshakable One, The Knower of seclusion, How many are settled without settling? You who are skilled in analysis, please say.”

“In regard to the classes of offenses taught by the unbounded Victor, the Unshakable One, The Knower of seclusion, One is settled without settling. I declare this to you who are skilled in analysis.”

“How many who are destined to misery Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“One hundred and forty-four Were spoken of by the Buddha, the Kinsman of the Sun. Destined to misery, bound for hell, He who causes a schism in the Sangha remains there for an eon. Listen to me, One who understands the Monastic Law.”

“How many who are not destined to misery Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Eighteen not destined to misery Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

“How many groups of eight Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Eighteen groups of eight Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

5. The sixteen legal procedures, etc.

“How many kinds of legal procedures Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Sixteen kinds of legal procedures Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

“How many kinds of flaws in legal procedures Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Twelve kinds of flaws Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

“How many kinds of successes in legal procedures Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Four kinds of successes Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

“How many kinds of legal procedures Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Six kinds of legal procedures Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

“How many kinds of legal procedures Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Four kinds of legal procedures Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

“How many offenses entailing expulsion Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Eight offenses entailing entailing expulsion Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

“How many offenses entailing suspension Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Twenty-three offenses entailing suspension Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

“How many undetermined offenses Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Two undetermined offenses Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

“How many offenses entailing relinquishment Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Forty-two offenses entailing relinquishment Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

“How many offenses entailing confession Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“One hundred and eighty-eight offenses entailing confession Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

“How many offenses entailing acknowledgment Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Twelve offenses entailing acknowledgment Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

“How many rules to be trained in Were spoken of by the Buddha, the Kinsman of the Sun? We will listen to you, One who understands the Monastic Law.”

“Seventy-five rules to be trained in Were spoken of by the Buddha, the Kinsman of the Sun. Listen to me, One who understands the Monastic Law.”

What has been well asked by you, What has been well answered by me, For either the questions or the answers, There is nothing apart from the Teaching.”

The second collection of verses is finished.

- The Compendium

20 Sedamocanagāthā: The sweat-inducing verses

1. Questions on staying apart

For one excluded from the community of the monks and the nuns, A certain interaction there is not allowed. How is there no offense for not staying apart? This question was thought out by those with skill.

Things not to be given away, not to be shared out—Five are spoken of by the Great Sage. How is there no offense for using what has been given away? This question was thought out by those with skill.

I do not say ten people; Eleven are to be avoided. How is there an offense for paying respect to one who is senior? This question was thought out by those with skill.

One who has not been ejected, nor is on probation, Who has not caused a schism in the Sangha, or joined another faction, Who belongs to the same Buddhist sect: How could they not share in the training? This question was thought out by those with skill.

Questioning, one arrives at the Teaching, At what is wholesome and beneficial. One who does not live, who is not dead, nor who is extinguished—What kind of person is that, say the Buddhas? This question was thought out by those with skill.

I do not say above the collar bone, Having abandoned what is below the navel. On account of sexual intercourse, How might there be an offense entailing expulsion? This question was thought out by those with skill.

A monk, by means of begging, builds a hut, Whose site has not been approved, which exceeds the right size, where

harm will be done, and which lacks a space on all sides. How then does he not commit an offense? This question was thought out by those with skill.

A monk, by means of begging, builds a hut, Whose site has been approved, which is the right size, where no harm will be done, and which has a space on all sides. How then does he commit an offense? This question was thought out by those with skill.

One does not act by body, Nor does one say anything to another. How then does one commit a heavy offense, the basis for cutting off? This question was thought out by those with skill.

Nothing bad by body, speech, or mind Would a good person do. How then, when expelled, would it be right? This question was thought out by those with skill.

Not speaking with any human, Nor saying anything to others, How does one commit an offense of speech, not one of body? This question was thought out by those with skill.

The training rules praised by the splendid Buddha Include which four offenses entailing suspension, All committed though a single effort? This question was thought out by those with skill.

If two nuns were ordained together, And one receives a robe directly from both, Might the offenses be different? This question was thought out by those with skill.

Four people having made an appointment, They took valuable goods. How did three commit an offense entailing expulsion, but one did not? This question was thought out by those with skill.

2. Questions on the offenses entailing expulsion, etc.

A woman is within, And a monk is outside, And in that house there is no hole. Then on account of sexual intercourse, How could there be an offense entailing expulsion? This question was thought out by those with skill.

Oil, honey, syrup, and ghee, Having received it oneself, one stores it, Not exceeding seven days. Then if one uses it, even when there is a reason, how is there an offense? This question was thought out by those with skill.

How is there an offense entailing relinquishment And an ordinary offense entailing confession, Both together, for one who acts? This question was thought out by those with skill.

Twenty monks have come together, And, perceiving unity, they do a legal procedure. If a monk is 150 km away, How is that procedure invalid because the assembly is incomplete? This question was thought out by those with skill.

When after speaking one merely takes a single step, How would one, all at once, commit sixty-four heavy offenses, All to be made amends for? This question was thought out by those with skill.

Dressed in a sarong, And a double-layered upper robe—How could they all be subject to relinquishment? This question was thought out by those with skill.

There was no motion, nor announcement, Nor had the Victor said, “Come, monk”, Nor had he gone for refuge. How then was the ordination irreversible? This question was thought out by those with skill.

If one kills a woman who is not one's mother, If one kills a man who is not one's father, If a fool kills one who is not noble, How, because of that, would one experience the result in the next life? This question was thought out by those with skill.

If one kills a woman who is one's mother, If one kills a man who is one's father, How, having done this, Does one not experience the result in the next life? This question was thought out by those with skill.

If, without accusing, without reminding, They do a legal procedure, but not face-to-face—How could the procedure be valid, And the Sangha not have committed an offense? This question was thought out by those with skill.

If, after accusing and reminding, They do a legal procedure face-to-face, —How could the procedure be invalid, And the Sangha have committed an offense? This question was thought out by those with skill.

How is there an offense in cutting? Yet no offense in cutting? How is there an offense in concealing? Yet no offense in concealing? This question was thought out by those with skill.

How is speaking the truth a heavy offense, While lying is a light one? And how is lying a heavy offense, While speaking the truth is a light one? This question was thought out by those with skill.

3. Questions on the offenses entailing confession, etc.

It is determined and dyed, And also marked. How is there an offense for using it? This question was thought out by those with skill.

A monk eats meat after sunset, And is neither insane nor deranged, Nor overwhelmed by pain. How is there no offense for him, Because of a rule taught by the Accomplished One? This question was thought out by those with skill.

If one is neither lustful nor intent on stealing, Nor intending to kill another, How then in giving a ballot is one cut off? And how does the receiver commit a serious offense? This question was thought out by those with skill.

It is not a risky wilderness dwelling, Nor has it been given by the Sangha, Nor was the robe-making ceremony performed there. If one stores a robe and then travels more than 6 kilometers, How is there no offense at dawn? This question was thought out by those with skill.

They are actions done by body, not by speech, And are all different bases for an offense. How does one commit them all together at the same time? This question was thought out by those with skill.

They are actions done by speech, not by body, And are all different bases for an offense. How does one commit them all together at the same time? This question was thought out by those with skill.

One does not have sex with three kinds of women, Nor with three kinds of men or three kinds of *paṇḍakas*, Nor sex as stated in the rule. How might one still be cut off on account of sexual intercourse? This question was thought out by those with skill.

If one should ask one's mother for robe-cloth That was not intended for the Sangha, How is there an offense for one, Yet no offense in regard to one's relatives? This question was thought out by those with skill.

One angry person is successful. One angry person is censured. What is the name of that rule In which a angry person is praised? This question was thought out by those with skill.

One contented person is successful. One contented person is censured. What is the name of that rule In which a contented person is censured? This question was thought out by those with skill.

An offense entailing suspension, and a serious offense; An offense entailing confession, one entailing acknowledgment, and one of wrong conduct—How does one commit all together? This question was thought out by those with skill.

Both are twenty years old, And they both have the same preceptor, The same teacher, and the same ordination procedure. How is it that one is ordained, but not the other? This question was thought out by those with skill.

It is neither marked nor dyed, Yet wearing that one may go where one likes. How is there no offense for that person, Because of a rule taught by the Accomplished One? This question was thought out by those with skill.

One neither gives nor receives, And for them no recipient exists. How then is it that one commits a heavy offense, Not a light one, on account of using it? This question was thought out by those with skill.

One neither gives nor receives, And for them no recipient exists. How then is it that one commits a light offense, Not a heavy one, on account of using it? This question was thought out by those with skill.

One commits a heavy offense that is curable, And one conceals it on account of disrespect. How is it that a nun would not be at fault? This question was thought out by those with skill.

The sweat-inducing verses are finished.

This is the summary:

“Excluded from the community, not given away, And ten, one who has not been ejected; One arrives at the Teaching, above the collar bone, And then two on begging.

And heavy offense by body, Not by body or speech; Not speaking, and training, And two, four people.

Woman, and oil, relinquishment, And monks, a single step; And dressed in, and no motion, If one kills not one’s mother, if one kills one’s father.

Without accusing, after accusing, Cutting down, and the truth; And determined, after sunset, Not lustful, and not the wilderness.

By body, and by speech, And three women, mother; Angry person who is successful, contented, And an offense entailing suspension, both.

Not marked, one does not give, One does not give, one commits a heavy offense—The sweat-inducing verses: Questions explained by the wise.”

- The Compendium

21 Pañcavagga: The five sub-chapters

1. The sub-chapter on legal procedures

There are four kinds of legal procedures: a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, or a legal procedure consisting of one motion and three announcements. In how many ways do they fail? In five ways: in respect of subject, motion, announcement, monastery zone, or gathering.

How do legal procedures fail in respect of subject?

If they don't do a legal procedure face-to-face that should be done face-to-face, that procedure has failed in subject and is illegitimate. If they do a legal procedure without questioning that should be done with questioning, that procedure has failed in subject and is illegitimate. If they do a legal procedure without admission that should be done by admission, that procedure has failed in subject and is illegitimate. If they apply resolution because of past insanity to one deserving resolution through recollection, that procedure has failed in subject and is illegitimate. If they do a legal procedure of further penalty against one deserving resolution because of past insanity, that procedure has failed in subject and is illegitimate. If they do a legal procedure of condemnation against one deserving a procedure of further penalty, that procedure has failed in subject and is illegitimate. If they do a legal procedure of demotion against one deserving a procedure of condemnation, that procedure has failed in subject and is illegitimate. If they do a procedure of banishment against one deserving a procedure of demotion, that procedure has failed in subject and is

illegitimate. If they do a procedure of reconciliation against one deserving a procedure of banishment, that procedure has failed in subject and is illegitimate. If they do a legal procedure of ejection against one deserving a procedure of reconciliation, that procedure has failed in subject and is illegitimate. If they give probation to one deserving a procedure of ejection, that procedure has failed in subject and is illegitimate. If they send back to the beginning one deserving probation, that procedure has failed in subject and is illegitimate. If they give the trial period to one deserving to be sent back to the beginning, that procedure has failed in subject and is illegitimate. If they rehabilitate one deserving the trial period, that procedure has failed in subject and is illegitimate. If they give full ordination to one deserving rehabilitation, that procedure has failed in subject and is illegitimate. If they do the observance-day ceremony on a non-observance day, that procedure has failed in subject and is illegitimate. If they do the invitation ceremony on a non-invitation day, that procedure has failed in subject and is illegitimate.

How do legal procedures fail in respect of motion?

In five ways: they do not bring up the subject, the Sangha, the person, or the motion, or they put forward the motion after the announcement.

How do legal procedures fail in respect of announcement?

In five ways: they do not bring up the subject, the Sangha, or the person, or they mangle the proclamation of the legal procedure, or they proclaim at the wrong time.

How do legal procedures fail in respect of the monastery zone?

In eleven ways: They establish a zone that is too small; they establish a zone that is too large; they establish an incomplete zone; they establish a zone with shade as a zone marker; they establish a zone without zone

markers; they establish a zone while standing outside it; they establish a river as a zone; they establish an ocean as a zone; they establish a lake as a zone; they establish a zone that merges with an existing zone; they establish a zone that encloses an existing zone.

How do legal procedures fail in respect of gathering?

In twelve ways: In regard to a legal procedure that requires group of four: the monks who should be present haven't all arrived, the consent hasn't been brought for those who are eligible to give their consent, or someone present objects to the decision; [2] the monks who should be present have arrived, but the consent hasn't been brought for those who are eligible to give their consent, or someone present objects to the decision; [3] the monks who should be present have arrived, and the consent has been brought for those who are eligible to give their consent, but someone present objects to the decision. In regard to a legal procedure that requires group of five: ... In regard to a legal procedure that requires group of ten: ... In regard to a legal procedure that requires group of twenty: the monks who should be present haven't all arrived, the consent hasn't been brought for those who are eligible to give their consent, or someone present objects to the decision; [11] the monks who should be present have arrived, but the consent hasn't been brought for those who are eligible to give their consent, or someone present objects to the decision; [12] the monks who should be present have arrived, and the consent has been brought for those who are eligible to give their consent, but someone present objects to the decision.

In regard to a legal procedure that requires group of four, four regular monks should be present and for the remainder of regular monks it is proper to give their consent. The one

who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure. In regard to a legal procedure that requires group of five, five regular monks should be present and for the remainder of regular monks it is proper to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure. In regard to a legal procedure that requires group of ten, ten regular monks should be present and for the remainder of regular monks it is proper to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure. In regard to a legal procedure that requires group of twenty, twenty regular monks should be present and for the remainder of regular monks it is proper to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure.

There are four kinds of legal procedures: a procedure consisting of getting permission, a procedure consisting of one motion, a procedure consisting of one motion and one announcement, or a procedure consisting of one motion and three announcements. In how many ways do they fail? In five ways: in respect of subject, motion, announcement, monastery zone, or gathering.

How do legal procedures fail in respect of subject?

If they give the full ordination to a *paṇḍaka*, that procedure has failed in subject and is illegitimate. If they give the full ordination to one who lives in the community by theft, that procedure has failed in subject and is illegitimate. If they give the full ordination to one who has previously left to join another religion, that procedure has failed in subject and is illegitimate. If they

give the full ordination to an animal, that procedure has failed in subject and is illegitimate. If they give the full ordination to a matricide, that procedure has failed in subject and is illegitimate. If they give the full ordination to a patricide, that procedure has failed in subject and is illegitimate. If they give the full ordination to a murderer of a perfected one, that procedure has failed in subject and is illegitimate. If they give the full ordination to a rapist of a nun, that procedure has failed in subject and is illegitimate. If they give the full ordination to one who has caused a schism in the Sangha, that procedure has failed in subject and is illegitimate. If they give the full ordination to one who has caused the Buddha to bleed, that procedure has failed in subject and is illegitimate. If they give the full ordination to a hermaphrodite, that procedure has failed in subject and is illegitimate. If they give the full ordination to a person less than twenty years old, that procedure has failed in subject and is illegitimate.

How do legal procedures fail in respect of motion?

In five ways: they do not bring up the subject, the Sangha, the person, or the motion, or they put forward the motion after the announcement.

How do legal procedures fail in respect of announcement?

In five ways: they do not bring up the subject, the Sangha, or the person, or they mangle the proclamation of the legal procedure, or they proclaim at the wrong time.

How do legal procedures fail in respect of the monastery zone?

In eleven ways: They establish a zone that is too small; they establish a zone that is too large; they establish an incomplete zone; they establish a zone with shade as a zone marker; they establish a zone with no zone markers; they establish a zone while standing outside it; they establish a river as a zone; they establish an ocean

as a zone; they establish a lake as a zone; they establish a zone that merges with an existing zone; they establish a zone that encloses an existing zone.

How do legal procedures fail in respect of gathering?

In twelve ways: In regard to a a legal procedure that requires group of four: the monks who should be present haven't all arrived, the consent hasn't been brought for those who are eligible to give their consent, or someone present objects to the decision; [2] the monks who should be present have arrived, but the consent hasn't been brought for those who are eligible to give their consent, or someone present objects to the decision; [3] the monks who should be present have arrived, and the consent has been brought for those who are eligible to give their consent, but someone present objects to the decision. In regard to a a legal procedure that requires group of five: ... In regard to a a legal procedure that requires group of ten: ... In regard to a a legal procedure that requires group of twenty: the monks who should be present haven't all arrived, the consent hasn't been brought for those who are eligible to give their consent, or someone present objects to the decision; [11] the monks who should be present have arrived, but the consent hasn't been brought for those who are eligible to give their consent, or someone present objects to the decision; [12] the monks who should be present have arrived, and the consent has been brought for those who are eligible to give their consent, but someone present objects to the decision.

In how many situations does the legal procedure consisting of getting permission apply? In how many situations does the legal procedure consisting of one motion apply? In how many situations does the legal procedure consisting of one motion and one announcement apply? In how many

situations does the legal procedure consisting of one motion and three announcements apply? A legal procedure consisting of getting permission applies in five situations. A legal procedure consisting of one motion applies in nine situations. A legal procedure consisting of getting permission applies in seven situations. A legal procedure consisting of getting permission applies in seven situations.

In which five situations does the legal procedure consisting of getting permission apply? Admittance, sending away, shaving, the supreme penalty, and any situation with similar characteristics. In which nine situations does the legal procedure consisting of one motion apply? Admittance, sending away, the observance day, the invitation ceremony, agreements, giving, receiving, postponement, and any situation with similar characteristics. In which seven situations does the legal procedure consisting of one motion and one announcement apply? Admittance, sending away, agreements, giving, ending of the robe-making season, approval, and any situation with similar characteristics. In which seven situations does the legal procedure consisting of one motion and three announcements apply? Admittance, sending away, agreements, giving, restraining, pressing, and any situation with similar characteristics.

In regard to a legal procedure that requires group of four, four regular monks should be present and for the remainder of regular monks it is proper to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure. In regard to a legal procedure that requires group of five, five regular monks should be present and for the remainder of regular monks it is proper to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure. In regard to a legal

procedure that requires group of ten, ten regular monks should be present and for the remainder of regular monks it is proper to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure. In regard to a legal procedure that requires group of twenty, twenty regular monks should be present and for the remainder of regular monks it is proper to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure.

The first sub-chapter on legal issues is finished.

2. The sub-chapter on reasons

The Buddha laid down the training rules for his disciples for two reasons: for the well-being of the Sangha, and for the comfort of the Sangha.

The Buddha laid down the training rules for his disciples for two reasons: for the restraint of bad people, and for the ease of good monks.

The Buddha laid down the training rules for his disciples for two reasons: for the restraint of corruptions relating to the present life, and for the restraint of corruptions relating to future lives.

The Buddha laid down the training rules for his disciples for two reasons: for the restraint of threats in the present life, and for avoiding threats in future lives.

The Buddha laid down the training rules for his disciples for two reasons: for the restraint of offenses in the present life, and for avoiding offenses in future lives.

The Buddha laid down the training rules for his disciples for two reasons: for the restraint of dangers in the present life, and for avoiding dangers in future lives.

The Buddha laid down the training rules for his disciples for two reasons: for the restraint of unwholesome qualities in the present life, and for avoiding unwholesome qualities in future lives.

The Buddha laid down the training rules for his disciples for two reasons: out of compassion for householders, and for breaking up the factions of those with bad desires.

The Buddha laid down the training rules for his disciples for two reasons: to give rise to confidence in those without it, and to increase the confidence of those who have it.

The Buddha laid down the training rules for his disciples for two reasons: for the longevity of the true Teaching, and for supporting the training.

The second sub-chapter on reasons is finished.

3. The sub-chapter on laying down

The Buddha laid down the Monastic Code for his disciples for two reasons: ... laid down the recitation of the Monastic Code ... laid down the canceling of the Monastic Code ... laid down the invitation ceremony ... laid down the canceling of the invitation ceremony ... laid down the legal procedure of condemnation ... laid down the legal procedure of demotion ... laid down the legal procedure of banishment ... laid down the legal procedure of reconciliation ... laid down the legal procedure of ejection ... laid down the giving of probation ... laid down the sending back to the beginning ... laid down the giving of a trial period ... laid down the rehabilitation ... laid down the admittance ... laid down the sending away ... laid down the full ordination ... laid down the legal procedure consisting of getting permission ... laid down the legal procedure consisting of one motion ... laid down the legal procedure consisting of one motion and one announcements ... laid down the legal procedure consisting of one motion and three announcements ...

The third sub-chapter on laying down is finished.

4. The sub-chapter on what is laid down when there is no existing rule

... laid down when there was no existing rule, and laid down an addition to an existing rule ... laid down resolution face-to-face ... laid down resolution by recollection ... laid down resolution because of past insanity ... laid down acting according to what has been admitted ... laid down majority decision ... laid down the further penalty ... laid down the covering over as if with grass for the well-being of the Sangha, for the comfort of the Sangha.

The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the restraint of bad people, and for the ease of good monks.

The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the restraint of corruptions relating to the present life, and for the restraint of corruptions relating to future lives.

The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the restraint of threats in the present life, and for avoiding threats in future lives.

The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the restraint of offenses in the present life, and for avoiding offenses in future lives.

The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the restraint of dangers in the present life, and for avoiding dangers in future lives.

The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the restraint of

unwholesome qualities in the present life, and for avoiding unwholesome qualities in future lives.

The Buddha laid down the covering over as if with grass for his disciples for two reasons: out of compassion for householders, and for breaking up the factions of those with bad desires.

The Buddha laid down the covering over as if with grass for his disciples for two reasons: to give rise to confidence in those without it, and to increase the confidence of those who have it.

The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the longevity of the true Teaching, and for supporting the training.

The sub-chapter on what is laid down when there is no existing rule is finished.

5. The sub-chapter on nine kinds of “being found among”

There are nine kinds of “being found among”: being found among the actions that are the bases for offenses, being found among the failures, being found among the offenses, being found among the origin stories, being found among persons, being found among the classes, being found among the origins, being found among the legal issues, and being found among the settling of legal issues.

When a legal issue has arisen, if the two opponents, they should be told to inform about the action that was the basis for the disagreement. After hearing the testimony of both, they should be told, “When we have resolved this legal issue, you should both be satisfied.” If they say, “We will both be satisfied,” then the Sangha should take on that legal issue. If there are many shameless people in the gathering, then the issue should be resolved by means of a committee. If there are many ignorant people in the gathering, they should search for an expert on the Monastic Law to resolve that legal issue in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction. That legal issue should be resolved in this way.

One should know the action that is the basis for the offense, one should know the category, one should know the name, and one should know the offense.

“Sexual intercourse is the action that is the basis for the offense, as well as the category; offense entailing expulsion is the name, as well as the offense.

Stealing is the action that is the basis for the offense, as well as the category; offense entailing expulsion is the name, as well as the offense.

Human being is the basis for the offense, as well as the category; offense entailing expulsion is the name, as well as the offense.

Superhuman quality is the basis for the offense, as well as the category; offense entailing expulsion is the name, as well as the offense.

Emission of semen is the action that is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense.

Physical contact is the action that is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense.

Indecent speech is the action that is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense.

One's own desire is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense.

Matchmaking is the action that is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense.

Building a hut by means of begging is the action that is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense.

Building a large dwelling is the action that is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense.

Groundlessly charging a monk with an offense entailing expulsion is the action that is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense.

Charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext, is the action that is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense.

A monk not stopping, when pressed up to three times, the pursuit of schism in the Sangha—this is the action that is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense.

Monks not stopping, when pressed up to three times, to side with one who is pursuing schism in the Sangha—this is the action that is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense.

A monk not stopping, when pressed up to three times, with being difficult to correct—this is the action that is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense.

A monk not stopping, when pressed up to three times, with being a corrupter of families—this is the action that is the basis for the offense, as well as the category; offense entailing suspension is the name, as well as the offense. ...

Out of disrespect, defecating, urinating, or spitting in water is the action that is the basis for the offense, as well as the

category; offense of wrong conduct is the name, as well as the offense.”

The sub-chapter on nine kinds of “being found among” is finished.

This is the summary:

“Getting permission, and motion, One motion and one announcement, and with one motion and three announcements; Subject, motion, announcement, Zone, and gathering.

Face-to-face, and questioning, Admission, resolution, deserving; Subject, Sangha, and person, Motions, and not the motion afterwards.

Subject, Sangha, and person, Proclamation, and at the wrong time; Too small, and too large, Incomplete, shade, without zone markers.

Outside, river, and in the ocean, And in a lake, crossing; Encloses in a zone, A group of four, and of five.

A group of ten, and of twenty, Not brought and brought; Should be present, proper to give their consent, And person deserving of the legal procedure.

Five cases for getting permission, And nine cases for one motion; Seven cases for one motion and one announcement, Seven cases for one motion and three announcements.

Well-being, comfort, bad, Good, corruptions; Threats, offenses, dangers, Unwholesome, and for householders.

Those with bad desires, in those without confidence, The confidence of those who have it, the longevity of the Teaching; And supporting the training, And with the recitation of the Monastic Code.

And the canceling of the Monastic Code, And the invitation ceremony, its suspension; Condemnation, and demotion, Banishment, reconciliation.

Ejection, probation, Beginning, trial period, rehabilitation; Admittance, sending away, And so ordination.

Getting permission, and motion, One motion and one announcement, one motion and three announcements; When there was no existing rule, laid down an addition, Resolution face-to-face, recollection.

Past insanity, admitted, majority, Further penalty, covering over as if with grass; Basis, failure, offense, Origin story, and with person.

And classes, origins, And legal issue; And found among settling, Name, and so offense.”

The Compendium is finished.

The canonical text of the Compendium is finished.

Concluding verses

“Having asked this and that About the practice of past teachers: Dīpanāma, who had great wisdom, Superb memory, and clarity of sight.

This contraction of the detail, With a path for study, in the middle, Having thought it out, he had it written down, Bringing happiness to the disciples.

When “Compendium” is said, It means all bases for offenses have a characteristic, Meaning accords with meaning in the true Teaching, Teaching accords with Teaching in what is laid down.

It accompanies the Instruction, Like the ocean accompanies India. Not knowing the Compendium, How does one distinguish the rules?

How does one distinguish failures, bases, rules, Additions to the rules, persons, And whether they relate to one or both Sanghas? And how to distinguish a rule by convention from an offense?

When anyone gives rise to doubt, It is cut off by the Compendium. Like a universal monarch in the midst of his great army, Like a lion in a herd of deer,

Like the sun surrounded by its rays, Like the moon in the starry sky, Like the Supreme Being in his assembly, Like a leader with his retinue—In this way, the true Teaching and the Monastic Law Shine through the Compendium.”