

THE RAVĀDA
COLLECTION ON
MONASTIC LAW

A TRANSLATION OF THE PALI VINAYA
PIṬAKA INTO ENGLISH

by

Bhikkhu Brahmali

VOLUME I

Sutta Central

Theravāda Collection on Monastic Law

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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 Thānissaro’s “Buddhist Monastic Code”.

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BHIKKHU PĀRĀJIKĀ: MONKS' EXPULSION

I. 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 Naleru'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,

Bhikkhu Pārājika: Monks' Expulsion

“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.”

Bhikkhu Pārājika: Monks' Expulsion

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 Verāñjā 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.

I. 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 Licchavis 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 Licchavis 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 inter-

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course 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 inter-

course, 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 Bud-

dha?’ ... 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 Sakyan 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 I

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 I 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 unde-

composed ... 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 Sāvattḥī; 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.”

Bhikkhu Pārājika: Monks' Expulsion

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.”

Bhikkhu Pārājika: Monks' 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 Sāvattī, 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 Sāvattī, 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.

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 alms-food, 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 Vasakāra 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.

Bhikkhu Pārājika: Monks' Expulsion

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 I

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 se-

rious 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 tak-
ing 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.

Bhikkhu Pārājika: Monks' Expulsion

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 Sāvattī, 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.”

Bhikkhu Pārājika: Monks' 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 *ālḥaka* 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 Sāvathī 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 Sāvathī 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 Sāvathī, 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 Sāvathī, 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 supernatural powers and put them in a stilt house.

When people saw those children, they said, “This is the greatness of Venerable Pilindavaccha’s supernatural 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 supernatural 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.

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 Sakyān 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 Ālavī, 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.”

Bhikkhu Pārājika: Monks' 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.”

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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

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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.”

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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.

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 super-human 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.

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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 super-human 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 at-

taining ... 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 awak-

ening,” 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 de-

sireless attainment ... the three true insights ... the four applications of mindfulness ... the four right efforts ... the four foundations for super-normal 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 condi-

tions 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 I 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.

Bhikkhu Pārājika: Monks' 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.”

Bhikkhu Pārājika: Monks' Expulsion

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 Mahāmogallāna were staying on the Vulture Peak. One morning Mahāmogallāna 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, Mahāmogallāna smiled at a certain place. Lakkhaṇa asked him why, and Mahāmogallāna 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 Mahāmogallāna went to the Buddha, bowed, and sat down. And Lakkhaṇa said to Mahāmogallāna,

“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.”

Bhikkhu Pārājika: Monks' Expulsion

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

I. 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 Sāvattḥi 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 peo-

ple'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 I

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 I 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

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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

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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.

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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

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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 yel-

low 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.

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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.

Bhikkhu Saṅghādisesa: Monks' Suspension

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.

Bhikkhu Saṅghādisesa: Monks' Suspension

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 suspen-

sion?” 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 anx-

ious ... “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.”

Bhikkhu Saṅghādisesa: Monks' Suspension

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.

2. THE TRAINING RULE ON PHYSICAL CONTACT

ORIGIN STORY

At one time the Buddha was staying at Sāvathī 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 I 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

Bhikkhu Saṅghādisesa: Monks' Suspension

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.

Bhikkhu Saṅghādisesa: Monks' Suspension

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. ...

Bhikkhu Saṅghādisesa: Monks' Suspension

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.”

Bhikkhu Saṅghādisesa: Monks' 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.

3. THE TRAINING RULE ON INDECENT SPEECH

ORIGIN STORY

At one time the Buddha was staying at Sāvathī 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.”

Bhikkhu Saṅghādisesa: Monks' Suspension

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.

4. THE TRAINING RULE ON SATISFYING ONE'S OWN DESIRES

ORIGIN STORY

At one time the Buddha was staying at Sāvattḥī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was associating with and visiting a number of families in Sāvattḥī. 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.

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 Sāvathī.

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 Sāvattḥī.

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 Sakyān 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 Saṅgha 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 I

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.

Bhikkhu Saṅghādiseṣa: Monks' 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 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 protected by the threat of punishment and 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

Bhikkhu Saṅghādisesa: Monks' 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 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.

Bhikkhu Saṅghādisesa: Monks' Suspension

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 though 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 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 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 though 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.

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.

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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 Maṅikaṅṭha 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, Raṭṭhapāla, 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.

Bhikkhu Saṅghādīśesa: Monks' Suspension

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 I 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.

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 I 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.

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.

Bhikkhu Saṅghādīśesa: Monks' Suspension

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 supernatural 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 Saṅgha 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 I 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 Sakyān monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Saṅgha.” 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 Sakyān monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Saṅgha.” 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.

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 Sakyān monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Saṅgha,” 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 Sakyān monastic. ...” he commits an offense entailing suspension for each statement.
3. The pretext of name: a monk sees someone whose name is Buddhārakkhita ... Dhammārakkhita ... Saṅghārakkhita committing an offense entailing expulsion. If he then accuses another person called Saṅghārakkhita, saying, “I’ve seen Saṅghārakkhita. You’ve committed an offense entailing expulsion.”

- sion. 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 Sakyān 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 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 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 Sakyān monastic. You’re excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Saṅgha,” 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.

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 supernormal 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.

Bhikkhu Saṅghādisesa: Monks' 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.

II. 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.

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.

13. THE TRAINING RULE ON CORRUPTERS OF FAMILIES

ORIGIN STORY

At one time the Buddha was staying at Sāvattḥī 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 Sāvattḥī. 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

I. THE FIRST UNDETERMINED TRAINING RULE

Venerables, these two undetermined rules come up for recitation.

ORIGIN STORY

At one time the Buddha was staying at Sāvattḥī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was associating with and visiting a number of families in Sāvattḥī. 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.

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

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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

I. 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:

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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,

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‘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.”

*Bhikkhu Nissaggiya Pācittiya: Monks' Relinquishment With
Confession*

The training rule on the robe season, the first, is finished.

2. THE TRAINING RULE ON STOREHOUSES

ORIGIN STORY

FIRST SUB-STORY At one time the Buddha was staying at Sāvathī 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.

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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.

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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.

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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.

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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.

3. THE THIRD TRAINING RULE ON THE ROBE
SEASON

ORIGIN STORY

At one time when the Buddha was staying at Sāvattḥī 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."

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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.

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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.

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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.

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 ...

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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 ...

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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.

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 Sāvathī. One morning she robed up, took her bowl and robe, and entered Sāvathī 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.”

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“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.

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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.

6. THE TRAINING RULE ON ASKING NON-RELATIONS

ORIGIN STORY

FIRST SUB-STORY At one time the Buddha was staying at Sāvattī 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, alms-food, a dwelling, and medicinal supplies.”

“If you wish to give me something, give me one of your wrap garments.”

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“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

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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 I, 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.

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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.

7. THE TRAINING RULE ON MORE THAN THAT

ORIGIN STORY

At one time when the Buddha was staying at Sāvathī 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 ac-

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cepts 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.

8. THE TRAINING RULE ON WHAT IS SET
ASIDE

ORIGIN STORY

At one time when the Buddha was staying at Sāvathī 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.

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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

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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.

9. THE SECOND TRAINING RULE ON WHAT IS
SET ASIDE

ORIGIN STORY

At one time when the Buddha was staying at Sāvattihī 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:

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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.’”

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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.

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 Sakyān. 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.

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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.

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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.

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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.”

II. 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.’”

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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.

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?”

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“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.

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13. THE TRAINING RULE ON TWO PARTS

ORIGIN STORY

At one time the Buddha was staying at Sāvattḥī 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.’”

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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.

14. THE TRAINING RULE ON SIX YEARS

ORIGIN STORY

FIRST SUB-STORY At one time the Buddha was staying at Sāvattihī 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 Sakyān 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 Saṅgha 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

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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 I, with appropriate substitutions.)

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‘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.

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?"

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“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-robles. 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 Sāvattihī?”

“No.”

“The Sangha at Sāvattihī 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 Sāvattihī 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-robles 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 Sāvathī?”

“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 Sāvathī 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-robcs 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-robcs 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-robcs.

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

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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

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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.

16. THE TRAINING RULE ON WOOL

ORIGIN STORY

At one time when the Buddha was staying at Sāvathī in Anāthapiṇḍika's Monastery, a certain monk was given wool as he was walking through the Kosalan country on his way to Sāvathī. 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 Sāvathī, 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.

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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.

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?”

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“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

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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.

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?"

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“Yes.”

“Then just give me that *kahāpaṇa*.”

After giving a *kahāpaṇa* to Upananda, that man complained and criticized him, “The Sakyān 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 Saṅgha 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 *kabhāpaṇa* 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,

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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.

19. THE TRAINING RULE ON TRADING WITH MONEY

ORIGIN STORY

At one time the Buddha was staying at Sāvattihī 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!”

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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 *kabhāpana* 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

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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.

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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.

20. THE TRAINING RULE ON BARTERING

ORIGIN STORY

At one time the Buddha was staying at Sāvattḥī 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 ...

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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.”

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 Sakyān monks store up many bowls? Are they starting up as bowl merchants or setting up a bowl shop?”

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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 *patṭha* 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.

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“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

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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.

22. THE TRAINING RULE ON FEWER THAN
FIVE MENDS

ORIGIN STORY

At one time the Buddha was staying in the Sakyian 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:

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“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,

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‘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 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.

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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.

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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.

23. THE TRAINING RULE ON TONICS

ORIGIN STORY

At one time the Buddha was staying at Sāvattḥī 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.”

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“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?"

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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

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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.

24. THE TRAINING RULE ON THE RAINY-SEASON ROBE

ORIGIN STORY

At one time the Buddha was staying at Sāvattihī 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

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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 I, 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,

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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.

25. THE TRAINING RULE ON TAKING BACK A
ROBE

ORIGIN STORY

At one time when the Buddha was staying at Sāvattī 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."

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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

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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.

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.

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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.

27. THE LONG TRAINING RULE ON WEAVERS

ORIGIN STORY

At one time when the Buddha was staying at Sāvattḥī 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."

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“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.'

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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.

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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.

28. THE TRAINING RULE ON HASTE-CLOTH

ORIGIN STORY

At one time when the Buddha was staying at Sāvathī 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.

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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.

29. THE TRAINING RULE ON WHAT IS RISKY

ORIGIN STORY

At one time the Buddha was staying at Sāvattḥī 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.

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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.

30. THE TRAINING RULE ON WHAT IS
INTENDED

ORIGIN STORY

At one time when the Buddha was staying at Sāvattḥī 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.

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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.