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Buddhism

Vinaya — Parivāra

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Buddhist tradition (attributed to the Buddha and his disciples)

Translation by Bhikkhu Brahmali

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About:

The last book of the Vinaya: a study manual that summarizes and cross-references the rules of the earlier books in lists, questions and answers, for the monks charged with teaching and applying the discipline.

It closes the Vinaya Piṭaka, the "basket of discipline", and is its most recent book: according to tradition it was composed in Sri Lanka.

It works as an annotated index, letting a rule be found by several routes — where it was laid down, because of whom, what kind of offence it is and how it is settled — a tool for those who had to judge cases in the community.

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QUESTIONS AND ANSWERS ON THE MONKS' MONASTIC CODE AND ITS ANALYSIS

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[1] 1. The chapter on offenses entailing expulsion

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

[2] "The first offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? Is there a rule, an addition to the rule, an unprompted rule? Is it a rule that applies everywhere or in a particular place? Is it a rule that the monks and nuns have in common or not in common? Is it a rule for one Sangha or for both? In which of the five ways of reciting the Monastic Code is it contained and included? In which recitation is it included? To which of the four kinds of failure does it belong?

[2.2] To which of the seven classes of offenses does it belong? Through how many of the six kinds of originations of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? What is the Monastic Law there? What is concerned with the Monastic Law there? What is the Monastic Code there? What is concerned with the Monastic Code there? What is failure? What is success? What is the practice? For how many reasons did the Buddha lay down the first offense entailing ex-

pulsion? Who are those who train? Who have finished the training? Established in what? Who master it? Whose pronouncement was it? Who handed it down?"

3 "The first offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Vesālī.

3.2 "Whom is it about?" Sudinna the Kalandian. "What is it about?" Sudinna having sexual intercourse with his ex-wife. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There are two additions to the rule. There is no unprompted rule.

3.3 "Is it a rule that applies everywhere or in a particular place?" Everywhere. "Is it a rule that the monks and nuns have in common or not in common?" In common.

3.4 "Is it a rule for one Sangha or for both?" For both. "In which of the five ways of reciting the Monastic Code is it contained and included?" In the introduction.

3.5 "In which recitation is it included?" In the second recitation. "To which of the four kinds of failure does it belong?" Failure in morality. "To which of the seven classes of offenses does it belong?" The class of offenses entailing expulsion.

3.6 "Through how many of the six kinds of originations of offenses does it originate?" It originates in one way: from body and mind, not from speech. "To which of the four kinds of legal issues does it belong?" Legal issues arising from an offense.

3.7 "Through how many of the seven principles for settling legal issues is it settled?" Through two of them: by resolution face-to-face and by acting according to what has been admitted.

3.8 "What is the Monastic Law there? What is concerned with the Monastic Law there?" The rule is the Monastic Law. Its analysis is concerned with the Monastic Law.

3.9 "What is the Monastic Code there? What is concerned with the Monastic Code there?" The rule is the Monastic Code. Its analysis is concerned with the Monastic Code.

3.10 "What is failure?" Lack of restraint. "What is success?" Restraint. "What is the practice?" Thinking, "I won't do such a thing," one undertakes to train in the training rules for life.

3.11 "For how many reasons did the Buddha lay down the first offense entailing expulsion?" He laid it down for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of good monks, for the restraint of the corruptions relating to the present life, for the restraint of the 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.

3.12 "Who are those who train?" They are the trainees and the good ordinary people. "Who have finished the training?" The perfected ones. "Established in what?" In fondness for the training.

3.13 "Who master it?" Those who learn it. "Whose pronouncement was it?" It was the pronouncement of the Buddha, the Perfected One, the fully Awakened One. "Who handed it down?" The lineage:

4 “Upāli and Dāsaka,
Soṇaka and so Siggava;
With Moggaliputta as the fifth—
These were in India, <j>the land named after the glorious rose apple.

5 Then Mahinda, Iṭṭiya,
Uttiya and so Sambala;
And the wise one named Bhadda.

6 These mighty beings of great wisdom,
Came here from India;
They taught the Collection on Monastic Law,
In Sri Lanka.

7 And the five Collections of Discourses,
And the seven works of philosophy;
Then Ariṭṭha the discerning,
And the wise Tissadatta.

8 The confident Kālasumana,
And the senior monk named Dīgha;
And the wise Dīghasumana.

9 Another Kālasumana,
And the senior monk Nāga, Buddharakkhita;
And the discerning senior monk Tissa,
And the wise senior monk Deva.

10 Another discerning Sumana,
Confident in the Monastic Law;
The learned Cūlanāga,

Invincible, like an elephant.

11 And the one named Dhammapālita,
Rohaṇa, venerated as a saint;
His student Khema of great wisdom,
A master of the three Collections.

12 Like the king of the stars on the island,
He outshone others in his wisdom;
And the discerning Upatissa,
Phussadeva the great speaker.

13 Another discerning Sumana,
The learned one named Puppha;
Mahāsīva the great speaker,
Skilled in the entire Collection.

14 Another discerning Upāli,
Confident in the Monastic Law;
Mahānāga of great wisdom,
Skilled in the tradition of the true Teaching.

15 Another discerning Abhaya,
Skilled in the entire Collection;
And the discerning senior monk Tissa,
Confident in the Monastic Law.

16 His student of great wisdom,
The learned one named Puppha;
Guarding Buddhism,
He established himself in India.

17 And the discerning Cūlābhaya,
Confident in the Monastic Law;
And the discerning senior monk Tissa,
Skilled in the tradition of the true Teaching.

18 And the discerning Cūladeva,
Confident in the Monastic Law;
And the discerning senior monk Siva,
Skilled in the entire Monastic Law—

19 These mighty beings of great wisdom,
Knowers of the Monastic Law and skilled in the path;
Proclaimed the Collection of Monastic Law,
On the island of Sri Lanka."

20 "The second offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Rājagaha.

20.2 "Whom is it about?" Dhaniya the potter. "What is it about?" Dhaniya stealing timber from the king. There is one rule. There is one addition to the rule. "Through how many of the six kinds of originations of offenses does it originate?" It originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

21 "There is the third offense entailing expulsion. Where was it laid down?" At Vesālī. "Whom is it about?" A number of monks. "What is it about?" Those monks killing one another. There is one rule. There is one addition to the rule. "Through how many of the six kinds of originations

of offenses does it originate?" It originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

22 "There is the fourth offense entailing expulsion. Where was it laid down?" At Vesālī. "Whom is it about?" The monks from the banks of the Vaggumudā. "What is it about?" Those monks praising one another's superhuman qualities to householders. There is one rule. There is one addition to the rule. "Through how many of the six kinds of originations of offenses does it originate?" It originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

The four offenses entailing expulsion are finished.

24 This is the summary:

25 "Sexual intercourse, and stealing,
Person, super—
The four offenses entailing expulsion,
Definitive grounds for cutting off."

26 2. The chapter on offenses entailing suspension

"The offense entailing suspension for emitting semen by means of effort was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? Is there a rule, an addition to the rule, an unprompted rule? Is it a rule that applies everywhere or in a particular place? Is it a rule that the monks and nuns have in common or not in common? Is it a rule for one

Sangha or for both? In which of the five ways of reciting the Monastic Code is it contained and included? In which recitation is it included? To which of the four kinds of failure does it belong? To which of the seven classes of offenses does it belong? Through how many of the six kinds of originations of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? What is the Monastic Law there? What is concerned with the Monastic Law there? What is the Monastic Code there? What is concerned with the Monastic Code there? What is failure? What is success? What is the practice? For how many reasons did the Buddha lay down the offense entailing suspension for emitting semen by means of effort? Who are those who train? Who have finished the training? Established in what? Who master it? Whose pronouncement was it? Who handed it down?"

27 "The offense entailing suspension for emitting semen by means of effort was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī.

27.2 "Whom is it about?" Venerable Seyyasaka. "What is it about?" Seyyasaka masturbating. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There is one addition to the rule. There is no unprompted rule.

27.3 "Is it a rule that applies everywhere or in a particular place?" Everywhere. "Is it a rule that the monks and nuns have in common or not in common?" Not in common.

27.4 "Is it a rule for one Sangha or for both?" For one. "In which of the five ways of reciting the Monastic Code is it contained and included?" In the introduction.

27.5 "In which recitation is it included?" In the third recitation. "To which of the four kinds of failure does it belong?" Failure in morality. "To which of the seven classes of offenses does it belong?" The class of offenses entailing suspension.

27.6 "Through how many of the six kinds of originations of offenses does it originate?" It originates in one way: from body and mind, not from speech. "To which of the four kinds of legal issues does it belong?" Legal issues arising from an offense.

27.7 "Through how many of the seven principles for settling legal issues is it settled?" Through two of them: by resolution face-to-face and by acting according to what has been admitted.

27.8 "What is the Monastic Law there? What is concerned with the Monastic Law there?" The rule is the Monastic Law. Its analysis is concerned with the Monastic Law.

27.9 "What is the Monastic Code there? What is concerned with the Monastic Code there?" The rule is the Monastic Code. Its analysis is concerned with the Monastic Code.

27.10 "What is failure?" Lack of restraint. "What is success?" Restraint. "What is the practice?" Thinking, "I won't do such a thing," one undertakes to train in the training rules for life.

27.11 "For how many reasons did the Buddha lay down the offense entailing suspension for emitting semen by means of effort?" He laid it down for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of

good monks, for the restraint of the corruptions relating to the present life, for the restraint of the 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.

27.12 "Who are those who train?" They are the trainees and the good ordinary people. "Who have finished the training?" The perfected ones. "Established in what?" In fondness for the training.

27.13 "Who master it?" Those who learn it. "Whose pronouncement was it?" It was the pronouncement of the Buddha, the Perfected One, the fully Awakened One. "Who handed it down?" The lineage:

28 "Upāli and Dāsaka,
Soṇaka and so Siggava;
With Moggaliputta as the fifth—
These were in India, <j>the land named after the glorious rose apple.

29 Then Mahinda, Iṭṭiya,
Uttiya and so Sambala;
And the wise one named Bhadda.

30 These mighty beings of great wisdom,
Came here from India;
They taught the Collection on Monastic Law,
In Sri Lanka.

31 And the five Collections of Discourses,
And the seven works of philosophy;
Then Ariṭṭha the discerning,

And the wise Tissadatta.

32 The confident Kālasumana,
And the senior monk named Dīgha;
And the wise Dīghasumana.

33 Another Kālasumana,
And the senior monk Nāga, Buddharakkhita;
And the discerning senior monk Tissa,
And the wise senior monk Deva.

34 Another discerning Sumana,
Confident in the Monastic Law;
The learned Cūlanāga,
Invincible, like an elephant.

35 And the one named Dhammapālita,
Rohaṇa, venerated as a saint;
His student Khema of great wisdom,
A master of the three Collections.

36 Like the king of the stars on the island,
He outshone others in his wisdom;
And the discerning Upatissa,
Phussadeva the great speaker.

37 Another discerning Sumana,
The learned one named Puppha;
Mahāsīva the great speaker,
Skilled in the entire Collection.

38 Another discerning Upāli,
Confident in the Monastic Law;
Mahānāga of great wisdom,
Skilled in the tradition of the true Teaching.

39 Another discerning Abhaya,
Skilled in the entire Collection;
And the discerning senior monk Tissa,
Confident in the Monastic Law,

40 His student of great wisdom,
The learned one named Puppha;
Guarding Buddhism,
He established himself in India.

41 And the discerning Cūlābhaya,
Confident in the Monastic Law;
And the discerning senior monk Tissa,
Skilled in the tradition of the true Teaching.

42 And the discerning Cūladeva,
Confident in the Monastic Law;
And the discerning senior monk Siva,
Skilled in the entire Monastic Law—

43 These mighty beings of great wisdom,
Knowers of the Monastic Law and skilled in the path;
Proclaimed the Collection of Monastic Law,
On the island of Sri Lanka."

44 "The offense entailing suspension for making physical contact with a woman was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī making physical contact with a woman. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

45 "There is an offense entailing suspension for speaking indecently to a woman. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī speaking indecently to a woman. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

46 "There is an offense entailing suspension for encouraging a woman to satisfy one's own desires. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī encouraging a woman to satisfy his own desires. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

47 "There is an offense entailing suspension for acting as a matchmaker. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī acting as a matchmaker. There is one rule. There is one addition to the rule.

47.2 Of the six kinds of originations of offenses, it originates in six ways: from body, not from speech or mind; or from speech, not from body or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

48 "There is an offense entailing suspension for having a hut built by means of begging. Where was it laid down?" At Aḷavī. "Whom is it about?" The monks of Aḷavī. "What is it about?" Those monks having huts made by means of begging. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

49 "There is an offense entailing suspension for having a large dwelling built. Where was it laid down?" At Kosambī. "Whom is it about?" Venerable Channa. "What is it about?" Channa having a tree that served as a shrine felled to clear a site for a dwelling. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

50 "There is an offense entailing suspension for groundlessly charging a monk with an offense entailing expulsion. Where was it laid down?" At Rājagaha. "Whom is it about?" The monks Mettiya and Bhūmajaka. "What is it about?" Those monks groundlessly charging Venerable Dabba the Mallian with an offense entailing expulsion. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

51 "There is an offense entailing suspension for charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext. Where was it laid down?" At Rājagaha. "Whom is it about?" The monks Mettiya and Bhūmajaka. "What is it about?" Those monks charging

Venerable Dabba the Mallian with an offense entailing expulsion, using an unrelated legal issue as a pretext. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

52 "There is an offense entailing suspension for a monk who does not stop pursuing schism in the Sangha when pressed for the third time. Where was it laid down?" At Rājagaha. "Whom is it about?" Devadatta. "What is it about?" Devadatta pursuing schism in a united Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

53 "There is an offense entailing suspension for monks who do not stop siding with one who is pursuing schism in the Sangha when pressed for the third time. Where was it laid down?" At Rājagaha. "Whom is it about?" Several monks. "What is it about?" Those monks siding with and supporting Devadatta's pursuit of schism in the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

54 "There is an offense entailing suspension for a monk who does not stop being difficult to correct when pressed for the third time. Where was it laid down?" At Kosambī. "Whom is it about?" Venerable Channa. "What is it about?" Channa making himself incorrigible when legitimately spoken to by the monks. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

55 "There is an offense entailing suspension for a monk who does not stop being a corrupter of families when pressed for the third time. Where was it laid down?" At Sāvatthī.

55.2 "Whom is it about?" The monks Assaji and Punabbasuka. "What is it about?" Those monks, when the Sangha did a legal procedure of banishment against them, slandering the monks as acting out of favoritism, ill will, confusion, and fear. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

The thirteen rules entailing suspension are finished.

57 This is the summary:

58 "Emission, physical contact,
Indecent, and his own needs;
Matchmaking, and a hut,
And a dwelling, groundless.

59 A pretext, and schism,
Those who side with him;
Difficult to correct, and corrupter of families—
The thirteen offenses entailing suspension."

60 3. The chapter on undetermined offenses

"The first undetermined offense was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? Is there a rule, an addition to the rule, an unprompted rule? Is it a rule that applies everywhere or in a particular place? Is it a rule that the monks and nuns have in common or not in common? Is it a rule for one Sangha or for both? In which of the five ways of reciting the Monastic Code is it contained and included? In which recitation is it included? To which of the four kinds of failure does

it belong? To which of the seven classes of offenses does it belong? Through how many of the six kinds of originations of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? What is the Monastic Law there? What is concerned with the Monastic Law there? What is the Monastic Code there? What is concerned with the Monastic Code there? What is failure? What is success? What is the practice? For how many reasons did the Buddha lay down the first undetermined offense? Who are those who train? Who have finished the training? Established in what? Who master it? Whose pronouncement was it? Who handed it down?"

61 "The first undetermined offense was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī.

61.2 "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī sitting down in private alone with a woman on a concealed seat suitable for the deed. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There is no addition to the rule. There is no unprompted rule.

61.3 "Is it a rule that applies everywhere or in a particular place?" Everywhere. "Is it a rule that the monks and nuns have in common or not in common?" Not in common.

61.4 "Is it a rule for one Sangha or for both?" For one. "In which of the five ways of reciting the Monastic Code is it contained and included?" In the introduction.

61.5 "In which recitation is it included?" In the fourth recitation. "To which of the four kinds of failure does it belong?" It may be failure in morality or failure in conduct.

61.6 "To which of the seven classes of offenses does it belong?" It may be in the class of offenses entailing expulsion, in the class of offenses entailing suspension, or in the class of offenses entailing confession.

61.7 "Through how many of the six kinds of originations of offenses does it originate?" It originates in one way: from body and mind, not from speech. "To which of the four kinds of legal issues does it belong?" Legal issues arising from an offense.

61.8 "Through how many of the seven principles for settling legal issues is it settled?" Through three of them: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass.

61.9 "What is the Monastic Law there? What is concerned with the Monastic Law there?" The rule is the Monastic Law. Its analysis is concerned with the Monastic Law.

61.10 "What is the Monastic Code there? What is concerned with the Monastic Code there?" The rule is the Monastic Code. Its analysis is concerned with the Monastic Code.

61.11 "What is failure?" Lack of restraint. "What is success?" Restraint. "What is the practice?" Thinking, "I won't do such a thing," one undertakes to train in the training rules for life.

61.12 "For how many reasons did the Buddha lay down the first undetermined offense?" He laid it down for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of good monks, for the restraint of the corrup-

tions relating to the present life, for the restraint of the 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.

61.13 "Who are those who train?" They are the trainees and the good ordinary people. "Who have finished the training?" The perfected ones. "Established in what?" In fondness for the training.

61.14 "Who master it?" Those who learn it. "Whose pronouncement was it?" It was the pronouncement of the Buddha, the Perfected One, the fully Awakened One. "Who handed it down?" The lineage:

62 "Upāli and Dāsaka,
Soṇaka and so Siggava;
With Moggaliputta as the fifth—
These were in India, <j>the land named after the glorious rose apple.

63 Then Mahinda, Iṭṭiya,
Uttiya and so Sambala;
And the wise one named Bhadda.

64 These mighty beings of great wisdom,
Came here from India;
They taught the Collection on Monastic Law,
In Sri Lanka.

65 And the five Collections of Discourses,
And the seven works of philosophy;
Then Ariṭṭha the discerning,
And the wise Tissadatta.

66 The confident Kālasumana,
And the senior monk named Dīgha;
And the wise Dīghasumana.

67 Another Kālasumana,
And the senior monk Nāga, Buddharakkhita;
And the discerning senior monk Tissa,
And the wise senior monk Deva.

68 Another discerning Sumana,
Confident in the Monastic Law;
The learned Cūlanāga,
Invincible, like an elephant.

69 And the one named Dhammapālita,
Rohaṇa, venerated as a saint;
His student Khema of great wisdom,
A master of the three Collections.

70 Like the king of the stars on the island,
He outshone others in his wisdom;
And the discerning Upatissa,
Phussadeva the great speaker.

71 Another discerning Sumana,
The learned one named Puppha;
Mahāsīva the great speaker,
Skilled in the entire Collection.

72 Another discerning Upāli,
Confident in the Monastic Law;
Mahānāga of great wisdom,
Skilled in the tradition of the true Teaching.

73 Another discerning Abhaya,
Skilled in the entire Collection;
And the discerning senior monk Tissa,
Confident in the Monastic Law.

74 His student of great wisdom,
The learned one named Puppha;
Guarding Buddhism,
He established himself in India.

75 And the discerning Cūlābhaya,
Confident in the Monastic Law;
And the discerning senior monk Tissa,
Skilled in the tradition of the true Teaching.

76 And the discerning Cūladeva,
Confident in the Monastic Law;
And the discerning senior monk Siva,
Skilled in the entire Monastic Law—

77 These mighty beings of great wisdom,
Knowers of the Monastic Law and skilled in the path;
Proclaimed the Collection of Monastic Law,
On the island of Sri Lanka."

78 "The second undetermined offense was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī.

78.2 "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī sitting down in private alone with a woman. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There is no addition to the rule. There is no unprompted rule.

78.3 "Is it a rule that applies everywhere or in a particular place?" Everywhere. "Is it a rule that the monks and nuns have in common or not in common?" Not in common.

78.4 "Is it a rule for one Sangha or for both?" For one. "In which of the five ways of reciting the Monastic Code is it contained and included?" In the introduction.

78.5 "In which recitation is it included?" In the fourth recitation. "To which of the four kinds of failure does it belong?" It may be failure in morality or failure in conduct.

78.6 "To which of the seven classes of offenses does it belong?" It may be in the class of offenses entailing suspension, or in the class of offenses entailing confession.

78.7 "Through how many of the six kinds of originations of offenses does it originate?" It originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind.

78.8 "To which of the four kinds of legal issues does it belong?" Legal issues arising from an offense. "Through how many of the seven principles for settling legal issues is it settled?"

78.9 Through three of them: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass. …

The two undetermined offense are finished.

80 This is the summary:

81 "Suitable for the deed,
And then not so—
The undetermined offenses have been well laid down,
By the Stable One, the Buddha who is the best."

82 The subchapter on the robe season
"The offense entailing relinquishment and confession for keeping an extra robe more than ten days that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Vesālī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks keeping an extra robe. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. …

83 "There is an offense entailing relinquishment and confession for staying apart from one's three robes for one day. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of monks.

83.2 "What is it about?" Those monks storing one of their robes with other monks and then leaving to wander the country in a sarong and an upper robe. There is one rule. There is one addition to the rule. Of the six

kinds of originations of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

84 "There is an offense entailing relinquishment and confession for receiving out-of-season robe-cloth and then keeping it for more than a month. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of monks. "What is it about?" Those monks receiving out-of-season robe-cloth and then keeping it for more than a month. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

85 "There is an offense entailing relinquishment and confession for having an unrelated nun wash a used robe. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī having an unrelated nun wash a used robe. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

86 "There is an offense entailing relinquishment and confession for receiving a robe directly from an unrelated nun. Where was it laid down?" At Rājagaha. "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī receiving a robe directly from an unrelated nun. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in six ways: ...

87 "There is an offense entailing relinquishment and confession for asking an unrelated male or female householder for a robe. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Upananda the

Sakyan. “What is it about?” Upananda asking the son of an unrelated merchant for a robe. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in six ways: …

88 “There is an offense entailing relinquishment and confession for asking an unrelated male or female householder for too many robes. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks not knowing moderation and asking for many robes. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

89 “There is an offense entailing relinquishment and confession for, without first being invited, going to an unrelated householder and specifying the kind of robe-cloth one wants. Where was it laid down?” At Sāvatthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda, without first being invited, going to an unrelated householder and specifying the kind of robe-cloth he wanted. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

90 “There is an offense entailing relinquishment and confession for, without first being invited, going to unrelated householders and specifying the kind of robe-cloth one wants. Where was it laid down?” At Sāvatthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda, without first being invited, going to unrelated householders and specifying the kind of robe-cloth he wanted. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

91 “There is an offense entailing relinquishment and confession for getting robe-cloth after prompting more than three times and standing more than six times. Where was it laid down?” At Sāvatthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda not agreeing when asked by a lay follower to wait for one day. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

The first subchapter on the robe season is finished.

93 The subchapter on silk

“There is an offense entailing relinquishment and confession for having a blanket made that contains silk. Where was it laid down?” At Aḷavī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks going to the silk-makers and saying, “Please boil a heap of silkworms and give us silk. We want to make a blanket containing silk.” There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

94 “There is an offense entailing relinquishment and confession for having a blanket made entirely of black wool. Where was it laid down?” At Vesālī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks having a blanket made entirely of black wool. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

95 “There is an offense entailing relinquishment and confession for having a new blanket made without using one measure of white wool and one measure of brown. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those

monks adding just a little bit of white on the edge, effectively having a blanket made entirely of black wool. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

96 "There is an offense entailing relinquishment and confession for having a blanket made every year. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of monks. "What is it about?" Those monks having a blanket made every year. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in six ways: ...

97 "There is an offense entailing relinquishment and confession for having a new sitting blanket made without incorporating a piece of one standard handspan from the border of an old blanket. Where was it laid down?" At Sāvatthī.

97.2 "Whom is it about?" A number of monks. "What is it about?" Those monks discarding their blankets and undertaking the practice of staying in the wilderness, of eating only almsfood, and of wearing rag robes. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

98 "There is an offense entailing relinquishment and confession for receiving wool and then taking it more than 40 kilometers. Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain monk. "What is it about?" That monk receiving wool and then taking it more than 40 kilometers. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

99 “There is an offense entailing relinquishment and confession for having an unrelated nun wash wool. Where was it laid down?” In the Sakyan country. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks having wool washed by unrelated nuns. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

100 “There is an offense entailing relinquishment and confession for receiving money. Where was it laid down?” At Rājagaha. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda receiving money. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

101 “There is an offense entailing relinquishment and confession for engaging in various kinds of trades involving money. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks engaging in various kinds of trades involving money. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

102 “There is an offense entailing relinquishment and confession for engaging in in various kinds of barter. Where was it laid down?” At Sāvatthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda bartering with a wanderer. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

The second subchapter on silk is finished.

104 The subchapter on almsbowls

"There is an offense entailing relinquishment and confession for keeping an extra almsbowl for more than ten days. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks keeping an extra bowl. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

105 "There is an offense entailing relinquishment and confession for exchanging an almsbowl with fewer than five mends for a new almsbowl. Where was it laid down?" In the Sakyan country. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks asking for many bowls even when their existing almsbowls only had a minor chip or scratch. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

106 "There is an offense entailing relinquishment and confession for receiving tonics and then keeping them for more than seven days. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of monks. "What is it about?" Those monks receiving tonics and then keeping them for more than seven days. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

107 "There is an offense entailing relinquishment and confession for looking for a rainy-season robe when there is more than a month left of summer. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks looking for

a rainy-season robe when there was more than a month left of summer. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

108 "There is an offense entailing relinquishment and confession for giving a robe to a monk and then taking it back in anger. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Upananda the Sakyan. "What is it about?" Upananda giving a robe to a monk and then taking it back in anger. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

109 "There is an offense entailing relinquishment and confession for asking for thread and then having weavers weave robe-cloth. Where was it laid down?" At Rājagaha. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks asking for thread and then having weavers weave robe-cloth. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

110 "There is an offense entailing relinquishment and confession for going, without first being invited, to an unrelated householder's weavers and then specifying the kind of robe-cloth one wants. Where was it laid down?" At Sāvatthī.

110.2 "Whom is it about?" Venerable Upananda the Sakyan. "What is it about?" Upananda going, without first being invited, to an unrelated householder's weavers and then specifying the kind of robe-cloth he wanted. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

111 "There is an offense entailing relinquishment and confession for receiving a haste-cloth and then keeping it beyond the robe season. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of monks. "What is it about?" Those monks receiving a haste-cloth and then keeping it beyond the robe season. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

112 "There is an offense entailing relinquishment and confession for storing one of one's three robes in an inhabited area and then staying apart from it for more than six days. Where was it laid down?" At Sāvatthī.

112.2 "Whom is it about?" A number of monks. "What is it about?" Those monks storing one of their three robes in an inhabited area and then staying apart from it for more than six days. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

113 "There is an offense entailing relinquishment and confession for diverting to oneself material support that one knows was intended for the Sangha. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks diverting to themselves material support that they knew was intended for the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

The third subchapter on almsbowls is finished.

The thirty rules on relinquishment and confession are finished.

116 This is the summary:

117 “Ten, one day, and a month;
And washing, receiving;
Unrelated, and that one, for the sake of;
Of both, and with messenger.

118 Silk, entirely, two parts,
Six years, sitting blanket;
And two on wool, should take,
Two on various kinds.

119 Two on bowls, and tonics,
Rainy season, the fifth on a gift;
Oneself, having woven, haste,
Risky, and with the Sangha.”

120 The subchapter on lying

“The offense entailing confession for lying in full awareness was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Sāvatthī. “Whom is it about?” Hatthaka the Sakyan. “What is it about?” Hatthaka, when talking with the monastics of other religions, asserting things after denying them and denying things after asserting them. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

121 "There is an offense entailing confession for speaking abusively. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks arguing with and abusing good monks. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

122 "There is an offense entailing confession for malicious talebearing between monks. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks engaging in malicious talebearing between monks who were arguing. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

123 "There is an offense entailing confession for instructing a person who is not fully ordained to memorize the Teaching. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks instructing lay followers to memorize the Teaching. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from speech, not from body or mind; or from speech and mind, not from body. ...

124 "There is an offense entailing confession for lying down more than two or three nights in the same sleeping place as a person who is not fully ordained. Where was it laid down?" At Aḷavī.

124.2 "Whom is it about?" A number of monks. "What is it about?" Those monks lying down in the same sleeping place as a person who was not fully ordained. There is one rule. There is one addition to the rule. Of

the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

125 "There is an offense entailing confession for lying down in the same sleeping place as a woman. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Anuruddha. "What is it about?" Anuruddha lying down in the same sleeping place as a woman. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

126 "There is an offense entailing confession for giving a teaching of more than five or six sentences to a woman. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī giving a teaching of more than five or six sentences to a woman. There is one rule. There are two additions to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on memorizing the Teaching) ...

127 "There is an offense entailing confession for truthfully telling a person who is not fully ordained of a superhuman quality. Where was it laid down?" At Vesālī.

127.2 "Whom is it about?" The monks from the banks of the Vaggumudā. "What is it about?" Those monks praising one another's superhuman qualities to householders. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: from body, not from speech or mind; or from speech, not from body or mind; or from body and speech, not from mind. ...

128 “There is an offense entailing confession for telling a person who is not fully ordained about a monk’s grave offense. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks telling a person who is not fully ordained about a monk’s grave offense. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

129 “There is an offense entailing confession for digging the earth. Where was it laid down?” At Aḷavī. “Whom is it about?” The monks of Aḷavī. “What is it about?” Those monks digging the earth. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

The first subchapter on lying is finished.

131 The subchapter on plants

“There is an offense entailing confession for destroying a plant. Where was it laid down?” At Aḷavī. “Whom is it about?” The monks of Aḷavī. “What is it about?” Those monks cutting down a tree. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

132 “There is an offense entailing confession for speaking evasively or harassing. Where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa speaking evasively when examined about an offense in the midst of the Sangha. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in three ways: …

133 "There is an offense entailing confession for complaining or criticizing. Where was it laid down?" At Rājagaha. "Whom is it about?" The monks Mettiya and Bhūmajaka. "What is it about?" Those monks complaining to monks about Venerable Dabba the Mallian. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in three ways: ...

134 "There is an offense entailing confession for taking a bed, a bench, a mattress, or a stool belonging to the Sangha and putting it outside, and then departing without putting it away or informing anyone. Where was it laid down?" At Sāvatthī.

134.2 "Whom is it about?" A number of monks. "What is it about?" Those monks taking furniture belonging to the Sangha outside and then departing without putting it away or informing anyone. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

135 "There is an offense entailing confession for putting out bedding in a dwelling belonging to the Sangha, and then departing without putting it away or informing anyone. Where was it laid down?" At Sāvatthī.

135.2 "Whom is it about?" The monks from the group of seventeen. "What is it about?" Those monks putting out bedding in a dwelling belonging to the Sangha, and then departing without putting it away or informing anyone. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

136 "There is an offense entailing confession for arranging one's sleeping place, in a dwelling belonging to the Sangha, in a way that encroaches on a monk that one knows arrived there before oneself. Where was it laid

down?" At Sāvatthī.

136.2 "Whom is it about?" The monks from the group of six. "What is it about?" Those monks arranging their sleeping places in a way that encroached on the senior monks. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

137 "There is an offense entailing confession for angrily throwing a monk out of a dwelling belonging to the Sangha. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks angrily throwing monks out of a dwelling belonging to the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

138 "There is an offense entailing confession for sitting down on a bed or a bench with detachable legs on an upper story in a dwelling belonging to the Sangha. Where was it laid down?" At Sāvatthī.

138.2 "Whom is it about?" A certain monk. "What is it about?" That monk sitting down hastily on a bed with detachable legs on an upper story in a dwelling belonging to the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

139 "There is an offense entailing confession for applying more than two or three courses. Where was it laid down?" At Kosambī. "Whom is it about?" Venerable Channa. "What is it about?" Channa having a finished dwelling roofed and plastered over and over, so that it collapsed from overloading. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

140 “There is an offense entailing confession for pouring water that one knows contains living beings onto grass or clay. Where was it laid down?” At Aḷavī. “Whom is it about?” The monks of Aḷavī. “What is it about?” Those monks pouring water that they knew contained living beings onto grass and clay. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

The second subchapter on plants is finished.

142 The subchapter on the instruction

“There is an offense entailing confession for instructing the nuns without being appointed. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks instructing the nuns without being appointed. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is one addition to the rule. There is no unprompted rule. Of the six kinds of originations of offenses, it originates in two ways: from speech, not from body or mind; or from speech and mind, not from body. …

143 “There is an offense entailing confession for instructing the nuns after sunset. Where was it laid down?” At Sāvatthī. “Whom is it about?” Venerable Cūlapanthaka. “What is it about?” Cūlapanthaka instructing the nuns after sunset. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on memorizing the Teaching) …

144 “There is an offense entailing confession for going to the nunnery and instructing the nuns. Where was it laid down?” In the Sakyan country. “Whom is it about?” The monks from the group of six. “What is it

about?" Those monks going to the nunnery and instructing the nuns. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

145 "There is an offense entailing confession for saying that the monks are instructing the nuns for the sake of worldly gain. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks saying that the monks were instructing the nuns for the sake of worldly gain. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

146 "There is an offense entailing confession for giving robe-cloth to an unrelated nun. Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain monk. "What is it about?" That monk giving robe-cloth to an unrelated nun. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in six ways: …

147 "There is an offense entailing confession for sewing a robe for an unrelated nun. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī sewing a robe for an unrelated nun. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

148 "There is an offense entailing confession for traveling by arrangement with a nun. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks traveling by arrangement with nuns. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four

ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind. ...

149 "There is an offense entailing confession for boarding a boat by arrangement with a nun. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks boarding a boat by arrangement with nuns. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: ...

150 "There is an offense entailing confession for eating almsfood knowing that a nun had it prepared. Where was it laid down?" At Rājagaha. "Whom is it about?" Devadatta. "What is it about?" Devadatta eating almsfood knowing that a nun had it prepared. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

151 "There is an offense entailing confession for sitting down in private alone with a nun. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī sitting down in private alone with a nun. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

The third subchapter on the instruction is finished.

153 The subchapter on eating

"There is an offense entailing confession for eating alms too often at a public guesthouse. Where was it laid down?" At Sāvatthī. "Whom is it

about?" The monks from the group of six. "What is it about?" Those monks staying on and on, eating alms at a public guesthouse. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

154 "There is an offense entailing confession for eating in a group. Where was it laid down?" At Rājagaha. "Whom is it about?" Devadatta. "What is it about?" Devadatta and his followers eating at invitations after repeatedly asking. There is one rule. There are seven additions to the rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

155 "There is an offense entailing confession for eating one meal before another. Where was it laid down?" At Vesālī. "Whom is it about?" A number of monks. "What is it about?" Those monks eating elsewhere when invited for a meal. There is one rule. There are four additions to the rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

156 "There is an offense entailing confession for accepting more than two or three bowlfuls of cookies. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of monks. "What is it about?" Those monks receiving without moderation. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

157 "There is an offense entailing confession for having finished one's meal and refused an invitation to eat more, and then eating fresh or cooked food that is not left over. Where was it laid down?" At Sāvatthī.

157.2 “Whom is it about?” A number of monks. “What is it about?” Those monks having finished their meal and refused an invitation to eat more, and then eating elsewhere. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

158 “There is an offense entailing confession for inviting a monk who has finished his meal and refused an invitation to eat more to eat fresh or cooked food that is not left over. Where was it laid down?” At Sāvatthī. “Whom is it about?” A certain monk. “What is it about?” That monk inviting a monk who had finished his meal and refused an invitation to eat more to eat food that was not left over. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

159 “There is an offense entailing confession for eating fresh or cooked food at the wrong time. Where was it laid down?” At Rājagaha. “Whom is it about?” The monks from the group of seventeen. “What is it about?” Those monks eating at the wrong time. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

160 “There is an offense entailing confession for storing and then eating fresh or cooked food. Where was it laid down?” At Sāvatthī. “Whom is it about?” Venerable Belaṭṭhasīsa. “What is it about?” Belaṭṭhasīsa storing food and then eating it. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

161 “There is an offense entailing confession for eating fine foods that one has requested for oneself. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks eating fine foods that they had requested for themselves. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: …

162 “There is an offense entailing confession for eating food that has not been given. Where was it laid down?” At Vesālī. “Whom is it about?” A certain monk. “What is it about?” That monk eating food that had not been given. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

The fourth subchapter on eating is finished.

164 The subchapter on naked ascetics

“There is an offense entailing confession for personally giving fresh or cooked food to a naked ascetic, to a male wanderer, or to a female wanderer. Where was it laid down?” At Vesālī. “Whom is it about?” Venerable Ānanda. “What is it about?” Ānanda giving two cookies, thinking they were one, to a certain a female wanderer. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

165 “There is an offense entailing confession for saying to a monk, ‘Come, let’s go to the village or town for alms,’ and then, whether he has had food given to him or not, sending him away. Where was it laid down?” At Sāvatthī.

165.2 "Whom is it about?" Venerable Upananda the Sakyan. "What is it about?" Upananda saying to a monk, "Come, let's go to the village or town for alms," and then, without having had food given to him, sending him away. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

166 "There is an offense entailing confession for sitting down intruding on a lustful couple. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Upananda the Sakyan. "What is it about?" Upananda sitting down intruding on a lustful couple. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

167 "There is an offense entailing confession for sitting down in private on a concealed seat with a woman. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Upananda the Sakyan. "What is it about?" Upananda sitting down in private on a concealed seat with a woman. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

168 "There is an offense entailing confession for sitting down in private alone with a woman. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Upananda the Sakyan. "What is it about?" Upananda sitting down in private alone with a woman. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

169 "There is an offense entailing confession for being invited to a meal and then visiting families beforehand or afterwards without informing an available monk. Where was it laid down?" At Rājagaha.

169.2 "Whom is it about?" Venerable Upananda the Sakyan. "What is it about?" Upananda having been invited to a meal and then visiting families beforehand and afterwards. There is one rule. There are four additions to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

170 "There is an offense entailing confession for asking for too many tonics. Where was it laid down?" In the Sakyan country. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks not waiting for one day when asked by Mahānāma the Sakyan. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

171 "There is an offense entailing confession for going to see an army. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks going to see an army. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

172 "There is an offense entailing confession for staying with the army for more than three nights. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks staying with the army for more than three nights. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

173 “There is an offense entailing confession for going to a battle. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks going to a battle. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

The fifth subchapter on naked ascetics is finished.

175 The subchapter on drinking alcohol

“There is an offense entailing confession for drinking an alcoholic drink. Where was it laid down?” At Kosambī. “Whom is it about?” Venerable Sāgata. “What is it about?” Sāgata drinking alcohol. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

176 “There is an offense entailing confession for tickling. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks tickling a monk to make him laugh. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

177 “There is an offense entailing confession for playing in water. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of seventeen. “What is it about?” Those monks playing in the water of the river Aciravatī. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

178 “There is an offense entailing confession for disrespect. Where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa acting disrespectfully. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

179 “There is an offense entailing confession for scaring a monk. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks scaring a monk. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

180 “There is an offense entailing confession for lighting a fire and warming oneself. Where was it laid down?” In the Bhaggā country. “Whom is it about?” A number of monks. “What is it about?” Those monks warming themselves by lighting a fire. There is one rule. There are two additions to the rule. Of the six kinds of originations of offenses, it originates in six ways: …

181 “There is an offense entailing confession for bathing at intervals of less than a half-month. Where was it laid down?” At Rājagaha. “Whom is it about?” A number of monks. “What is it about?” Those monks bathing without moderation, even after seeing the king. There is one rule. There are six additions to the rule. “Is it a rule that applies everywhere or in a particular place?” In a particular place. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

182 “There is an offense entailing confession for using a new robe without first applying one of the three kinds of stains. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of monks. “What is it about?”

Those monks not recognizing their own robes. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

183 "There is an offense entailing confession for assigning the ownership of a robe to a monk, a nun, a trainee nun, a novice monk, or a novice nun, and then using it without the other first relinquishing it. Where was it laid down?" At Sāvatthī.

183.2 "Whom is it about?" Venerable Upananda the Sakyan. "What is it about?" Upananda assigning the ownership of a robe to a monk and then using it without that monk first relinquishing it. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

184 "There is an offense entailing confession for hiding a monk's bowl, robe, sitting mat, needle case, or belt. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks hiding other monks' bowls and robes. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

The sixth subchapter of alcoholic drinks is finished.

186 The subchapter on containing living beings

"There is an offense entailing confession for intentionally killing a living being. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī intentionally killing a living being. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

187 “There is an offense entailing confession for using water that one knows contains living beings. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks using water that they knew contained living beings. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

188 “There is an offense entailing confession for reopening a legal issue that one knows has been legitimately settled. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks reopening a legal issue that they knew had been legitimately settled. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

189 “There is an offense entailing confession for knowingly concealing a monk’s grave offense. Where was it laid down?” At Sāvatthī. “Whom is it about?” A certain monk. “What is it about?” That monk knowingly concealing a monk’s grave offense. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

190 “There is an offense entailing confession for giving the full ordination to a person one knows is less than twenty years old. Where was it laid down?” At Rājagaha. “Whom is it about?” A number of monks. “What is it about?” Those monks giving the full ordination to a person they knew was less than twenty years old. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

191 “There is an offense entailing confession for knowingly traveling by arrangement with a group of thieves. Where was it laid down?” At Sāvatthī. “Whom is it about?” A certain monk. “What is it about?” That monk knowingly traveling by arrangement with a group of thieves. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body and mind, not from speech; or from body, speech, and mind. …

192 “There is an offense entailing confession for traveling by arrangement with a woman. Where was it laid down?” At Sāvatthī. “Whom is it about?” A certain monk. “What is it about?” That monk traveling by arrangement with a woman. There is one rule. Of the six kinds of originations of offenses, it originates in four ways: …

193 “There is an offense entailing confession for not giving up a bad view when pressed for the third time. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monk Ariṭṭha, the ex-vulture-hunter. “What is it about?” Ariṭṭha not giving up a bad view when pressed for the third time. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

194 “There is an offense entailing confession for living with a monk who one knows is saying such things, who has not made amends according to the rule, and who has not given up that view. Where was it laid down?” At Sāvatthī.

194.2 “Whom is it about?” The monks from the group of six. “What is it about?” Those monks living with the monk Ariṭṭha who they knew was saying such things, who had not made amends according to the rule, and who had not given up that view. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

195 "There is an offense entailing confession for befriending a novice monastic who one knows has been expelled in this way. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks befriended the novice monastic Kaṇṭaka who they knew had been expelled in this way. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

The seventh subchapter on containing living beings is finished.

197 The subchapter on legitimate correction

"When legitimately corrected by the monks, there is an offense entailing confession for saying, 'I won't practice this training rule until I've questioned a monk who is an expert on the Monastic Law.' Where was it laid down?" At Kosambī. "Whom is it about?" Venerable Channa. "What is it about?" Channa, when legitimately corrected by the monks, saying, "I won't practice this training rule until I've questioned a monk who is an expert on the Monastic Law". There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

198 "There is an offense entailing confession for disparaging the Monastic Law. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks disparaging the Monastic Law. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

199 "There is an offense entailing confession for the act of deception. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks acting to deceive.

There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

200 "There is an offense entailing confession for hitting a monk in anger. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks hitting other monks in anger. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

201 "There is an offense entailing confession for raising a hand in anger against a monk. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks raising a hand in anger against other monks. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

202 "There is an offense entailing confession for groundlessly charging a monk with an offense entailing suspension. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks groundlessly charging a monk with an offense entailing suspension. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

203 "There is an offense entailing confession for intentionally making a monk anxious. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks intentionally making monks anxious. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

204 "There is an offense entailing confession for eavesdropping on monks who are arguing and disputing. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks eavesdropping on monks who were arguing and disputing. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body and mind, not from speech; or from body, speech, and mind. ...

205 "There is an offense entailing confession for giving one's consent to legitimate legal procedures and then criticizing them afterwards. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks giving their consent to legitimate legal procedures and then criticizing them afterwards. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

206 "There is an offense entailing confession for, without first giving one's consent, getting up from one's seat and leaving while the Sangha is in the middle of a discussion. Where was it laid down?" At Sāvatthī.

206.2 "Whom is it about?" A certain monk. "What is it about?" That monk getting up from his seat and leaving while the Sangha was in the middle of a discussion, without first giving his consent. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

207 "There is an offense entailing confession for giving out a robe as part of a unanimous Sangha and then criticizing it afterwards. Where was it laid down?" At Rājagaha. "Whom is it about?" The monks from the group of

six. "What is it about?" Those monks giving out a robe as part of a unanimous Sangha and then criticizing it afterwards. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

208 "There is an offense entailing confession for diverting to an individual material support that one knows was intended for the Sangha. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks diverting to an individual material support that they knew was intended for the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

The eighth subchapter on legitimate correction is finished.

210 The subchapter on kings

"There is an offense entailing confession for entering the royal compound without first being announced. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Ānanda. "What is it about?" Ānanda entering the royal compound without first being announced. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

211 "There is an offense entailing confession for picking up something precious. Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain monk. "What is it about?" That monk picking up something precious. There is one rule. There are two additions to the rule. Of the six kinds of originations of offenses, it originates in six ways: ...

212 “There is an offense entailing confession for entering an inhabited area at the wrong time without informing an available monk. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks entering an inhabited area at the wrong time. There is one rule. There are three additions to the rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

213 “There is an offense entailing confession for having a needle case made from bone, ivory, or horn. Where was it laid down?” In the Sakyan country. “Whom is it about?” A number of monks. “What is it about?” Those monks having no sense of moderation and asking for many needle cases. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

214 “There is an offense entailing confession for having a bed or a bench made that exceeds the right height. Where was it laid down?” At Sāvatthī. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda sleeping on a high bed. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

215 “There is an offense entailing confession for having a bed or a bench made upholstered with cotton down. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks having a bed or a bench made upholstered with cotton down. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

216 “There is an offense entailing confession for having a sitting mat made that exceeds the right size. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks using inappropriately-sized sitting mats. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in six ways: …

217 “There is an offense entailing confession for having an itch-covering cloth made that exceeds the right size. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks wearing inappropriately-sized itch-covering cloths. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

218 “There is an offense entailing confession for having a rainy-season robe made that exceeds the right size. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks wearing inappropriately-sized rainy-season robes. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

219 "There is an offense entailing confession for having a robe made that is the standard robe size. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Nanda. "What is it about?" Nanda wearing a robe that was the standard robe size. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

The ninth subchapter on kings is finished.

The ninety-two offenses entailing confession are finished.

222 The section on minor rules has been completed.

223 This is the summary:

224 "Falsely, abusive, and malicious talebearing,
Memorizing, bed, and with a woman;
Except with one who understands, true,
Grave offense, digging.

225 Plant, with evasion, complaining,
Bed, and it is called bedding;
Before, throwing out, detachable,
Door, and containing living beings.

226 Not appointed, set,
Nunnery, and worldly gain;
Should he give, should he sew, by arrangement,
Boat, should eat, together.

227 Alms, group, another, cookie,
Himself invited, another invited;
At the wrong time, store, milk,
With tooth cleaner—those are the ten.

228 Naked ascetic, sending away, intruding on,
Concealed, and private;
Invited, with requisites,
Army, staying, battle.

229 Alcohol, finger, and laughter,
And disrespect, scaring;
Fire, bathing, stain,
Himself, and with hiding.

230 Intentionally, water, and legal procedure,
Grave, less than twenty;
Thieves, woman, not taught,
In the community, and with one who has been expelled.

231 Legitimately, oppression,
Deception, on hitting, should he raise;
And groundless, intentionally,
'I'll hear,' criticism, should he leave.

232 After giving a robe with the Sangha,
Should he divert to an individual;
And a king's, precious things, available,

Needle, and bed, cotton down;
Sitting mat, itch-covering cloth,
Rainy-season, and by the standard."

233 This is the summary of the subchapters:

234 "Falsely, and plants, instruction,
Eating, and with a naked ascetic;
Alcohol, containing living beings, legitimately,
With the subchapter on kings—these nine."

235 6. The chapter on offenses entailing acknowledgment
"The offense entailing acknowledgment for eating fresh or cooked food that was received directly from an unrelated nun who had entered an inhabited area was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain monk. "What is it about?" That monk receiving food directly from an unrelated nun who had entered an inhabited area. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

236 "There is an offense entailing acknowledgment for eating without having restrained a nun who is giving directions. Where was it laid down?" At Rājagaha. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks not restraining a nun who was giving directions. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

237 "There is an offense entailing acknowledgment for eating fresh or cooked food after personally receiving it from families designated as 'in training'. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of monks. "What is it about?" Those monks receiving with no sense of moderation. There is one rule. There are two additions to the rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

238 "There is an offense entailing acknowledgment for eating fresh or cooked food after personally receiving it inside a wilderness monastery without first making an announcement. Where was it laid down?" In the Sakyan country.

238.2 "Whom is it about?" A number of monks. "What is it about?" Those monks not informing that there were bandits staying in the monastery. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

The four offenses entailing acknowledgment are finished.

240 This is the summary:

241 "From one who is unrelated, giving directions,
In training, and with wilderness—
The four offenses entailing acknowledgment,
Proclaimed by the Awakened One."

242 The subchapter on evenly all around

"The offense of wrong conduct for, out of disrespect, wearing one's sarong hanging down in front or behind was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks wearing their sarongs hanging down in front and behind. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

243 "There is an offense of wrong conduct for, out of disrespect, wearing one's upper robe hanging down in front or behind. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks wearing their upper robes hanging down in front and behind. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

244 "There is an offense of wrong conduct for, out of disrespect, walking in an inhabited area with one's body uncovered ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

245 "There is an offense of wrong conduct for, out of disrespect, sitting in an inhabited area with one's body uncovered ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

246 "There is an offense of wrong conduct for, out of disrespect, walking in an inhabited area, playing with one's hands and feet ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

247 "There is an offense of wrong conduct for, out of disrespect, sitting in an inhabited area, playing with one's hands and feet ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

248 "There is an offense of wrong conduct for, out of disrespect, walking in an inhabited area, looking here and there ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

249 "There is an offense of wrong conduct for, out of disrespect, sitting in an inhabited area, looking here and there ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

250 "There is an offense of wrong conduct for, out of disrespect, walking in an inhabited area with a lifted robe ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

251 "There is an offense of wrong conduct for, out of disrespect, sitting in an inhabited area with a lifted robe ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The first subchapter on evenly all around is finished.

253 The subchapter on laughing loudly

"There is an offense of wrong conduct for, out of disrespect, laughing loudly while walking in an inhabited area. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks laughing loudly while walking in an inhabited area. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

254 “There is an offense of wrong conduct for, out of disrespect, laughing loudly while sitting in an inhabited area. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks laughing loudly while sitting in an inhabited area. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

255 “There is an offense of wrong conduct for, out of disrespect, being noisy while walking in an inhabited area. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks being noisy while walking in an inhabited area. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

256 “There is an offense of wrong conduct for, out of disrespect, being noisy while sitting in an inhabited area. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks being noisy while sitting in an inhabited area. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

257 “There is an offense of wrong conduct for, out of disrespect, swaying one’s body while walking in an inhabited area …” … There is one rule. It originates in one way: from body and mind, not from speech. …

258 “There is an offense of wrong conduct for, out of disrespect, swaying one’s body while sitting in an inhabited area …” … There is one rule. It originates in one way: from body and mind, not from speech. …

259 "There is an offense of wrong conduct for, out of disrespect, swinging one's arms while walking in an inhabited area ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

260 "There is an offense of wrong conduct for, out of disrespect, swinging one's arms while sitting in an inhabited area ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

261 "There is an offense of wrong conduct for, out of disrespect, swaying one's head while walking in an inhabited area ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

262 "There is an offense of wrong conduct for, out of disrespect, swaying one's head while sitting in an inhabited area ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The second subchapter on laughing loudly is finished.

264 The subchapter on hands on hips

"There is an offense of wrong conduct for, out of disrespect, walking in an inhabited area with one's hands on one's hips ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

265 "There is an offense of wrong conduct for, out of disrespect, sitting in an inhabited area with one's hands on one's hips ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

266 "There is an offense of wrong conduct for, out of disrespect, walking in an inhabited area with a covered head. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks walking in an inhabited area with their upper

robes covering their heads. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

267 "There is an offense of wrong conduct for, out of disrespect, sitting in an inhabited area with a covered head. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks sitting in an inhabited area with their upper robes covering their heads. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

268 "There is an offense of wrong conduct for, out of disrespect, moving about while squatting on one's heels in an inhabited area ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

269 "There is an offense of wrong conduct for, out of disrespect, clasping one's knees while sitting in an inhabited area ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

270 "There is an offense of wrong conduct for, out of disrespect, receiving almsfood contemptuously ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

271 "There is an offense of wrong conduct for, out of disrespect, receiving almsfood while looking here and there ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

272 "There is an offense of wrong conduct for, out of disrespect, receiving large amounts of bean curry ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

273 “There is an offense of wrong conduct for, out of disrespect, receiving almsfood in a heap …” … There is one rule. It originates in one way: from body and mind, not from speech. …

The third subchapter on hands on hips is finished.

275 The subchapter on almsfood
“There is an offense of wrong conduct for, out of disrespect, eating almsfood contemptuously …” … There is one rule. It originates in one way: from body and mind, not from speech. …

276 “There is an offense of wrong conduct for, out of disrespect, eating almsfood while looking here and there …” … There is one rule. It originates in one way: from body and mind, not from speech. …

277 “There is an offense of wrong conduct for, out of disrespect, eating almsfood picking here and there …” … There is one rule. It originates in one way: from body and mind, not from speech. …

278 “There is an offense of wrong conduct for, out of disrespect, eating large amounts of bean curry …” … There is one rule. It originates in one way: from body and mind, not from speech. …

279 “There is an offense of wrong conduct for, out of disrespect, eating almsfood after making a heap …” … There is one rule. It originates in one way: from body and mind, not from speech. …

280 “There is an offense of wrong conduct for, out of disrespect, covering one’s curries with rice …” … There is one rule. It originates in one way: from body and mind, not from speech. …

281 "There is an offense of wrong conduct for, out of disrespect, eating bean curry or rice that, when one is not sick, one has requested for oneself. Where was it laid down?" At Sāvatthī.

281.2 "Whom is it about?" The monks from the group of six. "What is it about?" Those monks eating bean curry and rice that they had requested for themselves. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: from body and mind, not from speech; or from body, speech, and mind. ...

282 "There is an offense of wrong conduct for, out of disrespect, looking at the almsbowl of another finding fault ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

283 "There is an offense of wrong conduct for, out of disrespect, making a large mouthful ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

284 "There is an offense of wrong conduct for, out of disrespect, making an elongated mouthful ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The fourth subchapter on almsfood is finished.

286 The subchapter on mouthfuls

"There is an offense of wrong conduct for, out of disrespect, opening one's mouth without bringing a mouthful to it ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

287 “There is an offense of wrong conduct for, out of disrespect, putting one’s whole hand in one’s mouth while eating …” … There is one rule. It originates in one way: from body and mind, not from speech. …

288 “There is an offense of wrong conduct for, out of disrespect, speaking with food in one’s mouth. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks speaking with food in their mouths. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

289 “There is an offense of wrong conduct for, out of disrespect, eating from a lifted ball of food …” … There is one rule. It originates in one way: from body and mind, not from speech. …

290 “There is an offense of wrong conduct for, out of disrespect, eating breaking up mouthfuls …” … There is one rule. It originates in one way: from body and mind, not from speech. …

291 “There is an offense of wrong conduct for, out of disrespect, eating stuffing one’s cheeks …” … There is one rule. It originates in one way: from body and mind, not from speech. …

292 “There is an offense of wrong conduct for, out of disrespect, eating shaking one’s hand …” … There is one rule. It originates in one way: from body and mind, not from speech. …

293 “There is an offense of wrong conduct for, out of disrespect, eating scattering rice …” … There is one rule. It originates in one way: from body and mind, not from speech. …

294 "There is an offense of wrong conduct for, out of disrespect, eating sticking out one's tongue ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

295 "There is an offense of wrong conduct for, out of disrespect, eating making a chomping sound ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The fifth subchapter on mouthfuls is finished.

297 The subchapter on slurping

"There is an offense of wrong conduct for, out of disrespect, eating making a slurping sound. Where was it laid down?" At Kosambī. "Whom is it about?" A number of monks. "What is it about?" Those monks slurping while drinking milk. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

298 "There is an offense of wrong conduct for, out of disrespect, eating licking one's hand ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

299 "There is an offense of wrong conduct for, out of disrespect, eating licking one's almsbowl ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

300 "There is an offense of wrong conduct for, out of disrespect, eating licking one's lips ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

301 “There is an offense of wrong conduct for, out of disrespect, receiving the drinking-water vessel with a hand soiled with food. Where was it laid down?” In the Bhaggā country. “Whom is it about?” A number of monks. “What is it about?” Those monks receiving the drinking-water vessel with a hand soiled with food. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. …

302 “There is an offense of wrong conduct for, out of disrespect, discarding bowl-washing water containing rice in an inhabited area. Where was it laid down?” In the Bhaggā country. “Whom is it about?” A number of monks. “What is it about?” Those monks discarding bowl-washing water containing rice in an inhabited area. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. …

303 “There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone holding a sunshade. Where was it laid down?” At Sāvatthī. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks giving a teaching to someone holding a sunshade. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. …

304 “There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone holding a staff …” … There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. …

305 "There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone holding a knife ..." ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

306 "There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone holding a weapon ..." ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

The sixth subchapter on slurping is finished.

308 The subchapter on shoes

"There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone wearing shoes ..." ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

309 "There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone wearing sandals ..." ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

310 "There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone in a vehicle ..." ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

311 “There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone lying down …” … There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. …

312 “There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone seated clasping their knees …” … There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. …

313 “There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone with a headdress …” … There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. …

314 “There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone with a covered head …” … There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. …

315 “There is an offense of wrong conduct for, out of disrespect, giving a teaching while sitting on the ground to someone sitting on a seat …” … There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

316 “There is an offense of wrong conduct for, out of disrespect, giving a teaching while sitting on a low seat to someone sitting on a high seat …” … There is one rule. There is one addition to the rule. Of the six kinds of

originations of offenses, it originates in one way: from body, speech, and mind. ...

317 "There is an offense of wrong conduct for, out of disrespect, giving a teaching while standing to someone sitting ..." ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

318 "There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone walking in front of oneself ..." ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

319 "There is an offense of wrong conduct for, out of disrespect, giving a teaching while walking next to the path to someone walking on the path ..." ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

320 "There is an offense of wrong conduct for, out of disrespect, defecating or urinating while standing ..." ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

321 "There is an offense of wrong conduct for, out of disrespect, defecating, urinating, or spitting on cultivated plants ..." ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

322 "There is an offense of wrong conduct for, out of disrespect, defecating, urinating, or spitting in water. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks defecating, urinating, and spitting in water. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

The seventh subchapter on shoes is finished.

The seventy-five rules of training are finished.

325 This is the summary:

326 "Evenly all around, covered,
Well-restrained, lowered eyes;
Lifted robe, laughing loudly, noise,
And three on swaying.

327 Hands on hips, and covered head,
Squatting on the heels, and clasping the knees;
Respectfully, and attention on the bowl,
The right proportion of bean curry, an even level.

328 Respectfully, and attention on the bowl,
In order, the right proportion of bean curry;
Making a heap, covering,
Requesting, finding fault.

329 Not large, round, mouth,
Whole hand, should not speak;
Lifted, breaking up, cheek,
Shaking, scattering rice.

330 And sticking out the tongue,
Chomping, slurping;
Hand, and bowl, and lips,
With food, and containing rice.

331 To one holding a sunshade,
The Buddhas do not give the true Teaching;
Nor to one holding a staff,
A knife, or a weapon.

332 Shoes, and sandals,
And to one in a vehicle, and to one lying down;
To one seated clasping their knees,
To one with a headdress, and to one with a covered head.

333 The ground, on a low seat, standing,
Behind, and next to the path;
Not to be done while standing,
On cultivated plants, and in water."

334 This is the summary of the subchapters:

335 “Evenly all around, laughing loudly,
Hands on hips, and also almsfood;
Mouthfuls, and slurping,
And with shoe as the seventh.”

The questions and answers on the monks’ Monastic Code and its analysis in the Great Analysis are finished.

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THE NUMBER OF OFFENSES WITHIN EACH RULE

✦

[1] 1. The chapter on offenses entailing expulsion

When having sexual intercourse, how many kinds of offenses does one commit? One commits three kinds of offenses: when one has sexual intercourse with an undecomposed corpse, one commits an offense entailing expulsion; when one has sexual intercourse with a mostly decomposed corpse, one commits a serious offense; when one inserts one's penis into a wide open mouth without touching it, one commits an offense of wrong conduct.

[2] When stealing, how many kinds of offenses does one commit? One commits three kinds of offenses: when, intending to steal, one steals something worth five māsaka coins or more, one commits an offense entailing expulsion; when, intending to steal, one steals something worth more than one māsaka coin but less than five, one commits a serious offense; when, intending to steal, one steals something worth one māsaka coin or less, one commits an offense of wrong conduct.

[3] When intentionally killing a human being, how many kinds of offenses does one commit? One commits three kinds of offenses: when one digs a pit for a human being, thinking, "Falling into it, they will die," one com-

mits an offense of wrong conduct; when they experience pain after falling in, one commits a serious offense; when they die, one commits an offense entailing expulsion.

4 When claiming a non-existent superhuman quality, how many kinds of offenses does one commit? One commits three kinds of offenses: when, having bad desires, overcome by desire, one claims a non-existent superhuman quality, one commits an offense entailing expulsion; when one says, "The monk who stays in your dwelling is a perfected one," and the listener understands, one commits a serious offense; when the listener does not understand, one commits an offense of wrong conduct.

The four offenses entailing expulsion are finished.

6 2. The chapter on offenses entailing suspension

(...) When emitting semen by means of effort, one commits three kinds of offenses: when one intends and makes an effort, and semen is emitted, one commits an offense entailing suspension; when one intends and makes an effort, but semen is not emitted, one commits a serious offense; for the effort there is an offense of wrong conduct.

7 When making physical contact with a woman, one commits three kinds of offenses: when one makes physical contact, body with body, one commits an offense entailing suspension; when one makes physical contact with something connected to her body, one commits a serious offense; when one, with something connected to one's own body, makes physical contact with something connected to her body, one commits an offense of wrong conduct.

8 When speaking indecently to a woman, one commits three kinds of offenses: when, referring to the anus or the vagina, one praises or disparages, one commits an offense entailing suspension; when, referring to any part below the collar bone but above the knees, apart from the anus or the vagina, one praises or disparages, one commits a serious offense; when, referring to anything connected to the body, one praises or disparages, one commits an offense of wrong conduct.

9 When encouraging the satisfaction of one's own desires, one commits three kinds of offenses: when one encourages a woman to satisfy one's own desires, one commits an offense entailing suspension; when one encourages a paṇḍaka to satisfy one's own desires, one commits a serious offense; when one encourages an animal to satisfy one's own desires, one commits an offense of wrong conduct.

10 When acting as a matchmaker, one commits three kinds of offenses: when one accepts the mission, finds out the response, and reports back, one commits an offense entailing suspension; when one accepts the mission, and finds out the response, but does not report back, one commits a serious offense; when one accepts the mission, but neither finds out the response, nor reports back, one commits an offense of wrong conduct.

11 When having a hut built by means of begging, one commits three kinds of offenses: when one is having it built, then for the effort there is an offense of wrong conduct; when there is one piece left to complete the hut, one commits a serious offense; when the last piece is finished, one commits an offense entailing suspension.

12 When having a large dwelling built, one commits three kinds of offenses: when one is having it built, then for the effort there is an offense of wrong conduct; when there is one piece left to complete the dwelling, one commits a serious offense; when the last piece is finished, one commits an offense entailing suspension.

13 When groundlessly charging a monk with an offense entailing expulsion, one commits three kinds of offenses: when, without having gotten his permission, one speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct; when, having gotten his permission, one speaks with the aim of abusing him, one commits an offense for abusive speech.

14 When charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext, one commits three kinds of offenses: when, without having gotten his permission, one speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct; when, having gotten his permission, one speaks with the aim of abusing him, one commits an offense for abusive speech.

15 When not stopping when pressed for the third time, a monk who is pursuing schism in the Sangha commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

16 When not stopping when pressed for the third time, monks who side with a monk who is pursuing schism commit three kinds of offenses: after the motion, they commit an offense of wrong conduct; after each of the first two announcements, they commit a serious offense; when the last announcement is finished, they commit an offense entailing suspension.

17 When not stopping when pressed for the third time, a monk who is difficult to correct commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

18 When not stopping when pressed for the third time, a monk who is a corrupter of families commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

The thirteen rules entailing suspension are finished.

20 The subchapter on the robe season

When keeping an extra robe more than ten days, one commits one kind of offense: an offense entailing relinquishment and confession.

21 When staying apart from one's three robes for one day, one commits one kind of offense: an offense entailing relinquishment and confession.

22 When receiving out-of-season robe-cloth and then keeping it for more than a month, one commits one kind of offense: an offense entailing relinquishment and confession.

23 When having an unrelated nun wash a used robe, one commits two kinds of offenses: when one is having it washed, then for the effort there is an offense of wrong conduct; when one has had it washed, one commits an offense entailing relinquishment and confession.

24 When receiving a robe directly from an unrelated nun, one commits two kinds of offenses: when one is in the process of taking it, then for the effort there is an offense of wrong conduct; when one has taken it, one commits an offense entailing relinquishment and confession.

25 When asking an unrelated male or female householder for a robe, one commits two kinds of offenses: when one is in the process of asking, then for the effort there is an offense of wrong conduct; when one has asked, one commits an offense entailing relinquishment and confession.

26 When asking an unrelated male or female householder for too many robes, one commits two kinds of offenses: when one is in the process of asking, then for the effort there is an offense of wrong conduct; when one has asked, one commits an offense entailing relinquishment and confession.

27 When, without first being invited, one goes to an unrelated householder and specifies the kind of robe-cloth one wants, one commits two kinds of offenses: when one is in the process of specifying it, then for the effort there is an offense of wrong conduct; when one has specified it, one commits an offense entailing relinquishment and confession.

28 When, without first being invited, one goes to unrelated householders and specifies the kind of robe-cloth one wants, one commits two kinds of offenses: when one is in the process of specifying it, then for the effort

there is an offense of wrong conduct; when one has specified it, one commits an offense entailing relinquishment and confession.

29 When getting robe-cloth after prompting more than three times and standing more than six times, one commits two kinds of offenses: when one is in the process of getting it, then for the effort there is an offense of wrong conduct; when one has gotten it, one commits an offense entailing relinquishment and confession.

The first subchapter on the robe season is finished.

31 The subchapter on silk

When having a blanket made that contains silk, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

32 When having a blanket made entirely of black wool, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

33 When having a new blanket made without using one measure of white wool and one measure of brown, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

34 When having a blanket made every year, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

35 When having a new sitting blanket made without incorporating a piece of one standard handspan from the border of an old blanket, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

36 When receiving wool and then taking it more than 40 kilometers, one commits two kinds of offenses: when one goes beyond 40 kilometers with the first foot, one commits an offense of wrong conduct; when one goes beyond with the second foot, one commits an offense entailing relinquishment and confession.

37 When having an unrelated nun wash wool, one commits two kinds of offenses: when one is having it washed, then for the effort there is an offense of wrong conduct; when one has had it washed, one commits an offense entailing relinquishment and confession.

38 When receiving money, one commits two kinds of offenses: when one is in the process of taking it, then for the effort there is an offense of wrong conduct; when one has taken it, one commits an offense entailing relinquishment and confession.

39 When engaging in various kinds of trade involving money, one commits two kinds of offenses: when one is in the process of trading, then for the effort there is an offense of wrong conduct; when one has traded, one

commits an offense entailing relinquishment and confession.

40 When engaging in various kinds of barter, one commits two kinds of offenses: when one is in the process of bartering, then for the effort there is an offense of wrong conduct; when one has bartered, one commits an offense entailing relinquishment and confession.

The second subchapter on silk is finished.

42 The subchapter on almsbowls

When keeping an extra almsbowl for more than ten days, one commits one kind of offense: an offense entailing relinquishment and confession.

43 When exchanging an almsbowl with fewer than five mends for a new almsbowl, one commits two kinds of offenses: when one is in the process of exchanging it, then for the effort there is an offense of wrong conduct; when one has exchanged it, one commits an offense entailing relinquishment and confession.

44 When receiving tonics and then keeping them for more than seven days, one commits one kind of offense: an offense entailing relinquishment and confession.

45 When looking for a rainy-season robe when there is more than a month left of summer, one commits two kinds of offenses: when one is in the process of looking for it, then for the effort there is an offense of wrong conduct; when one has looked for it, one commits an offense entailing relinquishment and confession.

46 When giving a robe to a monk and then taking it back in anger, one commits two kinds of offenses: when one is in the process of taking it back, then for the effort there is an offense of wrong conduct; when one has taken it back, one commits an offense entailing relinquishment and confession.

47 When asking for thread and then having weavers weave robe-cloth, one commits two kinds of offenses: when one is having it woven, then for the effort there is an offense of wrong conduct; when one has had it woven, one commits an offense entailing relinquishment and confession.

48 When, without first being invited, one goes to an unrelated householder's weavers and specifies the kind of robe-cloth one wants, one commits two kinds of offenses: when one is in the process of specifying it, then for the effort there is an offense of wrong conduct; when one has specified it, one commits an offense entailing relinquishment and confession.

49 When receiving a haste-cloth and then keeping it beyond the robe season, one commits one kind of offense: an offense entailing relinquishment and confession.

50 When storing one of one's three robes in an inhabited area and then staying apart from it for more than six days, one commits one kind of offense: an offense entailing relinquishment and confession.

51 When diverting to oneself material support that one knows was intended for the Sangha, one commits two kinds of offenses: when one is in the process of diverting it, then for the effort there is an offense of wrong

conduct; when one has diverted it, one commits an offense entailing relinquishment and confession.

The third subchapter on almsbowls is finished.

The thirty rules on relinquishment and confession are finished.

54 The subchapter on lying

When lying in full awareness, how many kinds of offenses does one commit? When lying in full awareness, one commits five kinds of offenses: when, having bad desires, overcome by desire, one claims a non-existent superhuman quality, one commits an offense entailing expulsion; when one groundlessly charges a monk with an offense entailing expulsion, one commits an offense entailing suspension; when one says, "The monk who stays in your dwelling is a perfected one," and the listener understands, one commits a serious offense; when the listener does not understand, one commits an offense of wrong conduct; when one lies in full awareness, one commits an offense entailing confession.

55 When speaking abusively, one commits two kinds of offenses: when one speaks abusively to one who is fully ordained, one commits an offense entailing confession; when one speaks abusively to one who is not fully ordained, one commits an offense of wrong conduct.

56 When engaging in malicious talebearing, one commits two kinds of offenses: when one engages in malicious talebearing to one who is fully ordained, one commits an offense entailing confession; when one engages in malicious talebearing to one who is not fully ordained, one commits an offense of wrong conduct.

57 When instructing a person who is not fully ordained to memorize the Teaching, one commits two kinds of offenses: when one is in the process of instructing, then for the effort there is an offense of wrong conduct; for every line, one commits an offense entailing confession.

58 When lying down more than two or three nights in the same sleeping place as a person who is not fully ordained, one commits two kinds of offenses: when one is in the process of lying down, then for the effort there is an offense of wrong conduct; when one is lying down, one commits an offense entailing confession.

59 When lying down in the same sleeping place as a woman, one commits two kinds of offenses: when one is in the process of lying down, then for the effort there is an offense of wrong conduct; when one is lying down, one commits an offense entailing confession.

60 When giving a teaching of more than five or six sentences to a woman, one commits two kinds of offenses: when one is in the process of teaching, then for the effort there is an offense of wrong conduct; for every line, one commits an offense entailing confession.

61 When truthfully telling a person who is not fully ordained of a superhuman quality, one commits two kinds of offenses: when one is in the process of telling, then for the effort there is an offense of wrong conduct; when one has finished telling, one commits an offense entailing confession.

62 When telling a person who is not fully ordained about a monk's grave offense, one commits two kinds of offenses: when one is in the process of telling, then for the effort there is an offense of wrong conduct; when one

has finished telling, one commits an offense entailing confession.

63 When digging the earth, one commits two kinds of offenses: when one is in the process of digging, then for the effort there is an offense of wrong conduct; for every strike, one commits an offense entailing confession.

The first subchapter on lying is finished.

65 The subchapter on plants

When destroying a plant, one commits two kinds of offenses: when one is having it cut down, then for the effort there is an offense of wrong conduct; for every strike, one commits an offense entailing confession.

66 When speaking evasively, one commits two kinds of offenses: when one speaks evasively without having been charged with evasive speech, one commits an offense of wrong conduct; when one speaks evasively after having been charged with evasive speech, one commits an offense entailing confession.

67 When complaining about a monk, one commits two kinds of offenses: when one is in the process of complaining, then for the effort there is an offense of wrong conduct; when one has complained, one commits an offense entailing confession.

68 When taking a bed, a bench, a mattress, or a stool belonging to the Sangha and putting it outside, and then departing without putting it away or informing anyone, one commits two kinds of offenses: when one goes beyond the distance of a stone's throw with the first foot, one commits an offense of wrong conduct; when one goes beyond with the second foot, one commits an offense entailing confession.

69 When putting out bedding in a dwelling belonging to the Sangha, and then departing without putting it away or informing anyone, one commits two kinds of offenses: when one crosses the boundary with the first foot, one commits an offense of wrong conduct; when one crosses with the second foot, one commits an offense entailing confession.

70 When arranging one's sleeping place, in a dwelling belonging to the Sangha, in a way that encroaches on a monk that one knows arrived there before oneself, one commits two kinds of offenses: when one is in the process of lying down, then for the effort there is an offense of wrong conduct; when one is lying down, one commits an offense entailing confession.

71 When angrily throwing a monk out of a dwelling belonging to the Sangha, one commits two kinds of offenses: when one is in the process of throwing him out, then for the effort there is an offense of wrong conduct; when one has thrown him out, one commits an offense entailing confession.

72 When sitting down on a bed or a bench with detachable legs on an upper story in a dwelling belonging to the Sangha, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

73 When applying more than two or three courses, one commits two kinds of offenses: when one is in the process of applying them, then for the effort there is an offense of wrong conduct; when one has applied them, one commits an offense entailing confession.

74 When pouring water that one knows contains living beings onto grass or clay, one commits two kinds of offenses: when one is in the process pouring, then for the effort there is an offense of wrong conduct; when one has finished pouring, one commits an offense entailing confession.

The second subchapter on plants is finished.

76 The subchapter on the instruction

When instructing the nuns without being appointed, one commits two kinds of offenses: when one is in the process of instructing, then for the effort there is an offense of wrong conduct; when one has finished instructing, one commits an offense entailing confession.

77 When instructing the nuns after sunset, one commits two kinds of offenses: when one is in the process of instructing, then for the effort there is an offense of wrong conduct; when one has finished instructing, one commits an offense entailing confession.

78 When one goes to the nunnery and instructs the nuns, one commits two kinds of offenses: when one is in the process of instructing, then for the effort there is an offense of wrong conduct; when one has finished instructing, one commits an offense entailing confession.

79 When saying that the monks are instructing the nuns for the sake of worldly gain, one commits two kinds of offenses: when one is in the process of saying it, then for the effort there is an offense of wrong conduct; when one has said it, one commits an offense entailing confession.

80 When giving robe-cloth to an unrelated nun, one commits two kinds of offenses: when one is in the process of giving it, then for the effort there is an offense of wrong conduct; when one has given it, one commits an offense entailing confession.

81 When sewing a robe for an unrelated nun, one commits two kinds of offenses: when one is in the process of sewing it, then for the effort there is an offense of wrong conduct; for every stitch, one commits an offense entailing confession.

82 When traveling by arrangement with a nun, one commits two kinds of offenses: when one is in the process of traveling, then for the effort there is an offense of wrong conduct; when one has traveled, one commits an offense entailing confession.

83 When boarding a boat by arrangement with a nun, one commits two kinds of offenses: when one is in the process of boarding, then for the effort there is an offense of wrong conduct; when one has boarded, one commits an offense entailing confession.

84 When eating almsfood knowing that a nun had it prepared, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

85 When sitting down in private alone with a nun, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

The third subchapter on the instruction is finished.

87 The subchapter on eating

When eating alms too often at a public guesthouse, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

88 When eating in a group, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

89 When eating one meal before another, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

90 When accepting more than two or three bowlfuls of cookies, one commits two kinds of offenses: when one is in the process of taking, then for the effort there is an offense of wrong conduct; when one has finished taking, one commits an offense entailing confession.

91 When one has finished one's meal and refused an invitation to eat more, and then eats fresh or cooked food that is not left over, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

92 When inviting a monk who has finished his meal and refused an invitation to eat more to eat fresh or cooked food that is not left over, one commits two kinds of offenses: when, because of what one says, the other receives with the intention to eat, one commits an offense of wrong conduct; when the meal is finished, one commits an offense entailing confession.

93 When eating fresh or cooked food at the wrong time, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

94 When storing and then eating fresh or cooked food, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

95 When eating fine foods that one has requested for oneself, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

96 When eating food that has not been given, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an

offense entailing confession.

The fourth subchapter on eating is finished.

98 The subchapter on naked ascetics

When personally giving fresh or cooked food to a naked ascetic, to a male wanderer, or to a female wanderer, one commits two kinds of offenses: when one is in the process of giving, then for the effort there is an offense of wrong conduct; when one has given, one commits an offense entailing confession.

99 When one says to a monk, "Come, let's go to the village or town for alms," and then, whether one has had food given to him or not, sends him away, one commits two kinds of offenses: when one is in the process of sending him away, then for the effort there is an offense of wrong conduct; when one has sent him away, one commits an offense entailing confession.

100 When sitting down intruding on a lustful couple, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

101 When sitting down in private on a concealed seat with a woman, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

102 When sitting down in private alone with a woman, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one com-

mits an offense entailing confession.

103 When one is invited to a meal, and then visits families beforehand or afterwards, one commits two kinds of offenses: when one crosses the threshold with the first foot, one commits an offense of wrong conduct; when one crosses with the second foot, one commits an offense entailing confession.

104 When asking for too many tonics, one commits two kinds of offenses: when one is in the process of asking, then for the effort there is an offense of wrong conduct; when one has asked, one commits an offense entailing confession.

105 When going to see an army, one commits two kinds of offenses: when one is in the process of going, one commits an offense of wrong conduct; wherever one stands to see it, one commits an offense entailing confession.

106 When staying with the army for more than three nights, one commits two kinds of offenses: when one is staying, then for the effort there is an offense of wrong conduct; when one has stayed, one commits an offense entailing confession.

107 When going to a battle, one commits two kinds of offenses: when one is in the process of going, one commits an offense of wrong conduct; wherever one stands to see it, one commits an offense entailing confession.

The fifth subchapter on naked ascetics is finished.

109 The subchapter on drinking alcohol

When drinking an alcoholic drink, one commits two kinds of offenses: when one receives with the intention to drink, one commits an offense of

wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

110 When one makes a monk laugh by tickling, one commits two kinds of offenses: when one is in the process of making him laugh, then for the effort there is an offense of wrong conduct; when one has made him laugh, one commits an offense entailing confession.

111 When playing in water, one commits two kinds of offenses: when one is playing in water less than ankle deep, one commits an offense of wrong conduct. when one is playing in water more than ankle deep, one commits an offense entailing confession.

112 When being disrespectful, one commits two kinds of offenses: when one is in the process of doing it, then for the effort there is an offense of wrong conduct; when one has done it, one commits an offense entailing confession.

113 When scaring a monk, one commits two kinds of offenses: when one is in the process of scaring him, then for the effort there is an offense of wrong conduct; when one has scared him, one commits an offense entailing confession.

114 When one lights a fire and warms oneself, one commits two kinds of offenses: when one is in the process of lighting it, then for the effort there is an offense of wrong conduct; when one has lit it, one commits an offense entailing confession.

115 When bathing at intervals of less than a half-month, one commits two kinds of offenses: when one is in the process of bathing, then for the effort there is an offense of wrong conduct; when the bath is finished, one com-

mits an offense entailing confession.

116 When using a new robe without first applying one of the three kinds of stains, one commits two kinds of offenses: when one is using it, then for the effort there is an offense of wrong conduct; when one has used it, one commits an offense entailing confession.

117 When assigning the ownership of a robe to a monk, a nun, a trainee nun, a novice monk, or a novice nun, and then using it without the other first relinquishing it, one commits two kinds of offenses: when one is using it, then for the effort there is an offense of wrong conduct; when one has used it, one commits an offense entailing confession.

118 When hiding a monk's bowl, robe, sitting mat, needle case, or belt, one commits two kinds of offenses: when one is in the process of hiding it, then for the effort there is an offense of wrong conduct; when one has hid it, one commits an offense entailing confession.

The sixth subchapter of alcoholic drinks is finished.

120 The subchapter on containing living beings

When intentionally killing a living being, how many kinds of offenses does one commit? When intentionally killing a living being, one commits four kinds of offenses: when one digs a non-specific pit, thinking, "Whatever falls into it will die," one commits an offense of wrong conduct; when a person falls into it and dies, one commits an offense entailing expulsion; when a spirit, ghost, or animal in human form falls into it and dies, one commits a serious offense; when an animal falls into it and dies, one commits an offense entailing confession.

121 When using water that one knows contains living beings, one commits two kinds of offenses: when one is using it, then for the effort there is an offense of wrong conduct; when one has used it, one commits an offense entailing confession.

122 When reopening a legal issue that one knows has been legitimately settled, one commits two kinds of offenses: when one is in the process of reopening it, then for the effort there is an offense of wrong conduct; when one has reopened it, one commits an offense entailing confession.

123 When knowingly concealing a monk's grave offense, one commits one kind of offense: an offense entailing confession.

124 When giving the full ordination to a person one knows is less than twenty years old, one commits two kinds of offenses: when one is in the process of giving the full ordination, then for the effort there is an offense of wrong conduct; when one has given the full ordination, one commits an offense entailing confession.

125 When knowingly traveling by arrangement with a group of thieves, one commits two kinds of offenses: when one is in the process of traveling, then for the effort there is an offense of wrong conduct; when one has traveled, one commits an offense entailing confession.

126 When traveling by arrangement with a woman, one commits two kinds of offenses: when one is in the process of traveling, then for the effort there is an offense of wrong conduct; when one has traveled, one commits an offense entailing confession.

127 When not giving up a bad view when pressed for the third time, one commits two kinds of offenses: after the motion, one commits an offense of wrong conduct; when the last announcement is finished, one commits an offense entailing confession.

128 When living with a monk who one knows is saying such things, who has not made amends according to the rule, and who has not given up that view, one commits two kinds of offenses: when one is living with him, then for the effort there is an offense of wrong conduct; when one has lived with him, one commits an offense entailing confession.

129 When befriending a novice monastic who one knows has been expelled in this way, one commits two kinds of offenses: when one befriends him, then for the effort there is an offense of wrong conduct; when one has befriended him, one commits an offense entailing confession.

The seventh subchapter on containing living beings is finished.

131 The subchapter on legitimate correction

When legitimately corrected by the monks, saying, "I won't practice this training rule until I've questioned a monk who's an expert on the Monastic Law", one commits two kinds of offenses: when one is in the process of saying it, then for the effort there is an offense of wrong conduct; when one has said it, one commits an offense entailing confession.

132 When disparaging the Monastic Law, one commits two kinds of offenses: when one is in the process of disparaging it, then for the effort there is an offense of wrong conduct; when one has disparaged it, one commits an offense entailing confession.

133 When deceiving, one commits two kinds of offenses: when one deceives without having been charged with deception, one commits an offense of wrong conduct; when one deceives after having been charged with deception, one commits an offense entailing confession.

134 When hitting a monk in anger, one commits two kinds of offenses: when one is hitting, then for the effort there is an offense of wrong conduct; when one has hit, one commits an offense entailing confession.

135 When raising a hand in anger against a monk, one commits two kinds of offenses: when one raises it, then for the effort there is an offense of wrong conduct; when one has raised it, one commits an offense entailing confession.

136 When groundlessly charging a monk with an offense entailing suspension, one commits two kinds of offenses: when one is in the process of making the charge, then for the effort there is an offense of wrong conduct; when one has made the charge, one commits an offense entailing confession.

137 When intentionally making a monk anxious, one commits two kinds of offenses: when one is in the process of doing it, then for the effort there is an offense of wrong conduct; when one has done it, one commits an offense entailing confession.

138 When eavesdropping on monks who are arguing and disputing, one commits two kinds of offenses: when going with the intention to listen, one commits an offense of wrong conduct; wherever one stands to listen, one commits an offense entailing confession.

139 When one gives one's consent to legitimate legal procedures and then criticizes them afterwards, one commits two kinds of offenses: when one is criticizing, then for the effort there is an offense of wrong conduct; when one has criticized, one commits an offense entailing confession.

140 When, without first giving one's consent, one gets up from one's seat and leaves while the Sangha is in the middle of a discussion, one commits two kinds of offenses: when one is in the process of going beyond arm's reach of the gathering, one commits an offense of wrong conduct; when one has gone beyond, one commits an offense entailing confession.

141 When one gives out a robe as part of a unanimous Sangha and then criticizes it afterwards, one commits two kinds of offenses: when one is criticizing it, then for the effort there is an offense of wrong conduct; when one has criticized it, one commits an offense entailing confession.

142 When diverting to an individual material support that one knows was intended for the Sangha, one commits two kinds of offenses: when one is in the process of diverting it, then for the effort there is an offense of wrong conduct; when one has diverted it, one commits an offense entailing confession.

The eighth subchapter on legitimate correction is finished.

144 The subchapter on kings

When entering the royal compound without first being announced, one commits two kinds of offenses: when one crosses the threshold with the first foot, one commits an offense of wrong conduct; when one crosses with the second foot, one commits an offense entailing confession.

145 When picking up something precious, one commits two kinds of offenses: when one is in the process of taking hold of it, then for the effort there is an offense of wrong conduct; when one has taken hold of it, one commits an offense entailing confession.

146 When entering an inhabited area at the wrong time without informing an available monk, one commits two kinds of offenses: when one crosses the boundary with the first foot, one commits an offense of wrong conduct; when one crosses with the second foot, one commits an offense entailing confession.

147 When having a needle case made from bone, ivory, or horn, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

148 When having a bed or a bench made that exceeds the right height, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

149 When having a bed or a bench made upholstered with cotton down, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

150 When having a sitting mat made that exceeds the right size, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

151 When having an itch-covering cloth made that exceeds the right size, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

152 When having a rainy-season robe made that exceeds the right size, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

153 When having a robe made that is the standard robe size, how many kinds of offenses does one commit? When having a robe made that is the standard robe size, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

The ninth subchapter on kings is finished.

The section on minor rules is finished.

156 6. The chapter on offenses entailing acknowledgment

When eating fresh or cooked food that was received directly from an unrelated nun who had entered an inhabited area, how many kinds of offenses does one commit? When eating fresh or cooked food that was received directly from an unrelated nun who had entered an inhabited area, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing acknowledgment.

157 When eating without having restrained a nun who is giving directions, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing acknowledgment.

158 When eating fresh or cooked food after personally receiving it from families designated as "in training", one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing acknowledgment.

159 When eating fresh or cooked food after personally receiving it inside a wilderness monastery without first making an announcement, how many kinds of offenses does one commit? When eating fresh or cooked food after personally receiving it inside a wilderness monastery without first making an announcement, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing acknowledgment.

The four offenses entailing acknowledgment are finished.

161 The subchapter on evenly all around

When, out of disrespect, one wears one's sarong hanging down in front or behind, how many kinds of offenses does one commit? When, out of disrespect, one wears one's sarong hanging down in front or behind, one commits one kind of offense: an offense of wrong conduct.

162 When, out of disrespect, one wears one's upper robe hanging down in front or behind, one commits one kind of offense: an offense of wrong conduct.

163 When, out of disrespect, one walks in an inhabited area with one's body uncovered, one commits one kind of offense: an offense of wrong conduct.

164 When, out of disrespect, one sits in an inhabited area with one's body uncovered, one commits one kind of offense: an offense of wrong conduct.

165 When, out of disrespect, one walks in an inhabited area, playing with one's hands and feet, one commits one kind of offense: an offense of wrong conduct.

166 When, out of disrespect, one sits in an inhabited area, playing with one's hands and feet, one commits one kind of offense: an offense of wrong conduct.

167 When, out of disrespect, one walks in an inhabited area, looking here and there, one commits one kind of offense: an offense of wrong conduct.

168 When, out of disrespect, one sits in an inhabited area, looking here and there, one commits one kind of offense: an offense of wrong conduct.

169 When, out of disrespect, one walks in an inhabited area with a lifted robe, one commits one kind of offense: an offense of wrong conduct.

170 When, out of disrespect, one sits in an inhabited area with a lifted robe, one commits one kind of offense: an offense of wrong conduct.

The first subchapter on evenly all around is finished.

172 The subchapter on laughing loudly
When, out of disrespect, one laughs loudly while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

173 When, out of disrespect, one laughs loudly while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

174 When, out of disrespect, one is noisy while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

175 When, out of disrespect, one is noisy while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

176 When, out of disrespect, one sways one's body while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

177 When, out of disrespect, one sways one's body while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

178 When, out of disrespect, one swings one's arms while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

179 When, out of disrespect, one swings one's arms while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

180 When, out of disrespect, one sways one's head while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

181 When, out of disrespect, one sways one's head while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

The second subchapter on laughing loudly is finished.

183 The subchapter on hands on hips

When, out of disrespect, one walks in an inhabited area with one's hands on one's hips, one commits one kind of offense: an offense of wrong conduct.

184 When, out of disrespect, one sits in an inhabited area with one's hands on one's hips, one commits one kind of offense: an offense of wrong conduct.

185 When, out of disrespect, one walks in an inhabited area with a covered head, one commits one kind of offense: an offense of wrong conduct.

186 When, out of disrespect, one sits in an inhabited area with a covered head, one commits one kind of offense: an offense of wrong conduct.

187 When, out of disrespect, one moves about while squatting on one's heels in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

188 When, out of disrespect, one clasps one's knees while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

189 When, out of disrespect, one receives almsfood contemptuously, one commits one kind of offense: an offense of wrong conduct.

190 When, out of disrespect, one receives almsfood while looking here and there, one commits one kind of offense: an offense of wrong conduct.

191 When, out of disrespect, one receives large amounts of bean curry, one commits one kind of offense: an offense of wrong conduct.

192 When, out of disrespect, one receives almsfood in a heap, one commits one kind of offense: an offense of wrong conduct.

The third subchapter on hands on hips is finished.

194 The subchapter on almsfood

When, out of disrespect, one eats almsfood contemptuously, one commits one kind of offense: an offense of wrong conduct.

195 When, out of disrespect, one eats almsfood while looking here and there, one commits one kind of offense: an offense of wrong conduct.

196 When, out of disrespect, one eats almsfood picking here and there, one commits one kind of offense: an offense of wrong conduct.

197 When, out of disrespect, one eats large amounts of bean curry, one commits one kind of offense: an offense of wrong conduct.

198 When, out of disrespect, one eats almsfood after making a heap, one commits one kind of offense: an offense of wrong conduct.

199 When, out of disrespect, one covers one's curries with rice, one commits one kind of offense: an offense of wrong conduct.

200 When, out of disrespect, one eats bean curry or rice that, when one is not sick, one has requested for oneself, one commits one kind of offense: an offense of wrong conduct.

201 When, out of disrespect, one looks at the almsbowl of another finding fault, one commits one kind of offense: an offense of wrong conduct.

202 When, out of disrespect, one makes a large mouthful, one commits one kind of offense: an offense of wrong conduct.

203 When, out of disrespect, one makes an elongated mouthful, one commits one kind of offense: an offense of wrong conduct.

The fourth subchapter on almsfood is finished.

205 The subchapter on mouthfuls

When, out of disrespect, one opens one's mouth without bringing a mouthful to it, one commits one kind of offense: an offense of wrong conduct.

206 When, out of disrespect, one puts one's whole hand in one's mouth while eating, one commits one kind of offense: an offense of wrong conduct.

207 When, out of disrespect, one speaks with food in one's mouth, one commits one kind of offense: an offense of wrong conduct.

208 When, out of disrespect, one eats from a lifted ball of food, one commits one kind of offense: an offense of wrong conduct.

209 When, out of disrespect, one eats breaking up mouthfuls, one commits one kind of offense: an offense of wrong conduct.

210 When, out of disrespect, one eats stuffing one's cheeks, one commits one kind of offense: an offense of wrong conduct.

211 When, out of disrespect, one eats shaking one's hand, one commits one kind of offense: an offense of wrong conduct.

212 When, out of disrespect, one eats scattering rice, one commits one kind of offense: an offense of wrong conduct.

213 When, out of disrespect, one eats sticking out one's tongue, one commits one kind of offense: an offense of wrong conduct.

214 When, out of disrespect, one eats making a chomping sound, one commits one kind of offense: an offense of wrong conduct.

The fifth subchapter on mouthfuls is finished.

216 The subchapter on slurping

When, out of disrespect, one eats making a slurping sound, one commits one kind of offense: an offense of wrong conduct.

217 When, out of disrespect, one eats licking one's hands, one commits one kind of offense: an offense of wrong conduct.

218 When, out of disrespect, one eats licking one's almsbowl, one commits one kind of offense: an offense of wrong conduct.

219 When, out of disrespect, one eats licking one's lips, one commits one kind of offense: an offense of wrong conduct.

220 When, out of disrespect, one receives the drinking-water vessel with a hand soiled with food, one commits one kind of offense: an offense of wrong conduct.

221 When, out of disrespect, one discards bowl-washing water containing rice in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

222 When, out of disrespect, one gives a teaching to someone holding a sunshade, one commits one kind of offense: an offense of wrong conduct.

223 When, out of disrespect, one gives a teaching to someone holding a staff, one commits one kind of offense: an offense of wrong conduct.

224 When, out of disrespect, one gives a teaching to someone holding a knife, one commits one kind of offense: an offense of wrong conduct.

225 When, out of disrespect, one gives a teaching to someone holding a weapon, one commits one kind of offense: an offense of wrong conduct.

The sixth subchapter on slurping is finished.

227 The subchapter on shoes

When, out of disrespect, one gives a teaching to someone wearing shoes, one commits one kind of offense: an offense of wrong conduct.

228 When, out of disrespect, one gives a teaching to someone wearing sandals, one commits one kind of offense: an offense of wrong conduct.

229 When, out of disrespect, one gives a teaching to someone in a vehicle, one commits one kind of offense: an offense of wrong conduct.

230 When, out of disrespect, one gives a teaching to someone lying down, one commits one kind of offense: an offense of wrong conduct.

231 When, out of disrespect, one gives a teaching to someone seated clasping their knees, one commits one kind of offense: an offense of wrong conduct.

232 When, out of disrespect, one gives a teaching to someone with a headdress, one commits one kind of offense: an offense of wrong conduct.

233 When, out of disrespect, one gives a teaching to someone with a covered head, one commits one kind of offense: an offense of wrong conduct.

234 When, out of disrespect, one gives a teaching while sitting on the ground to someone sitting on a seat, one commits one kind of offense: an offense of wrong conduct.

235 When, out of disrespect, one gives a teaching while sitting on a low seat to someone sitting on a high seat, one commits one kind of offense: an offense of wrong conduct.

236 When, out of disrespect, one gives a teaching while standing to someone sitting, one commits one kind of offense: an offense of wrong conduct.

237 When, out of disrespect, one gives a teaching to someone walking in front of oneself, one commits one kind of offense: an offense of wrong conduct.

238 When, out of disrespect, one gives a teaching while walking next to the path to someone walking on the path, one commits one kind of offense: an offense of wrong conduct.

239 When, out of disrespect, one defecates or urinates while standing, one commits one kind of offense: an offense of wrong conduct.

240 When, out of disrespect, one defecates, urinates, or spits on cultivated plants, one commits one kind of offense: an offense of wrong conduct.

241 When, out of disrespect, one defecates, urinates, or spits in water, how many kinds of offenses does one commit? When, out of disrespect, one defecates, urinates, or spits in water, one commits one kind of offense: an offense of wrong conduct.

The seventh subchapter on shoes is finished.

The rules of training are finished.

The number of offenses within each rule, the second, is finished.

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THE CLASSES OF FAILURE TO WHICH EACH RULE BELONGS

✦

1 When it comes to the offenses for having sexual intercourse, to how many of the four kinds of failure do they belong? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. ...

2 When it comes to the offense for, out of disrespect, defecating, urinating, or spitting in water, to how many of the four kinds of failure does it belong? It belongs to one kind of failure: failure in conduct.

The classes of failure to which each rule belongs, the third, are finished.

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THE CLASSES OF OFFENSES TO WHICH EACH RULE BELONGS

✦

1 When it comes to the offenses for having sexual intercourse, in how many of the seven classes of offenses are they found? They are found in three: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses of wrong conduct. …

2 When it comes to the offense for, out of disrespect, defecating, urinating, or spitting in water, in how many of the seven classes of offenses is it found? It is found in one: in the class of offenses of wrong conduct.

The classes of offenses to which each rule belongs, the fourth, are finished.

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THE NUMBER OF ORIGINATIONS OF EACH OFFENSE

✦

1 When it comes to the offenses for having sexual intercourse, through how many of the six kinds of originations of offenses do they originate? They originate in one way: from body and mind, not from speech. …

2 When it comes to the offense for, out of disrespect, defecating, urinating, or spitting in water, through how many of the six kinds of originations of offenses does it originate? It originates in one way: from body and mind, not from speech.

The number of originations of each offense, the fifth, are finished.

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THE LEGAL ISSUES TO WHICH EACH OFFENSE BELONGS

✦

1 When it comes to the offenses for having sexual intercourse, to which of the four kinds of legal issues do they belong? They belong to legal issues arising from an offense. …

2 When it comes to the offense for, out of disrespect, defecating, urinating, or spitting in water, to which of the four kinds of legal issues does it belong? It belongs to legal issues arising from an offense.

The legal issues to which each offense belongs, the sixth, are finished.

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HOW EACH OFFENSE IS SETTLED

✦

1 When it comes to the offenses for having sexual intercourse, through how many of the seven principles for settling legal issues are they settled? Through three of them: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass. …

2 When it comes to the offense for, out of disrespect, defecating, urinating, or spitting in water, through how many of the seven principles for settling legal issues is it settled? Through three of them: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass.

3 How each offense is settled, the seventh, is finished.

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SUMMARY OF THE PREVIOUS SIX SECTIONS

✦

1 When having sexual intercourse, how many kinds of offenses does one commit? One commits three kinds of offenses: when one has sexual intercourse with an undecomposed corpse, one commits an offense entailing expulsion; when one has sexual intercourse with a mostly decomposed corpse, one commits a serious offense; when one inserts one's penis into a wide open mouth without touching it, one commits an offense of wrong conduct.

2 When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled?

3 They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in three classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses of wrong conduct. They originate in one way: from body and mind, not from speech.

3.2 They belong to legal issues arising from an offense. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled

by resolution face-to-face and by covering over as if with grass. ...

4 When, out of disrespect, one defecates, urinates, or spits in water, how many kinds of offenses does one commit? One commits one kind of offense: an offense of wrong conduct.

5 When it comes to this offense, to how many of the four kinds of failure does it belong? In how many of the seven classes of offenses is it found? Through how many of the six kinds of originations of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? It belongs to one kind of failure:

6 failure in conduct. It is found in one class of offenses: in the class of offenses of wrong conduct. It originates in one way: from body and mind, not from speech. It belongs to legal issues arising from an offense. It is settled through three principles: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass.

The summary of the previous six sections, the eighth, is finished.

8 These eight sections were written down through the method of recitation.

9 This is the summary:

10 “Where was it laid down, and how many,
Failure, and being found in;
Originations, legal issues,
Settling, and with gathering up.”

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QUESTIONS AND ANSWERS ON THE MONKS' MONASTIC CODE AND ITS ANALYSIS

✦

1 1. The chapter on offenses entailing expulsion

"The offense entailing expulsion that is a result of having sexual intercourse was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? ... Who handed it down?"

2 "The offense entailing expulsion that is a result of having sexual intercourse was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Vesālī.

2.2 "Whom is it about?" Sudinna the Kalandian. "What is it about?" Sudinna having sexual intercourse with his ex-wife. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There are two additions to the rule. There is no unprompted rule.

2.3 "Is it a rule that applies everywhere or in a particular place?" Everywhere. "Is it a rule that the monks and nuns have in common or not in common?" In common.

2.4 "Is it a rule for one Sangha or for both?" For both. "In which of the five ways of reciting the Monastic Code is it contained and included?" In the introduction.

2.5 "In which recitation is it included?" In the second recitation. "To which of the four kinds of failure does it belong?" Failure in morality. "To which of the seven classes of offenses does it belong?" The class of offenses

entailing expulsion.

2.6 "Through how many of the six kinds of originations of offenses does it originate?" It originates in one way: from body and mind, not from speech. ... "Who handed it down?" The lineage:

3 "Upāli and Dāsaka,
Soṇaka and so Siggava;
With Moggaliputta as the fifth—
These were in India, <j>the land named after the glorious rose apple.

4 ...

5 These mighty beings of great wisdom,
Knowers of the Monastic Law and skilled in the path;
Proclaimed the Collection of Monastic Law,
On the island of Sri Lanka."

6 "The offense entailing expulsion that is a result of stealing was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Rājagaha.

6.2 "Whom is it about?" Dhaniya the potter. "What is it about?" Dhaniya stealing timber from the king. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

7 "There is an offense entailing expulsion that is a result of intentionally killing a human being. Where was it laid down?" At Vesālī. "Whom is it about?" A number of monks. "What is it about?" Those monks killing one another. There is one rule. There is one addition to the rule. Of the six

kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. …

8 "There is an offense entailing expulsion that is a result of claiming a non-existent superhuman quality. Where was it laid down?" At Vesālī. "Whom is it about?" The monks from the banks of the Vaggumudā.

8.2 "What is it about?" Those monks praising one another's superhuman qualities to householders. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. …

The four offenses entailing expulsion are finished.

10 2. The chapter on offenses entailing suspension, etc.
"The offense entailing suspension that is a result of emitting semen by means of effort was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? … Who handed it down?"

11 "The offense entailing suspension that is a result of emitting semen by means of effort was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī.

11.2 "Whom is it about?" Venerable Seyyasaka. "What is it about?" Seyyasaka masturbating. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There is one addition to the rule. There is no unprompted rule.

11.3 “Is it a rule that applies everywhere or in a particular place?” Everywhere. “Is it a rule that the monks and nuns have in common or not in common?” Not in common.

11.4 “Is it a rule for one Sangha or for both?” For one. “In which of the five ways of reciting the Monastic Code is it contained and included?” In the introduction.

11.5 “In which recitation is it included?” In the third recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing suspension.

11.6 “Through how many of the six kinds of originations of offenses does it originate?” It originates in one way: from body and mind, not from speech. … “Who handed it down?” The lineage:

12 “Upāli and Dāsaka,
Soṇaka and so Siggava;
With Moggaliputta as the fifth—
These were in India, <j>the land named after the glorious rose apple.

13 …

14 These mighty beings of great wisdom,
Knowers of the Monastic Law and skilled in the path;
Proclaimed the Collection of Monastic Law,
On the island of Sri Lanka.”

15 “There is an offense entailing suspension that is a result of making physical contact with a woman. Where was it laid down?” At Sāvatthī. “Whom is it about?” Venerable Udāyī. “What is it about?” Udāyī making physical

contact with a woman. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

16 "There is an offense entailing suspension that is a result of speaking indecently to a woman. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī speaking indecently to a woman. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

17 "There is an offense entailing suspension that is a result of encouraging a woman to satisfy one's own desires. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Udāyī. "What is it about?" Udāyī encouraging a woman to satisfy his own desires. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

18 "There is an offense entailing suspension that is a result of acting as a matchmaker. Where was it laid down?" At Sāvatthī. "Whom is it about?" Venerable Udāyī.

18.2 "What is it about?" Udāyī acting as a matchmaker. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in six ways: from body, not from speech or mind; or from speech, not from body or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

19 "There is an offense entailing suspension that is a result of having a hut built by means of begging. Where was it laid down?" At Aḷavī. "Whom is it about?" The monks of Aḷavī. "What is it about?" Those monks having

huts made by means of begging. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

20 "There is an offense entailing suspension that is a result of having a large dwelling built. Where was it laid down?" At Kosambī. "Whom is it about?" Venerable Channa. "What is it about?" Channa having a tree that served as a shrine felled to clear a site for a dwelling. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

21 "There is an offense entailing suspension that is a result of groundlessly charging a monk with an offense entailing expulsion. Where was it laid down?" At Rājagaha. "Whom is it about?" The monks Mettiya and Bhūmajaka. "What is it about?" Those monks groundlessly charging Venerable Dabba the Mallian with an offense entailing expulsion. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

22 "There is an offense entailing suspension that is a result of charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext. Where was it laid down?" At Rājagaha. "Whom is it about?" The monks Mettiya and Bhūmajaka. "What is it about?" Those monks charging Venerable Dabba the Mallian with an offense entailing expulsion, using an unrelated legal issue as a pretext. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

23 "There is an offense entailing suspension that is a result of a monk not stopping with pursuing schism in the Sangha when pressed for the third time. Where was it laid down?" At Rājagaha. "Whom is it about?"

Devadatta. “What is it about?” Devadatta pursuing schism in a united Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

24 “There is an offense entailing suspension that is a result of monks not stopping siding with one who is pursuing schism in the Sangha when pressed for the third time. Where was it laid down?” At Rājagaha. “Whom is it about?” Several monks. “What is it about?” Those monks siding with and supporting Devadatta’s pursuit of schism in the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

25 “There is an offense entailing suspension that is a result of a monk not stopping with being difficult to correct when pressed for the third time. Where was it laid down?” At Kosambī. “Whom is it about?” Venerable Channa. “What is it about?” Channa making himself incorrigible when legitimately spoken to by the monks. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

26 “There is an offense entailing suspension that is a result of a monk not stopping with being a corrupter of families when pressed for the third time. Where was it laid down?” At Sāvatthī.

26.2 “Whom is it about?” The monks Assaji and Punabbasuka. “What is it about?” Those monks, when the Sangha did a legal procedure of banishment against them, slandering the monks as acting out of favoritism, ill will, confusion, and fear. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. …

27 "There is an offense of wrong conduct that is a result of, out of disrespect, defecating, urinating, or spitting in water. Where was it laid down?" At Sāvatthī. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks defecating, urinating, and spitting in water. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

The questions and answers on the monks' Monastic Code and its analysis, the first, are finished.

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THE NUMBER OF OFFENSES WITHIN EACH RULE

✦

[1] 1. The chapter on offenses entailing expulsion

How many kinds of offenses does one commit as a result of having sexual intercourse? One commits four kinds of offenses: when one has sexual intercourse with an undecomposed corpse, one commits an offense entailing expulsion; when one has sexual intercourse with a mostly decomposed corpse, one commits a serious offense; when one inserts one's penis into a wide open mouth without touching it, one commits an offense of wrong conduct; when one uses a dildo, one commits an offense entailing confession.

[2] How many kinds of offenses does one commit as a result of stealing? One commits three kinds of offenses: when, intending to steal, one steals something worth five māsaka coins or more, one commits an offense entailing expulsion; when, intending to steal, one steals something worth more than one māsaka coin but less than five, one commits a serious offense; when, intending to steal, one steals something worth one māsaka coin or less, one commits an offense of wrong conduct.

[3] How many kinds of offenses does one commit as a result of intentionally killing a human being? One commits three kinds of offenses: when one digs a pit for a human being, thinking, "Falling into it, they will die," one

commits an offense of wrong conduct; when they experience pain after falling in, one commits a serious offense; when they die, one commits an offense entailing expulsion.

4 How many kinds of offenses does one commit as a result of claiming a non-existent superhuman quality? One commits three kinds of offenses: when, having bad desires, overcome by desire, one claims a non-existent superhuman quality, one commits an offense entailing expulsion; when one says, "The monk who stays in your dwelling is a perfected one," and the listener understands, one commits a serious offense; when the listener does not understand, one commits an offense of wrong conduct.

The four offenses entailing expulsion are finished.

6 2. The chapter on offenses entailing suspension, etc.

How many kinds of offenses does one commit as a result of emitting semen by means of effort? One commits three kinds of offenses: when one intends and makes an effort, and semen is emitted, one commits an offense entailing suspension; when one intends and makes an effort, but semen is not emitted, one commits a serious offense; for the effort there is an offense of wrong conduct.

7 How many kinds of offenses does one commit as a result of making physical contact with a woman? One commits five kinds of offenses: when a lustful nun consents to a lustful man taking hold of her anywhere below the collar bone but above the knees, she commits an offense entailing expulsion; when a monk makes physical contact, body with body, he commits an offense entailing suspension; when, with one's own body, one makes physical contact with something connected to their body, one com-

mits a serious offense; when, with something connected to one's own body, one makes physical contact with something connected to their body, one commits an offense of wrong conduct; for tickling, one commits an offense entailing confession.

8 As a result of speaking indecently to a woman, one commits three kinds of offenses: when, referring to the anus or the vagina, one praises or disparages, one commits an offense entailing suspension; when, referring to any part below the collar bone but above the knees, apart from the anus or the vagina, one praises or disparages, one commits a serious offense; when, referring to anything connected to the body, one praises or disparages, one commits an offense of wrong conduct.

9 As a result of encouraging the satisfaction of one's own desires, one commits three kinds of offenses: when one encourages a woman to satisfy one's own desires, one commits an offense entailing suspension; when one encourages a paṇḍaka to satisfy one's own desires, one commits a serious offense; when one encourages an animal to satisfy one's own desires, one commits an offense of wrong conduct.

10 As a result of acting as a matchmaker, one commits three kinds of offenses: when one accepts the mission, finds out the response, and reports back, one commits an offense entailing suspension; when one accepts the mission, and finds out the response, but does not report back, one commits a serious offense; when one accepts the mission, but neither finds out the response, nor reports back, one commits an offense of wrong conduct.

11 As a result of having a hut built by means of begging, one commits three kinds of offenses: when one is having it built, then for the effort there is an offense of wrong conduct; when there is one piece left to complete the hut, one commits a serious offense; when the last piece is finished, one commits an offense entailing suspension.

12 As a result of having a large dwelling built, one commits three kinds of offenses: when one is having it built, then for the effort there is an offense of wrong conduct; when there is one piece left to complete the hut, one commits a serious offense; when the last piece is finished, one commits an offense entailing suspension.

13 As a result of groundlessly charging a monk with an offense entailing expulsion, one commits three kinds of offenses: when, without having gotten his permission, one speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct; when, having gotten his permission, one speaks with the aim of abusing him, one commits an offense for abusive speech.

14 As a result of charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext, one commits three kinds of offenses: when, without having gotten his permission, one speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct; when, having gotten his permission, one speaks with the aim of abusing him, one commits an offense for abusive speech.

15 As a result of not stopping when pressed for the third time, a monk who is pursuing schism in the Sangha commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

16 As a result of not stopping when pressed for the third time, monks who side with a monk who is pursuing schism commit three kinds of offenses: after the motion, they commit an offense of wrong conduct; after each of the first two announcements, they commit a serious offense; when the last announcement is finished, they commit an offense entailing suspension.

17 As a result of not stopping when pressed for the third time, a monk who is difficult to correct commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

18 As a result of not stopping when pressed for the third time, a monk who is a corrupter of families commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension. ...

19 As a result of, out of disrespect, defecating, urinating, or spitting in water, how many kinds of offenses does one commit? One commits one kind of offense: an offense of wrong conduct.

The number of offenses within each rule, the second, is finished.

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THE CLASSES OF FAILURE TO WHICH EACH RULE BELONGS

✦

1 When it comes to the offenses that are a result of having sexual intercourse, to how many of the four kinds of failure do they belong? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. …

2 When it comes to the offense that is a result of, out of disrespect, defecating, urinating, or spitting in water, to how many of the four kinds of failure does it belong? It belongs to one kind of failure: failure in conduct.

The classes of failure to which each rule belongs, the third, are finished.

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THE CLASSES OF OFFENSES TO WHICH EACH RULE BELONGS

✦

1 When it comes to the offenses that are a result of having sexual intercourse, in how many of the seven classes of offenses are they found? They are found in four: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. ...

2 When it comes to the offense that is a result of, out of disrespect, defecating, urinating, or spitting in water, in how many of the seven classes of offenses is it found? It is found in one: in the class of offenses of wrong conduct.

The classes of offenses to which each rule belongs, the fourth, are finished.

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THE NUMBER OF ORIGINATIONS OF EACH OFFENSE

✦

1 When it comes to the offenses that are a result of having sexual intercourse, through how many of the six kinds of originations of offenses do they originate? They originate in one way: from body and mind, not from speech. …

2 When it comes to the offense that is a result of, out of disrespect, defecating, urinating, or spitting in water, through how many of the six kinds of originations of offenses does it originate? It originates in one way: from body and mind, not from speech.

The number of originations of each offense, the fifth, are finished.

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THE LEGAL ISSUES TO WHICH EACH OFFENSE BELONGS

✦

1 When it comes to the offenses that are a result of having sexual intercourse, to which of the four kinds of legal issues do they belong? They belong to legal issues arising from an offense. …

2 When it comes to the offense that is a result of, out of disrespect, defecating, urinating, or spitting in water, to which of the four kinds of legal issues does it belong? It belongs to legal issues arising from an offense.

The legal issues to which each offense belongs, the sixth, are finished.

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HOW EACH OFFENSE IS SETTLED

✦

1 When it comes to the offenses that are a result of having sexual intercourse, through how many of the seven principles for settling legal issues are they settled? Through three of them: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass. …

2 When it comes to the offense that is a result of, out of disrespect, defecating, urinating, or spitting in water, through how many of the seven principles for settling legal issues is it settled? Through three of them: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass.

3 How each offense is settled, the seventh, is finished.

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SUMMARY OF THE PREVIOUS SIX SECTIONS

✦

1 As a result of having sexual intercourse, how many kinds of offenses does one commit? One commits four kinds of offenses: when one has sexual intercourse with an undecomposed corpse, one commits an offense entailing expulsion; when one has sexual intercourse with a mostly decomposed corpse, one commits a serious offense; when one inserts one's penis into a wide open mouth without touching it, one commits an offense of wrong conduct; when one uses a dildo, one commits an offense entailing confession.

2 When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled?

3 They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in four classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct.

3.2 They originate in one way: from body and mind, not from speech. They belong to legal issues arising from an offense. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass. ...

4 As a result of, out of disrespect, defecating, urinating, or spitting in water, how many kinds of offenses does one commit? One commits one kind of offense: an offense of wrong conduct.

5 When it comes to this offense, to how many of the four kinds of failure does it belong? In how many of the seven classes of offenses is it found? Through how many of the six kinds of originations of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled?

6 It belongs to one kind of failure: failure in conduct. It is found in one class of offenses: in the class of offenses of wrong conduct. It originates in one way: from body and mind, not from speech. It belongs to legal issues arising from an offense. It is settled through three principles: it may be set-

tled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass.

The summary of the previous six sections, the eighth, is finished.

The eight sections on "as a result of" are finished.

The sixteen great sections in The Great Analysis are finished.

The great section of the Monks' Analysis is finished.

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QUESTIONS AND ANSWERS ON THE NUNS' MONASTIC CODE AND ITS ANALYSIS

✦

[1] 1. The chapter on offenses entailing expulsion

"The nuns' fifth offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? Is there a rule, an addition to the rule, an unprompted rule? Is it a rule that applies everywhere or in a particular place? Is it a rule that the monks and nuns have in common or not in common? Is it a rule for one Sangha or for both? In which of the four ways of reciting the Monastic Code is it contained and included? In which recitation is it included? To which of the four kinds of failure does it belong? To which of the seven classes of offenses does it belong? Through how many of the six kinds of originations of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? What is the Monastic Law there? What is concerned with the Monastic Law there? What is the Monastic Code there? What is concerned with the Monastic Code there? What is failure? What is success? What is the practice? For how many reasons did the Buddha lay down the nun's fifth offense entailing expulsion? Who are those who train? Who have finished the training? Established in what? Who master it? Whose pronouncement was it? Who handed it down?"

2 "The nuns' fifth offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī.

2.2 "Whom is it about?" The nun Sundarīnandā. "What is it about?" The lustful nun Sundarīnandā consenting to a lustful man making physical contact with her. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There is no addition to the rule. There is no unprompted rule.

2.3 "Is it a rule that applies everywhere or in a particular place?" Everywhere. "Is it a rule that the monks and nuns have in common or not in common?" Not in common.

2.4 "Is it a rule for one Sangha or for both?" For one. "In which of the four ways of reciting the Monastic Code is it contained and included?" In the introduction.

2.5 "In which recitation is it included?" In the second recitation. "To which of the four kinds of failure does it belong?" Failure in morality. "To which of the seven classes of offenses does it belong?" The class of offenses entailing expulsion.

2.6 "Through how many of the six kinds of originations of offenses does it originate?" It originates in one way: from body and mind, not from speech. "To which of the four kinds of legal issues does it belong?" Legal issues arising from an offense.

2.7 "Through how many of the seven principles for settling legal issues is it settled?" Through two of them: by resolution face-to-face and by acting according to what has been admitted.

2.8 "What is the Monastic Law there? What is concerned with the Monastic Law there?" The rule is the Monastic Law. Its analysis is concerned with the Monastic Law.

2.9 "What is the Monastic Code there? What is concerned with the Monastic Code there?" The rule is the Monastic Code. Its analysis is concerned with the Monastic Code.

2.10 "What is failure?" Lack of restraint. "What is success?" Restraint. "What is the practice?" Thinking, "I won't do such a thing," one undertakes to train in the training rules for life.

2.11 "For how many reasons did the Buddha lay down the nun's fifth offense entailing expulsion?" He laid it down for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad nuns, for the ease of good nuns, for the restraint of the corruptions relating to the present life, for the restraint of the 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.

2.12 "Who are those who train?" They are the trainees and the good ordinary people. "Who have finished the training?" The perfected ones. "Established in what?" In fondness for the training.

2.13 "Who master it?" Those who learn it. "Whose pronouncement was it?" It was the pronouncement of the Buddha, the Perfected One, the fully Awakened One. "Who handed it down?" The lineage:

3 "Upāli and Dāsaka,
Soṇaka and so Siggava;
With Moggaliputta as the fifth—

These were in India, <j>the land named after the glorious rose apple.

4 Then Mahinda, Iṭṭiya,
Uttiya and so Sambala;
And the wise one named Bhadda:

5 These mighty beings of great wisdom,
Came here from India;
They taught the Collection on Monastic Law,
In Sri Lanka.

6 And the five Collections of Discourses,
And the seven works of philosophy;
Then Ariṭṭha the discerning,
And the wise Tissadatta.

7 The confident Kālasumana,
And the senior monk named Dīgha;
And the wise Dīghasumana.

8 Another Kālasumana,
And the senior monk Nāga, Buddharakkhita;
And the discerning senior monk Tissa,
And the wise senior monk Deva.

9 Another discerning Sumana,
Confident in the Monastic Law;
The learned Cūlanāga,
Invincible, like an elephant.

10 And the one named Dhammapālita,
Rohaṇa, venerated as a saint;
His student Khema of great wisdom,
A master of the three Collections.

11 Like the king of the stars on the island,
He outshone others in his wisdom;
And the discerning Upatissa,
Phussadeva the great speaker.

12 Another discerning Sumana,
The learned one named Puppha;
Mahāsīva the great speaker,
Skilled in the entire Collection.

13 Another discerning Upāli,
Confident in the Monastic Law;
Mahānāga of great wisdom,
Skilled in the tradition of the true Teaching.

14 Another discerning Abhaya,
Skilled in the entire Collection;
And the discerning senior monk Tissa,
Confident in the Monastic Law.

15 His student of great wisdom,
The learned one named Puppha;
Guarding Buddhism,
He established himself in India.

16 And the discerning Cūlābhaya,
Confident in the Monastic Law;
And the discerning senior monk Tissa,
Skilled in the tradition of the true Teaching.

17 And the discerning Cūladeva,
Confident in the Monastic Law;
And the discerning senior monk Siva,
Skilled in the entire Monastic Law—

18 These mighty beings of great wisdom,
Knowers of the Monastic Law and skilled in the path;
Proclaimed the Collection of Monastic Law,
On the island of Sri Lanka."

19 "The nuns' sixth offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā, knowing that a nun had committed an offense entailing expulsion, neither confronting her herself nor telling the community. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

20 "There is the nun's seventh offense entailing expulsion. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā taking sides with the monk

Ariṭṭha, the ex-vulture-hunter, who had been ejected by a unanimous Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

21 "There is the nun's eighth offense entailing expulsion. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six fulfilling the eight parts. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

The eight offenses entailing expulsion are finished.

23 This is the summary:

24 "Sexual intercourse, and stealing,
Person, super;
Physical contact, conceals,
Ejected, eight parts—
The Great Hero laid down,
The definitive grounds for cutting off."

25 2. The chapter on offenses entailing suspension
"The offense entailing suspension for a litigious nun initiating a lawsuit was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? ... Who handed it down?"

26 "The offense entailing suspension for a litigious nun initiating a lawsuit was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī.

26.2 “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā taking legal action. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is no addition to the rule. There is no unprompted rule.

26.3 “Is it a rule that applies everywhere or in a particular place?” Everywhere. “Is it a rule that the monks and nuns have in common or not in common?” Not in common.

26.4 “Is it a rule for one Sangha or for both?” For one. “In which of the four ways of reciting the Monastic Code is it contained and included?” In the introduction.

26.5 “In which recitation is it included?” In the third recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing suspension.

26.6 “Through how many of the six kinds of originations of offenses does it originate?” It originates in two ways: from body and speech, not from mind; or from body, speech, and mind. … “Who handed it down?” The lineage:

27 “Upāli and Dāsaka,
Soṇaka and so Siggava;
With Moggaliputta as the fifth—
These were in India, <j>the land named after the glorious rose apple.

28 …

29 These mighty beings of great wisdom,
Knowers of the Monastic Law and skilled in the path;
Proclaimed the Collection of Monastic Law,

On the island of Sri Lanka."

30 "There is an offense entailing suspension for giving the full admission to a female criminal. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā giving the full admission to a female criminal. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from speech and mind, not from body; or from body, speech, and mind. ...

31 "There is an offense entailing suspension for walking to the next inhabited area by oneself. Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain nun. "What is it about?" A certain nun walking to the next inhabited area by herself. There is one rule. There are three additions to the rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

32 "There is an offense entailing suspension for readmitting a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community. Where was it laid down?" At Sāvatthī.

32.2 "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā readmitting a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community. There is one rule.

32.3 Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

33 "There is an offense entailing suspension for a lustful nun eating fresh or cooked food after receiving it directly from a lustful man. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Sundarīnandā. "What is it about?" The nun Sundarīnandā, being lustful, receiving food directly from a lustful man. There is one rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

34 "There is an offense entailing suspension for urging a nun on, saying, 'Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you.' Where was it laid down?" At Sāvatthī.

34.2 "Whom is it about?" A certain nun. "What is it about?" A certain nun urging a nun on, saying, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you." There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

35 "There is an offense entailing suspension for an angry nun not to stop when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun Caṇḍakālī saying in anger, "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training!" There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

36 "There is an offense entailing suspension for a nun who has had a legal issue decided against her not to stop when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun Caṇḍakālī, who had had a legal issue decided against her, saying in anger, "The nuns are acting out of favoritism, ill will, confusion, and fear." There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

37 "There is an offense entailing suspension for socializing nuns not to stop when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns socializing. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

38 "There is an offense entailing suspension for urging nuns in this way: 'Venerables, you should socialize. Don't live separately,' and then not to stop when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā urging the nuns on, saying, "Venerables, you should socialize. Don't live separately." There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

The ten rules entailing suspension are finished.

40 This is the summary:

41 "Litigious, a criminal, the next inhabited area,
Ejected, and with fresh food;
What to you, angry, a legal issue,
Socializing, the same method: those are the ten."

42 3. The chapter on relinquishment
"The offense entailing relinquishment and confession for collecting almsbowls was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six collecting almsbowls. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

43 "There is an offense entailing relinquishment and confession for determining out-of-season robe-cloth as 'in-season', and then distributing it. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā determining out-of-season robe-cloth as "in-season", and then distributing it. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

44 "There is an offense entailing relinquishment and confession for trading robes with a nun and then taking it back. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā trading a robe with a nun and then taking it back. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

45 "There is an offense entailing relinquishment and confession for asking for one thing and then for something else. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā asking for one thing and then for something else. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

46 "There is an offense entailing relinquishment and confession for getting one thing in exchange and then something else. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā getting one thing in exchange and then something else. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

47 "There is an offense entailing relinquishment and confession for exchanging for something else a requisite belonging to the Sangha that is designated for a specific purpose. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns exchanging for something else a requisite belonging to the Sangha that was designated for a specific purpose. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

48 "There is an offense entailing relinquishment and confession for exchanging for something else a requisite belonging to the Sangha that is designated for a specific purpose and was asked for. Where was it laid down?" At Sāvatthī.

48.2 "Whom is it about?" A number of nuns. "What is it about?" A number of nuns exchanging for something else a requisite belonging to the Sangha that was designated for a specific purpose and was asked for.

There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

49 "There is an offense entailing relinquishment and confession for exchanging for something else a collective requisite that is designated for a specific purpose. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns exchanging for something else a collective requisite that was designated for a specific purpose. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

50 "There is an offense entailing relinquishment and confession for exchanging for something else a collective requisite that is designated for a specific purpose and was asked for. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns exchanging for something else a collective requisite that was designated for a specific purpose and was asked for. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

51 "There is an offense entailing relinquishment and confession for exchanging for something else a personal requisite that is designated for a specific purpose and was asked for. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā exchanging for something else a personal requisite that was designated for a specific purpose and was asked for. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

52 “There is an offense entailing relinquishment and confession for getting in exchange a heavy cloak worth more than four kaṁsa coins. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā asking the king for a woolen cloak. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

53 “There is an offense entailing relinquishment and confession for getting in exchange a light cloak worth more than two-and-a-half kaṁsa coins. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā asking the king for a linen cloak. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

The twelve rules on relinquishment and confession are finished.

55 This is the summary:

56 “Bowl, out-of-season as in-season,
And should trade, should ask;
Getting in exchange, a specific purpose,
And belonging to the Sangha, collective;
Asked for, personal,
Four kaṁsa coins, two-and-a-half.”

57 The subchapter on garlic
“The offense entailing confession for eating garlic was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nun

Thullanandā. “What is it about?” The nun Thullanandā taking garlic without any sense of moderation. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

58 “There is an offense entailing confession for removing hair from the private parts. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six removing hair from their private parts. There is one rule. Of the six kinds of originations of offenses, it originates in four ways: …

59 “There is an offense entailing confession for slapping the genitals with the palm of the hand. Where was it laid down?” At Sāvatthī. “Whom is it about?” Two nuns. “What is it about?” Two nuns slapping their genitals with the palms of their hands. There is one rule. Of the six kinds of originations of offenses, it originates in one way: … (as in the first offense entailing expulsion) …

60 “There is an offense entailing confession for using a dildo. Where was it laid down?” At Sāvatthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun using a dildo. There is one rule. Of the six kinds of originations of offenses, it originates in one way: … (as in the first offense entailing expulsion) …

61 “There is an offense entailing confession for cleaning oneself with water by inserting more than two finger joints. Where was it laid down?” In the Sakyan country. “Whom is it about?” A certain nun. “What is it about?” A

certain nun cleaning herself too deeply with water. There is one rule. Of the six kinds of originations of offenses, it originates in one way: … (as in the first offense entailing expulsion) …

62 "There is an offense entailing confession for attending on a monk who is eating with drinking water or a fan. Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain nun. "What is it about?" A certain nun attending on a monk who is eating with drinking water or a fan. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

63 "There is an offense entailing confession for asking for raw grain and then eating it. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns asking for raw grain and then eating it. There is one rule. Of the six kinds of originations of offenses, it originates in four ways: …

64 "There is an offense entailing confession for disposing of feces, urine, trash, or food scraps over a wall. Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain nun. "What is it about?" A certain nun disposing of feces over a wall. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

65 "There is an offense entailing confession for disposing of feces, urine, trash, or food scraps on cultivated plants. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns disposing of feces, urine, trash, and food scraps on cultivated plants. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: …

66 “There is an offense entailing confession for going to see dancing, singing, or music. Where was it laid down?” At Rājagaha. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six going to see dancing, singing, and music. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

The first subchapter on garlic is finished.

68 The subchapter on the dark of the night

“There is an offense entailing confession for standing alone with a man in the dark of the night without a lamp. Where was it laid down?” At Sāvatthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun standing alone with a man in the dark of the night without a lamp. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on a group of traveling thieves) …

69 “There is an offense entailing confession for standing alone with a man in a concealed place. Where was it laid down?” At Sāvatthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun standing alone with a man in a concealed place. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on a group of traveling thieves) …

70 “There is an offense entailing confession for standing alone with a man out in the open. Where was it laid down?” At Sāvatthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun standing alone

with a man out in the open. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on a group of traveling thieves) …

71 "There is an offense entailing confession for standing alone with a man on a street, in a cul-de-sac, or at an intersection. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā standing alone with a man on a street, in a cul-de-sac, and at an intersection. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on a group of traveling thieves) …

72 "There is an offense entailing confession for visiting families before the meal, sitting down on a seat, and then departing without informing the owners. Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain nun. "What is it about?" A certain nun visiting families before the meal, sitting down on a seat, and then departing without informing the owners. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

73 "There is an offense entailing confession for visiting families after the meal and then sitting down on a seat without asking permission of the owners. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā visiting families after the meal and then sitting down on a seat without asking permission of the owners. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

74 "There is an offense entailing confession for visiting families at the wrong time, putting out bedding without asking permission of the owners, or having it put out, and then sitting down. Where was it laid down?" At Sāvatthī.

74.2 "Whom is it about?" A number of nuns. "What is it about?" A number of nuns visiting families at the wrong time, putting out bedding without asking permission of the owners, and then sitting down. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

75 "There is an offense entailing confession for complaining about someone because of a misunderstanding and a lack of proper reflection. Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain nun. "What is it about?" A certain nun complaining about someone because of a misunderstanding and a lack of proper reflection. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

76 "There is an offense entailing confession for referring to hell or the spiritual life to curse oneself or someone else. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun Caṇḍakālī referring to hell and the spiritual life to curse herself and someone else. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

77 "There is an offense entailing confession for crying after repeatedly beating oneself. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun Caṇḍakālī cry-

ing after repeatedly beating herself. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

The second subchapter on the dark of the night is finished.

79 The subchapter on bathing

"There is an offense entailing confession for bathing naked. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns bathing naked. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

80 "There is an offense entailing confession for making a bathing robe that exceeds the right size. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six wearing bathing robes that exceeded the right size. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

81 "There is an offense entailing confession for unstitching a nun's robe, or having it unstitched, and then neither sewing it oneself nor making any effort to have someone else sew it. Where was it laid down?" At Sāvatthī.

81.2 "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā unstitching a nun's robe and then neither sewing it herself nor making any effort to have someone else sew it. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

82 “There is an offense entailing confession for not moving one’s robes for more than five days. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns storing a robe with other nuns and then leaving to wander the country in a sarong and an upper robe. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

83 “There is an offense entailing confession for wearing a robe taken on loan. Where was it laid down?” At Sāvatthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun putting on another nun’s robe without asking permission. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

84 “There is an offense entailing confession for creating an obstacle for the community to get robe-cloth. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā creating an obstacle for a community to get robe-cloth. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

85 “There is an offense entailing confession for blocking a legitimate distribution of robe-cloth. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā blocking a legitimate distribution of robe-cloth. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

86 "There is an offense entailing confession for giving a monastic robe to a householder, a male wanderer, or a female wanderer. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā giving a monastic robe to a householder. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

87 "There is an offense entailing confession for letting the robe season expire because of an uncertain expectation of robe-cloth. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā letting the robe season expire because of an uncertain expectation of robe-cloth. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

88 "There is an offense entailing confession for blocking a legitimate ending of the robe season. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā blocking a legitimate ending of the robe season. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

The third subchapter on bathing is finished.

90 The subchapter on lying down

"There is an offense entailing confession for two nuns to lie down on the same bed. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns lying down in pairs on the same bed. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

91 “There is an offense entailing confession for two nuns to lie down on the same sheet and under the same cover. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns lying down in pairs on the same sheet and under the same cover. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

92 “There is an offense entailing confession for intentionally making a nun ill at ease. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā intentionally making a nun ill at ease. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

93 “There is an offense entailing confession for not nursing a suffering disciple, nor making any effort to have someone else nurse her. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā not nursing a suffering disciple, nor making any effort to have someone else nurse her. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. …

94 “There is an offense entailing confession for giving a dwelling place to a nun, and then, in anger, throwing her out. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā giving a dwelling place to a nun, and then, in anger, throwing her out. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

95 "There is an offense entailing confession for a socializing nun not to stop when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun Caṇḍakālī socializing. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

96 "There is an offense entailing confession for wandering without a group of travelers where it is considered risky and dangerous within one's own country. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns wandering without a group of travelers where it was considered risky and dangerous within their own country. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

97 "There is an offense entailing confession for wandering without a group of travelers where it is considered risky and dangerous outside one's own country. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns wandering without a group of travelers where it was considered risky and dangerous outside their own country. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

98 "There is an offense entailing confession for wandering during the rainy season. Where was it laid down?" At Rājagaha. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns wandering during the rainy season. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

99 "There is an offense entailing confession for a nun who has completed the rainy-season residence not to go wandering. Where was it laid down?" At Rājagaha. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns who did not go wandering after completing the rainy-season residence. There is one rule. Of the six kinds of originations of offenses, it originates in one way: … (as in the first offense entailing expulsion) …

The fourth subchapter on lying down is finished.

101 The subchapter on galleries

"There is an offense entailing confession for visiting a royal house, a gallery, a park, a garden, or a lotus pond. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six visiting a royal house and a gallery. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

102 "There is an offense entailing confession for using a high or luxurious couch. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns using high and luxurious couches. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

103 "There is an offense entailing confession for spinning yarn. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six spinning yarn. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

104 "There is an offense entailing confession for providing services for a householder. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns providing services for householders. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

105 "There is an offense entailing confession for agreeing, when requested by a nun, to resolve a legal issue, but then neither resolving it nor making any effort to resolve it. Where was it laid down?" At Sāvatthī.

105.2 "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā agreeing, when asked by a nun, to resolve a legal issue, but then neither resolving it nor making any effort to resolve it. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. …

106 "There is an offense entailing confession for personally giving fresh or cooked food to a householder, a male wanderer, or a female wanderer. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā personally giving fresh and cooked food to a householder. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

107 "There is an offense entailing confession for not relinquishing but continuing to use a communal robe. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā not relinquishing but continuing to use a communal robe. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

108 "There is an offense entailing confession for going wandering without relinquishing one's lodging. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā going wandering without relinquishing her lodging. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

109 "There is an offense entailing confession for studying worldly subjects. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six studying worldly subjects. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on memorizing the Teaching) ...

110 "There is an offense entailing confession for teaching worldly subjects. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six teaching worldly subjects. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on memorizing the Teaching) ...

The fifth subchapter on galleries is finished.

112 The subchapter on monasteries

"There is an offense entailing confession for entering a monastery without asking permission, yet knowing that there are monks there. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns entering a monastery without asking per-

mission. There is one rule. There are two additions to the rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

113 "There is an offense entailing confession for abusing or reviling a monk. Where was it laid down?" At Vesālī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six abusing Venerable Upāli. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

114 "There is an offense entailing confession for furiously reviling the community. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā furiously reviling the community. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

115 "There is an offense entailing confession, when invited to a meal, for refusing an offer to eat more, and then eating fresh or cooked food elsewhere. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns eating elsewhere after finishing their meal and refusing an offer to eat more. There is one rule. Of the six kinds of originations of offenses, it originates in four ways: ...

116 "There is an offense entailing confession for keeping a family to oneself. Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain nun. "What is it about?" A certain nun keeping a family to herself. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

117 “There is an offense entailing confession for spending the rainy-season residence in a monastery without monks. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns spending the rainy-season residence in a monastery without monks. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

118 “There is an offense entailing confession for a nun who has completed the rainy-season residence not to invite correction from both Sanghas in regard to three things. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns who had completed the rainy-season residence not inviting the Sangha of monks for correction. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. …

119 “There is an offense entailing confession for not going to the instruction or to a formal meeting of the community. Where was it laid down?” In the Sakyan country. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six not going to the instruction. There is one rule. Of the six kinds of originations of offenses, it originates in one way: … (as in the first offense entailing expulsion) …

120 “There is an offense entailing confession for not enquiring about the observance day nor asking for the instruction. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns not enquiring about the observance day nor asking for the instruction. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. …

121 “There is an offense entailing confession for being alone with a man and having him rupture an abscess or a wound situated on the lower part of one’s body, without getting permission from the Sangha or a group. Where was it laid down?” At Sāvatthī.

121.2 “Whom is it about?” A certain nun. “What is it about?” A certain nun being alone with a man and having him rupture an abscess situated on the lower part of her body. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

The sixth subchapter on monasteries is finished.

123 The subchapter on pregnant women

“There is an offense entailing confession for giving the full admission to a pregnant woman. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a pregnant woman. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

124 “There is an offense entailing confession for giving the full admission to a woman who is breastfeeding. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to a woman who was breastfeeding. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

125 “There is an offense entailing confession for giving the full admission to a trainee nun who has not trained for two years in the six rules. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of nuns.

"What is it about?" A number of nuns giving the full admission to a trainee nun who had not trained for two years in the six rules. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

126 "There is an offense entailing confession for giving the full admission to a trainee nun who has trained for two years in the six rules, but who has not been approved by the Sangha. Where was it laid down?" At Sāvatthī.

126.2 "Whom is it about?" A number of nuns. "What is it about?" A number of nuns giving the full admission to a trainee nun who had trained for two years in the six rules, but who had not been approved by the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

127 "There is an offense entailing confession for giving the full admission to a married girl who is less than twelve years old. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns giving the full admission to a married girl who was less than twelve years old. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

128 "There is an offense entailing confession for giving the full admission to a married girl who is more than twelve years old, but who has not trained for two years in the six rules. Where was it laid down?" At Sāvatthī.

128.2 "Whom is it about?" A number of nuns. "What is it about?" A number of nuns giving the full admission to a married girl who was more than twelve years old, but who had not trained for two years in the six rules. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

129 "There is an offense entailing confession for giving the full admission to a married girl who is more than twelve years old and who has trained for two years in the six rules, but who has not been approved by the Sangha. Where was it laid down?" At Sāvatthī.

129.2 "Whom is it about?" A number of nuns. "What is it about?" A number of nuns giving the full admission to a married girl who was more than twelve years old and who had trained for two years in the six rules, but who had not been approved by the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

130 "There is an offense entailing confession for giving the full admission to a disciple, and then, for the next two years, neither guiding her nor having her guided. Where was it laid down?" At Sāvatthī.

130.2 "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā giving the full admission to a disciple, and then, for the next two years, neither guiding her nor having her guided. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

131 "There is an offense entailing confession for not following the mentor who gave one the full admission for two years. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns not following the mentor who gave them the full admission for two years. There is one rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

132 “There is an offense entailing confession for giving the full admission to a disciple, and then neither sending her away nor having her sent away. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā giving the full admission to a disciple, and then neither sending her away nor having her sent away. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one’s duty. …

The seventh subchapter on pregnant women is finished.

134 The subchapter on unmarried women

“There is an offense entailing confession for giving the full admission to an unmarried woman who is less than twenty years old. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to an unmarried woman who was less than twenty years old. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

135 “There is an offense entailing confession for giving the full admission to an unmarried woman who is more than twenty years old, but who has not trained for two years in the six rules. Where was it laid down?” At Sāvatthī.

135.2 “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to an unmarried woman who was more than twenty years old, but who had not trained for two years in the six rules. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

136 "There is an offense entailing confession for giving the full admission to an unmarried woman who is more than twenty years old and who has trained for two years in the six rules, but who has not been approved by the Sangha. Where was it laid down?" At Sāvatthī.

136.2 "Whom is it about?" A number of nuns. "What is it about?" A number of nuns giving the full admission to an unmarried woman who was more than twenty years old and who had trained for two years in the six rules, but who had not been approved by the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

137 "There is an offense entailing confession for one who has less than twelve years of seniority giving the full admission. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns who had less than twelve years of seniority giving the full admission. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

138 "There is an offense entailing confession for one who has twelve years of seniority giving the full admission without approval from the Sangha. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns who had twelve years of seniority giving the full admission without approval from the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ... (as in the second offense entailing expulsion) ...

139 "There is an offense entailing confession for verbally consenting when being told, 'Venerable, you've given enough full admissions for now,' but then criticizing it afterwards. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun

Caṇḍakālī verbally consenting when being told, "Venerable, you've given enough full admissions for now," but then criticizing it afterwards. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

140 "There is an offense entailing confession for telling a trainee nun, 'If you give me a robe, venerable, I'll give you the full admission,' but then neither giving her the full admission nor making any effort to have her fully admitted. Where was it laid down?" At Sāvatthī.

140.2 "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā telling a trainee nun, "If you give me a robe, venerable, I'll give you the full admission," but then neither giving her the full admission nor making any effort to have her fully admitted. There is one rule.

140.3 Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

141 "There is an offense entailing confession for telling a trainee nun, 'If you follow me for two years, Venerable, I'll give you the full admission,' but then neither giving her the full admission nor making any effort to have her fully admitted. Where was it laid down?" At Sāvatthī.

141.2 "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā telling a trainee nun, "If you follow me for two years, venerable, I'll give you the full admission," but then neither giving her the full admission nor making any effort to have her fully admitted. There is one rule.

141.3 Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

142 "There is an offense entailing confession for giving the full admission to a trainee nun who is socializing with men and boys and who is temperamental and difficult to live with. Where was it laid down?" At Sāvatthī.

142.2 "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā giving the full admission to a trainee nun who was socializing with men and boys and who was temperamental and difficult to live with. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

143 "There is an offense entailing confession for giving the full admission to a trainee nun who has not been given permission by her parents or her husband. Where was it laid down?" At Sāvatthī.

143.2 "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā giving the full admission to a trainee nun who had not been given permission by her parents and her husband. There is one rule.

143.3 Of the six kinds of originations of offenses, it originates in four ways: from speech, not from body or mind; or from body and speech, not from mind; or from speech and mind, not from body; or from body, speech, and mind. ...

144 "There is an offense entailing confession for giving the full admission to a trainee nun after a given consent has expired. Where was it laid down?" At Rājagaha. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā giving the full admission to a trainee nun after the given consent had expired. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

145 “There is an offense entailing confession for giving full admission every year. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving full admission every year. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

146 “There is an offense entailing confession for giving the full admission to two women in the same year. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns giving the full admission to two women in the same year. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: …

The eighth subchapter on unmarried women is finished.

148 The subchapter on sunshades and sandals

“There is an offense entailing confession for using a sunshade and sandals. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six using sunshades and sandals. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

149 “There is an offense entailing confession for traveling in a vehicle. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six traveling in a vehicle. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

150 “There is an offense entailing confession for wearing a hip ornament. Where was it laid down?” At Sāvatthī. “Whom is it about?” A certain nun. “What is it about?” A certain nun wearing a hip ornament. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

151 “There is an offense entailing confession for wearing jewelry. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six wearing jewelry. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

152 “There is an offense entailing confession for bathing with scents and colors. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six bathing with scents and colors. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

153 “There is an offense entailing confession for bathing with scented sesame paste. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six bathing with scented sesame paste. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on wool) …

154 “There is an offense entailing confession for having a nun massage or rub oneself. Where was it laid down?” At Sāvatthī. “Whom is it about?” A number of nuns. “What is it about?” A number of nuns having a nun mas-

sage and rub them. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

155 "There is an offense entailing confession for having a trainee nun massage or rub oneself. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns having a trainee nun massage and rub them. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

156 "There is an offense entailing confession for having a novice nun massage or rub oneself. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns having a novice nun massage and rub them. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

157 "There is an offense entailing confession for having a female householder massage or rub oneself. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns having a female householder massage and rub them. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

158 "There is an offense entailing confession for sitting down on a seat in front of a monk without asking permission. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A

number of nuns sitting down on seats in front of a monk without asking permission. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on the robe season) …

159 "There is an offense entailing confession for asking a question of a monk who has not given permission. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns asking a question of a monk who had not given them permission. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: … (as in the rule on memorizing the Teaching) …

160 "There is an offense entailing confession for entering an inhabited area without wearing one's chest wrap. Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain nun. "What is it about?" A certain nun entering an inhabited area without wearing her chest wrap. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. …

The ninth subchapter on sunshades and sandals is finished.

The section on minor rules in nine subchapters is finished.

163 This is the summary:

164 "Garlic, hair on the private parts,
And palm, dildo, cleaning;
Eating, of raw grains,
Two with food scraps, seeing.

165 In the dark, concealed,
Out in the open, and on a street;
Before, after, and at the wrong time,
Misunderstanding, hell, she beat.

166 Naked, water, having unstitched,
Five days, taken on loan;
The community, distribution, monastic,
Uncertain, and with the robe season.

167 With the same bed, and with the same sheet,
Intentionally, disciple;
Gives, and socializing, within,
Outside, rainy season, should she not go.

168 Royal, high couch, and yarn,
Householder, and with resolving;
Should she give, robe, lodging,
And learning, should she teach.

169 Monastery, abusing, and furious,
Should she eat, keeps a family to herself;
Should she spend, inviting correction, instruction,
Two things, and with the lower part of the body.

170 A pregnant woman, a breastfeeding woman, six rules,
One who has not been approved, less than twelve;
And more than twelve, by the Sangha,
Disciple, admission, and five to six.

171 An unmarried girl, and two, by the Sangha,
Twelve, and with one who has not been approved;
Enough, and if, for two years,
Socializing, and by the husband.

172 Expired, every year,
And with the admission of two;
Sunshade, in a vehicle, hip ornament,
Jewelry, with colors.

173 Sesame paste, and a nun,
And a trainee nun, a novice nun;
A female householder, in front of a monk,
Not permission, a chest wrap."

174 This is the summary of the subchapters:

175 "Garlic, the dark, bathing,
Lying down, gallery;
Monastery, and pregnant women,
Unmarried girls, sunshades and sandals."

176 5. The chapter on offenses entailing acknowledgment

"There is an offense entailing acknowledgment for asking for ghee and then eating it. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six asking for ghee and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: ...

177 “There is an offense entailing acknowledgment for asking for oil and then eating it. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for oil and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: …

178 “There is an offense entailing acknowledgment for asking for honey and then eating it. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for honey and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: …

179 “There is an offense entailing acknowledgment for asking for syrup and then eating it. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for syrup and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: …

180 “There is an offense entailing acknowledgment for asking for fish and then eating it. Where was it laid down?” At Sāvatthī. “Whom is it about?” The nuns from the group of six. “What is it about?” The nuns from the group of six asking for fish and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: …

181 "There is an offense entailing acknowledgment for asking for meat and then eating it. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six asking for meat and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: …

182 "There is an offense entailing acknowledgment for asking for milk and then drinking it. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six asking for milk and then drinking it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: …

183 "There is an offense entailing acknowledgment for asking for curd and then eating it. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six.

183.2 "What is it about?" The nuns from the group of six asking for curd and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind. …

The eight offenses entailing acknowledgment are finished.

185 This is the summary:

186 “Ghee, oil, and honey,
Syrup, and fish;
Meat, milk, and curd:
A nun asked for—
The eight offenses entailing acknowledgment,
Taught by the Buddha himself.”

187 The training rules given in full in the Monks’ Analysis are contracted in the Nuns’ Analysis.

188 Questions and answers on the nuns’ Monastic Code and its analysis, the first, are finished.

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THE NUMBER OF OFFENSES WITHIN EACH RULE

✦

[1] 1. The chapter on offenses entailing expulsion

When a lustful nun consents to a lustful man making physical contact with her, how many kinds of offenses does she commit? She commits three kinds of offenses: when she consents to him taking hold of her anywhere below the collar bone but above the knees, she commits an offense entailing expulsion; when she consents to him taking hold of her above the collar bone or below the knees, she commits a serious offense; when she consents to him taking hold of something connected to her body, she commits an offense of wrong conduct.

[2] When a nun conceals an offense, how many kinds of offenses does she commit? She commits three kinds of offenses: when she knowingly conceals an offense entailing expulsion, she commits an offense entailing expulsion; when, being unsure, she conceals it, she commits a serious offense; when she conceals a failure in conduct, she commits an offense of wrong conduct.

[3] When a nun takes sides with one who has been ejected and does not stop when pressed for the third time, how many kinds of offenses does she commit? She commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing expulsion.

4 When fulfilling the eight parts, how many kinds of offenses does she commit? She commits three kinds of offenses: when she goes to such-and-such a place when told by a man to do so, she commits an offense of wrong conduct; when she enters within arm's reach of the man, she commits a serious offense; when she fulfills the eight parts, she commits an offense entailing expulsion.

The offenses entailing expulsion are finished.

6 2. The chapter on offenses entailing suspension

When a litigious nun initiates a lawsuit, she commits three kinds of offenses: when she tells one other person, she commits an offense of wrong conduct; when she tells a second person, she commits a serious offense; when the lawsuit is finished, she commits an offense entailing suspension.

7 When giving the full admission to a female criminal, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

8 When walking to the next inhabited area by herself, she commits three kinds of offenses: when she is in the process of going, she commits an offense of wrong conduct; when she crosses the boundary with her first foot, she commits a serious offense; when she crosses with her second foot, she commits an offense entailing suspension.

9 When readmitting a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

10 When a lustful nun eats fresh or cooked food after receiving it directly from a lustful man, she commits three kinds of offenses: when she receives fresh or cooked food with the intention of eating it, she commits a serious offense; for every mouthful swallowed, she commits an offense entailing suspension; if she receives water or a tooth cleaner, she commits an offense of wrong conduct.

11 When urging a nun on, saying, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you," she commits three kinds of offenses: when, because of her statement, the other nun receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits a serious offense; when the meal is finished, she commits an offense entailing suspension.

12 When an angry nun does not stop when pressed for the third time, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits

a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

13 When a nun who has had a legal issue decided against her does not stop when pressed for the third time, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

14 When socializing nuns do not stop when pressed for the third time, they commit three kinds of offenses: after the motion, they commit an offense of wrong conduct; after each of the first two announcements, they commit a serious offense; when the last announcement is finished, they commit an offense entailing suspension.

15 When urging the nuns on, saying, "Venerables, you should socialize. Don't live separately," and not stopping when pressed for the third time, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

The offenses entailing suspension are finished.

17 3. The chapter on relinquishment

When collecting almsbowls, she commits one kind of offense: an offense entailing relinquishment and confession.

18 When determining out-of-season robe-cloth as “in-season”, and then distributing it, she commits two kinds of offenses: when she is in the process of distributing it, then for the effort there is an offense of wrong conduct; when she has distributed it, she commits an offense entailing relinquishment and confession.

19 When trading robes with a nun and then taking it back, she commits two kinds of offenses: when she is in the process of taking it back, then for the effort there is an offense of wrong conduct; when she has taken it back, she commits an offense entailing relinquishment and confession.

20 When asking for one thing and then for something else, she commits two kinds of offenses: when she is in the process of asking, then for the effort there is an offense of wrong conduct; when she has asked, she commits an offense entailing relinquishment and confession.

21 When getting one thing in exchange and then something else, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

22 When exchanging for something else a requisite belonging to the Sangha that is designated for a specific purpose, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

23 When exchanging for something else a requisite belonging to the Sangha that is designated for a specific purpose and was asked for, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

24 When exchanging for something else a collective requisite that is designated for a specific purpose, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

25 When exchanging for something else a collective requisite that is designated for a specific purpose and was asked for, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

26 When exchanging for something else a personal requisite that is designated for a specific purpose and was asked for, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

27 When getting in exchange a heavy cloak worth more than four kaṁsa coins, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the ef-

fort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

28 When getting in exchange a light cloak worth more than two-and-a-half kaṁsa coins, she commits two kinds of offenses: when she is in the process of getting it in exchange, then for the effort there is an offense of wrong conduct; when she has received it in exchange, she commits an offense entailing relinquishment and confession.

The rules on relinquishment and confession are finished.

30 The subchapter on garlic

When eating garlic, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing confession.

31 When removing hair from the private parts, she commits two kinds of offenses: when she is in the process of removing it, then for the effort there is an offense of wrong conduct; when she has removed it, she commits an offense entailing confession.

32 When slapping her genitals with the palm of her hand, she commits two kinds of offenses: when she is in the process of slapping, then for the effort there is an offense of wrong conduct; when she is done, she commits an offense entailing confession.

33 When using a dildo, she commits two kinds of offenses: when she is using it, then for the effort there is an offense of wrong conduct; when she is done, she commits an offense entailing confession.

34 When cleaning herself with water by inserting more than two finger joints, she commits two kinds of offenses: when she is in the process of cleaning, then for the effort there is an offense of wrong conduct; when she is done, she commits an offense entailing confession.

35 When attending on a monk who is eating with drinking water or a fan, she commits two kinds of offenses: when standing within arm's reach, she commits an offense entailing confession; when standing beyond arm's reach, she commits an offense of wrong conduct.

36 When asking for raw grain and then eating it, she commits two kinds of offenses: when she receives with the intention to eat, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing confession.

37 When disposing of feces, urine, trash, or food scraps over a wall or over an encircling wall, she commits two kinds of offenses: when she is in the process of discarding it, then for the effort there is an offense of wrong conduct; when she has discarded it, she commits an offense entailing confession.

38 When disposing of feces, urine, trash, or food scraps on cultivated plants, she commits two kinds of offenses: when she is in the process of discarding it, then for the effort there is an offense of wrong conduct; when she has discarded it, she commits an offense entailing confession.

39 When going to see dancing, singing, or music, she commits two kinds of offenses: when she is in the process of going, she commits an offense of wrong conduct; wherever she stands to see it or hear it, she commits an offense entailing confession.

The first subchapter on garlic is finished.

41 The subchapter on the dark of the night

When standing alone with a man in the dark of the night without a lamp, she commits two kinds of offenses: when she stands within arm's reach, she commits an offense entailing confession; when she stands beyond arm's reach, she commits an offense of wrong conduct.

42 When standing alone with a man in a concealed place, she commits two kinds of offenses: when she stands within arm's reach, she commits an offense entailing confession; when she stands beyond arm's reach, she commits an offense of wrong conduct.

43 When standing alone with a man out in the open, she commits two kinds of offenses: when she stands within arm's reach, she commits an offense entailing confession; when she stands beyond arm's reach, she commits an offense of wrong conduct.

44 When standing alone with a man on a street, in a cul-de-sac, or at an intersection, she commits two kinds of offenses: when she stands within arm's reach, she commits an offense entailing confession; when she stands beyond arm's reach, she commits an offense of wrong conduct.

45 When visiting families before the meal, sitting down on a seat, and then departing without informing the owners, she commits two kinds of offenses: when she goes beyond the roof cover of the house with the first foot, she commits an offense of wrong conduct; when she goes beyond with the second foot, she commits an offense entailing confession.

46 When visiting families after the meal and then sitting down on a seat without asking permission of the owners, she commits two kinds of offenses: when she is in the process of sitting down, then for the effort there is an offense of wrong conduct; when she is seated, she commits an offense entailing confession.

47 When visiting families at the wrong time, putting out bedding without asking permission of the owners, or having it put out, and then sitting down, she commits two kinds of offenses: when she is in the process of sitting down, then for the effort there is an offense of wrong conduct; when she is seated, she commits an offense entailing confession.

48 When complaining about someone because of a misunderstanding and a lack of proper reflection, she commits two kinds of offenses: when she is in the process of complaining, then for the effort there is an offense of wrong conduct; when she has complained, she commits an offense entailing confession.

49 When referring to hell or the spiritual life to curse oneself or someone else, she commits two kinds of offenses: when she is in the process of cursing, then for the effort there is an offense of wrong conduct; when she has finished cursing, she commits an offense entailing confession.

50 When crying after repeatedly beating herself, she commits two kinds of offenses: when beating herself and crying, she commits an offense entailing confession; when beating herself but not crying, she commits an offense of wrong conduct.

The second subchapter on the dark of the night is finished.

52 The subchapter on bathing

When bathing naked, she commits two kinds of offenses: when she is bathing, then for the effort there is an offense of wrong conduct; when she is finished bathing, she commits an offense entailing confession.

53 When making a bathing robe that exceeds the right size, she commits two kinds of offenses: when she is in the process of making it, then for the effort there is an offense of wrong conduct; when she has made it, she commits an offense entailing confession.

54 When unstitching a nun's robe, or having it unstitched, and then neither sewing it herself nor making any effort to have someone else sew it, she commits one kind of offense: an offense entailing confession.

55 When not moving her robes for more than five days, she commits one kind of offense: an offense entailing confession.

56 When wearing a robe taken on loan, she commits two kinds of offenses: when she is wearing it, then for the effort there is an offense of wrong conduct; when she has worn it, she commits an offense entailing confession.

57 When creating an obstacle for the community to get robe-cloth, she commits two kinds of offenses: when she is in the process of creating it, then for the effort there is an offense of wrong conduct; when she has cre-

ated it, she commits an offense entailing confession.

58 When blocking a legitimate distribution of robe-cloth, she commits two kinds of offenses: when she is in the process of blocking it, then for the effort there is an offense of wrong conduct; when she has blocked it, she commits an offense entailing confession.

59 When giving a monastic robe to a householder, a male wanderer, or a female wanderer, she commits two kinds of offenses: when she is in the process of giving it, then for the effort there is an offense of wrong conduct; when she has given it, she commits an offense entailing confession.

60 When letting the robe season expire because of an uncertain expectation of robe-cloth, she commits two kinds of offenses: when she is in the process of letting it expire, then for the effort there is an offense of wrong conduct; when she has let it expire, she commits an offense entailing confession.

61 When blocking a legitimate ending of the robe season, she commits two kinds of offenses: when she is in the process of blocking it, then for the effort there is an offense of wrong conduct; when she has blocked it, she commits an offense entailing confession.

The third subchapter on bathing is finished.

63 The subchapter on lying down

When two nuns lie down on the same bed, they commit two kinds of offenses: when they are in the process of lying down, then for the effort there is an offense of wrong conduct; when they are lying down, they commit an offense entailing confession.

64 When two nuns lie down on the same sheet and under the same cover, they commit two kinds of offenses: when they are in the process of lying down, then for the effort there is an offense of wrong conduct; when they are lying down, they commit an offense entailing confession.

65 When intentionally making a nun ill at ease, she commits two kinds of offenses: when she is doing it, then for the effort there is an offense of wrong conduct; when she has done it, she commits an offense entailing confession.

66 When not nursing a suffering disciple, nor making any effort to have someone nurse her, she commits one kind of offense: an offense entailing confession.

67 When giving a dwelling place to a nun, and then, in anger, throwing her out, she commits two kinds of offenses: when she is in the process of throwing her out, then for the effort there is an offense of wrong conduct; when she has thrown her out, she commits an offense entailing confession.

68 When a socializing nun does not stop when pressed for the third time, she commits two kinds of offenses: after the motion, she commits an offense of wrong conduct; when the last announcement is finished, she commits an offense entailing confession.

69 When wandering without a group of travelers where it is considered risky and dangerous within her own country, she commits two kinds of offenses: when she is traveling, then for the effort there is an offense of wrong conduct; when she has traveled, she commits an offense entailing confession.

70 When wandering without a group of travelers where it is considered risky and dangerous outside her own country, she commits two kinds of offenses: when she is traveling, then for the effort there is an offense of wrong conduct; when she has traveled, she commits an offense entailing confession.

71 When wandering during the rainy season, she commits two kinds of offenses: when she is traveling, then for the effort there is an offense of wrong conduct; when she has traveled, she commits an offense entailing confession.

72 When a nun who has completed the rainy-season residence does not go wandering, she commits one kind of offense: an offense entailing confession.

The fourth subchapter on lying down is finished.

74 The subchapter on galleries

When visiting a royal house, a gallery, a park, a garden, or a lotus pond, she commits two kinds of offenses: when she is in the process of going there, she commits an offense of wrong conduct; wherever she stands to see them, she commits an offense entailing confession.

75 When using a high or luxurious couch, she commits two kinds of offenses: when she is using it, then for the effort there is an offense of wrong conduct; when she has used it, she commits an offense entailing confession.

76 When spinning yarn, she commits two kinds of offenses: when she is spinning, then for the effort there is an offense of wrong conduct; for every pull, she commits an offense entailing confession.

77 When providing services for a householder, she commits two kinds of offenses: when she is in the process of providing them, then for the effort there is an offense of wrong conduct; when she has provided them, she commits an offense entailing confession.

78 When agreeing, when requested by a nun, to resolve a legal issue, but then neither resolving it nor making any effort to resolve it, she commits one kind of offense: an offense entailing confession.

79 When personally giving fresh or cooked food to a householder, a male wanderer, or a female wanderer, she commits two kinds of offenses: when she is in the process of giving, then for the effort there is an offense of wrong conduct; when she has given, she commits an offense entailing confession.

80 When not relinquishing but continuing to use a communal robe, she commits two kinds of offenses: when she is using it, then for the effort there is an offense of wrong conduct; when she has used it, she commits an offense entailing confession.

81 When going wandering without relinquishing her lodging, she commits two kinds of offenses: when she crosses the boundary with her first foot, she commits an offense of wrong conduct; when she crosses with her second foot, she commits an offense entailing confession.

82 When studying worldly subjects, she commits two kinds of offenses: when she is studying, then for the effort there is an offense of wrong conduct; for every line, she commits an offense entailing confession.

83 When teaching worldly subjects, she commits two kinds of offenses: when she is teaching, then for the effort there is an offense of wrong conduct; for every line, she commits an offense entailing confession.

The fifth subchapter on galleries is finished.

85 The subchapter on monasteries

When entering a monastery without asking permission, yet knowing that there are monks there, she commits two kinds of offenses: when she crosses the boundary with her first foot, she commits an offense of wrong conduct; when she crosses with her second foot, she commits an offense entailing confession.

86 When abusing or reviling a monk, she commits two kinds of offenses: when she is in the process of abusing, then for the effort there is an offense of wrong conduct; when she is finished abusing, she commits an offense entailing confession.

87 When furiously reviling the community, she commits two kinds of offenses: when she is in the process of reviling, then for the effort there is an offense of wrong conduct; when she is finished reviling, she commits an offense entailing confession.

88 When invited to a meal, refusing an offer to eat more, and then eating fresh or cooked food, she commits two kinds of offenses: when receiving with the intention to eat, she commits an offense of wrong conduct; for ev-

ery mouthful swallowed, she commits an offense entailing confession.

89 When keeping a family to herself, she commits two kinds of offenses: when she is in the process of keeping it for herself, then for the effort there is an offense of wrong conduct; when she has kept it for herself, she commits an offense entailing confession.

90 When spending the rainy-season residence in a monastery without monks, she commits two kinds of offenses: when she thinks, "I'll stay here for the rainy-season residence," and she prepares a dwelling, sets out water for drinking and water for washing, and sweeps the yard, she commits an offense of wrong conduct; at dawn, she commits an offense entailing confession.

91 When a nun who has completed the rainy-season residence does not invite correction from both Sanghas in regard to three things, she commits one kind of offense: an offense entailing confession.

92 When not going to the instruction or to a formal meeting of the community, she commits one kind of offense: an offense entailing confession.

93 When not enquiring about the observance day nor asking for the instruction, she commits one kind of offense: an offense entailing confession.

94 When being alone with a man and having him rupture an abscess or a wound situated on the lower part of her body, without getting permission from the Sangha or a group, she commits two kinds of offenses: when she

is in the process of having it ruptured, then for the effort there is an offense of wrong conduct; when she has had it ruptured, she commits an offense entailing confession.

The sixth subchapter on monasteries is finished.

96 The subchapter on pregnant women

When giving the full admission to a pregnant woman, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

97 When giving the full admission to a woman who is breastfeeding, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

98 When giving the full admission to a trainee nun who has not trained for two years in the six rules, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

99 When giving the full admission to a trainee nun who has trained for two years in the six rules, but who has not been approved by the Sangha, she commits two kinds of offenses: when she is in the process of giving the

full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

100 When giving the full admission to a married girl who is less than twelve years old, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

101 When giving the full admission to a married girl who is more than twelve years old, but who has not trained for two years in the six rules, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

102 When giving the full admission to a married girl who is more than twelve years old and who has trained for two years in the six rules, but who has not been approved by the Sangha, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

103 When giving the full admission to a disciple, and then, for the next two years, neither guiding her nor having her guided, she commits one kind of offense: an offense entailing confession.

104 When not following the mentor who gave her the full admission for two years, she commits one kind of offense: an offense entailing confession.

105 When giving the full admission to a disciple, and then neither sending her away nor having her sent away, she commits one kind of offense: an offense entailing confession.

The seventh subchapter on pregnant women is finished.

107 The subchapter on unmarried women

When giving the full admission to an unmarried woman who is less than twenty years old, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

108 When giving the full admission to an unmarried woman who is more than twenty years old, but who has not trained for two years in the six rules, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

109 When giving the full admission to an unmarried woman who is more than twenty years old and who has trained for two years in the six rules, but who has not been approved by the Sangha, she commits two kinds of

offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

110 When one who has less than twelve years of seniority gives the full admission, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

111 When one who has twelve years of seniority gives the full admission without approval from the Sangha, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

112 When verbally consenting when being told, "Venerable, you've given enough full admissions for now," but then criticizing it afterwards, she commits two kinds of offenses: when she is criticizing, then for the effort there is an offense of wrong conduct; when she has criticized, she commits an offense entailing confession.

113 When telling a trainee nun, "If you give me a robe, venerable, I'll give you the full admission," but then neither giving her the full admission nor making any effort to have her fully admitted, she commits one kind of offense: an offense entailing confession.

114 When telling a trainee nun, "If you follow me for two years, venerable, I'll give you the full admission," but then neither giving her the full admission nor making any effort to have her fully admitted, she commits one

kind of offense: an offense entailing confession.

115 When giving the full admission to a trainee nun who is socializing with men and boys and who is temperamental and difficult to live with, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

116 When giving the full admission to a trainee nun who has not been given permission by her parents or her husband, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

117 When giving the full admission to a trainee nun after a given consent has expired, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

118 When giving full admission every year, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when she has given the full admission, she commits an offense entailing confession.

119 When giving the full admission to two women in the same year, she commits two kinds of offenses: when she is in the process of giving the full admission, then for the effort there is an offense of wrong conduct; when

she has given the full admission, she commits an offense entailing confession.

The eighth subchapter on unmarried women is finished.

121 The subchapter on sunshades and sandals

When using a sunshade and sandals, she commits two kinds of offenses: when she is using them, then for the effort there is an offense of wrong conduct; when she has used them, she commits an offense entailing confession.

122 When traveling in a vehicle, she commits two kinds of offenses: when she is traveling, then for the effort there is an offense of wrong conduct; when she has traveled, she commits an offense entailing confession.

123 When wearing a hip ornament, she commits two kinds of offenses: when she is wearing it, then for the effort there is an offense of wrong conduct; when she has worn it, she commits an offense entailing confession.

124 When wearing jewelry, she commits two kinds of offenses: when she is wearing it, then for the effort there is an offense of wrong conduct; when she has worn it, she commits an offense entailing confession.

125 When bathing with scents and colors, she commits two kinds of offenses: when she is bathing, then for the effort there is an offense of wrong conduct; when she has bathed, she commits an offense entailing confession.

126 When bathing with scented sesame paste, she commits two kinds of offenses: when she is bathing, then for the effort there is an offense of wrong conduct; when she has bathed, she commits an offense entailing

confession.

127 When having a nun massage or rub her, she commits two kinds of offenses: when she is getting massaged, then for the effort there is an offense of wrong conduct; when she has gotten massaged, she commits an offense entailing confession.

128 When having a trainee nun massage or rub her, she commits two kinds of offenses: when she is getting massaged, then for the effort there is an offense of wrong conduct; when she has gotten massaged, she commits an offense entailing confession.

129 When having a novice nun massage or rub her, she commits two kinds of offenses: when she is getting massaged, then for the effort there is an offense of wrong conduct; when she has gotten massaged, she commits an offense entailing confession.

130 When having a female householder massage or rub her, she commits two kinds of offenses: when she is getting massaged, then for the effort there is an offense of wrong conduct; when she has gotten massaged, she commits an offense entailing confession.

131 When sitting down on a seat in front of a monk without asking permission, she commits two kinds of offenses: when she is in the process of sitting down, then for the effort there is an offense of wrong conduct; when she is seated, she commits an offense entailing confession.

132 When asking a question of a monk who has not given her permission, she commits two kinds of offenses: when she is asking, then for the effort there is an offense of wrong conduct; when she has asked, she commits an offense entailing confession.

133 When entering an inhabited area without wearing her chest wrap, she commits two kinds of offenses: when she crosses the boundary with her first foot, she commits an offense of wrong conduct; when she crosses with her second foot, she commits an offense entailing confession.

The ninth subchapter on sunshades and sandals is finished.

The section on minor rules is finished.

136 5. The chapter on offenses entailing acknowledgment

When asking for ghee and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing acknowledgment.

137 When asking for oil and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing acknowledgment.

138 When asking for honey and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing acknowledgment.

139 When asking for syrup and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing acknowledgment.

140 When asking for fish and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing acknowledgment.

141 When asking for meat and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing acknowledgment.

142 When asking for milk and then drinking it, she commits two kinds of offenses: when she receives it with the intention of drinking it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing acknowledgment.

143 When asking for curd and then eating it, she commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing acknowledgment.

The eight offenses entailing acknowledgment are finished.

The number of offenses within each rule, the second, is finished.

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THE CLASSES OF FAILURE TO WHICH EACH RULE BELONGS

✦

1 When it comes to the offenses for a lustful nun consenting to a lustful man making physical contact with her, to how many of the four kinds of failure do they belong? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. …

2 When it comes to the offenses for asking for curd and then eating it, to how many of the four kinds of failure do they belong? They belong to one kind of failure: failure in conduct.

The classes of failure to which each rule belongs, the third, are finished.

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THE CLASSES OF OFFENSES TO WHICH EACH RULE BELONGS

✦

1 When it comes to the offenses for a lustful nun consenting to a lustful man making physical contact with her, in how many of the seven classes of offenses are they found? They are found in three: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses of wrong conduct. …

2 When it comes to the offenses for asking for curd and then eating it, in how many of the seven classes of offenses are they found? They are found in two: they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct. …

The classes of offenses to which each rule belongs, the fourth, are finished.

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THE NUMBER OF ORIGINATIONS OF EACH OFFENSE

✦

1 When it comes to the offenses for a lustful nun consenting to a lustful man making physical contact with her, through how many of the six kinds of originations of offenses do they originate? They originate in one way: from body and mind, not from speech. …

2 When it comes to the offenses for asking for curd and then eating it, through how many of the six kinds of originations of offenses do they originate? They originate in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind.

The number of originations of each offense, the fifth, are finished.

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THE LEGAL ISSUES TO WHICH EACH OFFENSE BELONGS

✦

1 When it comes to the offenses for a lustful nun consenting to a lustful man making physical contact with her, to which of the four kinds of legal issues do they belong? They belong to legal issues arising from an offense. …

2 When it comes to the offenses for asking for curd and then eating it, to which of the four kinds of legal issues do they belong? They belong to legal issues arising from an offense.

The legal issues to which each offense belongs, the sixth, are finished.

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HOW EACH OFFENSE IS SETTLED

✦

1 When it comes to the offenses for a lustful nun consenting to a lustful man making physical contact with her, through how many of the seven principles for settling legal issues are they settled? Through three of them: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass. …

2 When it comes to the offenses for asking for curd and then eating it, through how many of the seven principles for settling legal issues are they settled? Through three of them: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

3 How each offense is settled, the seventh, is finished.

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SUMMARY OF THE PREVIOUS SIX SECTIONS

✦

1 When a lustful nun consents to a lustful man making physical contact with her, how many kinds of offenses does she commit? She commits three kinds of offenses: when she consents to him taking hold of her anywhere below the collar bone but above the knees, she commits an offense entailing expulsion; when she consents to him taking hold of her above the collar bone or below the knees, she commits a serious offense; when she consents to him taking hold of something connected to her body, she commits an offense of wrong conduct.

2 When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled?

3 They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in three classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses of wrong conduct. They originate in one way: from body and mind, not from speech.

3.2 They belong to legal issues arising from an offense. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass. ...

4 When asking for curd and then eating it, how many kinds of offenses does she commit? She commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing acknowledgment.

5 When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled?

6 They belong to one kind of failure: failure in conduct. They are found in two classes of offenses: they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct.

6.2 They originate in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind. They belong to legal issues arising from an offense.

6.3 They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

The summary of the previous six sections, the eighth, is finished.

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QUESTIONS AND ANSWERS ON THE NUNS' MONASTIC CODE AND ITS ANALYSIS

✦

1 1. The chapter on offenses entailing expulsion

"The offense entailing expulsion that is a result of consenting to physical contact was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? … Who handed it down?"

2 "The offense entailing expulsion that is a result of consenting to physical contact was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī.

2.2 "Whom is it about?" The nun Sundarīnandā. "What is it about?" The lustful nun Sundarīnandā consenting to a lustful man making physical contact with her. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There is no addition to the rule. There is no unprompted rule.

2.3 "Is it a rule that applies everywhere or in a particular place?" Everywhere. "Is it a rule that the monks and nuns have in common or not in common?" Not in common.

2.4 "Is it a rule for one Sangha or for both?" For one. "In which of the four ways of reciting the Monastic Code is it contained and included?" In the introduction.

2.5 "In which recitation is it included?" In the second recitation. "To which of the four kinds of failure does it belong?" Failure in morality. "To which of the seven classes of offenses does it belong?" The class of offenses entailing expulsion.

2.6 "Through how many of the six kinds of originations of offenses does it originate?" It originates in one way: from body and mind, not from speech. ... "Who handed it down?" The lineage:

3 "Upāli and Dāsaka,
Soṇaka and so Siggava;
With Moggaliputta as the fifth—
These were in India, <j>the land named after the glorious rose apple.

4 ...

5 These mighty beings of great wisdom,
Knowers of the Monastic Law and skilled in the path;
Proclaimed the Collection of Monastic Law,
On the island of Sri Lanka."

6 "There is an offense entailing expulsion that is a result of concealing an offense. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā, knowing that a nun had committed an offense entailing expulsion, neither confronting her herself nor telling the community. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

7 "There is an offense entailing expulsion that is a result of not stopping when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā taking sides with the monk Ariṭṭha, the ex-vulture-hunter, who had been ejected by a unanimous Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

8 "There is an offense entailing expulsion that is a result of fulfilling the eight parts. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six fulfilling the eight parts. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

The offenses entailing expulsion are finished.

10 2. The chapter on offenses entailing suspension, etc.
"The offense entailing suspension that is a result of a litigious nun initiating a lawsuit was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? ... Who handed it down?"

11 "The offense entailing suspension that is a result of a litigious nun initiating a lawsuit was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Sāvatthī.

11.2 “Whom is it about?” The nun Thullanandā. “What is it about?” The nun Thullanandā taking legal action. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is no addition to the rule. There is no unprompted rule.

11.3 “Is it a rule that applies everywhere or in a particular place?” Everywhere. “Is it a rule that the monks and nuns have in common or not in common?” Not in common.

11.4 “Is it a rule for one Sangha or for both?” For one. “In which of the four ways of reciting the Monastic Code is it contained and included?” In the introduction.

11.5 “In which recitation is it included?” In the third recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing suspension.

11.6 “Through how many of the six kinds of originations of offenses does it originate?” It originates in two ways: from body and speech, not from mind; or from body, speech, and mind. … “Who handed it down?” The lineage:

12 “Upāli and Dāsaka,
Soṇaka and so Siggava;
With Moggaliputta as the fifth—
These were in India, <j>the land named after the glorious rose apple.

13 …

14 These mighty beings of great wisdom,
Knowers of the Monastic Law and skilled in the path;
Proclaimed the Collection of Monastic Law,

On the island of Sri Lanka."

15 "There is an offense entailing suspension that is a result of giving the full admission to a female criminal. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā giving the full admission to a female criminal. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from speech and mind, not from body; or from body, speech, and mind. ...

16 "There is an offense entailing suspension that is a result of walking to the next inhabited area by oneself. Where was it laid down?" At Sāvatthī. "Whom is it about?" A certain nun. "What is it about?" A certain nun walking to the next village by herself. There is one rule. There are three additions to the rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

17 "There is an offense entailing suspension that is a result of readmitting a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community. Where was it laid down?" At Sāvatthī.

17.2 "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā readmitting a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community. There is one rule.

17.3 Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. ...

18 "There is an offense entailing suspension that is a result of a lustful nun eating fresh or cooked food after receiving it directly from a lustful man. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Sundarīnandā. "What is it about?" The nun Sundarīnandā, being lustful, receiving food directly from a lustful man. There is one rule. Of the six kinds of originations of offenses, it originates in one way: ... (as in the first offense entailing expulsion) ...

19 "There is an offense entailing suspension that is a result of urging a nun on, saying, 'Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you.' Where was it laid down?" At Sāvatthī.

19.2 "Whom is it about?" A certain nun. "What is it about?" A certain nun urging a nun on, saying, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you." There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

20 "There is an offense entailing suspension that is a result of an angry nun not stopping when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun Caṇḍakālī saying in anger, "I renounce the Buddha, I renounce

the Teaching, I renounce the Sangha, I renounce the training!" There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. …

21 "There is an offense entailing suspension that is a result of a nun who has had a legal issue decided against her not stopping when pressed for the third time. Where was it laid down?" At Sāvatthī.

21.2 "Whom is it about?" The nun Caṇḍakālī. "What is it about?" The nun Caṇḍakālī, who had had a legal issue decided against her, saying in anger, "The nuns are acting out of favoritism, ill will, confusion, and fear." There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. …

22 "There is an offense entailing suspension that is a result of socializing nuns not stopping when pressed for the third time. Where was it laid down?" At Sāvatthī. "Whom is it about?" A number of nuns. "What is it about?" A number of nuns socializing. There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. …

23 "There is an offense entailing suspension that is a result of urging nuns on in this way: 'Venerables, you should socialize. Don't live separately,' and then not stopping when pressed for the third time. Where was it laid down?" At Sāvatthī.

23.2 "Whom is it about?" The nun Thullanandā. "What is it about?" The nun Thullanandā urging the nuns on, saying, "Venerables, you should socialize. Don't live separately." There is one rule. Of the six kinds of originations of offenses, it originates in one way: through abandoning one's duty. …

24 "There is an offense entailing acknowledgment that is a result of asking for curd and then eating it. Where was it laid down?" At Sāvatthī. "Whom is it about?" The nuns from the group of six. "What is it about?" The nuns from the group of six asking for curd and then eating it. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: ...

25 Questions and answers on the nuns' Monastic Code and its analysis, the first, are finished.

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THE NUMBER OF OFFENSES WITHIN EACH RULE

✦

[1] 1. The chapter on offenses entailing expulsion

How many kinds of offenses does one commit as a result of consenting to physical contact? One commits five kinds of offenses: when a lustful nun consents to a lustful man taking hold of her anywhere below the collar bone but above the knees, she commits an offense entailing expulsion; when a monk makes physical contact, body with body, he commits an offense entailing suspension; when, with one's own body, one makes physical contact with something connected to their body, one commits a serious offense; when, with something connected to one's own body, one makes physical contact with something connected to their body, one commits an offense of wrong conduct; for tickling, one commits an offense entailing confession.

[2] How many kinds of offenses does one commit as a result of concealing an offense? One commits four kinds of offenses: when a nun knowingly conceals an offense entailing expulsion, she commits an offense entailing expulsion; when, being unsure, she conceals it, she commits a serious offense; when a monk conceals an offense entailing suspension, he commits an offense entailing confession; when one conceals a failure in conduct, one commits an offense of wrong conduct.

3 "How many kinds of offenses does one commit as a result of not stopping when pressed for the third time?" One commits five kinds of offenses: when a nun takes sides with one who has been ejected and does not stop when pressed for the third time, then after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing expulsion; when a nun sides with a monk who is pursuing schism and she does not stop when pressed for the third time, she commits an offense entailing suspension; when not giving up a bad view after being pressed for the third time, one commits an offense entailing confession.

4 How many kinds of offenses does she commit as a result of fulfilling the eight parts? She commits three kinds of offenses: when she goes to such-and-such a place when told by a man to do so, she commits an offense of wrong conduct; when she enters within arm's reach of the man, she commits a serious offense; when she fulfills the eight parts, she commits an offense entailing expulsion.

The offenses entailing expulsion are finished.

6 2. The chapter on offenses entailing suspension, etc.

As a result of initiating a lawsuit, a litigious nun commits three kinds of offenses: when she tells one other person, she commits an offense of wrong conduct; when she tells a second person, she commits a serious offense; when the lawsuit is finished, she commits an offense entailing suspension.

7 As a result of giving the full admission to a female criminal, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

8 As a result of walking to the next inhabited area by herself, she commits three kinds of offenses: when she is in the process of going, she commits an offense of wrong conduct; when she crosses the boundary with her first foot, she commits a serious offense; when she crosses with her second foot, she commits an offense entailing suspension.

9 As a result of readmitting—without first getting permission from the Sangha that did the legal procedure and without the consent of the community—a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

10 As a result of eating fresh or cooked food after receiving it directly from a lustful man, a lustful nun commits three kinds of offenses: when she receives fresh or cooked food with the intention of eating it, she commits a serious offense; for every mouthful swallowed, she commits an offense entailing suspension; if she receives water or a tooth cleaner, she commits an offense of wrong conduct.

11 As a result of urging a nun on, saying, “Venerable, what can this man do to you, whether he has lust or not, if you’re without? Go on, venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you,” she commits three kinds of offenses: when, because of her statement, the other nun receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits a serious offense; when the meal is finished, she commits an offense entailing suspension.

12 As a result of not stopping when pressed for the third time, an angry nun commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

13 As a result of not stopping when pressed for the third time, a nun who has had a legal issue decided against her commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

14 As a result of not stopping when pressed for the third time, a socializing nun commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

15 As a result of urging the nuns on, saying, "Venerables, you should socialize. Don't live separately," and not stopping when pressed for the third time, she commits three kinds of offenses: after the motion, she commits an offense of wrong conduct; after each of the first two announcements, she commits a serious offense; when the last announcement is finished, she commits an offense entailing suspension.

16 The ten rules entailing suspension are finished. ...

> Note
> *(To be expanded as above, Pvr 2.2:17.0–141.3, with the only difference being the addition of "as a result of".)*

18 How many kinds of offenses does she commit as a result of asking for curd and then eating it? She commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing acknowledgment.

The number of offenses within each rule, the second, is finished.

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THE CLASSES OF FAILURE TO WHICH EACH RULE BELONGS

✦

1 When it comes to the offenses that are a result of consenting to physical contact, to how many of the four kinds of failure do they belong? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. …

2 When it comes to the offenses that are a result of asking for curd and then eating it, to how many of the four kinds of failure do they belong? They belong to one kind of failure: failure in conduct.

The classes of failure to which each rule belongs, the third, are finished.

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THE CLASSES OF OFFENSES TO WHICH EACH RULE BELONGS

✦

1 When it comes to the offenses that are a result of consenting to physical contact, in how many of the seven classes of offenses are they found? They are found in five: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. …

2 When it comes to the offenses that are a result of asking for curd and then eating it, in how many of the seven classes of offenses are they found? They are found in two: they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct.

The classes of offenses to which each rule belongs, the fourth, are finished.

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THE NUMBER OF ORIGINATIONS OF EACH OFFENSE

✦

1 When it comes to the offenses that are a result of consenting to physical contact, through how many of the six kinds of originations of offenses do they originate? They originate in one way: from body and mind, not from speech. …

2 When it comes to the offenses that are a result of asking for curd and then eating it, through how many of the six kinds of originations of offenses do they originate? They originate in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind.

The number of originations of each offense, the fifth, are finished.

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THE LEGAL ISSUES TO WHICH EACH OFFENSE BELONGS

✦

1 When it comes to the offenses that are a result of consenting to physical contact, to which of the four kinds of legal issues do they belong? They belong to legal issues arising from an offense. …

2 When it comes to the offenses that are a result of asking for curd and then eating it, to which of the four kinds of legal issues do they belong? They belong to legal issues arising from an offense.

The legal issues to which each offense belongs, the sixth, are finished.

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HOW EACH OFFENSE IS SETTLED

✦

1 When it comes to the offenses that are a result of consenting to physical contact, through how many of the seven principles for settling legal issues are they settled? Through three of them: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass. …

2 When it comes to the offenses that are a result of asking for curd and then eating it, through how many of the seven principles for settling legal issues are they settled? Through three of them: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

3 How each offense is settled, the seventh, is finished.

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SUMMARY OF THE PREVIOUS SIX SECTIONS

✦

1 As a result of consenting to physical contact, how many kinds of offenses does one commit? One commits five kinds of offenses: when a lustful nun consents to a lustful man taking hold of her anywhere below the collar bone but above the knees, she commits an offense entailing expulsion; when a monk makes physical contact, body with body, he commits an offense entailing suspension; when, with one's own body, one makes physical contact with something connected to their body, one commits a serious offense; when, with something connected to one's own body, one makes physical contact with something connected to their body, one commits an offense of wrong conduct; for tickling, one commits an offense entailing confession.

2 When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled?

3 They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in five classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the

class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct.

3.2 They originate in one way: from body and mind, not from speech. They belong to legal issues arising from an offense. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass. ...

4 As a result of asking for curd and then eating it, how many kinds of offenses does she commit? She commits two kinds of offenses: when she receives it with the intention of eating it, she commits an offense of wrong conduct; for every mouthful swallowed, she commits an offense entailing acknowledgment.

5 When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled?

6 They belong to one kind of failure: failure in conduct. They are found in two classes of offenses: they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct.

6.2 They originate in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind. They belong to legal issues arising from an offense.

6.3 They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

The summary of the previous six sections, the eighth, is finished.

The eight sections on "as a result of" are finished.

The sixteen great sections of the Nuns' Analysis are finished.

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THE THIRTEEN GROUPS OF ORIGINATIONS OF OFFENSES

✦

1 Summary of originations
"All phenomena are impermanent,
And suffering, nonself, made up;
Indeed the description extinguishment,
Is the conviction about nonself.

2 When the Buddha moon has not appeared,
When the Buddha sun has not yet risen;
Then even the name is not known,
Of the things that are the same as those.

3 Having done many difficult things,
Having fulfilled the perfections;
The Great Heroes emerge,
Endowed with vision, <j>in this world with its supreme beings.

4 They instruct in the True Teaching,
That ends suffering and brings happiness;
Angîrasa, the Sakyan Sage,
Who has compassion for all beings.

5 The best of all creatures, the lion,
Taught the three Collections:
The Discourses, and the Philosophy,
And the Monastic Law, of great quality.

6 Thus the true Teaching carries on,
So long as the Monastic Law remains;
As well as both Analyses,
The Chapters, and the Key Terms—

7 A garland bound,
By the quality of the string of the Compendium;
In this very Compendium,
Originations are determined.

8 Combination and source are another,
Which are pointed out in the list below.
Therefore, they should train in the Compendium,
Those who love the Teaching <j>and are highly virtuous."

9 The thirteen originations
"Laid down in the two analyses,
They recite on the observance day;
I will declare the origination,
According to the method: listen to me.

10 The first offense entailing expulsion,
And then the second;
Matchmaking and pressing,
And an extra robe.

11 Wool, memorizing the Teaching,
True, and by arrangement;
Thieves, teaching, and female criminal,
Lack of permission is the thirteenth.

12 These are the thirteen originations,
The method thought out by the wise;
In regard to a single origination,
Those that are alike are shown here.

13 1. Originations like the first offense entailing expulsion
Sexual intercourse, semen, contact,
The first undetermined offense;
Arrived before, had prepared,
With a nun in private.

14 Lustful, and two in private,
Finger, playing in the water;
Should he hit, and should he raise,
And fifty-three on training.

15 Below the collar bone, village, lustful,
Palm, and dildo, cleaning;
And completed the rainy-season residence, <j>instruction,
If she should not follow her mentor.

16 These seventy-six training rules,
Done from body and mind;
All have one origination,
Like the first offense entailing expulsion.

17 Originations like the first offense entailing expulsion are finished.

18 2. Originations like the second offense entailing expulsion
Not given, form, super,
Indecent, his own needs;

Groundless, unrelated,
The second undetermined offense.

19 Should he take back, in intending,
Falsely, abusive, malicious talebearing;
Grave offense, should he dig the earth,
Plant, with evasion, should he complain.

20 Throwing out, and sprinkling,
For the sake of worldly gain, <j>who has finished his meal;
Come, disrespect, scaring,
And should he hide, life.

21 That one knows contains living beings, <j>legal procedure,
Less than, doing formal meetings with, expulsion;
Legitimately, annoyance,
Deception, and with groundless.

22 Anxious, legitimate, gives out a robe,
Should he divert to an individual;
What to you, out-of-season, should she take back,
Because of misunderstanding, and with hell.

23 Group, distribution, uncertain,
Robe season, ill at ease, dwelling place;
Abuse, furious, keep for herself,
And pregnant woman, breastfeeding woman.

24 Two years' training, by the Sangha,
And three on married girls;
And three on unmarried women,

Less than twelve, without approval.

25 Enough, difficult to live with,
Consent, and every year, two;
These seventy training rules,
Have three originations:

26 From body and mind, not from speech,
Or from speech and mind, not from body;
Or they are produced from the three doors,
As is the second offense entailing expulsion.

27 Originations like the second offense entailing expulsion are finished.

28 3. Originations like the offense for matchmaking
Matchmaking, hut, dwelling,
And washing, receiving;
Asking, invites to take more than,
Of both, and with messenger.

29 Silk, entirely, two parts,
Six years, sitting mat;
They neglect, and money,
Two on various kinds.

30 Fewer than five mends, rainy season,
Thread, and by assigning;
Door, and giving, and sewing,
Cookie, requisite, and fire.

31 Precious things, needle, and bed,
Cotton down, sitting mat, and itch;
Rainy-season, and by the standard,
Asking, exchanging for something else.

32 Two on belonging to the Sangha, <j>two on collective,
Individual, light, heavy;
Two on food scraps, and bathing robe,
And with a monastic robe.

33 These exactly fifty rules,
Are produced for six reasons:
From body, not from speech or mind;
From speech, not from body or mind;

34 From body and speech, not from mind;
From body and mind, not from speech;
From speech and mind, not from body;
Or they are produced from the three doors.
They have six originations,
As it is with matchmaking.

35 Originations like the offense for matchmaking are finished.

36 4. Originations like the offense on pressing
Schism, those who side with, difficult to correct,
Corrupter, grave, and view;
Consent, and two on laughing loudly,
And two on noise, should not speak.

37 The ground, on a low seat, standing,
Behind, and next to the path;
Offenses, taking sides with, holding,
Should readmit, renouncing.

38 A, two on socializing, beating,
Should she unstitch, and with suffering;
Again socializing, should she not resolve,
And monastery, inviting correction.

39 Every half, two on disciple,
Robe, following.
These thirty-seven rules
Are from body, speech and mind;
All have one origination,
As the rule on pressing.

40 Originations like the offense on pressing are finished.

41 5. Originations like the offense on the robe-making ceremony
Three on the end of the robe season,
The first on bowl, tonics;
And also haste, risky,
And two with departing.

42 Nunnery, one before another,
Not left over, invitation;
Assignment, of a king, at the wrong time,
Giving directions, and with wilderness.

[43] Litigious, and collection,
Before, after, and at the wrong time;
Five days, borrowed,
And also two with lodging.

[44] On the lower part of the body, and on a seat—
These twenty-nine
Are from body and speech, not from mind,
Or they are produced from the three doors;
All have two originations,
The same as with the robe-making ceremony.

[45] Originations like the offense on the robe-making ceremony are finished.

[46] 6. Originations like the offense on wool
Wool, two on sleeping place,
Detachable, eating an almsmeal;
Group, at the wrong time, store,
With tooth cleaner, naked ascetic.

[47] (Mobilized) army, army, battle,
Alcohol, bathing at less than;
On stains, two on acknowlegment,
Garlic, should she attend on, dancing.

[48] Bathing, sheet, sleeping place,
Within her own country, and so outside;
During the rainy season, gallery,
High couch, spinning yarn.

49 Service, and personally,
And with a monastery without monks;
Sunshade, and vehicle, hip ornament,
Jewelry, scents, scented.

50 Nun, and trainee nun,
Novice nun, and with female householder;
The offense for not wearing a chest wrap:
The forty-four rules

51 Are from body, not from speech or mind,
Or from body and mind, not from speech;
All have two originations,
The same as 'wool'.

52 Originations like the offense on wool are finished.

53 7. Originations like the offense for memorizing the Teaching
Memorizing, except, not appointed,
And so with sunset;
Two were spoken on worldly subjects,
And asking without permission.

54 These seven training rules
Are from speech, not from body or mind;
Or they are produced from speech and mind,
Not from body;
All have two originations,
As in memorizing the Teaching.

55 Originations like the offense for memorizing the Teaching are finished.

[56] 8. Originations like the offense for traveling
Traveling, boat, fine,
With a woman, should she remove;
Grain, and invited,
And the eight to be acknowledged.

[57] These fifteen training rules
Are from body, not from speech or mind;
Or they are produced from body and speech,
Not from mind;

[58] Or they are produced from body and mind,
Not from speech;
Or from body, speech and mind—
The fourfold origination;
Laid down through the Buddha's knowledge,
The same as with the rule on traveling.

[59] Originations like the offense for traveling are finished.

[60] 9. Originations like the offense on a group of traveling thieves
A group of traveling thieves, eavesdropping,
And with asking for bean curry;
Night, and concealed, out in the open,
With a cul-de-sac: these seven

[61] Are produced from body and mind,
Not from speech;
Or they are produced from the three doors.

They have two originations;
As the origination of a group of traveling thieves,
Taught by the Kinsman of the Sun.

62 Originations like the offense on a group of traveling thieves are finished.

63 10. Originations like the offenses on giving a Teaching
The true Teaching to someone holding a sunshade,
The Buddhas do not instruct;
Nor to someone holding a staff,
Or to someone holding a knife, or a weapon.

64 Shoes, sandals, vehicle,
Lying down, and clasping their knees;
Headdress, and covered head:
Eleven rules, not less.

65 Produced from speech and mind,
Not from body;
All have one origination,
Like the offenses on giving a teaching.

66 Originations like the offenses on giving a Teaching are finished.

67 11. Originations like the offense for telling truthfully
Truthfully: produced from the body,
Not from speech or mind;
Or it originates from speech,
Not from body or mind;

68 Or it is produced from body and speech,
Not from mind;
So informing of what is true
Is produced for three reasons.

69 Originations like the offense for telling truthfully are finished.

70 12. Originations like the offense for the admission of a female criminal
A female criminal: <j>produced from speech or mind,
Not from body;
Or produced from the three doors.
This offense for admitting a female criminal
Has two originations,
As spoken by the King of the Teaching.

71 Originations like the offense for the admission of a female criminal are finished.

72 13. Originations like the offense for lack of permission
Lack of permission: from speech,
Not from body or mind;
Or produced from body and speech,
Not from mind;

73 Or produced from speech and mind,
Not from body;
Or produced from the three doors.
One that has four bases is not done.

74 Originations like the offense for lack of permission are finished.

75 For the contraction on originations
Has thirteen classes that have been well taught;
A cause for non-delusion,
In accordance with the Teaching that guides;
The wise person remembering this,
Is not confused about origination.”

The thirteen groups of originations of offenses is finished.

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VARIOUS TOPICS WITH A FOCUS ON THE ORIGINATION OF OFFENSES

✦

1 The section on questioning "how many?"
How many kinds of offenses? How many classes of offenses? How many grounds of training? How many kinds of disrespect? How many kinds of respect? How many grounds of training? How many kinds of failure? How many kinds of originations of offenses? How many roots of disputes? How many roots of accusations? How many aspects of friendliness? How many grounds for schism? How many kinds of legal issues? How many principles for settling them?

2 There are five kinds of offenses. There are five classes of offenses. There are five grounds of training. There are seven kinds of offenses. There are seven classes of offenses. There are seven grounds of training. There are six kinds of disrespect. There are six kinds of respect. There are six grounds of training. There are four kinds of failure.

2.2 There are six kinds of originations of offenses. There are six roots of disputes. There are six roots of accusations. There are six aspects of friendliness. There are eighteen grounds for schism. There are four kinds of legal issues. There are seven principles for settling them.

3 What are the five kinds of offenses? Offenses entailing expulsion, offenses entailing suspension, offenses entailing confession, offenses entailing acknowledgment, offenses of wrong conduct.

4 What are the five classes of offenses? The class of offenses entailing expulsion, the class of offenses entailing suspension, the class of offenses entailing confession, the class of offenses entailing acknowledgment, the class of offenses of wrong conduct.

5 What are the five grounds of training? The refraining from, the keeping away from, the desisting from, the abstaining from, the non-doing of, the non-performing of, the non-committing of, the non-transgressing the boundary of, the incapability with respect to the five classes of offenses.

6 What are the seven kinds of offenses? Offenses entailing expulsion, offenses entailing suspension, serious offenses, offenses entailing confession, offenses entailing acknowledgment, offenses of wrong conduct, offenses of wrong speech.

7 What are the seven classes of offenses? The class of offenses entailing expulsion, the class of offenses entailing suspension, the class of serious offenses, the class of offenses entailing confession, the class of offenses entailing acknowledgment, the class of offenses of wrong conduct, the class of offenses of wrong speech.

8 What are the seven grounds of training? The refraining from, the keeping away from, the desisting from, the abstaining from, the non-doing of, the non-performing of, the non-committing of, the non-transgressing the boundary of, the incapability with respect to the seven classes of offenses.

9 What are the six kinds of disrespect? Disrespect for the Buddha, disrespect for the Teaching, disrespect for the Sangha, disrespect for the training, disrespect for heedfulness, disrespect for hospitality.

10 What are the six kinds of respect? Respect for the Buddha, respect for the Teaching, respect for the Sangha, respect for the training, respect for heedfulness, respect for hospitality.

11 What are the six grounds of training? The refraining from, the keeping away from, the desisting from, the abstaining from, the non-doing of, the non-performing of, the non-committing of, the non-transgressing the boundary of, the incapability with respect to the six kinds of disrespect.

12 What are four kinds of failure? Failure in morality, failure in conduct, failure in view, failure in livelihood.

13 What are the six kinds of originations of offenses? There are offenses that originate from body, but not from speech or mind; there are offenses that originate from speech, but not from body or mind; there are offenses that originate from body and speech, but not from mind; there are offenses that originate from body and mind, but not from speech; there are offenses that originate from speech and mind, but not from body; there are offenses that originate from body, speech, and mind.

14 What are the six roots of disputes? (1) It may be that a monk is angry and resentful. One who is angry and resentful is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person creates disputes in the Sangha.

14.2 Disputes are unbeneficial and a cause of unhappiness for humanity; they are harmful, detrimental, and a cause of suffering for gods and humans. When you see such a root of disputes either in yourself or in others, you should make an effort to get rid of it.

14.3 If you don't see such a root either in yourself or in others, you should practice so that it does not emerge in the future. In this way that bad root of disputes is abandoned and does not emerge in the future.

15 (2) Or it may be that a monk is denigrating and domineering, (3) envious and stingy, (4) treacherous and deceitful, (5) one who has bad desires and wrong views, or (6) one who obstinately grasps his own views and only gives them up with difficulty.

15.2 Any of these is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person creates disputes in the Sangha. Disputes are unbeneficial and a cause of unhappiness for humanity; they are harmful, detrimental, and a cause of suffering for gods and humans.

15.3 When you see such a root of disputes either in yourself or in others, you should make an effort to get rid of it. If you don't see such a root either in yourself or in others, you should practice so that it does not emerge in the future. In this way that bad root of disputes is abandoned and does not emerge in the future.

16 What are the six roots of accusations? (1) It may be that a monk is angry and resentful. One who is angry and resentful is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person makes accusations in the Sangha.

16.2 Accusations are unbeneficial and a cause of unhappiness for humanity; they are harmful, detrimental, and a cause of suffering for gods and humans. When you see such a root of accusations either in yourself or in others, you should make an effort to get rid of it.

16.3 If you don't see such a root either in yourself or in others, you should practice so that it does not emerge in the future. In this way that bad root of accusations is abandoned and does not emerge in the future.

17 (2) Or it may be that a monk is denigrating and domineering, (3) envious and stingy, (4) treacherous and deceitful, (5) one who has bad desires and wrong views, or (6) one who obstinately grasps his own views and only gives them up with difficulty.

17.2 Any of these is disrespectful and undeferential toward the Teacher, the Teaching, and the Sangha, and he doesn't fulfill the training. Such a person makes accusations in the Sangha. Accusations are unbeneficial and a cause of unhappiness for humanity; they are harmful, detrimental, and a cause of suffering for gods and humans.

17.3 When you see such a root of accusations either in yourself or in others, you should make an effort to get rid of it. If you don't see such a root either in yourself or in others, you should practice so that it does not emerge in the future. In this way that bad root of accusations is abandoned and does not emerge in the future.

18 What are the six aspects of friendliness? (1) As to this, a monk acts with good will toward his fellow monastics, both in public and in private. (2) Furthermore, a monk speaks with good will to his fellow monastics, both in public and in private. (3) Furthermore, a monk thinks with good will about his fellow monastics, both in public and in private.

18.2 (4) Furthermore, whatever a monk has gained in an appropriate manner, even the content of his almsbowl, he shares without reservation with his virtuous fellow monastics.

18.3 (5) Furthermore, a monk lives with his fellow monastics, both in public and in private, with moral conduct that is unbroken, consistent, spotless, pure, liberating, praised by the wise, ungrasped, and leading to stillness.

18.4 (6) Furthermore, a monk lives with his fellow monastics, both in public and in private, with that noble view that is liberating and leads one who acts in accordance with it to the complete end of suffering. These aspects of friendliness create love and respect, and lead to coming together, concord, harmony, and unity.

19 What are the eighteen grounds for schism? In this case a monk proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it. He proclaims what is contrary to the Monastic Law as being in accordance with it, and what is in accordance with the Monastic Law as contrary to it.

19.2 He proclaims what hasn't been spoken by the Buddha as spoken by him, and what has been spoken by the Buddha as not spoken by him. He proclaims what was not practiced by the Buddha as practiced by him, and what was practiced by the Buddha as not practiced by him.

19.3 He proclaims what was not laid down by the Buddha as laid down by him, and what was laid down by the Buddha as not laid down by him. He proclaims a non-offense as an offense, and an offense as a non-offense. He proclaims a light offense as heavy, and a heavy offense as light. He proclaims a curable offense as incurable, and an incurable offense as curable. He proclaims a grave offense as minor, and a minor offense as grave.

20 What are the four kinds of legal issues? Legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

21 What are the seven principles for settling them? Resolution face-to-face, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, majority decision, further penalty, covering over as if with grass.

The section on questioning "how many?" is finished.

23 This is the summary:

24 "Offense, classes of offenses,
Training, again sevenfold;
Training, and disrespect,
Respect, and root.

25 Again training, failure,
Originations, disputes;
Accusations, friendliness,
Schism, and with legal issues;
Seven are said on settling,
These are the seventeen items."

26 1. The section on the six kinds of originations of offenses
"Is it possible to commit an offense entailing expulsion through the first kind of origination of offenses?"— "No."— "An offense entailing suspension?"— "One might."— "A serious offense?"— "One might."— "An of-

fense entailing confession?"— "One might."— "An offense entailing acknowledgment?"— "One might."— "An offense of wrong conduct?"— "One might."— "An offense of wrong speech?"— "No."

27 "Is it possible to commit an offense entailing expulsion through the second kind of origination of offenses?"— "No."— "An offense entailing suspension?"— "One might."— "A serious offense?"— "One might."— "An offense entailing confession?"— "One might."— "An offense entailing acknowledgment?"— "No."— "An offense of wrong conduct?"— "One might."— "An offense of wrong speech?"— "No."

28 "Is it possible to commit an offense entailing expulsion through the third kind of origination of offenses?"— "No."— "An offense entailing suspension?"— "One might."— "A serious offense?"— "One might."— "An offense entailing confession?"— "One might."— "An offense entailing acknowledgment?"— "One might."— "An offense of wrong conduct?"— "One might."— "An offense of wrong speech?"— "No."

29 "Is it possible to commit an offense entailing expulsion through the fourth kind of origination of offenses?"— "One might."— "An offense entailing suspension?"— "One might."— "A serious offense?"— "One might."— "An offense entailing confession?"— "One might."— "An offense entailing acknowledgment?"— "One might."— "An offense of wrong conduct?"— "One might."— "An offense of wrong speech?"— "No."

30 "Is it possible to commit an offense entailing expulsion through the fifth kind of origination of offenses?"— "One might."— "An offense entailing suspension?"— "One might."— "A serious offense?"— "One

might.”— “An offense entailing confession?”— “One might.”— “An offense entailing acknowledgment?”— “No.”— “An offense of wrong conduct?”— “One might.”— “An offense of wrong speech?”— “One might.”

31 “Is it possible to commit an offense entailing expulsion through the sixth kind of origination of offenses?”— “One might.”— “An offense entailing suspension?”— “One might.”— “A serious offense?”— “One might.”— “An offense entailing confession?”— “One might.”— “An offense entailing acknowledgment?”— “One might.”— “An offense of wrong conduct?”— “One might.”— “An offense of wrong speech?”— “No.”

The first section on the six kinds of originations of offenses is finished.

33 2. The section on “how many kinds of offenses?”

“How many kinds of offenses does one commit through the first kind of origination of offenses? Five: (1) when a monk—perceiving it as allowable and by means of begging—builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; (2) when there is one piece left to complete the hut, he commits a serious offense; (3) when the last piece is finished, he commits an offense entailing suspension; (4) when a monk, perceiving it as allowable, eats cooked food at the wrong time, he commits an offense entailing confession; (5) when a monk, perceiving it as allowable, receives fresh or cooked food directly from an unrelated nun who has entered an inhabited area, and then eats it, he commits an offense entailing acknowledgment.

34 When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled?

34.2 They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in five classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct.

34.3 They originate in one way: from body, not from speech or mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

35 How many kinds of offenses does one commit through the second kind of origination of offenses? Four: (1) when a monk, perceiving it as allowable, appoints someone to build him a hut, and they build a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; (2) when there is one piece left to complete the hut, he commits a serious offense; (3) when the last piece is finished, he

commits an offense entailing suspension; (4) when a monk, perceiving it as allowable, instructs a person who is not fully ordained to memorize the Teaching, he commits an offense entailing confession.

36 When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct.

36.2 They are found in four classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from speech, not from body or mind. They belong to legal issues arising from offenses.

36.3 They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

37 How many kinds of offenses does one commit through the third kind of origination of offenses? Five: (1) when a monk—perceiving it as allowable and having appointed someone—builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; (2) when there is one piece left to complete the hut, he commits a serious offense; (3) when the last piece is finished, he commits an offense entailing suspension; (4) when a monk, perceiving it as allowable, eats fine foods that he has requested for himself, he commits an offense entailing

confession; (5) when a monk, perceiving it as allowable, eats without having restrained a nun who is giving directions, he commits an offense entailing acknowledgment.

38 When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct.

38.2 They are found in five classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct.

38.3 They originate in one way: from body and speech, not from mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

39 How many kinds of offenses does one commit through the fourth kind of origination of offenses? Six: (1) when a monk has sexual intercourse, he commits an offense entailing expulsion; (2) when a monk—perceiving it as unallowable and by means of begging—builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; (3) when there is one piece left to complete the hut, he commits a serious offense; (4) when the last piece is finished, he commits an offense entailing suspension; (5) when a monk, perceiving it as unallow-

able, eats cooked food at the wrong time, he commits an offense entailing confession; (6) when a monk, perceiving it as unallowable, receives fresh or cooked food directly from an unrelated nun who has entered an inhabited area, and then eats it, he commits an offense entailing acknowledgment.

40 When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct.

40.2 They are found in six classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct.

40.3 They originate in one way: from body and mind, not from speech. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

41 How many kinds of offenses does one commit through the fifth kind of origination of offenses? Six: (1) when a monk, having bad desires, overcome by desire, claims a non-existent superhuman quality, he commits an offense entailing expulsion; (2) when a monk, perceiving it as unallowable, appoints someone to build him a hut, and they build a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense

of wrong conduct; (3) when there is one piece left to complete the hut, he commits a serious offense; (4) when the last piece is finished, he commits an offense entailing suspension; (5) when a monk, perceiving it as unallowable, instructs a person who is not fully ordained to memorize the Teaching, he commits an offense entailing confession; (6) when—not wishing to revile, not wishing to insult, not wishing to humiliate, but wanting to have fun—one says what is low to one who is low, one commits an offense of wrong speech.

42 When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct.

42.2 They are found in six classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct; they may be in the class of offenses of wrong speech.

42.3 They originate in one way: from speech and mind, not from body. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

43 How many kinds of offenses does one commit through the sixth kind of origination of offenses? Six: (1) when a monk, having agreed with others, steals goods, he commits an offense entailing expulsion; (2) when a monk —perceiving it as unallowable and having appointed someone—builds a

hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides, then for the effort there is an offense of wrong conduct; (3) when there is one piece left to complete the hut, he commits a serious offense; (4) when the last piece is finished, he commits an offense entailing suspension; (5) when a monk, perceiving it as unallowable, eats fine foods that he has requested for himself, he commits an offense entailing confession; (6) when a monk, perceiving it as unallowable, eats without having restrained a nun who is giving directions, he commits an offense entailing acknowledgment.

44 When it comes to these offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? To which of the four kinds of legal issues do they belong? Through how many of the seven principles for settling legal issues are they settled?

44.2 They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They are found in six classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct.

44.3 They originate in one way: from body, speech, and mind. They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting ac-

cording to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass."

The second section on "how many kinds of offenses?" for the six kinds of originations of offenses is finished.

[46] 3. The verses on the kinds of originations of offenses

"Origination from body has been declared <j>by the one who benefits the world,
The one of boundless vision, seeing seclusion:
I ask how many kinds of offenses <j>originate from that—
You who are skilled in analysis, please say.

[47] Origination from body has been declared <j>by the one who benefits the world,
The one of boundless vision, seeing seclusion:
Five kinds of offenses originate from that—
I declare this to you, you who are skilled in analysis.

[48] Origination from speech has been declared <j>by the one who benefits the world,
The one of boundless vision, seeing seclusion:
I ask how many kinds of offenses <j>originate from that—
You who are skilled in analysis, please say.

[49] Origination from speech has been declared <j>by the one who benefits the world,
The one of boundless vision, seeing seclusion:
Four kinds of offenses originate from that—
I declare this to you, you who are skilled in analysis.

50 Origination from body and speech has been declared <j>by the one who benefits the world,
The one of boundless vision, seeing seclusion:
I ask how many kinds of offenses <j>originate from that—
You who are skilled in analysis, please say.

51 Origination from body and speech has been declared <j>by the one who benefits the world,
The one of boundless vision, seeing seclusion:
Five kinds of offenses originate from that—
I declare this to you, you who are skilled in analysis.

52 Origination from body and mind has been declared <j>by the one who benefits the world,
The one of boundless vision, seeing seclusion:
I ask how many kinds of offenses <j>originate from that—
You who are skilled in analysis, please say.

53 Origination from body and mind has been declared <j>by the one who benefits the world,
The one of boundless vision, seeing seclusion:
Six kinds of offenses originate from that—
I declare this to you, you who are skilled in analysis.

54 Origination from speech and mind has been declared <j>by the one who benefits the world,
The one of boundless vision, seeing seclusion:
I ask how many kinds of offenses <j>originate from that—
You who are skilled in analysis, please say.

55 Origination from speech and mind has been declared <j>by the one who benefits the world,
The one of boundless vision, seeing seclusion:
Six kinds of offenses originate from that—
I declare this to you, you who are skilled in analysis.

56 Origination from body, speech, and mind has been declared by the one who benefits the world,
The one of boundless vision, seeing seclusion:
I ask how many kinds of offenses <j>originate from that—
You who are skilled in analysis, please say.

57 Origination from body, speech, and mind has been declared by the one who benefits the world,
The one of boundless vision, seeing seclusion:
Six kinds of offenses originate from that—
I declare this to you, you who are skilled in analysis."

The third section on the verses on the kinds of originations of offenses is finished.

59 4. The section on "as a result of failure"

How many kinds of offenses does one commit as a result of failure in morality? Four: when a nun knowingly conceals an offense entailing expulsion, she commits an offense entailing expulsion; when, being unsure, she conceals it, she commits a serious offense; when a monk conceals an offense entailing suspension, he commits an offense entailing confession; when he conceals a grave offense of his own, he commits an offense of wrong conduct.

60 When it comes to these offenses, to how many of the four kinds of failure do they belong? … Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct.

60.2 They are found in four classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They belong to legal issues arising from offenses.

60.3 They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

61 How many kinds of offenses does one commit as a result of failure in conduct? One: when one conceals a failure in conduct, one commits an offense of wrong conduct.

62 When it comes to this offense, to how many of the four kinds of failure does it belong? … Through how many of the seven principles for settling legal issues is it settled? It belongs to one kind of failure: failure in conduct. It is found in one class of offenses: in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind.

62.2 It belongs to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

63 How many kinds of offenses does one commit as a result of failure in view? Two: when not giving up a bad view after being pressed for the third time, then after the motion, one commits an offense of wrong conduct; when the last announcement is finished, one commits an offense entailing confession.

64 When it comes to these offenses, to how many of the four kinds of failure do they belong? … Through how many of the seven principles for settling legal issues are they settled? They belong to one kind of failure: failure in conduct.

64.2 They are found in two classes of offenses: they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They belong to legal issues arising from offenses.

64.3 They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

65 How many kinds of offenses does one commit as a result of failure in livelihood? Six: (1) when, to make a living, having bad desires, overcome by desire, one claims a non-existent superhuman quality, one commits an offense entailing expulsion; (2) when, to make a living, one acts as a matchmaker, one commits an offense entailing suspension; (3) when, to make a living, one says, "The monk who stays in your dwelling is a perfected one," and the listener understands, one commits a serious offense; (4) when, to make a living, a monk eats fine foods that he has requested for himself, he commits an offense entailing confession; (5) when, to make a living, a nun

eats fine foods that she has requested for herself, she commits an offense entailing acknowledgment; (6) when, to make a living, one eats bean curry or rice that one has requested for oneself, one commits an offense of wrong conduct.

66 When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct.

66.2 They are found in six classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses entailing acknowledgment; they may be in the class of offenses of wrong conduct.

66.3 They originate in six ways: from body, not from speech or mind; or from speech, not from body or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. They belong to legal issues arising from offenses.

66.4 They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

The fourth section on "as a result of failure" is finished.

68 5. The section on "as a result of legal issues"

"How many kinds of offenses does one commit as a result of legal issues arising from disputes? Two: when one speaks abusively to one who is fully ordained, one commits an offense entailing confession; when one speaks abusively to one who is not fully ordained, one commits an offense of wrong conduct.

69 When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to one kind of failure: failure in conduct.

69.2 They are found in two classes of offenses: they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. They belong to legal issues arising from offenses.

69.3 They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

70 How many kinds of offenses does one commit as a result of legal issues arising from accusations? Three: when one groundlessly charges a monk with an offense entailing expulsion, one commits an offense entailing suspension; when one groundlessly charges him with an offense entailing suspension, one commits an offense entailing confession; when one groundlessly charges him with failure in conduct, one commits an offense of wrong conduct.

71 When it comes to these offenses, to how many of the four kinds of failure do they belong? … Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct.

71.2 They are found in three classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind.

71.3 They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

72 How many kinds of offenses does one commit as a result of legal issues arising from offenses? Four: when a nun knowingly conceals an offense entailing expulsion, she commits an offense entailing expulsion; when, being unsure, she conceals it, she commits a serious offense; when a monk conceals an offense entailing suspension, he commits an offense entailing confession; when one conceals a failure in conduct, one commits an offense of wrong conduct.

73 When it comes to these offenses, to how many of the four kinds of failure do they belong? … Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct.

73.2 They are found in four classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind. They belong to legal issues arising from offenses.

73.3 They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

74 How many kinds of offenses does one commit as a result of legal issues arising from business? Five: (1) when a nun takes sides with one who has been ejected and does not stop when pressed for the third time, then after the motion, she commits an offense of wrong conduct; (2) after each of the first two announcements, she commits a serious offense; (3) when the last announcement is finished, she commits an offense entailing expulsion; (4) when monks who side with a monk who is pursuing schism do not stop when pressed for the third time, they commit an offense entailing suspension; (5) when not giving up a bad view after being pressed for the third time, one commits an offense entailing confession.

75 When it comes to these offenses, to how many of the four kinds of failure do they belong? ... Through how many of the seven principles for settling legal issues are they settled? They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct.

75.2 They are found in five classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the

class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in one way: from body, speech, and mind.

75.3 They belong to legal issues arising from offenses. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

76 Apart from the seven kinds of offenses and the seven classes of offenses, when it comes to the rest of the offenses, to how many of the four kinds of failure do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? To which of the four kinds of legal issues do they belong?

76.2 Through how many of the seven principles for settling legal issues are they settled? Apart from the seven kinds of offenses and the seven classes of offenses, the rest of the offenses do not belong to any of the four kinds of failure. They are not found in any of the seven classes of offenses. They do not originate through any of the six kinds of originations of offenses.

76.3 They do not belong to any of the four kinds of legal issues. They are not settled through any of the seven principles for settling legal issues. Why is that? Apart from the seven kinds of offenses and the seven classes of offenses, there are no other offenses."

The fifth section on "as a result of legal issues" is finished.

78 Various topics with a focus on the origination of offenses is finished.

79 This is the summary:

80 “Questioning ‘how many?’, originations,
And so ‘how many kinds of offenses?’
Originations, and failure,
And so with legal issues.”

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THE LEGAL ISSUES AND THEIR SETTLING

✦

[1] 1. The section with a succession on legal issues

In regard to legal issues arising from disputes: What is the forerunner? How many reasons are there? How many grounds? How many foundations? How many causes? How many roots? Through how many motives does one dispute? Through how many principles for settling are legal issues arising from disputes settled?

[2] In regard to legal issues arising from accusations: What is the forerunner? How many reasons are there? How many grounds? How many foundations? How many causes? How many roots? Through how many motives does one accuse? Through how many principles for settling are legal issues arising from accusations settled?

[3] In regard to legal issues arising from offenses: What is the forerunner? How many reasons are there? How many grounds? How many foundations? How many causes? How many roots? Through how many motives does one commit an offense? Through how many principles for settling are legal issues arising from offenses settled?

[4] In regard to legal issues arising from business: What is the forerunner? How many reasons are there? How many grounds? How many foundations? How many causes? How many roots? Through how many motives does one give rise to business? Through how many principles for settling are legal issues arising from business settled?

5 “What is the forerunner of legal issues arising from disputes?” Desire is a forerunner, ill will is a forerunner, confusion is a forerunner, non-desire is a forerunner, non-ill will is a forerunner, non-confusion is a forerunner.

5.2 “How many reasons are there?” The eighteen grounds for schism. “How many grounds are there?” The eighteen grounds for schism. “How many foundations are there?” The eighteen grounds for schism.

5.3 “How many causes are there?” Nine: there are three wholesome causes, three unwholesome causes, and three indeterminate causes. “How many roots are there?” Twelve.

5.4 “Through how many motives does one dispute?” Through two: through a view that accords with the Teaching or through a view that is contrary to the Teaching. “Through how many principles for settling are legal issues arising from disputes settled?” Through two of them: through resolution face-to-face and through majority decision.

6 “What is the forerunner of legal issues arising from accusations?” Desire is a forerunner, ill will is a forerunner, confusion is a forerunner, non-desire is a forerunner, non-ill will is a forerunner, non-confusion is a forerunner.

6.2 “How many reasons are there?” The four failures. “How many grounds are there?” The four failures. “How many foundations are there?” The four failures. “How many causes are there?” Nine: there are three wholesome causes, three unwholesome causes, and three indeterminate causes.

6.3 “How many roots are there?” Fourteen. “Through how many motives does one accuse?” Through two: through action or through offense. “Through how many principles for settling are legal issues arising from ac-

cusations settled?"

6.4 Through four of them: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty.

7 "What is the forerunner of legal issues arising from offenses?" Desire is a forerunner, ill will is a forerunner, confusion is a forerunner, non-desire is a forerunner, non-ill will is a forerunner, non-confusion is a forerunner.

7.2 "How many reasons are there?" The seven classes of offenses. "How many grounds are there?" The seven classes of offenses. "How many foundations are there?" The seven classes of offenses.

7.3 "How many causes are there?" Six: three unwholesome causes and three indeterminate causes. "How many roots are there?" The six originations of offenses. "Through how many motives does one commit an offense?"

7.4 Through six: through shamelessness, through ignorance, through being overcome by anxiety, through perceiving what is unallowable as allowable, through perceiving what is allowable as unallowable, through absentmindedness.

7.5 "Through how many principles for settling are legal issues arising from offenses settled?" Through three of them: through resolution face-to-face and through acting according to what has been admitted, and through resolution face-to-face and through covering over as if with grass.

8 "What is the forerunner of legal issues arising from business?" Desire is a forerunner, ill will is a forerunner, confusion is a forerunner, non-desire is a forerunner, non-ill will is a forerunner, non-confusion is a forerunner.

8.2 "How many reasons are there?" The four legal procedures. "How many grounds are there?" The four legal procedures. "How many foundations are there?" The four legal procedures.

8.3 "How many causes are there?" Nine: there are three wholesome causes, three unwholesome causes, and three indeterminate causes. "How many roots are there?" One: The Sangha.

8.4 "Through how many motives does one give rise to business?" Through two: through a motion or through getting permission. "Through how many principles for settling are legal issues arising from business settled?" Through one: through resolution face-to-face.

9 How many principles for settling are there? Seven: resolution face-to-face, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, majority decision, further penalty, and covering over as if with grass.

10 With a different presentation, might the seven principles for settling become ten, and the ten become seven? They might.

11 How? Legal issues arising from disputes are settled through two principles, legal issues arising from accusations are settled through four principles, legal issues arising from offenses are settled through three principles, legal issues arising from business are settled through one principle. In this way, the seven principles for settling become ten, and the ten become seven.

The sixth section on "a different presentation" is finished.

[13] 2. The section on "in common"

How many of the principles for settling legal issues arising from disputes do the monks and the nuns have in common? How many do they not have in common? How many of the principles for settling legal issues arising from accusations do the monks and the nuns have in common? How many do they not have in common? How many of the principles for settling legal issues arising from offenses do the monks and the nuns have in common? How many do they not have in common? How many of the principles for settling legal issues arising from business do the monks and the nuns have in common? How many do they not have in common?

[14] They have two principles for settling legal issues arising from disputes in common: resolution face-to-face and majority decision. And they have five not in common: resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, and covering over as if with grass.

[15] They have four principles for settling legal issues arising from accusations in common: resolution face-to-face, resolution through recollection, resolution because of past insanity, and further penalty. And they have three not in common: majority decision, acting according to what has been admitted, and covering over as if with grass.

[16] They have three principles for settling legal issues arising from offenses in common: resolution face-to-face, acting according to what has been admitted, and covering over as if with grass. And they have four not in common: majority decision, resolution through recollection, resolution because of past insanity, and further penalty.

17 They have one principle for settling legal issues arising from business in common: resolution face-to-face. And they have six not in common: majority decision, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, and covering over as if with grass.

The seventh section on "in common" is finished.

19 3. The section on "belonging to that"

How many principles for settling are there that belong to legal issues arising from disputes? How many belong to something else? How many principles for settling are there that belong to legal issues arising from accusations? How many belong to something else? How many principles for settling are there that belong to legal issues arising from offenses? How many belong to something else? How many principles for settling are there that belong to legal issues arising from business? How many belong to something else?

20 There are two principles for settling that belong to legal issues arising from disputes: resolution face-to-face and majority decision. And there are five that belong to something else: resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, and covering over as if with grass.

21 There are four principles for settling that belong to legal issues arising from accusations: resolution face-to-face, resolution through recollection, resolution because of past insanity, and further penalty. And there are three that belong to something else: majority decision, acting according to what has been admitted, and covering over as if with grass.

22 There are three principles for settling that belong to legal issues arising from offenses: resolution face-to-face, acting according to what has been admitted, and covering over as if with grass. And there are four that belong to something else: majority decision, resolution through recollection, resolution because of past insanity, and further penalty.

23 There is one principle for settling that belongs to legal issues arising from business: resolution face-to-face. And there are six that belong to something else: majority decision, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, and covering over as if with grass.

The eighth section on "belonging to that" is finished

25 4. The section on different principles for settling used in common

One principle for settling is used in common with another principle for settling, and one principle for settling is not used in common with another principle for settling. It may be that one principle for settling is used in common with another principle for settling, and it may be that one principle for settling is not used in common with another principle for settling.

26 How may it be that one principle for settling is used in common with another principle for settling? How may it be that one principle for settling is not used in common with another principle for settling?

27 Majority decision is used in common with resolution face-to-face. It is not used in common with resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further

penalty, or covering over as if with grass.

28 Resolution through recollection is used in common with resolution face-to-face. It is not used in common with resolution because of past insanity, acting according to what has been admitted, further penalty, covering over as if with grass, or majority decision.

29 Resolution because of past insanity is used in common with resolution face-to-face. It is not used in common with acting according to what has been admitted, further penalty, covering over as if with grass, majority decision, or resolution through recollection.

30 Acting according to what has been admitted is used in common with resolution face-to-face. It is not used in common with further penalty, covering over as if with grass, majority decision, resolution through recollection, or resolution because of past insanity.

31 Further penalty is used in common with resolution face-to-face. It is not used in common with covering over as if with grass, majority decision, resolution through recollection, resolution because of past insanity, or acting according to what has been admitted.

32 Covering over as if with grass is used in common with resolution face-to-face. It is not used in common with majority decision, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, or further penalty.

The ninth section on different principles for settling used in common is finished.

35 5. The section on different principles for settling belonging with each other

One principle for settling belongs with another principle for settling, and one principle for settling does not belong with another principle for settling. It may be that one principle for settling belongs with another principle for settling, and it may be that one principle for settling does not belong with another principle for settling.

36 How may it be that one principle for settling belongs with another principle for settling? How may it be that one principle for settling does not belong with another principle for settling?

37 Majority decision belongs with resolution face-to-face. It does not belong with resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, or covering over as if with grass.

38 Resolution through recollection belongs with resolution face-to-face. It does not belong with resolution because of past insanity, acting according to what has been admitted, further penalty, covering over as if with grass, or majority decision.

39 Resolution because of past insanity belongs with resolution face-to-face. It does not belong with acting according to what has been admitted, further penalty, covering over as if with grass, majority decision, or resolution through recollection.

40 Acting according to what has been admitted belongs with resolution face-to-face. It does not belong with further penalty, covering over as if with grass, majority decision, resolution through recollection, or resolution

because of past insanity.

41 Further penalty belongs with resolution face-to-face. It does not belong with covering over as if with grass, majority decision, resolution through recollection, resolution because of past insanity, or acting according to what has been admitted.

42 Covering over as if with grass belongs with resolution face-to-face. It does not belong with majority decision, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, or further penalty.

The tenth section on different principles for settling belonging with each other is finished.

45 6. The section on "is a principle for settling also resolution face-to-face?"

Is a principle for settling also resolution face-to-face, and is resolution face-to-face also a principle for settling? Is a principle for settling also a majority decision, and is a majority decision also a principle for settling? Is a principle for settling also resolution through recollection, and is resolution through recollection also a principle for settling? Is a principle for settling also resolution because of past insanity, and is resolution because of past insanity also a principle for settling? Is a principle for settling also acting according to what has been admitted, and is acting according to what has been admitted also a principle for settling? Is a principle for settling also a further penalty, and is a further penalty also a principle for settling? Is a principle for settling also covering over as if with grass, and is covering over as if with grass also a principle for settling?

46 Majority decision, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, and covering over as if with grass: these principles for settling are principles for settling, but they are not resolution face-to-face. Resolution face-to-face is both a principle for settling and also resolution face-to-face.

47 Resolution through recollection, resolution because of past insanity, acting according to what has been admitted, further penalty, covering over as if with grass, and resolution face-to-face: these principles for settling are principles for settling, but they are not majority decision. Majority decision is both a principle for settling and also majority decision.

48 Resolution because of past insanity, acting according to what has been admitted, further penalty, covering over as if with grass, resolution face-to-face, and majority decision: these principles for settling are principles for settling, but they are not resolution through recollection. Resolution through recollection is both a principle for settling and also resolution through recollection.

49 Acting according to what has been admitted, further penalty, covering over as if with grass, resolution face-to-face, majority decision, and resolution through recollection: these principles for settling are principles for settling, but they are not resolution because of past insanity. Resolution because of past insanity is both a principle for settling and also resolution because of past insanity.

50 Further penalty, covering over as if with grass, resolution face-to-face, majority decision, resolution through recollection, and resolution because of past insanity: these principles for settling are principles for settling, but

they are not acting according to what has been admitted. Acting according to what has been admitted is both a principle for settling and also acting according to what has been admitted.

51 Covering over as if with grass, resolution face-to-face, majority decision, resolution through recollection, resolution because of past insanity, and acting according to what has been admitted: these principles for settling are principles for settling, but they are not further penalty. Further penalty is both a principle for settling and also further penalty.

52 Resolution face-to-face, majority decision, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, and further penalty: these principles for settling are principles for settling, but they are not covering over as if with grass. Covering over as if with grass is both a principle for settling and also covering over as if with grass.

The eleventh section on "is a principle for settling also resolution face-to-face?" is finished.

54 7. The section on resolution

Is a resolution also resolution face-to-face, and is resolution face-to-face also a resolution? Is a resolution also a majority decision, and is a majority decision also a resolution? Is a resolution also resolution through recollection, and is resolution through recollection also a resolution? Is a resolution also resolution because of past insanity, and is resolution because of past insanity also a resolution? Is a resolution also acting according to what has been admitted, and is acting according to what has been admitted also

a resolution? Is a resolution also a further penalty, and is a further penalty also a resolution? Is a resolution also covering over as if with grass, and is covering over as if with grass also a resolution?

55 A resolution may be resolution face-to-face, or it may not be resolution face-to-face. Resolution face-to-face is both a resolution and also resolution face-to-face.

56 A resolution may be a majority decision, or it may not be a majority decision. A majority decision is both a resolution and also a majority decision.

57 A resolution may be resolution through recollection, or it may not be resolution through recollection. Resolution through recollection is both a resolution and also resolution through recollection.

58 A resolution may be resolution because of past insanity, or it may not be resolution because of past insanity. Resolution because of past insanity is both a resolution and also resolution because of past insanity.

59 A resolution may be acting according to what has been admitted, or it may not be acting according to what has been admitted. Acting according to what has been admitted is both a resolution and also acting according to what has been admitted.

60 A resolution may be a further penalty, or it may not be a further penalty. A further penalty is both a resolution and also a further penalty.

61 A resolution may be covering over as if with grass, or it may not be covering over as if with grass. Covering over as if with grass is both a resolution and also covering over as if with grass.

The twelfth section on resolution is finished.

63 8. The section on the wholesome

Is resolution face-to-face wholesome, unwholesome, or indeterminate? Is a majority decision wholesome, unwholesome, or indeterminate? Is resolution through recollection wholesome, unwholesome, or indeterminate? Is resolution because of past insanity wholesome, unwholesome, or indeterminate? Is acting according to what has been admitted wholesome, unwholesome, or indeterminate? Is a further penalty wholesome, unwholesome, or indeterminate? Is covering over as if with grass wholesome, unwholesome, or indeterminate?

64 Resolution face-to-face may be wholesome or indeterminate; resolution face-to-face is never unwholesome. A majority decision may be wholesome, unwholesome, or indeterminate. Resolution through recollection may be wholesome, unwholesome, or indeterminate. Resolution because of past insanity may be wholesome, unwholesome, or indeterminate.

64.2 Acting according to what has been admitted may be wholesome, unwholesome, or indeterminate. A further penalty may be wholesome, unwholesome, or indeterminate. Covering over as if with grass, may be wholesome, unwholesome, or indeterminate.

71 Are legal issues arising from disputes wholesome, unwholesome, or indeterminate? Are legal issues arising from accusations wholesome, unwholesome, or indeterminate? Are legal issues arising from offenses whole-

some, unwholesome, or indeterminate? Are legal issues arising from business wholesome, unwholesome, or indeterminate?

72 Legal issues arising from disputes may be wholesome, unwholesome, or indeterminate. Legal issues arising from accusations may be wholesome, unwholesome, or indeterminate. Legal issues arising from offenses may be unwholesome or indeterminate; legal issues arising from offenses are never wholesome. Legal issues arising from business may be wholesome, unwholesome, or indeterminate.

The thirteenth section on the wholesome is finished.

77 9. The section on "where", the section on questioning
Resolution face-to-face is appropriate where majority decision is appropriate. Majority decision is appropriate where resolution face-to-face is appropriate. But there, resolution through recollection is not appropriate, nor is resolution because of past insanity, acting according to what has been admitted, further penalty, or covering over as if with grass.

78 Resolution face-to-face is appropriate where resolution through recollection is appropriate. Resolution through recollection is appropriate where resolution face-to-face is appropriate. But there, resolution because of past insanity is not appropriate, nor is acting according to what has been admitted, further penalty, covering over as if with grass, or majority decision.

79 Resolution face-to-face is appropriate where resolution because of past insanity is appropriate. Resolution because of past insanity is appropriate where resolution face-to-face is appropriate. But there, acting according to

what has been admitted is not appropriate, nor is further penalty, covering over as if with grass, majority decision, or resolution through recollection.

80 Resolution face-to-face is appropriate where acting according to what has been admitted is appropriate. Acting according to what has been admitted is appropriate where resolution face-to-face is appropriate. But there, further penalty is not appropriate, nor is covering over as if with grass, majority decision, resolution through recollection, or resolution because of past insanity.

81 Resolution face-to-face is appropriate where further penalty is appropriate. Further penalty is appropriate where resolution face-to-face is appropriate. But there, covering over as if with grass is not appropriate, nor is majority decision, resolution through recollection, resolution because of past insanity, or acting according to what has been admitted.

82 Resolution face-to-face is appropriate where covering over as if with grass is appropriate. Covering over as if with grass is appropriate where resolution face-to-face is appropriate. But there, majority decision is not appropriate, nor is resolution through recollection, resolution because of past insanity, acting according to what has been admitted, or further penalty.

83 Where there is majority decision, there is resolution face-to-face. Where there is resolution face-to-face, there is majority decision. But there is no resolution through recollection there, nor resolution because of past insanity, acting according to what has been admitted, further penalty, or covering over as if with grass.

84 Where there is resolution through recollection, there is resolution face-to-face. Where there is resolution face-to-face, there is resolution through recollection. But there is no resolution because of past insanity there, nor acting according to what has been admitted, further penalty, covering over as if with grass, or majority decision. Resolution face-to-face to be done as the basis …

85 Where there is covering over as if with grass, there is resolution face-to-face. Where there is resolution face-to-face, there is covering over as if with grass. But there is no majority decision there, nor resolution through recollection, resolution because of past insanity, acting according to what has been admitted, or further penalty.

86 The successive permutation series.

The fourteenth section on "where" is finished.

88 10. The section on settling, the section on responding

On an occasion when a legal issue is being resolved through resolution face-to-face and majority decision, then, where majority decision is appropriate, there resolution face-to-face is appropriate, and where resolution face-to-face is appropriate, there majority decision is appropriate. But there resolution through recollection is not appropriate, nor is resolution because of past insanity, acting according to what has been admitted, further penalty, or covering over as if with grass.

89 On an occasion when a legal issue is being resolved through resolution face-to-face and resolution through recollection, then, where resolution through recollection is appropriate, there resolution face-to-face is appro-

priate, and where resolution face-to-face is appropriate, there resolution through recollection is appropriate. But there resolution because of past insanity is not appropriate, nor is acting according to what has been admitted, further penalty, covering over as if with grass, or majority decision.

90 On an occasion when a legal issue is being resolved through resolution face-to-face and resolution because of past insanity, then, where resolution because of past insanity is appropriate, there resolution face-to-face is appropriate, and where resolution face-to-face is appropriate, there resolution because of past insanity is appropriate. But there acting according to what has been admitted is not appropriate, nor is further penalty, covering over as if with grass, majority decision, or resolution through recollection.

91 On an occasion when a legal issue is being resolved through resolution face-to-face and acting according to what has been admitted, then, where acting according to what has been admitted is appropriate, there resolution face-to-face is appropriate, and where resolution face-to-face is appropriate, there acting according to what has been admitted is appropriate. But there further penalty is not appropriate, nor is covering over as if with grass, majority decision, resolution through recollection, or resolution because of past insanity.

92 On an occasion when a legal issue is being resolved through resolution face-to-face and further penalty, then, where further penalty is appropriate, there resolution face-to-face is appropriate, and where resolution face-to-face is appropriate, there further penalty is appropriate. But there covering over as if with grass is not appropriate, nor is majority decision, resolution through recollection, resolution because of past insanity, or acting according to what has been admitted.

93 On an occasion when a legal issue is being resolved through resolution face-to-face and covering over as if with grass, then, where covering over as if with grass is appropriate, there resolution face-to-face is appropriate, and where resolution face-to-face is appropriate, there covering over as if with grass is appropriate. But there majority decision is not appropriate, nor is resolution through recollection, resolution because of past insanity, acting according to what has been admitted, or further penalty.

The fifteenth section on settling is finished.

95 11. The section on connection

"Are 'legal issue' and 'principle for settling' connected or disconnected? Is it possible to completely separate them and point to their difference?"

96 "'Legal issue' and 'principle for settling' are disconnected, not connected, and it's possible to completely separate them and point to their difference": they should be told not to say this.

96.2 "'Legal issue' and 'principle for settling' are connected, not disconnected, and it's impossible to completely separate them and point to their difference. Why's that? Didn't the Buddha say that there are four kinds of legal issues and seven principles for settling?

96.3 Legal issues are settled through the principles for settling; the principles for settling are settled through legal issues. In this way they are connected, not disconnected, and it's impossible to completely separate them and point to their difference."

The sixteenth section on connection is finished.

98 12. The section on settling

Through how many principles for settling are legal issues arising from disputes settled? Through how many principles for settling are legal issues arising from accusations settled? Through how many principles for settling are legal issues arising from offenses settled? Through how many principles for settling are legal issues arising from business settled?

99 Legal issues arising from disputes are settled through two principles: through resolution face-to-face and through majority decision.

100 Legal issues arising from accusations are settled through four principles: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty.

101 Legal issues arising from offenses are settled through three principles: through resolution face-to-face, through acting according to what has been admitted, and through covering over as if with grass.

102 Legal issues arising from business are settled through one principle: through resolution face-to-face.

103 Through how many principles for settling are legal issues arising from disputes and legal issues arising from accusations settled? Through five: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, and through further penalty.

104 Through how many principles for settling are legal issues arising from disputes and legal issues arising from offenses settled? Through four: through resolution face-to-face, through majority decision, through acting

according to what has been admitted, and through covering over as if with grass.

105 Through how many principles for settling are legal issues arising from disputes and legal issues arising from business settled? Through two: through resolution face-to-face, and through majority decision.

106 Through how many principles for settling are legal issues arising from accusations and legal issues arising from offenses settled? Through six: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

107 Through how many principles for settling are legal issues arising from accusations and legal issues arising from business settled? Through four: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty.

108 Through how many principles for settling are legal issues arising from offenses and legal issues arising from business settled? Through three: through resolution face-to-face, through acting according to what has been admitted, and through covering over as if with grass.

109 Through how many principles for settling are legal issues arising from disputes, legal issues arising from accusations, and legal issues arising from offenses settled? Through seven: through resolution face-to-face, through majority decision, through resolution through recollection, through reso-

lution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

110 Through how many principles for settling are legal issues arising from disputes, legal issues arising from accusations, and legal issues arising from business settled? Through five: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, and through further penalty.

111 Through how many principles for settling are legal issues arising from accusations, legal issues arising from offenses, and legal issues arising from business settled? Through six: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

112 Through how many principles for settling are legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, and legal issues arising from business settled? Through seven: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

The seventeenth section on settling is finished.

114 13. The section on settling and not settling

Through how many principles for settling are legal issues arising from disputes settled, and through how many principles are they not settled? Through how many principles for settling are legal issues arising from accusations settled, and through how many principles are they not settled? Through how many principles for settling are legal issues arising from offenses settled, and through how many principles are they not settled? Through how many principles for settling are legal issues arising from business settled, and through how many principles are they not settled?

115 Legal issues arising from disputes are settled through two principles: through resolution face-to-face, and through majority decision. It is not settled through five principles: through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

116 Legal issues arising from accusations are settled through four principles: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty. It is not settled through three principles: through majority decision, through acting according to what has been admitted, and through covering over as if with grass.

117 Legal issues arising from offenses are settled through three principles: through resolution face-to-face, through acting according to what has been admitted, and through covering over as if with grass. It is not settled

through four principles: through majority decision, through resolution through recollection, through resolution because of past insanity, and through further penalty.

118 Legal issues arising from business are settled through one principle: through resolution face-to-face. It is not settled through six principles: through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

119 Through how many principles for settling are legal issues arising from disputes and legal issues arising from accusations settled? Through how many principles are they not settled?

119.2 They are settled through five principles: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, and through further penalty. They are not settled through two principles: through acting according to what has been admitted, and through covering over as if with grass.

120 Through how many principles for settling are legal issues arising from disputes and legal issues arising from offenses settled? Through how many principles are they not settled? They are settled through four principles: through resolution face-to-face, through majority decision, through acting according to what has been admitted, and through covering over as if with grass.

120.2 They are not settled through three principles: through resolution through recollection, through resolution because of past insanity, and through further penalty.

121 Through how many principles for settling are legal issues arising from disputes and legal issues arising from business settled? Through how many principles are they not settled? They are settled through two principles: through resolution face-to-face, and through majority decision.

121.2 They are not settled through five principles: through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

122 Through how many principles for settling are legal issues arising from accusations and legal issues arising from offenses settled? Through how many principles are they not settled?

122.2 They are settled through six principles: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass. They are not settled through one principle: through majority decision.

123 Through how many principles for settling are legal issues arising from accusations and legal issues arising from business settled? Through how many principles are they not settled? They are settled through four principles: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty.

123.2 They are not settled through three principles: through majority decision, through acting according to what has been admitted, and through covering over as if with grass.

124 Through how many principles for settling are legal issues arising from offenses and legal issues arising from business settled? Through how many principles are they not settled? They are settled through three principles: through resolution face-to-face, through acting according to what has been admitted, and through covering over as if with grass.

124.2 They are not settled through four principles: through majority decision, through resolution through recollection, through resolution because of past insanity, and through further penalty.

125 Through how many principles for settling are legal issues arising from disputes, legal issues arising from accusations, and legal issues arising from offenses settled? Through how many principles are they not settled?

125.2 They are settled through seven principles: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

126 Through how many principles for settling are legal issues arising from disputes, legal issues arising from accusations, and legal issues arising from business settled? Through how many principles are they not settled?

126.2 They are settled through five principles: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, and through further

penalty. They are not settled through two principles: through acting according to what has been admitted, and through covering over as if with grass.

127 Through how many principles for settling are legal issues arising from accusations, legal issues arising from offenses, and legal issues arising from business settled? Through how many principles are they not settled?

127.2 They are settled through six principles: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass. They are not settled through one principle: through majority decision.

128 Through how many principles for settling are legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, and legal issues arising from business settled? Through how many principles are they not settled?

128.2 They are settled through seven principles: through resolution face-to-face, through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, and through covering over as if with grass.

The eighteenth section on settling and not settling is finished.

130 14. The section on principles for settling and legal issues

Are principles for settling settled through principles for settling? Are principles for settling settled through legal issues? Are legal issues settled

through principles for settling? Are legal issues settled through legal issues?

131 It may be that principles for settling are settled through principles for settling; it may be that principles for settling are not settled through principles for settling. It may be that principles for settling are settled through legal issues; it may be that principles for settling are not settled through legal issues.

131.2 It may be that legal issues are settled through principles for settling; it may be that legal issues are not settled through principles for settling. It may be that legal issues are settled through legal issues; it may be that legal issues are not settled through legal issues.

132 How may it be that principles for settling are settled through principles for settling? And how may it be that principles for settling are not settled through principles for settling?

133 A majority decision is settled through resolution face-to-face. It is not settled through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, or through covering over as if with grass.

134 Resolution through recollection is settled through resolution face-to-face. It is not settled through resolution because of past insanity, through acting according to what has been admitted, through further penalty, through covering over as if with grass, or through majority decision.

135 Resolution because of past insanity is settled through resolution face-to-face. It is not settled through acting according to what has been admitted, through further penalty, through covering over as if with grass,

through majority decision, or through resolution through recollection.

136 Acting according to what has been admitted is settled through resolution face-to-face. It is not settled through further penalty, through covering over as if with grass, through majority decision, through resolution through recollection, or through resolution because of past insanity.

137 A further penalty is settled through resolution face-to-face. It is not settled through covering over as if with grass, through majority decision, through resolution through recollection, through resolution because of past insanity, or through acting according to what has been admitted.

138 Covering over as if with grass is settled through resolution face-to-face. It is not settled through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, or through further penalty.

139 How may it be that principles for settling are settled through legal issues? How may it be that principles for settling are not settled through legal issues?

140 Resolution face-to-face is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

141 A majority decision is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

142 Resolution through recollection is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

143 Resolution because of past insanity is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

144 Acting according to what has been admitted is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

145 A further penalty is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

146 Covering over as if with grass is not settled through a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense. It is settled through a legal issue arising from business.

147 How may it be that legal issues are settled through principles for settling? How may it be that legal issues are not settled through principles for settling?

148 Legal issues arising from disputes are settled through resolution face-to-face and through majority decision. They are not settled through resolution through recollection, through resolution because of past insanity,

through acting according to what has been admitted, through further penalty, or through covering over as if with grass.

149 Legal issues arising from accusations are settled through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty. They are not settled through majority decision, through acting according to what has been admitted, or through covering over as if with grass.

150 Legal issues arising from offenses are settled through resolution face-to-face, through acting according to what has been admitted, and through covering over as if with grass. They are not settled through majority decision, through resolution through recollection, through resolution because of past insanity, or through further penalty.

151 Legal issues arising from business are settled through resolution face-to-face. They are not settled through majority decision, through resolution through recollection, through resolution because of past insanity, through acting according to what has been admitted, through further penalty, or through covering over as if with grass.

152 How may it be that legal issues are settled through legal issues? How may it be that legal issues are not settled through legal issues?

153 Legal issues arising from disputes are not settled through legal issues arising from disputes, through legal issues arising from accusations, or through legal issues arising from offenses. They are settled through legal issues arising from business.

154 Legal issues arising from accusations are not settled through legal issues arising from disputes, through legal issues arising from accusations, or through legal issues arising from offenses. They are settled through legal issues arising from business.

155 Legal issues arising from offenses are not settled through legal issues arising from disputes, through legal issues arising from accusations, or through legal issues arising from offenses. They are settled through legal issues arising from business.

156 Legal issues arising from business are not settled through legal issues arising from disputes, through legal issues arising from accusations, or through legal issues arising from offenses. They are settled through legal issues arising from business.

157 The six principles for settling and the four legal issues are settled through resolution face-to-face. Resolution face-to-face is not settled through anything.

The nineteenth section on principles for settling and legal issues is finished.

159 15. The section on causing to originate

Which of the four legal issues causes legal issues arising from disputes to originate? None of them. Nevertheless, the four legal issues are produced from legal issues arising from disputes. How is that? It may be that monks are disputing, saying, “This is the Teaching”, “This is contrary to the Teaching”, “This is the Monastic Law”, “This is contrary to the Monastic Law”, “This was spoken by the Buddha”, “This wasn’t spoken by the Buddha”, “This was practiced by the Buddha”, “This wasn’t practiced by

the Buddha", "This was laid down by the Buddha", "This wasn't laid down by the Buddha", "This is an offense", "This isn't an offense", "This is a light offense", "This is a heavy offense", "This is a curable offense", "This is an incurable offense", "This is a grave offense", or "This is a minor offense." In regard to this, whatever there is of quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife—this is called a legal issue arising from a dispute. When, during a legal issue arising from a dispute, the Sangha disputes, there is a legal issue arising from a dispute. When one who is disputing makes an accusation, there is a legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business.

160 Which of the four legal issues causes legal issues arising from accusations to originate? None of them. Nevertheless, the four legal issues are produced from legal issues arising from accusations. How is that? It may be that monks accuse a monk of failure in morality, failure in conduct, failure in view, or failure in livelihood.

160.2 In regard to this, whatever there is of accusations, accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation—this is called a legal issue arising from an accusation. When, during a legal issue arising from an accusation, the Sangha disputes, there is a legal issue arising from a dispute.

160.3 When one who is disputing makes an accusation, there is a legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a

legal procedure because of that offense, there is a legal issue arising from business.

161 Which of the four legal issues causes legal issues arising from offenses to originate? None of them. Nevertheless, the four legal issues are produced from legal issues arising from offenses. How is that?

161.2 There are legal issues arising from offenses because of the five classes of offenses, and there are legal issues arising from offenses because of the seven classes of offenses—these are called legal issues arising from offenses. When, during a legal issue arising from an offense, the Sangha disputes, there is a legal issue arising from a dispute.

161.3 When one who is disputing makes an accusation, there is a legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business.

162 Which of the four legal issues causes legal issues arising from business to originate? None of them. Nevertheless, the four legal issues are produced from legal issues arising from business. How is that?

162.2 Whatever is the duty or the business of the Sangha—a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion and three announcements—this is called a legal issue arising from business.

162.3 When, during a legal issue arising from business, the Sangha disputes, there is a legal issue arising from a dispute. When one who is disputing makes an accusation, there is a legal issue arising from an accusation.

When one who is accusing commits an offense, there is a legal issue arising from an offense.

162.4 When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business.

The twentieth section on causing to originate is finished.

164 16. The section on "belonging to"

"To which of the four legal issues do legal issues arising from disputes belong? Which legal issues do they depend on? Which legal issues are they included in? Which legal issues are they grouped with?

165 To which of the four legal issues do legal issues arising from accusations belong? Which legal issues do they depend on? Which legal issues are they included in? Which legal issues are they grouped with?

166 To which of the four legal issues do legal issues arising from offenses belong? Which legal issues do they depend on? Which legal issues are they included in? Which legal issues are they grouped with?

167 To which of the four legal issues do legal issues arising from business belong? Which legal issues do they depend on? Which legal issues are they included in? Which legal issues are they grouped with?

168 Legal issues arising from disputes belong to legal issues arising from disputes; they depend on legal issues arising from disputes; they are included in legal issues arising from disputes; they are grouped with legal issues arising from disputes.

169 Legal issues arising from accusations belong to legal issues arising from accusations; they depend on legal issues arising from accusations; they are included in legal issues arising from accusations; they are grouped with legal issues arising from accusations.

170 Legal issues arising from offenses belong to legal issues arising from offenses; they depend on legal issues arising from offenses; they are included in legal issues arising from offenses; they are grouped with legal issues arising from offenses.

171 Legal issues arising from business belong to legal issues arising from business; they depend on legal issues arising from business; they are included in legal issues arising from business; they are grouped with legal issues arising from business.

172 To how many of the seven principles for settling do legal issues arising from disputes belong? On how many principles for settling do they depend? In how many principles for settling are they included? With how many principles for settling are they grouped? Through how many principles for settling are they settled?

173 To how many of the seven principles for settling do legal issues arising from accusations belong? On how many principles for settling do they depend? In how many principles for settling are they included? With how many principles for settling are they grouped? Through how many principles for settling are they settled?

174 To how many of the seven principles for settling do legal issues arising from offenses belong? On how many principles for settling do they depend? In how many principles for settling are they included? With how

many principles for settling are they grouped? Through how many principles for settling are they settled?

175 To how many of the seven principles for settling do legal issues arising from business belong? On how many principles for settling do they depend? In how many principles for settling are they included? With how many principles for settling are they grouped? Through how many principles for settling are they settled?

176 Legal issues arising from disputes belong to two principles for settling; they depend on two principles for settling; they are included in two principles for settling; they are grouped with two principles for settling; they are settled through two principles for settling: through resolution face-to-face and through majority decision.

177 Legal issues arising from accusations belong to four principles for settling; they depend on four principles for settling; they are included in four principles for settling; they are grouped with four principles for settling; they are settled through four principles for settling: through resolution face-to-face, through resolution through recollection, through resolution because of past insanity, and through further penalty.

178 Legal issues arising from offenses belong to three principles for settling; they depend on three principles for settling; they are included in three principles for settling; they are grouped with three principles for settling; they are settled through three principles for settling: through resolution face-to-face, through acting according to what has been admitted, and through covering over as if with grass.

179 Legal issues arising from business belong to one principle for settling; they depend on one principle for settling; they are included in one principle for settling; they are grouped with one principle for settling; they are settled through one principle for settling: through resolution face-to-face."

The twenty-first section on "belonging to" is finished.

The legal issues and their settling are finished.

182 This is the summary:

183 "Legal issues, a different presentation,
And in common, belonging to;
Principles for settling used in common,
Principles for settling that belong with that.

184 Principle for settling is also resolution face-to-face,
On resolution, and on the wholesome;
Where, on settling, on connection,
On settling, and on not settling;
And on principles for settling and legal issues,
Origination, and belonging to."

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THE CLASSES OF OFFENSES IN THE CHAPTERS

✦

1 "I will ask about the Full Ordination, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about the Full Ordination, together with its origin stories and its detailed explanations:
two kinds of offenses are laid down in its exalted clauses.

2 I will ask about the Observance Day, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about the Observance Day, together with its origin stories and its detailed explanations:
three kinds of offenses are laid down in its exalted clauses.

3 I will ask about Entering the Rainy-season Residence, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about Entering the Rainy-season Residence, together with its origin stories and its detailed explanations:
one kind of offense is laid down in its exalted clauses.

4 I will ask about the Invitation Ceremony, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?

I will answer about the Invitation Ceremony, together with its origin stories and its detailed explanations:
three kinds of offenses are laid down in its exalted clauses.

5 I will ask about that which is connected with Skins, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about that which is connected with Skins, together with its origin stories and its detailed explanations:
three kinds of offenses are laid down in its exalted clauses.

6 I will ask about Medicines, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about Medicines, together with its origin stories and its detailed explanations:
three kinds of offenses are laid down in its exalted clauses.

7 I will ask about the Robe-making Ceremony, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about the Robe-making Ceremony, together with its origin stories and its detailed explanations:
there is no offense laid down in its exalted clauses.

8 I will ask about that which is connected with Robes, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?

I will answer about that which is connected with Robes, together with its origin stories and its detailed explanations:
three kinds of offenses are laid down in its exalted clauses.

9 I will ask about Legal Procedures together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about Legal Procedures, together with its origin stories and its detailed explanations:
one kind of offense is laid down in its exalted clauses.

10 I will ask about Division in the Sangha, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about Division in the Sangha, together with its origin stories and its detailed explanations:
one kind of offense is laid down in its exalted clauses.

11 I will ask about the Chapter on Penalty Procedures, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about the Chapter on Penalty Procedures, together with its origin stories and its detailed explanations:
one kind of offense is laid down in its exalted clauses.

12 I will ask about the Proper Conduct for those who are Suspended, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?

I will answer about the Proper Conduct for those who are Suspended, together with its origin stories and its detailed explanations:
one kind of offense is laid down in its exalted clauses.

13 I will ask about the Legal Procedures in Relation to Suspension, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about the Legal Procedures in Relation to Suspension, together with its origin stories and its detailed explanations:
one kind of offense is laid down in its exalted clauses.

14 I will ask about the Settling of Legal Issues, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about the Settling of Legal Issues, together with its origin stories and its detailed explanations:
two kinds of offenses are laid down in its exalted clauses.

15 I will ask about Minor Topics, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about the Minor Topics, together with its origin stories and its detailed explanations:
three kinds of offenses are laid down in its exalted clauses.

16 I will ask about Resting Places, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?

I will answer about Resting Places, together with its origin stories and its detailed explanations:
three kinds of offenses are laid down in its exalted clauses.

17 I will ask about Schism in the Sangha, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about Schism in the Sangha, together with its origin stories and its detailed explanations:
two kinds of offenses are laid down in its exalted clauses.

18 I will ask about Proper Conduct, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about Proper Conduct, together with its origin stories and its detailed explanations:
one kind of offense is laid down in its exalted clauses.

19 I will ask about the Cancellation of the Monastic Code, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about the Cancellation of the Monastic Code, together with its origin stories and its detailed explanations:
one kind of offense is laid down in its exalted clauses.

20 I will ask about the Chapter on Nuns, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?

I will answer about the Chapter on Nuns, together with its origin stories and its detailed explanations:
two kinds of offenses are laid down in its exalted clauses.

21 I will ask about the First Council, together with its origin stories and its detailed explanations:
how kinds of many offenses are laid down in its exalted clauses?
I will answer about the First Council, together with its origin stories and its detailed explanations:
there is no offense laid down in its exalted clauses.

22 I will ask about the Second Council, together with its origin stories and its detailed explanations:
how many kinds of offenses are laid down in its exalted clauses?
I will answer about the Second Council, together with its origin stories and its detailed explanations:
there is no offense laid down in its exalted clauses."

The section on the classes of offenses in the Chapters, the first, is finished.

24 This is the summary:

25 "Full ordination, observance day,
Entering the rainy-season residence, invitation ceremony;
Skins, medicines, robe-making ceremony,
Robes, and with legal procedures,

26 The chapter on division in the Sangha, legal procedures,
The proper conduct for those who have committed an offense entailing suspension, legal procedures in relation to offenses entailing suspension;

Settling of legal issues, minor topics, resting places,
Schism in the Sangha, proper conduct;
Cancellation of the Monastic code, the chapter on nuns,
And with the first council and the second council."

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THE NUMERICAL METHOD

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[1] 1. The section on ones

“The things that produce offenses should be known. The things that do not produce offenses should be known. Offenses should be known. Non-offenses should be known. Light offenses should be known. Serious offenses should be known. Curable offenses should be known. Incurable offenses should be known. Grave offenses should be known. Minor offenses should be known. Offenses that require making amends should be known. Offenses that do not require making amends should be known. Offenses that are confessable should be known. Offenses that are not confessable should be known. Obstructive offenses should be known. Unobstructive offenses should be known. Offenses designated as blameworthy should be known. Offenses designated as blameless should be known. Offenses originating from action should be known. Offenses originating from non-action should be known. Offenses originating from both action and non-action should be known. Initial offenses should be known. Subsequent offenses should be known. Offenses committed while making amends for an initial offense should be known. Offenses committed while making amends for a subsequent offense should be known. Offenses that are fit to be counted as confessed should be known. Offenses that are unfit to be counted as confessed should be known. The rule should be known. An addition to the rule down should be known. An unprompted rule should be known. Rules that apply everywhere should be known. Rules that apply in a particular place should be known. Rules that the monks and nuns

have in common should be known. Rules they do not have in common should be known. Rules for one Sangha should be known. Rules for both Sanghas should be known. Heavy offenses should be known. Light offenses should be known. Offenses connected with householders should be known. Offenses not connected with householders should be known. Offenses with fixed rebirth should be known. Offenses with undetermined rebirth should be known. The person who is the first offender should be known. The subsequent offenders should be known. The occasional offender should be known. The frequent offender should be known. The accusing person should be known. The accused person should be known. The person who accuses illegitimately should be known. The person who is accused illegitimately should be known. The person who accuses legitimately should be known. The person who is accused legitimately should be known. The person with fixed future should be known. The person with undetermined future should be known. The person incapable of an offense should be known. The person capable of an offense should be known. The ejected person should be known. The unejected person should be known. The expelled person should be known. The unexpelled person should be known. The person who belongs to the same Buddhist sect should be known. The person who belongs to a different Buddhist sect should be known. Cancellation should be known."

The section on ones is finished.

[3] This is the summary:

4 "That produce, offense, light,
And curable, grave;
Making amends, and confession,
Obstructive, blameworthy, action.

5 Both action and non-action, initial,
While making amends, fit to be counted;
Rule, unprompted,
Everywhere, and in common, for one Sangha.

6 Heavy, householder, and fixed,
First, occasional, accusing;
Illegitimately, legitimately, fixed,
Incapable, ejected, expelled;
The same, and cancellation:
This is the summary of the ones."

7 2. The section on twos

There are offenses for which perception is a factor, and offenses for which it is not. — There are offenses for which the attainment has been achieved, and offenses for which it has not. — There are offenses that are connected with the true Teaching, and offenses that are not. — There are offenses that are connected with one's own requisites, and offenses that are connected with someone else's requisites. — There are offenses that are connected with oneself, and offenses that are connected with others. — There are heavy offenses committed by one speaking the truth, and light offenses committed by one speaking falsely. There are heavy offenses committed by one speaking falsely, and light offenses committed by one speaking the truth. — There are offenses committed by one on the ground, not by one

above ground. There are offenses committed by one above ground, not by one on the ground. — There are offenses committed by one who is leaving, not by one who is entering. There are offenses committed by one who is entering, not by one who is leaving. — There are offenses committed by applying, and offenses committed by not applying. — There are offenses committed by undertaking, and offenses committed by not undertaking. — There are offenses committed by doing, and offenses committed by not doing. — There are offenses committed by giving, and offenses committed by not giving. — There are offenses committed by teaching, and offenses committed by not teaching. — There are offenses committed by receiving, and offenses committed by not receiving. — There are offenses committed by using, and offenses committed by not using. — There are offenses committed at night, not by day. There are offenses committed by day, not at night. — There are offenses committed at dawn, and offenses committed not at dawn. — There are offenses committed by cutting, and offenses committed by not cutting. — There are offenses committed by covering, and offenses committed by not covering. — There are offenses committed by wearing, and offenses committed by not wearing.

8 There are two observance days: the fourteenth and the fifteenth day of the lunar half-month. — There are two invitation days: the fourteenth and the fifteenth day of the lunar half-month.

8.2 — There are two kinds of legal procedures: the procedure consisting of getting permission, and the procedure consisting of one motion. — There are two other kinds of legal procedures: the procedure consisting of one motion and one announcement, and the procedure consisting of one motion and three announcements.

8.3 — There are two kinds of cases of legal procedures: the cases of procedures consisting of getting permission, and the cases of procedures consisting of one motion.

8.4 — There are two other kinds of cases of legal procedures: the cases of procedures consisting of one motion and one announcement, and the cases of procedures consisting of one motion and three announcements.

8.5 — There are two kinds of flaws in legal procedures: the flaw in a procedure consisting of getting permission, and the flaw in a procedure consisting of one motion.

8.6 — There are two other kinds of flaws in legal procedures: the flaw in a procedure consisting of one motion and one announcement, and the flaw in a procedure consisting of one motion and three announcements.

8.7 — There are two kinds of successes in legal procedures: the success of a procedure consisting of getting permission, and the success of a procedure consisting of one motion.

8.8 — There are two other kinds of successes in legal procedures: the success of a procedure consisting of one motion and one announcement, and the success of a procedure consisting of one motion and three announcements.

9 There are two grounds for belonging to a different Buddhist sect: either one makes oneself belong to a different Buddhist sect, or a unanimous assembly ejects one for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view.

9.2 — There are two grounds for belonging to the same Buddhist sect: either one makes oneself belong to the same Buddhist sect, or a unanimous assembly readmits one who has been ejected for recognizing an of-

fense, for making amends for an offense, or for giving up a bad view.

9.3 — There are two kinds of offenses entailing expulsion: for monks and for nuns. — There are two kinds of offenses entailing suspension, two kinds of serious offenses, two kinds of offenses entailing confession, two kinds of offenses entailing acknowledgment, two kinds of offenses of wrong conduct, two kinds of offenses of wrong speech: for monks and for nuns.

9.4 — There are seven kinds of offenses and seven classes of offenses. — Schism in the Sangha occurs in two ways: through a legal procedure or through a vote.

10 Two kinds of people should not be given the full ordination: one lacking in age, and one lacking in limbs. — Another two kinds of people should not be given the full ordination: one who is deficient as object, and one who has acted wrongly.

10.2 — Another two kinds of people should not be given the full ordination: one who is incomplete, and one who is complete but who has not asked for it. — One should not live with formal support from two kinds of persons: one who is shameless, and one who is ignorant.

10.3 — One should not give formal support to two kinds of people: one who is shameless, and one who has a sense of conscience but who has not asked for it. — One should give formal support to two kinds of people: one who is ignorant, and one who has a sense of conscience and who has asked for it.

10.4 — Two kinds of people are incapable of committing an offense: Buddhas and solitary Buddhas. — Two kinds of people are capable of committing an offense: monks and nuns.

10.5 — Two kinds of people are incapable of intentionally committing an offense: monks and nuns who are noble persons. — Two kinds of people are capable of intentionally committing an offense: monks and nuns who are ordinary persons.

10.6 — Two kinds of people are incapable of intentionally committing an action that goes too far: monks and nuns who are noble persons. — Two kinds of people are capable of intentionally committing an action that goes too far: monks and nuns who are ordinary persons.

11 There are two kinds of objections: one objects by body, or one objects by speech. — There are two kinds of sending away: if the Sangha sends away those who don't have the attributes needed for being sent away, the sending away of some succeeds, while the sending away of others fails.

11.2 — There are two kinds of admittance: if the Sangha admits those who don't have the attributes needed for being admitted, the admittance of some succeeds, while the admittance of others fails.

11.3 — There are two kinds of admitting: one admits by body, or one admits by speech. — There are two kinds of receiving: one receives by body, or one receives by what is connected to the body.

11.4 — There are two kinds of prohibitions: one prohibits by body, or one prohibits by speech. — There are two kinds of harming: harming of the training, and harming of possessions. — There are two kinds of accusing: one accuses by body, or one accuses by speech.

12 There are two obstacles for the ending of the robe season: the monastery obstacle, and the robe obstacle. — There are two removals of obstacles for the ending of the robe season: the removal of the monastery obstacle, and the removal of the robe obstacle.

12.2 — There are two kinds of robes: from householders, and from rags. — There are two kinds of almsbowls: iron bowls, and ceramic bowls. — There are two kinds of bowl rests: bowl-rests made of tin, and bowl-rests made of lead.

12.3 — There are two ways of determining an almsbowl: one determines it by body, or one determines it by speech. — There are two ways of determining a robe: one determines it by body, or one determines it by speech.

12.4 — There are two kinds of assignment: assignment in the presence of, and assignment in the absence of.

13 There are two Monastic Laws: for the monks, and for the nuns. — There are two things that belong to the Monastic Law: the rules, and what accords with the rules.

13.2 — There are two kinds of self-effacement through the Monastic Law: ending access to what is unallowable, and moderation in what is allowable. — One commits an offense in two ways: one commits it by body, or one commits it by speech.

13.3 — One is cleared of an offense in two ways: one is cleared by body, or one is cleared by speech. — There are two kinds of probation: probation for concealed offenses, and probation for unconcealed offenses.

13.4 — There are two other kinds of probation: purifying probation, and simultaneous probation. — There are two kinds of trial periods: trial periods for concealed offenses, and trial periods for unconcealed offenses.

13.5 — There are two other kinds of trial periods: trial periods for a half-month, and simultaneous trial periods. — Not counting a day is for two kinds of people: for one on probation, and for one undertaking the trial

period. — There are two kinds of disrespect: disrespect for the person, and disrespect for the rule.

14 There are two kinds of salt: natural, and artificial. — There are two other kinds of salt: sea salt, and black salt. — There are two other kinds of salt: hill salt, and soil salt.

14.2 — There are two other kinds of salt: salt from the Roma country, and grain salt. — There are two kinds of using: using internally, and using externally. — There are two kinds of name-calling: low name-calling, and high name-calling.

14.3 — There is malicious talebearing in two ways: for one wanting to endear himself, or for one aiming at division. — Eating in a group comes about in two ways: through an invitation, or through asking.

14.4 — There are two entries to the rainy-season residence: the first and the second. — There are two kinds of illegitimate cancellations of the Monastic Code. — There are two kinds of legitimate cancellations of the Monastic Code.

15 There are two kinds of fools: one who takes on future responsibilities, and one who does not take on current responsibilities. — There are two kinds of wise persons: one who does not take on future responsibilities, and one who takes on current responsibilities.

15.2 — There are two other kinds of fools: one who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable. — And there are two kinds of wise persons: one who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable.

15.3 — There are two other kinds of fools: one who perceives a non-offense as an offense, and one who perceives an offense as a non-offense. — And there are two kinds of wise persons: one who perceives an offense as an offense, and one who perceives a non-offense as a non-offense.

15.4 — There are two other kinds of fools: one who perceives what is contrary to the Teaching as the Teaching, and one who perceives what is the Teaching as contrary to the Teaching.

15.5 — And there are two kinds of wise persons: one who perceives what is contrary to the Teaching as contrary to the Teaching, and one who perceives what is the Teaching as the Teaching.

15.6 — There are two other kinds of fools: one who perceives what is contrary to the Monastic Law as the Monastic Law, and one who perceives what is the Monastic Law as contrary to the Monastic Law.

15.7 — And there are two kinds of wise persons: one who perceives what is contrary to the Monastic Law as contrary to the Monastic Law, and one who perceives what is the Monastic Law as the Monastic Law.

16 The corruptions increase for two kinds of persons: one who is afraid of wrongdoing when one should not be, and one who is not afraid of wrongdoing when one should be.

16.2 — The corruptions do not increase for two kinds of persons: one who is not afraid of wrongdoing when one should not be, and one who is afraid of wrongdoing when one should be.

16.3 — The corruptions increase for two other kinds of persons: one who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable.

16.4 — The corruptions do not increase for two other kinds of persons: one who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable.

16.5 — The corruptions increase for two other kinds of persons: one who perceives a non-offense as an offense, and one who perceives an offense as a non-offense. — The corruptions do not increase for two other kinds of persons: one who perceives a non-offense as a non-offense, and one who perceives an offense as an offense.

16.6 — The corruptions increase for two other kinds of persons: one who perceives what is contrary to the Teaching as the Teaching, and one who perceives what is the Teaching as contrary to the Teaching.

16.7 — The corruptions do not increase for two other kinds of persons: one who perceives what is contrary to the Teaching as contrary to the Teaching, and one who perceives what is the Teaching as the Teaching.

16.8 — The corruptions increase for two other kinds of persons: one who perceives what is contrary to the Monastic Law as the Monastic Law, and one who perceives what is the Monastic Law as contrary to the Monastic Law.

16.9 — The corruptions do not increase for two other kinds of persons: one who perceives what is contrary to the Monastic Law as contrary to the Monastic Law, and one who perceives what is the Monastic Law as the Monastic Law.

The section on twos is finished.

18 This is the summary:

19 “Perception, and achieved, the true Teaching,
And requisites, others;
Truth, ground, leaving,
Applying, undertaking.

20 Doing, giving, receiving,
By using, and night;
Dawn, cutting, covering,
And wearing, observance days.

21 Invitation days, legal procedures, other,
Object, other, and flaws;
Other, and two successes,
Different, and the same.

22 Expulsion, suspension, serious offense,
Confession, acknowledgment;
Wrong conduct, and wrong speech,
Seven, and classes of offenses.

23 Schism, full ordination,
And two other;
Should not live, should not give,
Incapable, and capable.

24 Intentionally, and goes too far,
Objections, sending away;
Admittance, and admitting,
Receiving, prohibitions.

25 Harming, and accusing,
And so two on the robe season;
Robes, bowls, bowl rests,
And so two on determining.

26 And assignment, Monastic Laws,
And belong to the Monastic Law, self-effacement;
And one commits, one is cleared,
Probation, two others.

27 Two trial periods, others,
Not counting a day, disrespect;
Two salts, three others,
Using, and with name-calling.

28 And malicious talebearing, group, rainy-season residence,
Cancellations, responsibilities, allowable;
Non-offense, contrary to the Teaching, the Teaching,
The Monastic Law, and so corruptions."

29 3. The section on threes

"(1) There are offenses one commits while the Buddha is alive, not after his extinguishment. (2) There are offenses one commits after the Buddha's extinguishment, not while he is alive. (3) There are offenses one commits both while the Buddha is alive and also after his extinguishment.

30 (1) There are offenses one commits at the right time, not at the wrong time. (2) There are offenses one commits at the wrong time, not at the right time. (3) There are offenses one commits both at the right time and also at the wrong time.

31 (1) There are offenses one commits at night, not by day. (2) There are offenses one commits by day, not at night. (3) There are offenses one commits both at night and also by day.

32 (1) There are offenses one commits when one has ten years of seniority, not less. (2) There are offenses one commits when one has less than ten years of seniority, not ten. (3) There are offenses one commits both when one has ten years of seniority and also when one has less.

33 (1) There are offenses one commits when one has five years of seniority, not less. (2) There are offenses one commits when one has less than five years of seniority, not five. (3) There are offenses one commits both when one has five years of seniority and also when one has less.

34 (1) There are offenses one commits with a wholesome mind. (2) There are offenses one commits with an unwholesome mind. (3) There are offenses one commits with an indeterminate mind.

35 (1) There are offenses one commits while experiencing pleasant feelings. (2) There are offenses one commits while experiencing unpleasant feelings. (3) There are offenses one commits while experiencing neither pleasant nor unpleasant feelings.

36 There are three grounds for an accusation: what is seen, what is heard, and what is suspected. — There are three ways of voting: a secret ballot, an open vote, and whispering in the ear.

36.2 — Three things are opposed: great desires, discontent, and self-inflation. — Three things are allowed: fewness of wishes, contentment, and self-effacement. — Three other things are opposed: great desires, discontent, and lacking a sense of moderation.

36.3 — And three things are allowed: fewness of wishes, contentment, and having a sense of moderation. — There are three kinds of rules: a rule, an addition to a rule, and an unprompted rule.

36.4 — There are three other kinds of rules: a rule that applies everywhere, a rule that applies in a particular place, and a rule that the monks and nuns have in common.

36.5 — There are three other kinds of rules: a rule the monks and nuns do not have in common, a rule for one Sangha, and a rule for both Sanghas.

37 (1) There are offenses committed by fools, not by the wise. (2) There are offenses committed by the wise, not by fools. (3) There are offenses committed by both by fools and the wise.

38 (1) There are offenses committed during the waning phase of the moon, not during the waxing phase. (2) There are offenses committed during the waxing phase of the moon, not during the waning phase. (3) There are offenses committed both during the waning and the waxing phases of the moon.

39 (1) There are things that are allowable during the waning phase of the moon, not during the waxing phase. (2) There are things that are allowable during the waxing phase of the moon, not during the waning phase. (3) There are things that are allowable both during the waning and the waxing phases of the moon.

40 (1) There are offenses committed during winter, not during summer or the rainy season. (2) There are offenses committed during summer, not during winter or the rainy season. (3) There are offenses committed during

the rainy season, not during winter or summer.

41 (1) There are offenses committed by a sangha, not by several monastics or an individual. (2) There are offenses committed by several monastics, not by a sangha or an individual. (3) There are offenses committed by an individual, not by a sangha or several monastics.

42 (1) There are things allowable for a sangha, not for several monastics or an individual. (2) There are things allowable for several monastics, not for a sangha or an individual. (3) There are things allowable for an individual, not for a sangha or several monastics.

43 There are three kinds of concealing: (1) one conceals the action that was the basis for the offense, not the offense. (2) one conceals the offense, not the action that was the basis for the offense. (3) one conceals both the action that was the basis for the offense and also the offense.

44 There are three coverings: (1) a sauna, (2) water, and (3) a cloth.

45 Three things happen concealed, not openly: (1) Women are married with a veil, not unveiled. (2) The mantras of the brahmins are transmitted in secret, not openly. (3) Wrong view is transmitted in secret, not openly.

46 Three things shine in the open, not when concealed: (1) The disc of the moon shines in the open, not when concealed. (2) The disc of the sun shines in the open, not when concealed. (3) The spiritual path proclaimed by the Buddha shines in the open, not when concealed.

47 There are three times for the allocation of dwellings: (1) the first, (2) the second, and (3) when given up in between.

48 (1) There are offenses that one commits when sick, not when not sick. (2) There are offenses that one commits when not sick, not when sick. (3) There are offenses that one commits both when sick and when not sick.

49 There are three kinds of illegitimate cancellations of the Monastic Code. — There are three kinds of legitimate cancellations of the Monastic Code. — There are three kinds of probation: probation for concealed offenses, probation for unconcealed offenses, and purifying probation.

49.2 — There are three kinds of trial period: trial period for concealed offenses, trial period for unconcealed offenses, and trial period for a half-month. — There are three things that stop a monk on probation from counting a particular day toward his probationary period: he stays in the same room as a regular monk; he stays apart from other monks; he doesn't inform other monks of his status.

50 (1) There are offenses that one commits inside, not outside. (2) There are offenses that one commits outside, not inside. (3) There are offenses that one commits both inside and outside.

51 (1) There are offenses that one commits inside the monastery zone, not outside. (2) There are offenses that one commits outside the monastery zone, not inside. (3) There are offenses that one commits both inside and outside the monastery zone.

52 One commits an offense in three ways: one commits an offense by body, by speech, or by body and speech. — One commits an offense in three other ways: in the midst of the Sangha, in the midst of a group, or in the presence of an individual.

52.2 — One clears an offense in three ways: one clears an offense by body, by speech, or by body and speech. — One clears an offense in three other ways: in the midst of the Sangha, in the midst of a group, or in the presence of an individual.

52.3 — There are three illegitimate grantings of resolution because of past insanity. — There are three legitimate grantings of resolution because of past insanity.

53 When a monk has three qualities, the Sangha may, if it wishes, do a procedure of censure against him: (1) he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; (2) he is ignorant and incompetent, often committing offenses, and lacking in boundaries; (3) he is constantly and improperly socializing with householders.

54 When a monk has three qualities, the Sangha may, if it wishes, do a procedure of demotion against him: (1) he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; (2) he is ignorant and incompetent, often committing offenses, and lacking in boundaries; (3) he is constantly and improperly socializing with householders.

55 When a monk has three qualities, the Sangha may, if it wishes, do a procedure of banishment against him: (1) he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; (2) he is ignorant and incompetent, often committing offenses, and lacking in boundaries; (3) he is a corrupter of families and badly behaved, and his bad behavior has been seen and heard about.

56 When a monk has three qualities, the Sangha may, if it wishes, do a procedure of reconciliation against him: (1) he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; (2) he is ignorant and incompetent, often committing offenses, and lacking in boundaries; (3) he abuses and reviles householders.

57 When a monk has three qualities, the Sangha may, if it wishes, do a procedure of ejection against him for not recognizing an offense: (1) he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; (2) he is ignorant and incompetent, often committing offenses, and lacking in boundaries; (3) after committing an offense, he refuses to recognize it.

58 When a monk has three qualities, the Sangha may, if it wishes, do a procedure of ejection against him for not making amends for an offense: (1) he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; (2) he is ignorant and incompetent, often committing offenses, and lacking in boundaries; (3) after committing an offense, he refuses to make amends for it.

59 When a monk has three qualities, the Sangha may, if it wishes, do a procedure of ejection against him for not giving up a bad view: (1) he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; (2) he is ignorant and incompetent, often committing offenses, and lacking in boundaries; (3) he refuses to give up a bad view.

60 When a monk has three qualities, the Sangha may, if it wishes, plan a strong action against him: (1) he is quarrelsome, argumentative, and a creator of legal issues in the Sangha; (2) he is ignorant and incompetent, often

committing offenses, and lacking in boundaries; (3) he is constantly and improperly socializing with householders.

61 When a monk has three qualities a legal procedure may be done against him: he is shameless, ignorant, and not a regular monk. — When a monk has three other qualities a legal procedure may be done against him: he has failed in the higher morality; he has failed in the higher conduct; he has failed in the higher view.

61.2 — When a monk has three other qualities a legal procedure may be done against him: his bodily conduct is frivolous; his verbal conduct is frivolous; his bodily and verbal conduct are frivolous.

61.3 — When a monk has three other qualities a legal procedure may be done against him: he is improperly behaved by body; he is improperly behaved by speech; he is improperly behaved by body and speech.

61.4 — When a monk has three other qualities a legal procedure may be done against him: his bodily conduct is harmful; his verbal conduct is harmful; his bodily and verbal conduct are harmful.

61.5 — When a monk has three other qualities a legal procedure may be done against him: he has wrong livelihood by body; he has wrong livelihood by speech; he has wrong livelihood by body and speech.

61.6 — When a monk has three other qualities a legal procedure may be done against him: if, after committing an offense and having a legal procedure done against him, he gives the full ordination, gives formal support, has a novice monk attend on him.

61.7 — When a monk has three other qualities a legal procedure may be done against him: he commits the same offense for which the Sangha did the legal procedure against him; he commits an offense similar to the one

for which the Sangha did the legal procedure against him; he commits an offense worse than the one for which the Sangha did the legal procedure against him.

61.8 — When a monk has three other qualities a legal procedure may be done against him: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha.

62 When a monk has three qualities and is having the observance-day ceremony canceled in the midst of the Sangha, then, after pressing him by saying, 'Enough, no more arguing and disputing,' the Sangha should do the observance-day ceremony. These are the three qualities: he is shameless, ignorant, and not a regular monk.

62.2 — When a monk has three qualities and is having the invitation ceremony canceled in the midst of the Sangha, then, after pressing him by saying, 'Enough, no more arguing and disputing,' the Sangha should do the invitation ceremony. These are the three qualities: he is shameless, ignorant, and not a regular monk.

62.3 — The Sangha should not give any formal approval to a monk who has three qualities: he is shameless, ignorant, and not a regular monk. — When a monk has three qualities, he should not speak in the Sangha: he is shameless, ignorant, and not a regular monk.

62.4 — When a monk has three qualities, he should not be put in any position of authority: he is shameless, ignorant, and not a regular monk. — When a monk has three qualities, one should not live with formal support from him: he is shameless, ignorant, and not a regular monk.

62.5 — When a monk has three qualities, he should not give formal support: he is shameless, ignorant, and not a regular monk. — When a monk has three qualities, he is not qualified to ask for permission to correct another: he is shameless, ignorant, and not a regular monk.

62.6 — When a monk has three qualities, he should not be allowed to direct anyone: he is shameless, ignorant, and not a regular monk. — When a monk has three qualities, he should not be asked about the Monastic Law: he is shameless, ignorant, and not a regular monk.

62.7 — When a monk has three qualities, he should not ask about the Monastic Law: he is shameless, ignorant, and not a regular monk. — When a monk has three qualities, his questions about the Monastic Law should not be replied to: he is shameless, ignorant, and not a regular monk.

62.8 — When a monk has three qualities, he should not reply to questions about the Monastic Law: he is shameless, ignorant, and not a regular monk. — When a monk has three qualities, he should not be allowed to ask questions: he is shameless, ignorant, and not a regular monk.

62.9 — When a monk has three qualities, one should not discuss the Monastic Law with him: he is shameless, ignorant, and not a regular monk. — When a monk has three qualities, he should not give the full ordination, give formal support, or have a novice monk attend on him: he is shameless, ignorant, and not a regular monk.

63 There are three kinds of observance-day ceremonies: on the fourteenth, on the fifteenth, and the observance-day ceremony for the sake of unity. — There are three other kinds of observance-day ceremonies: the observance-

day ceremony for a sangha, the observance-day ceremony for a group, and the observance-day ceremony for an individual.

63.2 — There are three other kinds of observance-day ceremonies: the observance-day ceremony which consists of reciting the Monastic Code, the observance-day ceremony which consists of declaring purity, and the observance-day ceremony which consists of a determination.

64 There are three kinds of invitation ceremonies: on the fourteenth, on the fifteenth, and the invitation ceremony for the sake of unity. — There are three other kinds of invitation ceremonies: the invitation ceremony for a sangha, the invitation ceremony for a group, and the invitation ceremony for an individual.

64.2 — There are three other kinds of invitation ceremonies: the invitation ceremony done by means of three statements, the invitation ceremony done by means of two statements, the invitation ceremony done by means of groups according to the year of seniority.

65 There are three kinds of persons bound for hell: (1) one who, not having abandoned it, does not abstain from sexuality, while claiming to do so; (2) one who groundlessly charges someone who lives a pure spiritual life with not abstaining from sexuality; (3) one who has and declares a view such as this: 'There is no fault in worldly pleasures,' and then indulges in them.

66 There are three unwholesome roots: desire, ill will, and confusion. — There are three wholesome roots: non-desire, non-ill will, and non-confusion. — There are three kinds of misconduct: misconduct by body, misconduct by speech, and misconduct by mind.

66.2 — There are three kinds of good conduct: good conduct by body, good conduct by speech, and good conduct by mind. — There are three reasons why the Buddha laid down the rule on eating in groups of no more than three: for the restraint of bad people; for the ease of good monks, stopping those with bad desires from creating a faction and then splitting the Sangha; and out of compassion for families.

66.3 — It's because he was overcome and consumed by three bad qualities that Devadatta was irredeemably destined to an eon in hell: bad desires; bad friends; and after trifling successes, he stopped short of the goal.

66.4 — There are three kinds of approval: approval to use a staff, approval to use a carrying net, and approval to use both a staff and a carrying net. — There are three kinds of foot stands that are fixed in place and immobile: foot stands for defecating, foot stands for urinating, foot stands for restroom ablutions. — There are three kinds of foot scrubbers: stones, pebbles, and pumice."

The section on threes is finished.

68 This is the summary:

69 "While he is alive, at the right time, and at night,
Ten, five, with wholesome;
Feelings, grounds for an accusation,
Voting, two on prohibited.

70 Rule, and two others,
Fools, and during the waning phase of the moon, <j>it is allowable;
During winter, a sangha, for a sangha,
And concealings, a covering.

71 Concealed, and in the open,
Dwelling, sick;
Monastic Code, probation,
Trial period, those on probation.

72 Inside, and inside the monastery zone,
One commits, again another;
One clears, and another,
Two on resolution because of past insanity.

73 Censure, and demotion,
Banishment, reconciliation;
Not recognizing, making amends,
And not giving up a view.

74 Strong, legal procedure, in the higher morality,
Frivolous, improperly behaved, harmful;
Livelihood, committing, similar,
Disparages, and with observance-day ceremony.

75 Invitation ceremony, and formal approval,
Speak, and with authority;
Should not live, should not give,
So one should not ask for permission.

76 One should not direct,
Two on those who should not be asked;
And two on one should not reply,
And one should not be allowed to ask.

[77] Discussion, full ordination,
Formal support, and novice monk;
Three on three observance-day ceremonies,
Three on three invitation ceremonies.

[78] Bound for the lower, unwholesome,
Wholesome, two on conduct;
Eating in groups of no more than three, in bad qualities,
Approval, and with foot stands;
And foot scrubbers—
This is the summary for the threes."

[79] 4. The section on fours

(1) There are offenses that one commits through one's own speech, but clears through someone else's speech. (2) There are offenses that one commits through someone else's speech, but clears through one's own speech. (3) There are offenses that one commits through one's own speech and clears through one's own speech. (4) There are offenses that one commits through someone else's speech and clears through someone else's speech.

[80] (1) There are offenses that one commits by body, but clears by speech. (2) There are offenses that one commits by speech, but clears by body. (3) There are offenses that one commits by body and clears by body. (4) There are offenses that one commits by speech and clears by speech.

[81] (1) There are offenses that one commits while sleeping, but clears while awake. (2) There are offenses that one commits while awake, but clears while sleeping. (3) There are offenses that one commits while sleeping and

clears while sleeping. (4) There are offenses that one commits while awake and clears while awake.

82 (1) There are offenses that one commits unintentionally, but clears intentionally. (2) There are offenses that one commits intentionally, but clears unintentionally. (3) There are offenses that one commits unintentionally and clears unintentionally. (4) There are offenses that one commits intentionally and clears intentionally.

83 (1) There are offenses where one confesses an offense while committing an offense. (2) There are offenses where one commits an offense while confessing an offense. (3) There are offenses where one clears an offense while committing an offense. (4) There are offenses where one commits an offense while clearing an offense.

84 (1) There are offenses that one commits through action, but clears through non-action. (2) There are offenses that one commits through non-action, but clears through action. (3) There are offenses that one commits through action and clears through action. (4) There are offenses that one commits through non-action and clears through non-action.

85 There are four kinds of ignoble speech: (1) saying that one has seen what one has not seen; (2) saying that one has heard what one has not heard; (3) saying that one has sensed what one has not sensed; (4) saying that one has known what one has not known.

86 There are four kinds of noble speech: (1) saying that one has not seen what one has not seen; (2) saying that one has not heard what one has not heard; (3) saying that one has not sensed what one has not sensed; (4) saying that one has not known what one has not known.

87 There are four other kinds of ignoble speech: (1) saying that one has not seen what one has seen; (2) saying that one has not heard what one has heard; (3) saying that one has not sensed what one has sensed; (4) saying that one has not known what one has known.

88 There are four other kinds of noble speech: (1) saying that one has seen what one has seen; (2) saying that one has heard what one has heard; (3) saying that one has sensed what one has sensed; (4) saying that one has known what one has known.

89 The monks have four offenses entailing expulsion in common with the nuns. — The nuns have four offenses entailing expulsion not in common with the monks.

90 There are four kinds of requisites: (1) There are requisites that should be guarded, taken as a personal possession, and made use of. (2) There are requisites that should be guarded and made use of, but not taken as a personal possession. (3) There are requisites that should be guarded, but not taken as a personal possession or made use of. (4) There are requisites that should neither be guarded, nor taken as a personal possession, nor made use of.

91 (1) There are offenses one commits in the presence of someone, but clears in their absence. (2) There are offenses one commits in the absence of someone, but clears in their presence. (3) There are offenses one commits in the presence of someone and clears in their presence. (4) There are offenses one commits in the absence of someone and clears in their absence.

92 (1) There are offenses one commits unknowingly, but clears knowingly. (2) There are offenses one commits knowingly, but clears unknowingly. (3) There are offenses one commits unknowingly and clears unknowingly. (4) There are offenses one commits knowingly and clears knowingly.

93 One commits offenses in four ways: by body, by speech, by body and speech, through a legal procedure. — One commits offenses in four other ways: in the midst of the Sangha, in the midst of a group, in the presence of an individual, through the appearance of sexual characteristics.

93.2 — One clears offenses in four ways: by body, by speech, by body and speech, through a legal procedure. — One clears offenses in four other ways: in the midst of the Sangha, in the midst of a group, in the presence of an individual, through the appearance of sexual characteristics.

93.3 — When one gets it: one abandons the former, one is established in the latter, asking for things comes to a stop, rules come to an end. — When one gets it: one abandons the latter, one is established in the former, asking for things comes to a stop, rules come to an end.

93.4 — There are four kinds of accusing: one accuses someone for failure in morality, one accuses someone for failure in conduct, one accuses someone for failure in view, one accuses someone for failure in livelihood.

93.5 — There are four kinds of probation: probation for concealed offenses, probation for unconcealed offenses, purifying probation, and simultaneous probation. — There are four kinds of trial periods: trial periods for concealed offenses, trial periods for unconcealed offenses, trial periods for a half-month, and simultaneous trial periods.

93.6 — There are four things that stop a monk who is undertaking the trial period from counting a particular day toward his trial period: he stays in the same room as a regular monk; he stays apart from other monks; he doesn't inform other monks of his status; he travels without a group.

93.7 — There are four unique things. — There are four things that need to be received: ordinary food, post-midday tonics, seven-day tonics, and lifetime tonics. — There are four foul edibles: feces, urine, ash, and clay.

93.8 — There are four kinds of legal procedures: procedures consisting of getting permission, procedures consisting of one motion, procedures consisting of one motion and one announcement, or procedures consisting of one motion and three announcements.

93.9 — There are four other kinds of legal procedures: illegitimate legal procedures done by an incomplete assembly, illegitimate legal procedures done unanimously, legitimate legal procedures done by an incomplete assembly, and legitimate legal procedures done unanimously.

93.10 — There are four kinds of failure: failure in morality, failure in conduct, failure in view, and failure in livelihood. — There are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, and legal issues arising from business.

93.11 — There are four kinds of people who corrupt a gathering: an immoral monk with bad qualities, an immoral nun with bad qualities, an immoral male lay follower with bad qualities, an immoral female lay follower with bad qualities.

93.12 — There are four kinds of people who make a gathering shine: a moral monk with good qualities, a moral nun with good qualities, a moral male lay follower with good qualities, a moral female lay follower with

good qualities.

94 (1) There are offenses committed by new arrivals, not by residents. (2) There are offenses committed by residents, not by new arrivals. (3) There are offenses committed both by new arrivals and by residents. (4) There are offenses committed neither by new arrivals nor by residents.

95 (1) There are offenses committed by those departing, not by residents. (2) There are offenses committed by residents, not by those departing. (3) There are offenses committed both by those departing and by residents. (4) There are offenses committed neither by those departing nor by residents.

96 (1) There are rules that have variety in the action that is the basis for the offense, but not in the offense. (2) There are rules that have variety in the offense, but not in the action that is the basis for the offense. (3) There are rules that have variety both in the action that is the basis for the offense and in the offense. (4) There are rules that have variety neither in the action that is the basis for the offense nor in the offense.

97 (1) There are rules where the action that is the basis for the offense is shared, but not the offense. (2) There are rules where the offense is shared, but not the action that is the basis for the offense. (3) There are rules where both the action that is the basis for the offense and the offense are shared. (4) There are rules where neither the action that is the basis for the offense nor the offense is shared.

98 (1) There are offenses committed by the preceptor, but not the student. (2) There are offenses committed by the student, but not the preceptor. (3) There are offenses committed by both the preceptor and the student.

(4) There are offenses committed by neither the preceptor nor the student.

[99] (1) There are offenses committed by the teacher, but not the pupil. (2) There are offenses committed by the pupil, but not the teacher. (3) There are offenses committed by both the teacher and the pupil. (4) There are offenses committed by neither the teacher nor the pupil.

[100] There is no offense for breaking the rainy-season residence for these four reasons: there is a schism in the Sangha; there are some who want to cause a schism in the Sangha; there is a threat to life; there is a threat to the monastic life. — There are four kinds of bad conduct by speech: lying, divisive speech, harsh speech, and idle speech. — There are four kinds of good conduct by speech: truthful speech, non-divisive speech, gentle speech, and meaningful speech.

[101] (1) There are offenses that are serious when taking for oneself, but light when inciting someone else. (2) There are offenses that are light when taking for oneself, but serious when inciting someone else. (3) There are offenses that are serious both when taking for oneself and when inciting someone else. (4) There are offenses that are light both when taking for oneself and when inciting someone else.

[102] (1) There are people who deserve being bowed down to, but not being stood up for. (2) There are people who deserve being stood up for, but not to being bowed down to. (3) There are people who deserve both being bowed down to and being stood up for. (4) There are people who deserve neither being bowed down to nor being stood up for.

103 (1) There are people who deserve a seat, but not being bowed down to. (2) There are people who deserve being bowed down to, but not a seat. (3) There are people who deserve both a seat and being bowed down to. (4) There are people who deserve neither a seat nor being bowed down to.

104 (1) There are offenses that one commits at the right time, not at the wrong time. (2) There are offenses that one commits at the wrong time, not at the right time. (3) There are offenses that one commits both at the right time and at the wrong time. (4) There are offenses that one commits neither at the right time nor at the wrong time.

105 (1) There are things that when received are allowable at the right time, but not at the wrong time. (2) There are things that when received are allowable at the wrong time, but not at the right time. (3) There are things that when received are allowable both at the right time and at the wrong time. (4) There are things that when received are allowable neither at the right time nor at the wrong time.

106 (1) There are offenses that one commits outside the central Ganges plain, but not within it. (2) There are offenses that one commits within the central Ganges plain, but not outside it. (3) There are offenses that one commits both outside the central Ganges plain and within it. (4) There are offenses that one commits neither outside the central Ganges plain nor within it.

107 (1) There are things that are allowable outside the central Ganges plain, but not within it. (2) There are things that are allowable within the central Ganges plain, but not outside of it. (3) There are things that are al-

lowable both outside the central Ganges plain and within it. (4) There are things that are allowable neither outside the central Ganges plain nor within it.

108 (1) There are offenses that one commits inside, but not outside. (2) There are offenses that one commits outside, but not inside. (3) There are offenses that one commits both inside and outside. (4) There are offenses that one commits neither inside nor outside.

109 (1) There are offenses that one commits inside the monastery zone, not outside. (2) There are offenses that one commits outside the monastery zone, not inside. (3) There are offenses that one commits both inside and outside the monastery zone. (4) There are offenses that one commits neither inside nor outside the monastery zone.

110 (1) There are offenses that one commits in inhabited areas, not in the wilderness. (2) There are offenses that one commits in the wilderness, not in inhabited areas. (3) There are offenses that one commits both in inhabited areas and in the wilderness. (4) There are offenses that one commits neither in inhabited areas nor in the wilderness.

111 There are four kinds of accusing: pointing out the action that is the basis for an offense, pointing out the offense, refusing to live together, refusing to act respectfully.

111.2 — There are four kinds of preliminary actions. — There are four kinds of readiness. — There are four offenses entailing confession concerning “no other”. — There are four kinds of approval from the monks.

111.3 — There are four ways of acting that are wrong: one is biased by desire, ill will, confusion, or fear. — There are four ways of acting that are not wrong: one is not biased by desire, ill will, confusion, or fear.

111.4 — When a shameless monk has four qualities, he causes a schism in the Sangha: he is biased by desire, ill will, confusion, or fear. — When a good monk has four qualities, he unites a divided Sangha: he is not biased by desire, ill will, confusion, or fear.

111.5 — When a monk has four qualities, he should not be asked about the Monastic Law: he is biased by desire, ill will, confusion, or fear. — When a monk has four qualities, he should not ask about the Monastic Law: he is biased by desire, ill will, confusion, or fear.

111.6 — When a monk has four qualities, his questions about the Monastic Law should not be replied to: he is biased by desire, ill will, confusion, or fear. — When a monk has four qualities, he should not reply to questions about the Monastic Law: he is biased by desire, ill will, confusion, or fear.

111.7 — When a monk has four qualities, he should not be allowed to ask questions: he is biased by desire, ill will, confusion, or fear. — When a monk has four qualities, you should not discuss the Monastic Law with him: he is biased by desire, ill will, confusion, or fear.

111.8 — There are offenses that one commits when sick, not when not sick; there are offenses that one commits when not sick, not when sick; there are offenses that one commits both when sick and when not sick; there are offenses that one commits neither when sick nor when not sick.

111.9 — There are four kinds of illegitimate cancellations of the Monastic Code. — There are four kinds of legitimate cancellations of the Monastic Code.

The section on fours is finished.

113 This is the summary:

114 "Through one's own speech, by body,
While sleeping, unintentionally;
And while committing, through action,
And so four on speech.

115 The monks have, and the nuns have,
And requisite, in the presence of;
Unknowingly, by body, and in the midst of,
And so twofold on clears.

116 When one gets it, accusing,
And it is called probation;
Trial period, and also undertaking,
Unique things, received.

117 Foul edibles, legal procedures,
Again legal procedures, failures;
Legal issues, and immoral ones,
Shining, and by a new arrival.

118 One departing, variety in the action,
Shared, and with preceptor;
Teacher, or reasons,
Bad conduct, good conduct.

119 Taking for oneself, and people,
Who deserves a seat;
And at the right time, and it is allowable,
Outside the central Ganges plain, allowable.

120 Inside, and inside the monastery zone,
And in an inhabited area, and with accusing;
Preliminary action, readiness,
'No other', and approvals.

121 Wrong acting, and not wrong acting,
Shameless, and with good;
And two on should be asked,
And another two on should reply;
And question, discussion,
Sick, and with cancellation."

122 5. The section on fives

"There are five kinds of offenses. — There are five classes of offenses. — There are five grounds of training. — There are five kinds of actions with results in the next life. — There are five kinds of people with fixed rebirth. — There are five offenses involving cutting. — There are five reasons for committing an offense. — There are five kinds of offenses because of lying.

123 There are five reasons why a legal procedure is invalid: (1) one does not do the legal procedure oneself; (2) one does not request someone else; (3) one does not give one's consent or declare one's purity; (4) one objects while the legal procedure is being carried out; or (5) one has the view that the completed legal procedure is illegitimate.

124 There are five reasons why a legal procedure is valid: (1) one does the legal procedure oneself; (2) one requests someone else; (3) one gives one's consent or declares one's purity; (4) one does not object while the legal procedure is being carried out; or (5) one has the view that the completed legal procedure is legitimate.

125 There are five things that are allowable for a monk who only eats alms-food: (1) visiting families before or after a meal invitation, (2) eating in a group, (3) eating a meal before another, (4) non-determination, (5) non-assignment to another.

126 When a monk has five qualities, whether he is a bad monk or firm in morality, he is suspected and mistrusted: he regularly associates with sex workers, widows, single women, paṇḍakas, or nuns.

126.2 — There are five kinds of oil: sesame oil, mustard oil, honey-tree oil, castor oil, and oil from fat. — There are five kinds of fat: bear fat, fish fat, alligator fat, pig fat, and donkey fat.

126.3 — There are five kinds of losses: loss of relatives, loss of property, loss of health, loss of morality, and loss of view. — There are five kinds of successes: success in relatives, success in property, success in health, success in morality, and success in view.

127 There are five reasons why the formal support from a preceptor comes to an end: (1) the preceptor goes away; (2) the preceptor disrobes; (3) the preceptor dies; (4) the preceptor joins another religion or sect; or (5) the preceptor says so.

128 There are five kinds of people who should not be given the full ordination: (1) one lacking in age, (2) one lacking in limbs, (3) one who is deficient as object, (4) one who has acted wrongly, (5) one who is incomplete.

129 There are five kinds of rags: (1) those from a charnel ground, (2) those from a shop, (3) those eaten by rats, (4) those eaten by termites, (5) those burned by fire.

130 There are five other kinds of rags: (1) those chewed by cattle, (2) those chewed by goats, (3) those left at a stupa, (4) those discarded from a king's consecration, (5) those taken to and then brought back from a charnel ground.

131 There are five kinds of removing: removing by theft, removing by force, removing dependent on conditions, removing by concealing, removing by drawing lots. — There are five notorious gangsters to be found in the world.

131.2 — There are five things not to be given away. — There are five things not to be distributed. — There are five kinds of offenses that originate from body, not from speech and mind.

131.3 — There are five kinds of offenses that originate from body and speech, not from mind. — There are five kinds of offenses that are confessable. — There are five kinds of sangha.

131.4 — There are five ways of reciting the Monastic Code. — Outside the central Ganges plain, the full ordination is to be given by a group of five, including one expert on the Monastic Law.

131.5 — There are five benefits of performing the robe-making ceremony. — There are five kinds of legal procedures. — There are five 'for the third time' offenses. — When five factors are fulfilled, there is an offense

entailing expulsion for one who steals.

131.6 — When five factors are fulfilled, there is a serious offense for one who steals. — When five factors are fulfilled, there is an offense of wrong conduct for one who steals.

131.7 — There are five unallowable things that should not be used: what has not been given, what is not known about, what is not allowable, what has not been received, what has not been made left over.

131.8 — There are five allowable things that may be used: what has been given, what is known about, what is allowable, what has been received, what has been made left over.

131.9 — There are five gifts without merit that are considered meritorious in the world: alcohol, entertainment, a woman, a bull, and a picture. — There are five things that are hard to remove: desire, ill will, confusion, feeling inspired to speak, and the thought of departing.

132 There are five benefits of sweeping: (1) one's own mind becomes serene, (2) the minds of others become serene, (3) the gods are pleased, (4) one accumulates actions that lead to being inspiring, (5) at the break-up of the body after death one is reborn in heaven.

133 There are five other benefits of sweeping: (1) one's own mind becomes serene, (2) the minds of others become serene, (3) the gods are pleased, (4) one carries out the Teacher's instruction, (5) later generations follow one's example.

134 When an expert on the Monastic Law has five qualities, he is considered ignorant: (1) he does not grasp what is proper for himself to say; (2) he does not grasp what is proper for others to say; (3-5) not grasping either, he makes them act illegitimately, without their admission.

135 But when an expert on the Monastic Law has five qualities, he is considered learned: (1) he grasps what is proper for himself to say; (2) he grasps what is proper for others to say; (3-5) grasping both, he makes them act legitimately, in accordance with their admission.

136 When an expert on the Monastic Law has five other qualities, he is considered ignorant: (1) he does not know the offenses; (2) he does not know the roots of the offenses; (3) he does not know the origins of the offenses; (4) he does not know the ending of the offenses; (5) he does not know the way leading to the ending of the offenses.

137 But when an expert on the Monastic Law has five qualities, he is considered learned: (1) he knows the offenses; (2) he knows the roots of the offenses; (3) he knows the origins of the offenses; (4) he knows the ending of the offenses; (5) he knows the way leading to the ending of the offenses.

138 When an expert on the Monastic Law has five other qualities, he is considered ignorant: (1) he does not know the legal issues; (2) he does not know the root of the legal issues; (3) he does not know the origin of the legal issues; (4) he does not know the ending of the legal issues; (5) he does not know the way leading to the ending of the legal issues.

139 But when an expert on the Monastic Law has five qualities, he is considered learned: (1) he knows the legal issues; (2) he knows the root of the legal issues; (3) he knows the origin of the legal issues; (4) he knows the ending of the legal issues; (5) he knows the way leading to the ending of the legal issues.

140 When an expert on the Monastic Law has five other qualities, he is considered ignorant: (1) he does not know the actions that are the bases for offenses; (2) he does not know the origin stories; (3) he does not know the rules; (4) he does not know the additions to the rules; (5) he does not know the sequence of statements.

141 But when an expert on the Monastic Law has five qualities, he is considered learned: (1) he knows the actions that are the bases for offenses; (2) he knows the origin stories; (3) he knows the rules; (4) he knows the additions to the rules; (5) he knows the sequence of statements.

142 When an expert on the Monastic Law has five other qualities, he is considered ignorant: (1) he does not know the motion; (2) he does not know how the motion is done; (3) he is not skilled in what comes first; (4) he is not skilled in what comes afterwards; (5) he does not know the right time.

143 But when an expert on the Monastic Law has five qualities, he is considered learned: (1) he knows the motion; (2) he knows how the motion is done; (3) he is skilled in what comes first; (4) he is skilled in what comes afterwards; (5) he knows the right time.

144 When an expert on the Monastic Law has five other qualities, he is considered ignorant: (1) he does not know the offenses and non-offenses; (2) he does not know the light and heavy offenses; (3) he does not know the curable and incurable offenses; (4) he does not know the grave and minor offenses; (5) he has not well-learned and well-remembered his teachers' tradition.

145 But when an expert on the Monastic Law has five qualities, he is considered learned: (1) he knows the offenses and non-offenses; (2) he knows the light and heavy offenses; (3) he knows the curable and incurable offenses; (4) he knows the grave and minor offenses; (5) he has well-learned and well-remembered his teachers' tradition.

146 When an expert on the Monastic Law has five other qualities, he is considered ignorant: (1) he does not know the offenses and non-offenses; (2) he does not know the light and heavy offenses; (3) he does not know the curable and incurable offenses; (4) he does not know the grave and minor offenses; (5) he has not properly learned either Monastic Codes in detail, and he has not analyzed them well, thoroughly mastered them, or investigated them well, either in terms of the rules or their detailed exposition.

147 But when an expert on the Monastic Law has five qualities, he is considered learned: (1) he knows the offenses and non-offenses; (2) he knows the light and heavy offenses; (3) he knows the curable and incurable offenses; (4) he knows the grave and minor offenses; (5) he has properly learned both Monastic Codes in detail, and has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition.

148 When an expert on the Monastic Law has five other qualities, he is considered ignorant: (1) he does not know the offenses and non-offenses; (2) he does not know the light and heavy offenses; (3) he does not know the curable and incurable offenses; (4) he does not know the grave and minor offenses; (5) he is not skilled in deciding legal issues.

149 But when an expert on the Monastic Law has five qualities, he is considered learned: (1) he knows the offenses and non-offenses; (2) he knows the light and heavy offenses; (3) he knows the curable and incurable offenses; (4) he knows the grave and minor offenses; (5) he is skilled in deciding legal issues.

150 There are five kinds of wilderness dwellers: one who is a wilderness dweller (1) because of stupidity and folly; (2) because one is overcome by bad desires; (3) because of insanity and derangement; (4) because it is praised by the Buddhas and their disciples; or (5) because of fewness of wishes, contentment, self-effacement, seclusion, and not needing anything else.

151 There are five kinds of people who only eat almsfood ... There are five kinds of people who wear rag robes ... There are five kinds of people who live at the foot of a tree ... There are five kinds of people who live in charnel grounds ... There are five kinds of people who live out in the open ... There are five kinds of people who only have three robes ...

151.2 There are five kinds of people who go on continuous almsround ... There are five kinds of people who never lie down ... There are five kinds of people who accept any kind of resting place ... There are five kinds of people who eat in one sitting per day ... There are five kinds of people who refuse to accept food offered after the meal has begun ...

151.3 There are five kinds of people who eat only from the almsbowl: one who eats only from the almsbowl (1) because of stupidity and folly; (2) because one is overcome by bad desires; (3) because of insanity and de-

rangement; (4) because it is praised by the Buddhas and their disciples; or (5) because of fewness of wishes, contentment, self-effacement, seclusion, and not needing anything else.

152 When a monk has five qualities, he should not live without formal support: (1) he does not know about the observance-day ceremony; (2) he does not know the observance-day procedure; (3) he does not know the Monastic Code; (4) he does not know the recitation of the Monastic Code; (5) he has less than five years of seniority.

153 But when a monk has five qualities, he may live without formal support: (1) he knows about the observance-day ceremony; (2) he knows the observance-day procedure; (3) he knows the Monastic Code; (4) he knows the recitation of the Monastic Code; (5) he has five or more years of seniority.

154 When a monk has five other qualities, he should not live without formal support: (1) he does not know about the invitation ceremony; (2) he does not know the invitation procedure; (3) he does not know the Monastic Code; (4) he does not know the recitation of the Monastic Code; (5) he has less than five years of seniority.

155 But when a monk has five qualities, he may live without formal support: (1) he knows about the invitation ceremony; (2) he knows the invitation procedure; (3) he knows the Monastic Code; (4) he knows the recitation of the Monastic Code; (5) he has five or more years of seniority.

156 When a monk has five other qualities, he should not live without formal support: (1) he does not know the offenses and non-offenses; (2) he does not know the light and heavy offenses; (3) he does not know the cur-

able and incurable offenses; (4) he does not know the grave and minor offenses; (5) he has less than five years of seniority.

157 But when a monk has five qualities, he may live without formal support: (1) he knows the offenses and non-offenses; (2) he knows the light and heavy offenses; (3) he knows the curable and incurable offenses; (4) he knows the grave and minor offenses; (5) he has five or more years of seniority.

158 When a nun has five qualities, she should not live without formal support: (1) she does not know about the observance-day ceremony; (2) she does not know the observance-day procedure; (3) she does not know the Monastic Code; (4) she does not know the recitation of the Monastic Code; (5) she has less than five years of seniority.

159 But when a nun has five qualities, she may live without formal support: (1) she knows about the observance-day ceremony; (2) she knows the observance-day procedure; (3) she knows the Monastic Code; (4) she knows the recitation of the Monastic Code; (5) she has five or more years of seniority.

160 When a nun has five other qualities, she should not live without formal support: (1) she does not know about the invitation ceremony; (2) she does not know the invitation procedure; (3) she does not know the Monastic Code; (4) she does not know the recitation of the Monastic Code; (5) she has less than five years of seniority.

161 But when a nun has five qualities, she may live without formal support: (1) she knows about the invitation ceremony; (2) she knows the invitation procedure; (3) she knows the Monastic Code; (4) she knows the

recitation of the Monastic Code; (5) she has five or more years of seniority.

162 When a nun has five other qualities, she should not live without formal support: (1) she does not know the offenses and non-offenses; (2) she does not know the light and heavy offenses; (3) she does not know the curable and incurable offenses; (4) she does not know the grave and minor offenses; (5) she has less than five years of seniority.

163 But when a nun has five qualities, she may live without formal support: (1) she knows the offenses and non-offenses; (2) she knows the light and heavy offenses; (3) she knows the curable and incurable offenses; (4) she knows the grave and minor offenses; (5) she has five or more years of seniority.

164 There are five dangers in being uninspiring: (1) you criticize yourself; (2) after investigating, wise people blame you; (3) you get a bad reputation; (4) you die confused; (5) after death, you are reborn in a lower realm.

165 There are five benefits in being inspiring: (1) you do not criticize yourself; (2) after investigating, wise people praise you; (3) you get a good reputation; (4) you die unconfused; (5) after death, you are reborn in heaven.

166 There are five other dangers in being uninspiring: (1) you do not give rise to confidence in those without it; (2) you cause some to lose their confidence; (3) you don't carry out the Teacher's instructions; (4) later generations follow your example; (5) your mind doesn't become serene.

167 And there are five benefits in being inspiring: (1) you give rise to confidence in those without it; (2) you increase the confidence of those who have it; (3) you carry out the Teacher's instructions; (4) later generations follow your example; (5) your mind becomes serene.

168 There are five dangers of associating with families: (1) one commits the offense of visiting families before or after a meal invitation; (2) one commits the offense of sitting down in private; (3) one commits the offense of sitting down on a concealed seat; (4) one commits the offense of teaching more than five or six sentences to a woman; (5) one has a lot of worldly thoughts.

169 There are five dangers for a monk who associates with families: (1) when he associates too much with families, he often sees women; (2) because of seeing them, he associates with them; (3) because of associating with them, there is intimacy; (4) because of intimacy, there is lust; (5) because his mind is overcome by lust, it is to be expected that he will be dissatisfied with the spiritual life, that he will commit a certain defiled offense, or that he will renounce the training and return to the lower life.

170 There are five kinds of propagation: (1) propagation from roots, (2) propagation from stems, (3) propagation from joints, (4) propagation from cuttings, (5) propagation from regular seeds as the fifth.

171 When fruit is allowable for monastics for any of five reasons, it may be eaten: (1) it has been damaged by fire, (2) it has been damaged by a knife, (3) it has been damaged by a fingernail, (4) it's seedless, (5) the seeds have been removed.

172 There are five kinds of purification: (1) After reciting the introduction, the rest is announced as if heard. (2) After reciting the introduction and the four rules entailing expulsion, the rest is announced as if heard. (3) After reciting the introduction, the four rules entailing expulsion, and the thirteen rules entailing suspension, the rest is announced as if heard.

172.2 (4) After reciting the introduction, the four rules entailing expulsion, the thirteen rules entailing suspension, and the two undetermined rules, the rest is announced as if heard. (5) In full is the fifth.

173 There are five other kinds of purification: (1) the observance-day ceremony which consists of reciting the Monastic Code, (2) the observance-day ceremony which consists of declaring purity, (3) the observance-day ceremony which consists of a determination, (4) the invitation ceremony, (5) the observance-day ceremony for the sake of unity as the fifth.

174 There are five benefits of being an expert on the Monastic Law: (1) your own morality is well guarded; (2) you are a refuge for those who are habitually anxious; (3) you speak with confidence in the midst of the Sangha; (4) you can legitimately and properly refute an opponent; (5) you are practicing for the longevity of the true Teaching.

175 There are five kinds of illegitimate cancellations of the Monastic Code. — There are five kinds of legitimate cancellations of the Monastic Code."

The section on fives is finished.

177 This is the summary:

178 "Offense, classes of offenses,
Training, and with the next life;
People, and involving cutting,
And committing, because of.

179 Invalid, and valid,
Allowable, suspected, and oil;
Fat, loss, successes,

Comes to an end, and with people.

180 Charnel ground, and chewed,
Theft, and one called a gangster;
Not to be given away, not to be shared out,
From body, from body and speech.

181 Confessable, Sangha, reciting,
Outside, and with the robe-making ceremony;
Legal procedures, for the third time,
An offense entailing expulsion, a serious offense, <j>an offense of wrong conduct.

182 Unallowable, and allowable,
Without merit, hard to remove;
Sweeping, and other,
To say, and also offenses.

183 Legal issue, action that is the basis for an offense, motion,
And both offenses and non-offenses;
These are light and strong,
You should understand dark and bright.

184 Wilderness, and almsfood,
Rag robe, tree, people who live in charnel grounds;
Out in the open, and robe,
Continuous, one who never lies down.

185 Resting place, also after,
And one who eats only from the bowl;
Observance-day ceremony, invitation ceremony,

And also offenses and non-offenses.

186 These verses on dark and bright,
They are the same for the nuns;
Being uninspiring, being inspiring,
And so two others.

187 Associating with families, too much,
Propagation, and allowable for monastics;
Purification, and another,
Monastic Law, and with illegitimate;
And so legitimate is spoken of,
The basic section on fives is finished."

188 6. The section on sixes

"There are six kinds of disrespect. — There are six kinds of respect. — There are six grounds of training. — There are six proper ways. — There are six originations of offenses. — There are six offenses involving cutting. — There are six ways of committing an offense. — There are six benefits of being an expert on the Monastic Law. — There are six rules about 'at the most'. — One may be stay apart from one's three robes for six days. — There are six kinds of robe-cloth. — There are six kinds of dye. — There are six kinds of offenses that originate from body and mind, not from speech. — There are six kinds of offenses that originate from speech and mind, not from body. — There are six kinds of offenses that originate from body, speech, and mind. — There are six kinds of legal procedures. — There are six roots of disputes. — There are six roots of accusations. — There are six aspects of friendliness. — Six standard handspans in length. — Six handspans wide. — There are six reasons why the formal support

from a teacher comes to an end. — There are six additions to the rule on bathing. — One takes an unfinished robe and leaves the monastery. — One leaves the monastery with an unfinished robe.

189 When a monk has six qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: he has (1) the virtue, (2) stillness, (3) wisdom, (4) freedom, and (5) the knowledge and vision of freedom of one who is fully trained, and (6) he has ten or more years of seniority.

190 When a monk has six other qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: (1) he has the virtue of one who is fully trained himself and encourages others in it; (2) he has the stillness of one who is fully trained himself and encourages others in it; (3) he has the wisdom of one who is fully trained himself and encourages others in it; (4) he has the freedom of one who is fully trained himself and encourages others in it; (5) he has the knowledge and vision of freedom of one who is fully trained himself and encourages others in it; (6) he has ten or more years of seniority.

191 When a monk has six other qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: he has (1) faith, (2) conscience, (3) moral prudence, (4) energy, (5) mindfulness, and (6) ten or more years of seniority.

192 When a monk has six other qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: (1) he has not failed in the higher morality; (2) he has not failed in the higher con-

duct; (3) he has not failed in the higher view; (4) he is learned; (5) he is wise; (6) he has ten or more years of seniority.

193 When a monk has six other qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: he is capable of three things in regard to a student: (1) to nurse him or have him nursed when he is sick; (2) to send him away or have him sent away when he is discontent with the spiritual life; (3) to use the Teaching to dispel anxiety. And (4) he knows the offenses; (5) he knows how offenses are cleared; and (6) he has ten or more years of seniority.

194 When a monk has six other qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: he is capable of five things in regard to a student: (1) to train him in good conduct; (2) to train him in the basics of the spiritual life; (3) to train him in the Teaching; (4) to train him in the Monastic Law; and (5) to use the Teaching to make him give up wrong views. And (6) he has ten or more years of seniority.

195 When a monk has six other qualities, he may give the full ordination, give formal support, and have a novice monk attend on him: (1) he knows the offenses; (2) he knows the non-offenses; (3) he knows the light offenses; (4) he knows the heavy offenses; (5) he has properly learned both Monastic Codes in detail, and he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition; (6) he has ten or more years of seniority.

196 There are six kinds of illegitimate cancellations of the Monastic Code. — There are six kinds of legitimate cancellations of the Monastic Code."

The section on sixes is finished.

198 This is the summary:

199 "Disrespect, and respect,
Training, and also proper ways;
Originations, and cutting,
Ways, and with benefit.

200 And 'at the most', six days,
Robe-cloth, and kinds of dye;
And from body and mind,
And from speech and mind.

201 And from body, speech and mind,
Legal procedure, and dispute;
Accusations, and in length,
Wide, and with formal support.

202 Additions to the rule, takes,
And so with;
Fully trained, one who encourages,
Faith, and with higher morality;
Sick, good conduct,
Offense, illegitimate, legitimate."

[203] 7. The section on sevens

"There are seven kinds of offenses. — There are seven classes of offenses. — There are seven grounds of training. — There are seven proper ways. — There are seven illegitimate ways of acting according to what has been admitted. — There are seven legitimate ways of acting according to what has been admitted. — There is no offense in going for seven days to seven kinds of people. — There are seven benefits of being an expert on the Monastic Law. — There are seven rules about 'at the most'. — There is becoming subject to relinquishment at dawn on the seventh day. — There are seven principles for settling legal issues. — There are seven kinds of legal procedures. — There are seven kinds of raw grain. — It is seven wide inside. — There are seven additions to the rule on eating in a group. — After being received, the tonics should be used from storage for at most seven days. — One takes a finished robe and leaves the monastery. — One leaves the monastery with a finished robe. — A monk doesn't have any offense he needs to recognize. — A monk does have an offense he needs to recognize. — A monk has an offense he needs to make amends for. — There are seven kinds of illegitimate cancellations of the Monastic Code. — There are seven kinds of legitimate cancellations of the Monastic Code.

[204] When a monk has seven qualities, he is an expert on the Monastic Law: (1) He knows the offenses. (2) He knows the non-offenses. (3) He knows the light offenses. (4) He knows the heavy offenses. (5) He is virtuous and restrained by the Monastic Code. His conduct is good, he associates with the right people, and he sees danger in minor faults.

204.2 And he undertakes and trains in the training rules. (6) Whenever he wants, he accesses the four absorptions, those pleasant meditations of the higher mind. (7) And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

205 When a monk has seven other qualities, he is an expert on the Monastic Law: (1) He knows the offenses. (2) He knows the non-offenses. (3) He knows the light offenses. (4) He knows the heavy offenses. (5) He has learned much, and he retains and accumulates what he has learned.

205.2 Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—he has learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view.

205.3 (6) Whenever he wants, he accesses the four absorptions, those pleasant meditations of the higher mind. (7) And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

206 When a monk has seven other qualities, he is an expert on the Monastic Law: (1) He knows the offenses. (2) He knows the non-offenses. (3) He knows the light offenses. (4) He knows the heavy offenses.

206.2 (5) He has properly learned both Monastic Codes in detail; he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition. (6) Whenever he wants, he accesses the four absorptions, those pleasant meditations of the higher mind.

206.3 (7) And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

207 When a monk has seven other qualities, he is an expert on the Monastic Law: (1) He knows the offenses. (2) He knows the non-offenses. (3) He knows the light offenses. (4) He knows the heavy offenses.

207.2 (5) He recollects many past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births; many eons of world dissolution, many eons of world evolution, many eons of both dissolution and evolution; and he knows: 'There I had such a name, such a family, such an appearance, such food, such an experience of pleasure and pain, and such a lifespan.

207.3 Passing away from there, I was reborn elsewhere, and there I had such a name, such a family, such an appearance, such food, such an experience of pleasure and pain, and such a lifespan. Passing away from there, I was reborn here.' In this way he recollects many past lives with their characteristics and particulars.

207.4 (6) With superhuman and purified clairvoyance, he sees beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and he understands how beings pass on according to their actions: 'These beings who engaged in misconduct by body, speech, and mind, who abused the noble ones, who had wrong views and acted accordingly, at the breaking up of the body after death, have been reborn in a lower realm, a bad destination, a world of misery, hell.

207.5 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.'

207.6 In this way, with superhuman and purified clairvoyance, he sees beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and he understands how beings pass on according to their actions.

207.7 (7) And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

208 When an expert on the Monastic Law has seven qualities, he shines: (1) He knows the offenses. (2) He knows the non-offenses. (3) He knows the light offenses. (4) He knows the heavy offenses. (5) He is virtuous and restrained by the Monastic Code. His conduct is good, he associates with the right people, and he sees danger in minor faults.

208.2 And he undertakes and trains in the training rules. (6) Whenever he wants, he accesses the four absorptions, those pleasant meditations of the higher mind. (7) And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

209 When an expert on the Monastic Law has seven qualities, he shines: (1) He knows the offenses. (2) He knows the non-offenses. (3) He knows the light offenses. (4) He knows the heavy offenses. (5) He has learned much, and he retains and accumulates what he has learned.

209.2 Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—he has learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view.

209.3 (6) Whenever he wants, he accesses the four absorptions, those pleasant meditations of the higher mind. (7) And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

210 When an expert on the Monastic Law has seven qualities, he shines: (1) He knows the offenses. (2) He knows the non-offenses. (3) He knows the light offenses. (4) He knows the heavy offenses.

210.2 (5) He has properly learned both Monastic Codes in detail; he has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition. (6) Whenever he wants, he accesses the four absorptions, those pleasant meditations of the higher mind.

210.3 (7) And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

211 When an expert on the Monastic Law has seven qualities, he shines: (1) He knows the offenses. (2) He knows the non-offenses. (3) He knows the light offenses. (4) He knows the heavy offenses.

211.2 (5) He recollects many past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred

thousand births; many eons of world dissolution, many eons of world evolution, many eons of both dissolution and evolution; and he knows: 'There I had such a name, such a family, such an appearance, such food, such an experience of pleasure and pain, and such a lifespan.

211.3 Passing away from there, I was reborn elsewhere, and there I had such a name, such a family, such an appearance, such food, such an experience of pleasure and pain, and such a lifespan. Passing away from there, I was reborn here.' In this way he recollects many past lives with their characteristics and particulars.

211.4 (6) With superhuman and purified clairvoyance, he sees beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and he understands how beings pass on according to their actions: 'These beings who engaged in misconduct by body, speech, and mind, who abused the noble ones, who had wrong views and acted accordingly, at the breaking up of the body after death, have been reborn in a lower realm, a bad destination, a world of misery, hell.

211.5 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.'

211.6 In this way, with superhuman and purified clairvoyance, he sees beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and he understands how beings pass on according to their actions.

211.7 (7) And because of the ending of the corruptions, he has realized with his own insight, in this very life, the liberation by mind and the liberation by wisdom.

212 There are seven bad qualities: one has no faith, conscience, or moral prudence; and one is ignorant, lazy, absentminded, and foolish. —

213 There are seven good qualities: one has faith, conscience, and moral prudence; and one is learned, energetic, mindful, and wise."

The section on sevens is finished.

215 This is the summary:

216 "Offense, classes of offenses,
Training, and proper ways;
Illegitimate, and legitimate,
And seven days is no offense.

217 Benefits, 'at the most',
Dawn, and with settling;
Legal procedures, and kinds of raw grain,
Wide, eating in a group.

218 At most seven days, takes,
And so with;
Doesn't, does, and does,
Illegitimate and legitimate.

219 Four about experts on the Monastic Law,
And four about monks who shine;
And seven bad qualities,
Seven good qualities have been taught."

220 8. The section on eights

"When you see eight benefits, you should not eject a monk for not recognizing an offense. — When you see eight benefits, you should confess an offense even out of confidence in the others. — There are eight 'after the third'. — There are eight ways of corrupting families. — There are eight key phrases for the giving of robe-cloth. — There are eight key phrases for when the robe season comes to an end. — There are eight kinds of drinks. — Because he was overcome and consumed by eight bad qualities, Devadatta is irredeemably destined to an eon in hell. — There are eight worldly phenomena. — There are eight important principles. — There are eight offenses entailing acknowledgment. — Lying has eight factors. — The observance day has eight factors. — There are eight qualities of a qualified messenger. — There are eight proper conducts of monastics of other religions. — The great ocean has eight amazing qualities. — This spiritual path has eight amazing qualities. — There are eight 'not left overs'. — There are eight 'left overs'. — There is becoming subject to relinquishment at dawn on the eighth day. — There are eight offenses entailing expulsion. — When she fulfills the eight parts, she should be expelled. — When she fulfills the eight parts, even if she confesses, it is not actually confessed. — There is full ordination with eight statements. — One should stand up for eight people. — One should offer a seat to eight people. — The female lay follower who asked for eight favors. — When a

monk has eight qualities, he may be appointed as an instructor of the nuns. — There are eight benefits of being an expert on the Monastic Law. — There are eight rules about ‘at the most’. — A monk who has had a legal procedure of further penalty done against him should behave properly in eight respects. — There are eight kinds of illegitimate cancellations of the Monastic Code. — There are eight kinds of legitimate cancellations of the Monastic Code.”

The section on eights is finished.

222 This is the summary:

223 “Not that monk, even in the others,
For the third time, corrupting;
Key phrases, the robe season coming to an end,
Drinks, and with overcome by.

224 Worldly phenomena, important principles,
Offenses entailing acknowledgment, lying;
And observance days, qualities of a qualified messenger,
Monastics of other religions, and also of the ocean.

225 Amazing, not left over,
Left over, subject to relinquishment;
Offenses entailing expulsion, parts,
Not actually confessed, full ordination.

226 One should stand up for, and seat,
Favor, and with an instructor;
Benefits, ‘at the most’,

Behaving in eight respects;
Illegitimate, and legitimate,
The section on eights has been well proclaimed."

227 9. The section on nines

"There are nine grounds for resentment. — There are nine ways of getting rid of resentment. — There are nine grounds of training. — There are nine immediate offenses. — The Sangha is split by a group of nine. — There are nine fine foods. — There is an offense of wrong conduct for eating nine kinds of meat. — There are nine ways of reciting the Monastic Code. — There are nine rules about 'at the most'. — There are nine things rooted in craving. — There are nine kinds of conceit. — There are nine kinds of robes that should be determined. — There are nine kinds of robes that should not be assigned to another. — Nine standard handspans long. — There are nine illegitimate kinds of gifts. — There are nine illegitimate kinds of receiving. — There are nine illegitimate kinds of possession. — There are three legitimate kinds of gifts, three legitimate kinds of receiving, and three legitimate kinds of possession. — There are nine illegitimate ways of winning over. — There are nine legitimate ways of winning over. — There are two groups of nine on illegitimate legal procedures. — There are two groups of nine on legitimate legal procedures. — There are nine kinds of illegitimate cancellations of the Monastic Code. — There are nine kinds of legitimate cancellations of the Monastic Code."

The section on nines is finished.

229 This is the summary:

230 “Grounds for resentment, getting rid of,
Training, and with immediate;
And is split, and fine,
Meat, reciting, and ‘at the most’.

231 Craving, conceit, determined,
And assignment to another, handspans;
Gifts, kinds of receiving, kinds of possession,
Again threefold legitimate kinds.

232 Illegitimate ways of winning over, <j>and legitimate ways of winning over,
And twice two groups of nine;
Cancellations of the Monastic Code,
Illegitimate, and legitimate.”

233 10. The section on tens

“There are ten grounds for resentment. — There are ten ways of getting rid of resentment. — There are ten grounds of training. — There are ten subject matters of wrong view. — There are ten subject matters of right view. — There are ten extreme views. — There are ten kinds of wrongness. — There are ten kinds of rightness. — There are ten ways of doing unskillful deeds. — There are ten ways of doing skillful deeds. — There are ten reasons why a vote is illegitimate. — There are ten reasons why a vote is legitimate. — There are ten training rules for novice monks. — A novice monk who has ten qualities should be expelled.

234 When an expert on the Monastic Law has ten qualities, he is considered ignorant: (1) he does not grasp what is proper for himself to say; (2) he does not grasp what is proper for others to say; (3-5) not grasping either, he makes them act illegitimately, without their admission; (6) he does not know the offenses; (7) he does not know the roots of the offenses; (8) he does not know the origin of the offenses; (9) he does not know the ending of the offenses; (10) he does not know the way leading to the ending of the offenses.

235 But when an expert on the Monastic Law has ten qualities, he is considered learned: (1) he grasps what is proper for himself to say; (2) he grasps what is proper for others to say; (3-5) grasping both, he makes them act legitimately, in accordance with their admission; (6) he knows the offenses; (7) he knows the roots of the offenses; (8) he knows the origin of the offenses; (9) he knows the ending of the offenses; (10) he knows the way leading to the ending of the offenses.

236 When an expert on the Monastic Law has ten other qualities, he is considered ignorant: (1) he does not know the legal issues; (2) he does not know the root of the legal issues; (3) he does not know the origin of the legal issues; (4) he does not know the ending of the legal issues; (5) he does not know the way leading to the ending of the legal issues; (6) he does not know the actions that are the bases for offenses; (7) he does not know the origin stories; (8) he does not know the rules; (9) he does not know the additions to the rules; (10) he does not know the sequence of statements.

237 But when an expert on the Monastic Law has ten qualities, he is considered learned: (1) he knows legal issues; (2) he knows the root of the legal issues; (3) he knows the origin of the legal issues; (4) he knows the ending

of the legal issues; (5) he knows the way leading to the ending of the legal issues; (6) he knows the actions that are the bases for offenses; (7) he knows the origin stories; (8) he knows the rules; (9) he knows the additions to the rules; (10) he knows the sequence of statements.

238 When an expert on the Monastic Law has ten other qualities, he is considered ignorant: (1) he does not know the motion; (2) he does not know how the motion is done; (3) he is not skilled in what comes first; (4) he is not skilled in what comes afterwards; (5) he does not know the right time; (6) he does not know the offenses and non-offenses; (7) he does not know the light and heavy offenses; (8) he does not know the curable and incurable offenses; (9) he does not know the grave and minor offenses; (10) he has not well-learned or well-remembered his teachers' tradition.

239 But when an expert on the Monastic Law has ten qualities, he is considered learned: (1) he knows the motion; (2) he knows how the motion is done; (3) he is skilled in what comes first; (4) he is skilled in what comes afterwards; (5) he knows the right time; (6) he knows the offenses and non-offenses; (7) he knows the light and heavy offenses; (8) he knows the curable and incurable offenses; (9) he knows the grave and minor offenses; (10) he has well-learned and well-remembered his teachers' tradition.

240 When an expert on the Monastic Law has ten other qualities, he is considered ignorant: (1) he does not know the offenses and non-offenses; (2) he does not know the light and heavy offenses; (3) he does not know the curable and incurable offenses; (4) he does not know the grave and minor offenses; (5) he has not properly learned both Monastic Codes in detail, not having analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition;

(6) he does not know the offenses and non-offenses; (7) he does not know the light and heavy offenses; (8) he does not know the curable and incurable offenses; (9) he does not know the grave and minor offenses; (10) he is not skilled in deciding legal issues.

241 But when an expert on the Monastic Law has ten qualities, he is considered learned: (1) he knows the offenses and non-offenses; (2) he knows the light and heavy offenses; (3) he knows the curable and incurable offenses; (4) he knows the grave and minor offenses; (5) he has properly learned both Monastic Codes in detail, having analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition; (6) he knows the offenses and non-offenses; (7) he knows the light and heavy offenses; (8) he knows the curable and incurable offenses; (9) he knows the grave and minor offenses; (10) he is skilled in deciding legal issues.

242 A monk who has ten qualities may be appointed to a committee. — The Buddha laid down the training rules for his disciples for ten reasons. — There are ten dangers of entering a royal compound.

242.2 — There are ten reasons for giving. — There are ten precious things. — A sangha of monks consisting of a group of ten. — A group of ten may give the full ordination.

242.3 — There are ten kinds of rags. — There are ten kinds of robe wearing. — One should keep an extra robe for ten days at the most. — There are ten kinds of semen.

242.4 — There are ten kinds of women. — There are ten kinds of wives. — The ten practices proclaimed as allowable at Vesālī. — There are ten kinds of people a monk should not pay respect to.

242.5 — There are ten kinds of abuse. — There are ten ways of engaging in malicious talebearing. — There are ten kinds of furniture. — They asked for ten favors. — There are ten kinds of illegitimate cancellations of the Monastic Code.

242.6 — There are the ten legitimate cancellations of the Monastic Code. — These are the ten benefits of congee. — There are ten kinds of unallowable meat. — There are ten rules on 'at the most'.

242.7 — A competent and capable monk who has ten years of seniority may give the going forth, the full ordination, and formal support, and may have a novice monk attend on him.

242.8 — A competent and capable nun who has ten years of seniority may give the going forth, the full ordination, and formal support, and may have a novice nun attend on her.

242.9 — A competent and capable nun who has ten years of seniority may agree to be approved to give the full admission. — The training may be given to a married girl who is ten years old."

The section on tens is finished.

244 This is the summary:

245 "Resentment, getting rid of, grounds,
Wrong, and right, extreme;
And kinds of wrongness, kinds of rightness,
Unskillful, and also skillful.

246 An illegitimate vote, legitimate,
Novice monks, and expelling;
To say, and legal issue,

Motion, and light.

247 These light and heavy,
Understand the dark and bright;
And committee, and training,
And compound, reasons.

248 Precious thing, and a group of ten,
And so the full ordination;
Rag, and wearing,
Ten days, semen, women.

249 Wives, ten practices,
Should not pay respect to, and with abuse;
And malicious talebearing, kinds of furniture,
And favors, illegitimate.

250 Legitimate, congee, and meat,
'At the most', monk, nun;
Full admission, married girl,
The section on tens have been well proclaimed."

251 11. The section on elevens

"There are eleven kinds of people who should not be ordained, and if they have been ordained, they should be expelled. — There are eleven kinds of unallowable shoes. — There are eleven kinds of unallowable almsbowls. — There are eleven kinds of unallowable robes. — There are eleven 'after the third'. — The nuns should be asked about the eleven obstacles. — There are eleven kinds of robes that should be determined. — There are eleven kinds of robes that should not be assigned to another. — Becoming sub-

ject to relinquishment at dawn on the eleventh day. — There are eleven kinds of allowable toggles. — There are eleven kinds of allowable buckles. — There are eleven kinds of unallowable earth. — There are eleven kinds of allowable earth. — There are eleven reasons why formal support comes to an end. — There are eleven kinds of people a monk should not pay respect to. — There are eleven rules on 'at the most'. — They asked for eleven favors. — There are eleven kinds of flaws in monastery zones. — There are eleven dangers to be expected for people who abuse and revile.

252 There are eleven benefits to be expected for one who practices the liberation of mind through love, who develops, cultivates, and makes it a vehicle and basis, who keeps it up, accumulates, and properly implements it: (1) you sleep well, (2) you wake up rested, and (3) you have no nightmares; (4) you are loved by humans and (5) spirits; (6) you are protected by the gods; (7) you cannot be harmed by fire, poison, or weapons; (8) your mind is quickly stilled; (9) your face is serene; (10) you die unconfused; and (11) if you do not go any further, you are reborn in the world of the supreme beings."

The section on elevens is finished.

254 This is the summary:

255 "Should be expelled, and shoes,
And almsbowls, and robes;
Thirds, and should be asked about,
Determination, assigning to another.

256 Dawn, toggles, buckles,
And unallowable, allowable;
Formal support, and should not pay respect to,
‘At the most’, and favors;
And flaws in monastery zones, abuse,
With love—the elevens are done.”

The numerical method is finished.

258 This is the summary:

259 “The ones, and the twos,
And the threes, fours, and fives;
And the sixes, sevens, eights, and nines,
The tens, and the elevens.

260 For the welfare of all beings,
By the Unwavering One who knows the Teaching;
The stainless numerical method,
Was taught by the Great Hero.”

The numerical method is finished.

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ASPECTS OF THE LEGAL PROCEDURES

✦

[1] 1. Questions on the beginning, the middle, and the end

What is the beginning, the middle, and the end of the observance-day procedure? What is the beginning, the middle, and the end of the invitation procedure? What is the beginning, the middle, and the end of a legal procedure of censure? What is the beginning, the middle, and the end of a legal procedure of demotion? What is the beginning, the middle, and the end of a legal procedure of banishment? What is the beginning, the middle, and the end of a legal procedure of reconciliation? What is the beginning, the middle, and the end of a legal procedure of ejection? What is the beginning, the middle, and the end of giving probation? What is the beginning, the middle, and the end of sending back to the beginning? What is the beginning, the middle, and the end of giving the trial period? What is the beginning, the middle, and the end of rehabilitation? What is the beginning, the middle, and the end of an ordination procedure? What is the beginning, the middle, and the end of the lifting of a legal procedure of censure? What is the beginning, the middle, and the end of the lifting of a legal procedure of demotion? What is the beginning, the middle, and the end of the lifting of a legal procedure of banishment? What is the beginning, the middle, and the end of the lifting of a legal procedure of reconciliation? What is the beginning, the middle, and the end of the lifting of a legal procedure of ejection? What is the beginning, the middle, and the end of resolution through recollection? What is the beginning, the

middle, and the end of resolution because of past insanity? What is the beginning, the middle, and the end of a further penalty? What is the beginning, the middle, and the end of covering over as if with grass? What is the beginning, the middle, and the end of appointing an instructor of the nuns? What is the beginning, the middle, and the end of the permission to stay apart from one's three robes? What is the beginning, the middle, and the end of a permission to make a blanket? What is the beginning, the middle, and the end of appointing a money discarder? What is the beginning, the middle, and the end of appointing a distributor of rainy-season bathing cloths? What is the beginning, the middle, and the end of appointing a distributor of almsbowls? What is the beginning, the middle, and the end of the permission to use a staff? What is the beginning, the middle, and the end of the permission to use a carrying net? What is the beginning, the middle, and the end of the permission to use a staff and a carrying net?

[2] 2. Replies on the beginning, the middle, and the end

What is the beginning, the middle, and the end of the observance-day procedure? A complete assembly is the beginning of an observance-day procedure, carrying it out is the middle, and concluding it is the end.

[3] What is the beginning, the middle, and the end of the invitation procedure? A complete assembly is the beginning of an invitation procedure, carrying it out is the middle, and concluding it is the end.

[4] What is the beginning, the middle, and the end of a legal procedure of censure? The action that is the basis for the offense and the person who has done it are the beginning of a procedure of censure, the motion is the middle, and the announcement is the end.

5 What is the beginning, the middle, and the end of a legal procedure of demotion? … of a legal procedure of banishment? … of a legal procedure of reconciliation? … of a legal procedure of ejection? … of giving probation? … of sending back to the beginning? … of giving the trial period? … of rehabilitation? The action that is the basis for the offense and the person who has done it are the beginning of rehabilitation, the motion is the middle, and the announcement is the end.

6 What is the beginning, the middle, and the end of an ordination procedure? The person is the beginning of the ordination procedure, the motion is the middle, and the announcement is the end.

7 What is the beginning, the middle, and the end of the lifting of a legal procedure of censure? Proper conduct is the beginning of the lifting of a legal procedure of censure, the motion is the middle, and the announcement is the end.

8 What is the beginning, the middle, and the end of the lifting of a legal procedure of demotion? … of a legal procedure of banishment? … of a legal procedure of reconciliation? … of a legal procedure of ejection? Proper conduct is the beginning of the lifting of a legal procedure of ejection, the motion is the middle, and the announcement is the end.

9 What is the beginning, the middle, and the end of resolution through recollection? The action that is the basis for the offense and the person who has done it are the beginning of resolution through recollection, the motion is the middle, and the announcement is the end.

10 What is the beginning, the middle, and the end of resolution because of past insanity? … of a further penalty? … of covering over as if with grass? … of appointing an instructor of the nuns? … of the permission to stay apart from one's three robes? … of a permission to make a blanket? … of appointing a money discarder? … of appointing a distributor of rainy-season bathing cloths? … of appointing a distributor of almsbowls? … of the permission to use a staff? … of the permission to use a carrying net? … of the permission to use a staff and a carrying net? The topic and the person are the beginning of the permission to use a staff and a carrying net, the motion is the middle, and the announcement is the end.

The aspects of the legal procedures are finished.

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THE TEN REASONS FOR THE LAYING DOWN OF TRAINING RULES

✦

1 "The Buddha laid down the training rules for his disciples for ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of good monks, for the restraint of the corruptions relating to the present life, for the restraint of the 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.

2 The well-being of the Sangha is the comfort of the Sangha. The comfort of the Sangha is for the restraint of bad people. The restraint of bad people is for the ease of good monks. The ease of good monks is for the restraint of the corruptions relating to the present life.

2.2 The restraint of the corruptions relating to the present life is for the restraint of the corruptions relating to future lives. The restraint of the corruptions relating to future lives is to give rise to confidence in those without it. The giving rise to confidence in those without it is to increase the confidence of those who have it.

2.3 The increase in confidence of those who have it is for the longevity of the true Teaching. The longevity of the true Teaching is for supporting the training.

3 The well-being of the Sangha is the comfort of the Sangha. The well-being of the Sangha is for the restraint of bad people. The well-being of the Sangha is for the ease of good monks. The well-being of the Sangha is for the restraint of the corruptions relating to the present life. The well-being of the Sangha is for the restraint of the corruptions relating to future lives.

3.2 The well-being of the Sangha is to give rise to confidence in those without it. The well-being of the Sangha is to increase the confidence of those who have it. The well-being of the Sangha is for the longevity of the true Teaching. The well-being of the Sangha is for supporting the training.

4 The comfort of the Sangha is for the restraint of bad people. The comfort of the Sangha is for the ease of good monks. The comfort of the Sangha is for the restraint of the corruptions relating to the present life. The comfort of the Sangha is for the restraint of the corruptions relating to future lives.

4.2 The comfort of the Sangha is to give rise to confidence in those without it. The comfort of the Sangha is to increase the confidence of those who have it. The comfort of the Sangha is for the longevity of the true Teaching. The comfort of the Sangha is for supporting the training. The comfort of the Sangha is the well-being of the Sangha.

5 The restraint of bad people … The ease of good monks … The restraint of the corruptions relating to the present life … The restraint of the corruptions relating to future lives … The giving rise to confidence in those without it … The increase in confidence of those who have it … The longevity of the true Teaching … The support of the training is the well-being of the Sangha.

5.2 The support of the training is the comfort of the Sangha. The support of the training is for the restraint of bad people. The support of the training is for the ease of good monks. The support of the training is for the restraint of the corruptions relating to the present life. The support of the training is for the restraint of the corruptions relating to future lives.

5.3 The support of the training is to give rise to confidence in those without it. The support of the training is to increase the confidence of those who have it. The support of the training is for the longevity of the true Teaching."

6 "A hundred purposes, a hundred teachings,
And two hundred expressions;
Four hundred knowledges,
In the exposition of the reasons."

The ten reasons for the laying down of training rules are finished.

The Great Division is finished.

9 This is the summary:

10 "First eight on questions,
And then eight on 'a result of';
These sixteen for monks,
And sixteen for nuns.

11 The internal repetition, subdivision,
And the numerical method;
Invitation ceremony, about reasons—
This is included in the Great Division.”

The ten reasons for the laying down of training rules are finished.

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VERSES ON THE TRAINING RULES

✦

1 1. Training rules laid down in seven towns
"Arranging your robe over one shoulder,
Raising your joined palms—
What are you hoping for,
That you have come here?"

2 "What has been laid down in the two Monastic Laws,
Which come up for recitation <j>on the observance days—
How many training rules do they have?
In how many towns were they laid down?"

3 "Your approach is excellent,
You question sensibly;
And so I will tell you,
According to your skill.

4 What has been laid down in the two Monastic Laws,
Which come up for recitation <j>on the observance days—
They are three hundred and fifty,
Laid down in seven towns."

5 "In which seven towns were they laid down?
Please tell me this;
And after attending carefully to your explanation,
We will practice for our own benefit."

6 “They were laid down at Vesālī, at Rājagaha,
At Sāvatthī, at Aḷavī;
And at Kosambī, and in the Sakyan country,
And also among the Bhaggas.”

7 “How many were laid down at Vesālī?
How many were pronounced at Rājagaha?
How many were there at Sāvatthī?
How many were pronounced at Aḷavī?

8 How many were laid down at Kosambī?
How many were spoken in the Sakyan country?
How many were laid down among the Bhaggas?
Please tell me, the one who has asked.”

9 “Ten were laid down at Vesālī,
Twenty-one pronounced at Rājagaha;
And two hundred and ninety-four,
Pronounced at Sāvatthī.

10 Six were laid down at Aḷavī,
Eight pronounced at Kosambī;
Eight spoken in the Sakyan country,
And three laid down among the Bhaggas.

11 Those laid down in Vesālī,
Listen to them as they truly are:
Sexual intercourse, person, super,
And extra, black.

12 True, a meal before another,
With tooth cleaner, naked ascetic;
And abuse from the nuns—
These ten were pronounced at Vesālī.

13 Those laid down at Rājagaha,
Listen to them as they truly are:
Stealing at Rājagaha,
Two on charging, and also two on schism.

14 Sarong, money, thread,
And with complaining, having almsfood prepared;
A group meal, and at the wrong time,
Visiting, bathing, less than twenty.

15 Gives out a robe, giving directions—
These were pronounced at Rājagaha;
Hilltop, wandering, right there,
With given consent it is twenty-one.

16 Those laid down at Sāvatthī,
Listen to them as they truly are:
Four offenses entailing expulsion,
And sixteen offenses entailing suspension.

17 And the two undetermined offenses,
Twenty-four offenses entailing relinquishment;
And one hundred and fifty-six,
Minor offenses were spoken.

18 And ten blameworthy offenses,
And seventy-two on training—
Two hundred and ninety-four,
All pronounced at Sāvatthī.

19 Those laid down at Aḷavī,
Listen to them as they truly are:
Hut, silk, and sleeping place,
On digging, go deity;
And they pour water that contains living beings—
These six were pronounced at Aḷavī.

20 Those laid down at Kosambī,
Listen to them as they truly are:
A large dwelling, difficult to correct,
Evasive, door, and with alcohol;
Disrespect, legitimately,
The eighth is with a milk drink.

21 Those laid down in the Sakyan country,
Listen to them as they truly are:
Wool, and bowl,
And instruction, tonics.

22 Needle, and wilderness:
These six at Kapilavatthu;
With cleaning with water, and instruction,
Spoken among the nuns.

23 Those laid down among the Bhaggas,
Listen to them as they truly are:
They lit a fire to warm themselves,
Soiled with food, containing rice.

24 The four offenses entailing expulsion,
And seven offenses entailing suspension;
Eight offenses entailing relinquishment,
And thirty-two minor offenses.

25 Two blameworthy offenses, and three on training—
Fifty-six training rules;
Laid down at six towns,
By the Buddha, the Kinsman of the Sun.

26 Two hundred and ninety-four,
All pronounced at Sāvatthī;
By the compassionate Buddha,
The famous Gotama."

27 2. The four kinds of failure
"What we have asked, you have answered,
All is explained, not otherwise;
I wish to ask you another question—<j>please tell me this:
Serious, and light, curable;
Incurable, and grave, minor,
And those that are 'after the third'.

28 In common, not in common,
The ways that failures are settled—
Please explain all these too,
And we will listen to you."

29 "There are thirty-one serious ones,
And eight here are incurable;
Those that are serious are grave,
Those that are grave are failures in morality;
Offenses entailing expulsion, <j>offenses entailing suspension—
They are called 'failure in morality'.

30 Serious offenses, offenses entailing confession,
Offenses entailing acknowledgment, <j>offenses of wrong conduct;
Offenses of wrong speech,
And whoever calls another names for fun—
This is considered failure in conduct.

31 Holding on to distorted views,
Preferring what is contrary to the true Dhamma;
Misrepresenting the Awakened One,
Being foolish, enveloped in delusion—
This is considered failure in view.

32 When, to make a living—having bad desires, overcome by desire—one claims to have a non-existent superhuman quality; when, to make a living, one acts as a matchmaker; when, to make a living, one says, 'The monk who stays in your dwelling is a perfected one;' when, to make a living, a monk eats fine foods that he has requested for himself; when, to make a

living, a nun eats fine foods that she herself has asked for; when, to make a living, one eats bean curry or rice that one has requested for oneself— this is considered failure in livelihood.

33 There are eleven ‘after the thirds’,
Listen to them as they truly are:
A nun who takes sides <j>with one who has been ejected,
Eight ‘after the thirds’;
Ariṭṭha, and Caṇḍakālī—
These are those ‘after the thirds’.”

34 3. To be cut down, etc.
“How many on ‘to be cut down’?
How many on ‘to be destroyed’?
How many on ‘to be stripped’?
How many on ‘no other, he commits an offense entailing confession’?

35 How many on ‘the monks have agreed’?
How many on ‘what is proper’?
How many on ‘at the most’?
How many on ‘knowing’?
Were laid down by the Buddha, the Kinsman of the Sun?”

36 “There are six on ‘to be cut down’.
There is one on ‘to be destroyed’.
There is one on ‘to be stripped’.
There are four on ‘no other, he commits an offense entailing confession’.

37 There are four on ‘the monks have agreed’.
There are seven on ‘what is proper’.
There are fourteen on ‘at the most’.
There are sixteen on ‘knowing’.
They were laid down by the Buddha, <j>the Kinsman of the Sun.”

38 4. Not in common, etc.
“Two hundred and twenty,
Training rules for the monks;
Come up for recitation on the observance days,
Three hundred and four;
Training rules for the nuns,
Come up for recitation on the observance days.

39 Forty-six of the monks’ rules,
Are not in common with the nuns;
One hundred and thirty of the nuns’ rules,
Are not in common with the monks.

40 So one hundred and seventy-six in total,
Are not in common;
One hundred and seventy-four,
Are trained in equally by both.

41 Two hundred and twenty,
Training rules for the monks;
Come up for recitation on the observance days,
Listen to them as they truly are:

42 The four offenses entailing expulsion,
There are thirteen offenses entailing suspension;
There are two undetermined offenses.

43 The thirty offenses entailing relinquishment,
And ninety-two minor offenses;
The four offenses entailing acknowledgment,
The seventy-five rules of training.

44 These are the two hundred and twenty,
Training rules for the monks;
That come up for recitation on the observance days.

45 Three hundred and four,
Training rules for the nuns;
Come up for recitation on the observance days,
Listen to them as they truly are:

46 The eight offenses entailing expulsion,
There are seventeen offenses entailing suspension;
The thirty offenses entailing relinquishment,
And one hundred and sixty-six;
Are called minor offenses.

47 The eight offenses entailing acknowledgment,
The seventy-five rules of training;
These are the three hundred and four,
Training rules for the nuns;
That come up for recitation on the observance days.

48 Forty-six of the monks' rules,
Are not in common with the nuns;
Listen to them as they truly are:

49 Six offenses entailing suspension,
With the two undetermined offenses are eight;
Twelve offenses entailing relinquishment,
With these there are twenty.

50 Twenty-two minor offenses,
Four offenses entailing acknowledgment;
These are the forty-six,
That the monks do not have in common with the nuns.

51 One hundred and thirty of the nuns' rules,
Are not in common with the monks;
Listen to them as they truly are:

52 Four offenses entailing expulsion,
Ten offenses where one is sent away from the Sangha;
Twelve offenses entailing relinquishment,
And ninety-six minor offenses;
Eight offenses entailing acknowledgment.

53 These are the one hundred and thirty,
That the nuns do not have in common with the monks.
The one hundred and seventy-six,
That are not in common;
Listen to them as they truly are:

54 Four offenses entailing expulsion,
There are sixteen offenses entailing suspension;
There are the two undetermined offenses,
The twenty-four offenses entailing relinquishment;
And one hundred and eighteen,
Are called minor offenses;
The twelve offenses entailing acknowledgment.

55 These are the hundred and seventy-six,
That the two do not have in common.
One hundred and seventy-four,
Are trained in equally by both;
Listen to them as they truly are:

56 Four offenses entailing expulsion,
There are seven offenses entailing suspension;
Eighteen offenses entailing relinquishment,
Seventy minor offenses;
Seventy-five rules of training.

57 These are the hundred and seventy-four,
That are trained in equally by both.
The eight offenses entailing expulsion <j>are dangerous to meet with:
That person is like the simile of the palm stump,

58 Like a withered leaf, <j>like an ordinary stone that has broken in half,
Like someone with their head cut off;
Like a palm-tree with its top cut off,
They are incapable of growth.

59 Twenty-three offenses entailing suspension,
Two undetermined offenses;
Forty-two offenses entailing relinquishment,
One hundred and eighty-eight <j>offenses entailing confession;
Twelve offenses entailing acknowledgment,

60 Seventy-five rules of training.
They are settled through three principles <j>for settling legal issues:
In the presence of, and with the admission of,
And through covering over as if with grass.

61 There are two observance days, two invitation days,
And four legal procedures taught by the Victor.
There are five recitations, and four, not otherwise;
And there are seven classes of offenses.

62 The four kinds of legal issues,
Are settled through seven principles:
Through two of them, through four, through three,
And business is settled through one."

63 5. The offenses entailing expulsion, etc.
"It is said, 'An offense entailing expulsion'.
Listen to it as it truly is:
When one has fallen away, offended, and fallen down,
Removed from the true Teaching,
And excluded from the community there—
This is why it is called that.

64 It is said, ‘An offense entailing suspension’.
Listen to it as it truly is:
Only the Sangha gives probation,
Sends back to the beginning;
Gives the trial period, and rehabilitates—
This is why it is called that.

65 It is said, ‘An undetermined offense’.
Listen to it as it truly is:
Undetermined, not determined,
An undecided rule;
It is one of three cases—
It is called, ‘An undetermined offense’.

66 It is said, ‘A serious offense’.
Listen to it as it truly is:
The one who confesses to instigating another,
And the one who agrees to it—
There is no offense like that.
This is why it is called that.

67 It is said, ‘An offense entailing relinquishment’.
Listen to it as it truly is:
In the midst of the Sangha, in the midst of a group,
Or just one with one;
One relinquishes and then confesses—
This is why it is called that.

68 It is said, ‘An offense entailing confession’.
Listen to it as it truly is:
One drops the wholesome,
Misses the noble path;
Having a deluded mind—
This is why it is called that.

69 It is said, ‘An offense entailing acknowledgment’.
Listen to it as it truly is:
An unrelated monk,
Whatever food she has obtained with difficulty;
Should he receive it himself and eat it,
It is called blameworthy.

70 When eating at an invitation,
And a nun there gives directions based on favoritism;
If they eat there without having stopped her,
It is called blameworthy.

71 Going to a family that has faith,
But is poor with little wealth;
If one eats there without being sick,
It is called blameworthy.

72 If anyone stays in a wilderness,
That is risky and dangerous;
And they eat there without making it known,
It is called blameworthy.

73 An unrelated nun,
Whatever belongs to others—
Ghee, oil, honey, syrup,
Fish, meat, milk, and curd—
If she herself asks for them,
She has committed a blameworthy act <j>in the instruction of the Accomplished One.

74 It is said, ‘An offense of wrong conduct’.
Listen to it as it truly is:
Offended, and failed,
Faltered, and what is badly done.

75 Whatever people do that is bad,
Whether in public or in private;
They declare to be wrong conduct.
This is why it is called that.

76 It is said, ‘An offense of wrong speech’.
Listen to it as it truly is:
Wrong speech, wrong utterance,
Whatever sentence is defiled;
And criticized by the wise—
This is why it is called that.

77 It is said, ‘Of training’.
Listen to it as it truly is:
For a trainee who is training,
Following the straight path,

78 This is the beginning and the right conduct,
With a controlled and restrained mouth—
There is no training like this.
This is why it is called that.

79 It rains on what's concealed,
Not on what's revealed;
Therefore, reveal the concealed,
And it won't be rained upon.

80 The forest is the destination of deer,
The air is the destination of birds;
Non-existence is the destination of phenomena,
Extinguishment is the destination <j>of a Perfected One."

The verses on the training rules are finished.

82 This is the summary:

83 "Laid down in seven towns,
And also the four kinds of failure;
In common, not in common,
Between the monks and the nuns;
To support Buddhism,
There are these verses on the training rules."

The verses on the training rules are finished.

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VARIOUS ASPECTS OF THE FOUR KINDS OF LEGAL ISSUES

✦

[1] 1. The subdivision on reopening, etc.

There are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

[2] How many kinds of reopening are there of these four legal issues? Ten. There are two kinds of reopening of legal issues arising from disputes, four of legal issues arising from accusations, three of legal issues arising from offenses, and one of legal issues arising from business.

[3] When reopening a legal issue arising from a dispute, how many of the principles for settling it does one reopen? When reopening a legal issue arising from an accusation, how many of the principles for settling it does one reopen? When reopening a legal issue arising from an offense, how many of the principles for settling it does one reopen? When reopening a legal issue arising from business, how many of the principles for settling it does one reopen?

[4] When reopening a legal issue arising from a dispute, one reopens two principles for settling it. When reopening a legal issue arising from an accusation, one reopens four principles for settling it. When reopening a legal issue arising from an offense, one reopens three principles for settling it. When reopening a legal issue arising from business, one reopens one principle for settling it.

5 How many kinds of reopening are there? In how many ways does a reopening come about? How many attributes do people who reopen a legal issue have? How many kinds of people commit an offense when they reopen a legal issue?

6 There are twelve kinds of reopening. A reopening comes about in ten ways. People who reopen a legal issue have four attributes. There are four kinds of people who commit an offense when they reopen a legal issue.

7 What are the twelve kinds of reopening? "The legal procedure hasn't been done"; "it's been done badly"; "it should be done again"; "it's not been settled"; "it's been badly settled"; "it should be settled again"; "it's not been decided"; "it's been badly decided"; "it should be decided again"; "it's not been disposed of"; "it's been badly disposed of"; "it should be disposed of again".

8 What are the ten ways that a reopening comes about? One reopens a legal issue where it arose; one reopens a legal issue where it arose and was resolved; one reopens a legal issue while traveling; one reopens a legal issue that was resolved while traveling; one reopens a legal issue after going there; one reopens a legal issue that was resolved after going there; one reopens a resolution through recollection; one reopens a resolution because of past insanity; one reopens a decision on giving a further penalty; one reopens a decision on covering over as if with grass.

9 What are the four attributes of people who reopen a legal issue? They reopen a legal issue biased by desire, ill will, confusion, or fear.

10 Who are the four kinds of people who commit an offense when they reopen a legal issue? If one who was ordained on that very day does the reopening, they commit an offense entailing confession; if one who has newly arrived does the reopening, they commit an offense entailing confession; if the original doer does the reopening, they commit an offense entailing confession; if one who had given their consent does the reopening, they commit an offense entailing confession.

11 2. The sources of the legal issues, etc.

What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from disputes? What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from accusations? What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from offenses? What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from business?

12 Legal issues arising from disputes have disputes as their source, their origin, their birth, their arising, their production, their origination. Legal issues arising from accusations have accusations as their source, their origin, their birth, their arising, their production, their origination.

12.2 Legal issues arising from offenses have offenses as their source, their origin, their birth, their arising, their production, their origination. Legal issues arising from business have business as their source, their origin, their birth, their arising, their production, their origination.

13 What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from disputes? ... of legal issues arising from accusations? ... of legal issues arising from offenses? ... of legal issues

arising from business?

14 Legal issues arising from disputes have causes as their source, their origin, their birth, their arising, their production, their origination. Legal issues arising from accusations ... Legal issues arising from offenses ... Legal issues arising from business have causes as their source, their origin, their birth, their arising, their production, their origination.

15 What is the source, the origin, the birth, the arising, the production, the origination of legal issues arising from disputes? ... of legal issues arising from accusations? ... of legal issues arising from offenses? ... of legal issues arising from business?

16 Legal issues arising from disputes have conditions as their source, their origin, their birth, their arising, their production, their origination. Legal issues arising from accusations ... Legal issues arising from offenses ... Legal issues arising from business have conditions as their source, their origin, their birth, their arising, their production, their origination.

17 3. The roots of legal issues, etc.
How many roots do the four kinds of legal issues have, and how many originations? They have thirty-three roots, and thirty-three originations.

18 What are the thirty-three roots? Legal issues arising from disputes have twelve roots; legal issues arising from accusations have fourteen roots; legal issues arising from offenses have six roots; legal issues arising from business have one root, the Sangha.

19 What are the thirty-three originations? Legal issues arising from disputes originate from the eighteen grounds for schism; legal issues arising from accusations originate from the four kinds of failure; legal issues aris-

ing from offenses originate from the seven classes of offenses; legal issues arising from business originate from the four kinds of legal procedures.

20 4. Offenses because of legal issues

"When it comes to legal issues arising from disputes, are they offenses?" They are not offenses. "Is it possible to commit an offense because of legal issues arising from disputes?" Yes. How many offenses does one commit because of legal issues arising from disputes? Two: there is an offense entailing confession for abusing one who is fully ordained; there is an offense of wrong conduct for abusing one who is not fully ordained.

21 When it comes to these offenses, to how many of the four kinds of failure do they belong? To which of the four kinds of legal issues do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? Through how many kinds of legal issues, in how many places, and through how many of the principles for settling legal issues are they settled?

22 They belong to one kind of failure: failure in conduct. They belong to legal issues arising from an offense. They are found in two classes of offenses: they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct. They originate in three ways.

22.2 They are settled through one kind of legal issue: legal issues arising from business. They are settled in three places: in the midst of the Sangha, in the midst of a group, or in the presence of an individual.

22.3 They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if

with grass.

23 "When it comes to legal issues arising from accusations, are they offenses?" They are not offenses. "Is it possible to commit an offense because of legal issues arising from accusations?" Yes. How many offenses does one commit because of legal issues arising from accusations?

23.2 Three: there is an offense entailing suspension for groundlessly charging a monk with an offense entailing expulsion; there is an offense entailing confession for groundlessly charging someone with an offense entailing suspension; there is an offense of wrong conduct for groundlessly charging someone with failure in conduct.

24 When it comes to these offenses, to how many of the four kinds of failure do they belong? To which of the four kinds of legal issues do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? Through how many kinds of legal issues, in how many places, and through how many of the principles for settling legal issues are they settled?

25 They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They belong to legal issues arising from an offense. They are found in three classes of offenses: they may be in the class of offenses entailing suspension; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct.

25.2 They originate in three ways. The heavy offenses are settled through one kind of legal issue: legal issues arising from business. They are settled in one place: in the midst of the Sangha. They are settled through

two principles: by resolution face-to-face and by acting according to what has been admitted.

25.3 The light offenses are settled through one kind of legal issue: legal issues arising from business. They are settled in three places: in the midst of the Sangha, in the midst of a group, or in the presence of an individual.

25.4 They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

26 "When it comes to legal issues arising from offenses, are they offenses?" They are offenses. "Is it possible to commit an offense because of legal issues arising from offenses?" Yes. How many offenses does one commit because of legal issues arising from offenses?

26.2 Four: there is an offense entailing expulsion for a nun who knowingly conceals an offense entailing expulsion; there is a serious offense for concealing it if she is unsure; there is an offense entailing confession for a monk who conceals an offense entailing suspension; there is an offense of wrong conduct for concealing a failure in conduct.

27 When it comes to these offenses, to how many of the four kinds of failure do they belong? To which of the four kinds of legal issues do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? Through how many kinds of legal issues, in how many places, and through how many of the principles for settling legal issues are they settled?

28 They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They belong to legal issues arising from an offense. They are found in four classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct.

28.2 They originate in one way: from body, speech, and mind. The incurable offense is not settled through any kind of legal issue, in any place, or through any of the principles for settling legal issues. The light offenses are settled through one kind of legal issue: legal issues arising from business.

28.3 They are settled in three places: in the midst of the Sangha, in the midst of a group, or in the presence of an individual. They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

29 "When it comes to legal issues arising from business, are they offenses?" They are not offenses. "Is it possible to commit an offense because of legal issues arising from business?" Yes. How many offenses does one commit because of legal issues arising from business?

29.2 Five: there is an offense of wrong conduct after the motion when a nun takes sides with one who has been ejected and does not stop when pressed up to three times; there is a serious offense after each of the first two announcements; there is an offense entailing expulsion when the last announcement is finished; there is an offense entailing suspension when

monks who side with a monk who is pursuing schism do not stop when pressed for the third time; there is an offense entailing confession when not giving up a bad view after being pressed for the third time.

30 When it comes to these offenses, to how many of the four kinds of failure do they belong? To which of the four kinds of legal issues do they belong? In how many of the seven classes of offenses are they found? Through how many of the six kinds of originations of offenses do they originate? Through how many kinds of legal issues, in how many places, and through how many of the principles for settling legal issues are they settled?

31 They belong to two kinds of failure: they may be failure in morality; they may be failure in conduct. They belong to legal issues arising from an offense. They are found in five classes of offenses: they may be in the class of offenses entailing expulsion; they may be in the class of offenses entailing suspension; they may be in the class of serious offenses; they may be in the class of offenses entailing confession; they may be in the class of offenses of wrong conduct.

31.2 They originate in one way: from body, speech, and mind. The incurable offense is not settled through any kind of legal issue, in any place, or through any of the principles for settling legal issues. The heavy offense is settled through one kind of legal issue: legal issues arising from business. It is settled in one place: in the midst of the Sangha.

31.3 It is settled through two principles: by resolution face-to-face and by acting according to what has been admitted. The light offenses are settled through one kind of legal issue: legal issues arising from business.

They are settled in three places: in the midst of the Sangha, in the midst of a group, or in the presence of an individual.

31.4 They are settled through three principles: they may be settled by resolution face-to-face and by acting according to what has been admitted; or they may be settled by resolution face-to-face and by covering over as if with grass.

32 5. The difference between legal issues

Is a legal issue arising from a dispute a legal issue arising from an accusation, a legal issue arising from an offense, or a legal issue arising from business? A legal issue arising from a dispute is neither a legal issue arising from an accusation, nor a legal issue arising from an offense, nor a legal issue arising from business. Nevertheless, because of legal issues arising from disputes, there are legal issues arising from accusations, legal issues arising from offenses, and legal issues arising from business. How is this? It may be that monks are disputing, saying, "This is the Teaching", "This is contrary to the Teaching" ... "This is a grave offense", or "This is a minor offense." In regard to this, whatever there is of quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife—this is called a legal issue arising from a dispute. When, during a legal issue arising from a dispute, the Sangha disputes, there is a legal issue arising from a dispute. When one who is disputing makes an accusation, there is a legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue

arising from business. In this way, because of legal issues arising from disputes, there are legal issues arising from accusations, legal issues arising from offenses, and legal issues arising from business.

33 Is a legal issue arising from an accusation a legal issue arising from an offense, a legal issue arising from business, or legal issue arising from a dispute? A legal issue arising from an accusation is neither a legal issue arising from an offense, nor a legal issue arising from business, nor a legal issue arising from a dispute.

33.2 Nevertheless, because of legal issues arising from accusations, there are legal issues arising from offenses, legal issues arising from business, and legal issues arising from disputes. How is this? It may be that monks accuse a monk of failure in morality, failure in conduct, failure in view, or failure in livelihood.

33.3 In regard to this, whatever there is of accusations, accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation—this is called a legal issue arising from an accusation. When, during a legal issue arising from an accusation, the Sangha disputes, there is a legal issue arising from a dispute.

33.4 When one who is disputing makes an accusation, there is a legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business.

33.5 In this way, because of legal issues arising from accusations, there are legal issues arising from offenses, legal issues arising from business, and legal issues arising from disputes.

34 Is a legal issue arising from an offense a legal issue arising from business, a legal issue arising from a dispute, or a legal issue arising from an accusation? A legal issue arising from an offense is neither a legal issue arising from business, nor a legal issue arising from a dispute, nor a legal issue arising from an accusation.

34.2 Nevertheless, because of legal issues arising from offenses, there are legal issues arising from business, legal issues arising from disputes, and legal issues arising from accusations. How is this?

34.3 There are legal issues arising from offenses because of the five classes of offenses, and there are legal issues arising from offenses because of the seven classes of offenses—these are called legal issues arising from offenses. When, during a legal issue arising from an offense, the Sangha disputes, there is a legal issue arising from a dispute.

34.4 When one who is disputing makes an accusation, there is a legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense. When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business.

34.5 In this way, because of legal issues arising from offenses, there are legal issues arising from business, legal issues arising from disputes, and legal issues arising from accusations.

35 Is a legal issue arising from business a legal issue arising from a dispute, a legal issue arising from an accusation, or a legal issue arising from an offense? A legal issue arising from business is neither a legal issue arising from a dispute, nor a legal issue arising from an accusation, nor a legal issue arising from an offense.

35.2 Nevertheless, because of legal issues arising from business, there are legal issues arising from disputes, legal issues arising from accusations, and legal issues arising from offenses. How is this?

35.3 Whatever is the duty or the business of the Sangha—a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion and three announcements—this is called a legal issue arising from business.

35.4 When, during a legal issue arising from business, the Sangha disputes, there is a legal issue arising from a dispute. When one who is disputing makes an accusation, there is a legal issue arising from an accusation. When one who is accusing commits an offense, there is a legal issue arising from an offense.

35.5 When the Sangha does a legal procedure because of that offense, there is a legal issue arising from business. In this way, because of legal issues arising from business, there are legal issues arising from disputes, legal issues arising from accusations, and legal issues arising from offenses.

36 6. The section on questioning

When there is resolution through recollection, is there also resolution face-to-face? When there is resolution face-to-face, is there also resolution through recollection? When there is resolution because of past insanity, is there also resolution face-to-face? When there is resolution face-to-face, is there also resolution because of past insanity? When there is acting according to what has been admitted, is there also resolution face-to-face? When there is resolution face-to-face, is there also acting according to what has been admitted? When there is a majority decision, is there also resolution

face-to-face? When there is resolution face-to-face, is there also a majority decision? When there is a further penalty, is there also resolution face-to-face? When there is resolution face-to-face, is there also a further penalty? When there is covering over as if with grass, is there also resolution face-to-face? When there is resolution face-to-face, is there also covering over as if with grass?

37 7. The section on responding

There may be an occasion when a legal issue is resolved by resolution face-to-face and resolution through recollection. Then, when there is resolution through recollection there is also resolution face-to-face, and when there is resolution face-to-face there is also resolution through recollection; but there is not resolution because of past insanity, nor acting according to what has been admitted, nor a majority decision, nor a further penalty, nor covering over as if with grass. There may be an occasion when a legal issue is resolved by resolution face-to-face and resolution because of past insanity. ... by resolution face-to-face and by acting according to what has been admitted ... by resolution face-to-face and by a majority decision ... by resolution face-to-face and by a further penalty ... There may be an occasion when a legal issue is resolved by resolution face-to-face and by covering over as if with grass. Then, when there is covering over as if with grass there is also resolution face-to-face, and when there is resolution face-to-face there is also covering over as if with grass; but there is not resolution through recollection, nor resolution because of past insanity, nor acting according to what has been admitted, nor a majority decision, nor a further penalty.

38 8. The section on connected

Is a resolution face-to-face and a resolution through recollection connected or disconnected? Is it possible to completely separate them and point to their difference? Is a resolution face-to-face and resolution because of past insanity … Is a resolution face-to-face and acting according to what has been admitted … Is a resolution face-to-face and a majority decision … Is a resolution face-to-face and a further penalty … Is a resolution face-to-face and covering over as if with grass connected or disconnected? Is it possible to completely separate them and point to their difference?

39 Resolution face-to-face and resolution through recollection are connected, not disconnected, and it is not possible to completely separate them and point to their difference. Resolution face-to-face and resolution because of past insanity … Resolution face-to-face and acting according to what has been admitted … Resolution face-to-face and a majority decision …

39.2 Resolution face-to-face and a further penalty … Resolution face-to-face and covering over as if with grass are connected, not disconnected, and it is not possible to completely separate them and point to their difference.

40 9. The sources of the seven principles for settling legal issues

What is the source, the origin, the birth, the arising, the production, the origination of resolution face-to-face? What is the source, the origin, the birth, the arising, the production, the origination of resolution through recollection? What is the source, the origin, the birth, the arising, the production, the origination of resolution because of past insanity? What is the source, the origin, the birth, the arising, the production, the origina-

tion of acting according to what has been admitted? What is the source, the origin, the birth, the arising, the production, the origination of a majority decision? What is the source, the origin, the birth, the arising, the production, the origination of a further penalty? What is the source, the origin, the birth, the arising, the production, the origination of covering over as if with grass?

41 Resolution face-to-face has sources as its source, its origin, its birth, its arising, its production, its origination. Resolution through recollection ... Resolution because of past insanity ... Acting according to what has been admitted ... A majority decision ... A further penalty ... Covering over as if with grass has sources as its source, its origin, its birth, its arising, its production, its origination.

42 What is the source, the origin, the birth, the arising, the production, the origination of resolution face-to-face? ... of resolution through recollection? ... of resolution because of past insanity? ... of acting according to what has been admitted? ... of a majority decision? ... of a further penalty? What is the source, the origin, the birth, the arising, the production, the origination of covering over as if with grass?

43 Resolution face-to-face has causes as its source, its origin, its birth, its arising, its production, its origination. Resolution through recollection ... Resolution because of past insanity ... Acting according to what has been admitted ... A majority decision ... A further penalty ... Covering over as if with grass has causes as its source, its origin, its birth, its arising, its production, its origination.

44 What is the source, the origin, the birth, the arising, the production, the origination of resolution face-to-face? … of resolution through recollection? … of resolution because of past insanity? … of acting according to what has been admitted? … of a majority decision? … of a further penalty? What is the source, the origin, the birth, the arising, the production, the origination of covering over as if with grass?

45 Resolution face-to-face has conditions as its source, its origin, its birth, its arising, its production, its origination. Resolution through recollection … Resolution because of past insanity … Acting according to what has been admitted … A majority decision … A further penalty … Covering over as if with grass has conditions as its source, its origin, its birth, its arising, its production, its origination.

46 How many roots do the seven principles for settling legal issues have, and how many originations? They have twenty-six roots and thirty-six originations. What are those twenty-six roots? Resolution face-to-face has four roots: face-to-face with the Sangha, face-to-face with the Teaching, face-to-face with the Monastic Law, face-to-face with the persons concerned.

46.2 Resolution through recollection has four roots. Resolution because of past insanity has four roots. Acting according to what has been admitted has two roots: The one who confesses and the one he confesses to. A majority decision has four roots. A further penalty has four roots.

46.3 Covering over as if with grass has four roots: face-to-face with the Sangha, face-to-face with the Teaching, face-to-face with the Monastic Law, face-to-face with the persons concerned.

47 What are those thirty-six originations? The doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to a legal procedure of resolution through recollection. … a legal procedure of resolution because of past insanity. … a legal procedure of acting according to what has been admitted. … a legal procedure of majority decision. … a legal procedure of further penalty.

47.2 The doing of, the performing of, the participation in, the consent to, the agreement to, the non-objection to a legal procedure of covering over as if with grass.

48 10. The variety in meaning, etc., between the seven principles for settling legal issues

"Are resolution face-to-face and resolution through recollection different in meaning and different in wording, or the same in meaning and just different in wording? Are resolution face-to-face and resolution because of past insanity … Are resolution face-to-face and acting according to what has been admitted … Are resolution face-to-face and a majority decision … Are resolution face-to-face and a further penalty … Are resolution face-to-face and covering over as if with grass different in meaning and different in wording, or the same in meaning and just different in wording? Resolution face-to-face and resolution through recollection are different in meaning and different in wording. Resolution face-to-face and resolution because of past insanity … Resolution face-to-face and acting according to what has been admitted … Resolution face-to-face and a majority decision … Resolution face-to-face and a further penalty … Resolution face-to-face and covering over as if with grass are different in meaning and different in wording.

49 Are there disputes that are also legal issues arising from a dispute? Are there disputes that are not legal issues? Are there legal issues that are not disputes? Are there legal issues that are also disputes?

50 There are disputes that are also legal issues arising from a dispute. There are disputes that are not legal issues. There are legal issues that are not disputes. There are legal issues that are also disputes.

51 How is there a dispute that is also a legal issue arising from a dispute? It may be that monks are disputing, saying, 'This is the Teaching', 'This is contrary to the Teaching' ... 'This is a grave offense', or 'This is a minor offense.' In regard to this, whatever there is of quarreling, arguing, conflict, disputing, variety in opinion, difference in opinion, heated speech, or strife— this is a dispute that is also a legal issue arising from a dispute.

52 How is there a dispute that is not a legal issue? A mother disputes with her offspring; an offspring with their mother; a father with his offspring; an offspring with their father; a brother with his brother; a brother with his sister; a sister with her brother; a friend with their friend— these are disputes that are not legal issues.

53 How is there a legal issue that is not a dispute? A legal issue arising from an accusation, a legal issue arising from an offense, a legal issue arising from business— these are legal issues that are not disputes.

54 How is there a legal issue that is also a dispute? A legal issue arising from a dispute is a legal issue and also a dispute.

55 Are there accusations that are also legal issues arising from accusations? Are there accusations that are not legal issues? Are there legal issues that are not accusations? Are there legal issues that are also accusations?

56 There are accusations that are also legal issues arising from accusations. There are accusations that are not legal issues. There are legal issues that are not accusations. There are legal issues that are also accusations.

57 How is there an accusation that is also a legal issue arising from an accusation? It may be that monks accuse a monk of failure in morality, conduct, view, or livelihood. In regard to this, whatever there is of accusations, accusing, allegations, blame, taking sides because of friendship, taking part in the accusation, or supporting the accusation— this is an accusation that is also a legal issue arising from an accusation.

58 How is there an accusation that is not a legal issue? A mother accuses her offspring; an offspring their mother; a father his offspring; an offspring their father; a brother his brother; a brother his sister; a sister her brother; a friend their friend— these are accusations that are not legal issues.

59 How is there a legal issue that is not an accusation? A legal issue arising from an offense, a legal issue arising from business, a legal issue arising from a dispute— these are legal issues that are not accusations.

60 How is there a legal issue that is also an accusation? A legal issue arising from an accusation is a legal issue and also an accusation.

61 Are there offenses that are also legal issues arising from an offense? Are there offenses that are not legal issues? Are there legal issues that are not offenses? Are there legal issues that are also offenses?

62 There are offenses that are also legal issues arising from an offense. There are offenses that are not legal issues. There are legal issues that are not offenses. There are legal issues that are also offenses.

63 How is there an offense that is also a legal issue arising from an offense? There are legal issues arising from offenses because of the five classes of offenses, and there are legal issues arising from offenses because of the seven classes of offenses— these are offenses that are also legal issues arising from an offense.

64 How is there an offense that is not a legal issue? The attainment of streamentry— this is an offense/attainment that is not a legal issue.

65 How is there a legal issue that is not an offense? A legal issue arising from business, a legal issue arising from a dispute, a legal issue arising from an accusation— these are legal issues that are not offenses.

66 How is there a legal issue that is also an offense? A legal issue arising from an offense is a legal issue and also an offense.

67 Is there business that is also a legal issue arising from business? Is there business that is not a legal issue? Are there legal issues that are not business? Are there legal issues that are also business?

68 There is business that is also a legal issue arising from business. There is business that is not a legal issue. There are legal issues that are not business. There are legal issues that are also business.

69 How is there business that is also a legal issue arising from business? Whatever is the duty or the business of the Sangha—a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion and three announcements— this is business that is also a legal issue arising from business.

70 How is there business that is not a legal issue? The duty to a teacher, the duty to a preceptor, the duty to a co-student, the duty to a co-pupil— these kinds of business are not legal issues.

71 How is there a legal issue that is not business? A legal issue arising from a dispute, a legal issue arising from an accusation, a legal issue arising from an offense— these are legal issues that are not business.

72 How is there a legal issue that is also business? A legal issue arising from business is a legal issue and also business."

73 Various aspects of the four kinds of legal issues are finished.

74 This is the summary:

75 "Legal issues, kinds of reopening,
Ways, and with people;
Sources, causes, conditions,
Roots, and with origination.

76 Offense, is, and when,
Connected, and with source;
Causes, conditions, roots,
With origination, wording;
Dispute, legal issues."
"This is in the subdivision on legal issues."

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QUESTIONS AND ANSWERS ON ACCUSING, ETC.

✦

1 "What is the purpose of accusing?
Why is there reminding?
What is the purpose of the Sangha?
Why is there the taking of advice?

2 The purpose of accusing is reminding,
The purpose of reminding is restraint;
The purpose of the Sangha is scrutiny,
But taking advice is individual.

3 Don't speak hastily,
Don't speak fiercely;
Don't be hostile—
If you are an investigator.

4 Don't speak fast,
Argumentative speech is not beneficial.
In line with the discourses and the Monastic Law,
In line with what has been laid down,

5 Consider carefully <j>the proper procedure of examination,
As formulated by the skilled Awakened One,
Well-spoken in line with the training rules—

Do not ruin your future rebirth.
You should seek what is beneficial,
At the right time, what is connected with the goal.

6 The statements of the accuser and the accused,
Do not consider them hastily:
If the accuser says the accused has offended,
But the accused says he has not,

7 Then, proceeding,
Both should be dealt with <j>in line with their admission.
The conscientious admit their faults,
But there is no such thing among the shameless;
For even if the shameless should speak a lot,
They should be dealt with in line with their conduct.

8 What are the shameless like,
In that an admission is not effective?
I ask you this:
What are they like, the people called shameless?

9 They intentionally commit offenses,
Hide their offenses,
And follow a wrong course—
Such people are called shameless.

10 I too know the truth—
Such people are called shameless.
And may I ask you something else:
What are they like, the people called conscientious?

11 They do not intentionally commit offenses,
Nor do they hide them,
Nor do they follow a wrong course—
Such people are called conscientious.

12 I too know the truth—
Such people are called conscientious.
And may I ask you something else:
What are they like, those who accuse illegitimately?

13 They accuse at the wrong time, untruthfully,
Harshly, without benefit;
They accuse with a mind of ill will, <j>not a mind of good will—
Such a person is called <j>one who accuses illegitimately.

14 I too know the truth—
Such a person is called <j>one who accuses illegitimately.
And may I ask you something else:
What are they like, those who accuse legitimately?

15 They accuse at the right time, truthfully,
Gently, beneficially;
They accuse with a mind of good will, <j>not a mind of ill will—
Such a person is called one who accuses legitimately.

16 I too know the truth—
Such a person is called one who accuses legitimately.
And may I ask you something else:
What are they like, <j>the people called ignorant accusers?

17 They do not know the right order;
They are ignorant about it.
They do not know the sequence of statements;
They are ignorant about it—
Such people are called ignorant accusers.

18 I too know the truth—
Such people are called ignorant accusers.
And may I ask you something else:
What are they like, <j>the people called learned accusers?

19 They know the right order;
They are knowledgeable about it.
They know the sequence of statements;
They are knowledgeable about it—
Such people are called learned accusers.

20 I too know the truth—
Such people are called learned accusers.
And may I ask you something else:
What is meant by accusing?

21 One accuses because of failure in morality,
And for failure in conduct and view;
Also one accuses for failure in livelihood—
Because of this it is called accusing."

22 Verses on how to accuse properly are finished.

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ACCUSATIONS AND THE PROCESS OF INVESTIGATION

✦

[1] 1. Investigation
The investigator should ask the accuser: "Do you accuse this monk of failure in morality, conduct, or view?"

[2] If he says, "I am accusing him of failure in morality," "I am accusing him of failure in conduct," or "I am accusing him of failure in view," he should be asked, "Do you know what failure in morality is?" "Do you know what failure in conduct is?" or "Do you know what failure in view is?"

[3] If he says, "I do," he should be asked what they are.

[4] If he says, "The four offenses entailing expulsion and the thirteen entailing suspension are failure in morality," "The serious offenses, the offenses entailing confession, the offenses entailing acknowledgment, the offenses of wrong conduct, and the offenses of wrong speech are failure in conduct," "Wrong views and extreme views are failure in view," he should be asked, "Are you accusing this monk because of what you've seen, what you've heard, or what you suspect?"

[5] If he says, "I'm accusing him because of what I've seen," "I'm accusing him because of what I've heard," or "I'm accusing him because of what I suspect," he should be asked, "Since you're accusing this monk because of what you've seen, what have you seen? How did you see it? When did you see it? Where did you see it? Did you see him commit an offense entailing expulsion?

5.2 Did you see him commit an offense entailing suspension? Did you see him commit a serious offense? ... an offense entailing confession? ... an offense entailing acknowledgment? ... an offense of wrong conduct? ... an offense of wrong speech? Where were you? Where was this monk? What were you doing? What was this monk doing?"

6 If he says, "I didn't accuse this monk because of what I've seen, but because of what I've heard," he should be asked, "Since you're accusing this monk because of what you've heard, what have you heard? How did you hear it? When did you hear it? Where did you hear it? Did you hear that he has committed an offense entailing expulsion?

6.2 Did you hear that he has committed an offense entailing suspension? ... a serious offense? ... an offense entailing confession? ... an offense entailing acknowledgment? ... an offense of wrong conduct? Did you hear that he has committed an offense of wrong speech?

6.3 Did you hear it from a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower? Or did you hear it from kings, a king's officials, the monastics of another religion, or the lay followers of another religion?"

7 If he says, "I didn't accuse this monk because of what I've heard, but because of what I suspect," he should be asked, "Since you're accusing this monk because of suspicion, what do you suspect? How do you suspect it? When did you suspect it? Where did you suspect it? Do you suspect that he has committed an offense entailing expulsion?

7.2 Do you suspect that he has committed an offense entailing suspension? Do you suspect that he has committed a serious offense? ... an offense entailing confession? ... an offense entailing acknowledgment? ... an

offense of wrong conduct? Do you suspect that he has committed an offense of wrong speech?

7.3 Do you suspect it after hearing about it from a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower? Or do you suspect it after hearing about it from kings, a king's officials, the monastics of another religion, or the lay followers of another religion?"

8 If what he saw agrees with what he says he saw,
If they correspond with each other,
But what was seen is not adequate <j>to prove the accusation,
Then the one suspecting impurity
Should admit it,
And they should then do <j>the observance-day ceremony with him.

9 If what he heard agrees with what he says he heard,
If they correspond with each other,
But what was heard is not adequate <j>to prove the accusation,
Then the one suspecting impurity
Should admit it,
And they should then do <j>the observance-day ceremony with him.

10 If what he sensed agrees with what he says he sensed,
If they correspond with each other,
But what was sensed is not adequate <j>to prove the accusation,
Then the one suspecting impurity
Should admit it,
And they should then do <j>the observance-day ceremony with him.

11 What is the beginning, the middle, and the end of an accusation? Getting permission for the accusation is the beginning, doing it is the middle, settling it is the end.

12 How many roots does accusing have, how many bases, and how many grounds? And in how many ways does one accuse? It has two roots, three bases, and five grounds. And one accuses in two ways.

13 What are the two roots? With a root and without a root. What are the three bases? The seen, the heard, and the suspected. What are the five grounds? "I'll speak at an appropriate time, not at an inappropriate one; I'll speak the truth, not falsehood; I'll speak gently, not harshly; I'll speak what's beneficial, not what's unbeneficial; I'll speak with a mind of good will, not with ill will." What are the two ways of accusing? One accuses by body or by speech.

14 2. The proceeding of an accuser, etc.
How should the accuser proceed? How should the accused proceed? How should the Sangha proceed? How should the investigator proceed?

15 "How should the accuser proceed?" The accuser should set up five qualities before accusing another: "I'll speak at an appropriate time, not at an inappropriate one; I'll speak the truth, not falsehood; I'll speak gently, not harshly; I'll speak what's beneficial, not what's unbeneficial; I'll speak with a mind of good will, not with ill will."

16 "How should the accused proceed?" The accused should set up two qualities: truth and composure.

17 "How should the Sangha proceed?" The Sangha should know what has been brought before it and what has not.

18 “How should the investigator proceed?” The investigator resolves that legal issue in accordance with the Teaching, the Monastic Law, and the Teacher’s instruction.

19 What is the purpose <j>of the observance-day ceremony?
Why is there an invitation ceremony?
What is the purpose of probation?
Why is there a sending back to the beginning?
What is the purpose of the trial period?
Why is there rehabilitation?

20 The purpose of the observance-day ceremony <j>is unity.
The purpose of the invitation ceremony is purity.
The purpose of probation is the trial period.
The purpose of sending back to the beginning <j>is restraint.
The purpose of the trial period is rehabilitation.
The purpose of rehabilitation is purity.

21 If, because of desire, ill will, fear, or confusion,
One reviles senior monks,
Then, when the body breaks up, that foolish person,
Damaged, with impaired faculties,
Being stupid, goes to hell,
Without respect for the training.

22 But not depending on worldly gain,
Not depending on individuals,
Giving up both of these,
One should act according to the Teaching.

23 3. The accuser burning himself
“Angry and resentful,
And fierce, reviling,
He charges a non-offender with an offense—
Such an accuser burns himself.

24 Whispering in the ear, looking for flaws,
Vindictive, following the wrong path,
He charges a non-offender with an offense—
Such an accuser burns himself.

25 Accusing at the wrong time, untruthfully,
Harshly, without benefit,
With a mind of ill will, not a mind of good will,
He charges a non-offender with an offense—
Such an accuser burns himself.

26 Not knowing the Teaching and what is contrary to it,
Ignorant about both,
He charges a non-offender with an offense—
Such an accuser burns himself.

27 Not knowing the Monastic Law <j>and what is contrary to it,
Ignorant about both,
He charges a non-offender with an offense—
Such an accuser burns himself.

28 Not knowing what was spoken and what was not,
Ignorant about both,
He charges a non-offender with an offense—

Such an accuser burns himself.

29 Not knowing what was practiced and what was not,
Ignorant about both,
He charges a non-offender with an offense—
Such an accuser burns himself.

30 Not knowing what was laid down and what was not,
Ignorant about both,
He charges a non-offender with an offense—
Such an accuser burns himself.

31 Not knowing the offenses and the non-offenses,
Ignorant about both,
He charges a non-offender with an offense—
Such an accuser burns himself.

32 Not knowing light and heavy offenses,
Ignorant about both,
He charges a non-offender with an offense—
Such an accuser burns himself.

33 Not knowing curable and incurable offenses,
Ignorant about both,
He charges a non-offender with an offense—
Such an accuser burns himself.

34 Not knowing grave and minor offenses,
Ignorant about both,
He charges a non-offender with an offense—
Such an accuser burns himself.

35 Not knowing the right order,
Ignorant about it,
He charges a non-offender with an offense—
Such an accuser burns himself.

36 Not knowing the sequence of statements,
Ignorant about it,
He charges a non-offender with an offense—
Such an accuser burns himself.”

37 Accusations and the process of investigation are finished.

38 This is the summary:

39 “Accusing, and investigating,
Beginning, at the root, observance day,
Destiny—in accusations and the process of investigation,
They firmly establish Buddhism.”

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THE PROCEDURE FOR AN INVESTIGATOR

✦

1 "When a monk who is involved in a conflict is about to approach the Sangha, he should: be humble; be intent on removing defilements; be skilled in appropriate seating and where to sit down, taking a seat without encroaching on the senior monks and without blocking the junior monks; not ramble or engage in worldly talk, but speak according to the Teaching or invite others to speak or value noble silence.

2 An investigator—who has been approved by the Sangha and who wishes to investigate—should not ask about preceptor, teacher, student, pupil, co-student, co-pupil, caste, name, family, reciter tradition, home address, or nationality. What is the reason for that? In these cases there is affection or ill will. When there is affection or ill will, one might be biased by favoritism, ill will, confusion, or fear.

3 An investigator—who has been approved by the Sangha and who wishes to investigate—should respect the Sangha, not individuals; should value the true Dhamma, not worldly things; should value the goal, not conforming to the gathering; should investigate at an appropriate time, not at an inappropriate one; should investigate truthfully, not falsely; should investigate gently, not harshly; should investigate beneficially, not unbeneficially; should investigate with a mind of good will, not with ill will; should

not whisper in the ear; should not look for flaws; should not wink; should not raise an eyebrow; should not raise the head; should not signal with the hand; should not gesture with the hand.

4 He should be skilled in appropriate seating and where to sit down. Looking a plow's length ahead, acting in line with his aim, he should sit down on his own seat. He should not get up from his seat, bungle the investigation, take a wrong path, or gesticulate. He should proceed without haste or force, not be fierce, and be patient with others' speech.

4.2 He should have mind of loving kindness with compassion and empathy, and strive for what is beneficial. He should not speak idly but to the point, without being angry or argumentative.

4.3 He should assess himself, the others, the accuser, the accused, one who accuses illegitimately, one who is accused illegitimately, one who accuses legitimately, and one who is accused legitimately.

4.4 Not omitting what has been said, nor announcing what has not been said, he should carefully scrutinize the sentences and words under consideration, question the others, and deal with them according to what they have admitted. He should gladden those who are confused, comfort those who are frightened, restrain those who are fierce, and expose those who are impure.

4.5 Being upright and gentle, he should not be biased by favoritism, anger, confusion, or fear. He should be impartial in regard to the Teaching and the people involved. In this way an investigator is acting in accordance with the instruction of the Teacher. And they are dear, agreeable, respected, and esteemed by their discerning fellow monastics.

5 The Monastic Code is for the sake of concluding, a simile for the sake of illustration, the goal is to be made known, and questioning is for sake of establishing.

5.2 Getting permission is for the sake of accusing, accusing for reminding, reminding for directing, directing for obstructing, obstructing for investigating, investigating for weighing up, weighing up for deciding what is and is not the case, and deciding what is and is not the case is for the sake of restraining bad people and to support the good monks.

5.3 The Sangha has the purpose of examining and accepting the decision. The Sangha should appoint people who are trustworthy to positions of authority.

6 The Monastic Law is for the sake of restraint, restraint for non-regret, non-regret for joy, joy for rapture, rapture for tranquility, tranquility for bliss, bliss for stillness, stillness for seeing things according to reality, seeing things according to reality for repulsion, repulsion for dispassion, dispassion for liberation, liberation for knowledge and vision of liberation, and knowledge and vision of liberation is for the sake of extinguishment without grasping. This is the purpose of discussion, this is the purpose of consultation, this is the purpose of vital conditions, this is the purpose of listening, that is, the release of mind without grasping."

7 "Consider carefully <j>the proper procedure of examination,
As formulated by the skilled Awakened One,
Well-spoken in line with the training rules—
Do not ruin your future rebirth.

8 Ignorant about basis, failure, and offense,
As well as source and ways;
Not knowing the right order,
Nor what has and has not been done.

9 Ignorant about legal procedures and legal issues,
As well as their settling.
Greedy, angry, and confused,
Biased by fear and confusion,

10 Not skilled in persuasion,
Nor in making others understand;
A shameless one who has obtained supporters,
Disrespectful and doing dark deeds—
A monk such as this
Is called ‘not worthy of attention’.

11 Understanding basis, failure, and offense,
As well as source and ways;
Knowing the right order,
And also what has and has not been done.

12 Understanding legal procedures and legal issues,
As well as their settling.
Not greedy, angry, or confused,
Biased neither by fear nor confusion,

13 Skilled in persuasion,
And in making others understand;
A conscientious one who has obtained supporters,

Respectful and doing bright deeds—
A monk such as this
Is called ‘worthy of attention’.”

The short chapter on the resolution of conflicts is finished

15 This is the summary:

16 “Humble, one may ask,
Respect for the Sangha, not individuals;
The Monastic Code is for the sake of concluding,
And through supporting the training—
The summary of the short chapter on the resolution of conflicts,
Made into one recitation.”

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THE GREAT CHAPTER ON THE RESOLUTION OF CONFLICTS

✦

[1] 1. What is to be known by one who is speaking, etc.
When a monk who is involved in a conflict is speaking in the Sangha, he should know the actions that are the bases for offenses, as well as the failures, the offenses, the origin stories, the attributes, the right order, what has and has not been done, the legal procedures, the legal issues, and their settling. He should not be biased by favoritism, ill will, confusion, or fear. He should persuade when persuasion is appropriate, should make others understand when making understand is appropriate, should look on when looking on is appropriate, and should inspire when inspiration is appropriate. Thinking, "I've obtained supporters," he should not despise the supporters of others. Thinking, "I'm learned," he should not despise those who are ignorant. Thinking, "I'm more senior," he should not despise those who are junior. He should not speak about what has not been reached, and he should not use the Teaching or the Monastic Law to neglect what has been reached. He should resolve that legal issue in accordance with the Teaching, the Monastic Law, and the Teacher's instruction.

[2] He should know the actions that are the bases for offenses:

[3] he should know the actions that are the bases for the eight offenses entailing expulsion, for the twenty-three offenses entailing suspension, for the two undetermined offenses, for the forty-two offenses entailing relin-

quishment, for the one hundred and eighty-eight offenses entailing confession, for the twelve offenses entailing acknowledgment, for the offenses of wrong conduct, and for the offenses of wrong speech.

4 He should know the failures:

5 he should know failure in morality, failure in conduct, failure in view, and failure in livelihood.

6 He should know the offenses:

7 he should know the offenses entailing expulsion, the offenses entailing suspension, the serious offenses, the offenses entailing confession, the offenses entailing acknowledgement, the offenses of wrong conduct, and the offenses of wrong speech.

8 He should know the origin stories:

9 he should know the origin stories to the eight offenses entailing expulsion, to the twenty-three offenses entailing suspension, to the two undetermined offenses, to the forty-two offenses entailing relinquishment, to the one hundred and eighty-eight offenses entailing confession, to the twelve offenses entailing acknowledgment, to the offenses of wrong conduct, and to the offenses of wrong speech.

10 He should know the attributes:

11 he should know the attributes of a sangha, of a group, of an individual, of an accuser, of an accused.

12 He should know the attributes of a sangha:

13 is this sangha capable of resolving this legal issue according to the Teaching, the Monastic Law, and the Teacher's instruction, or is it not?

14 He should know the attributes of a group:

15 is this group capable of resolving this legal issue according to the Teaching, the Monastic Law, and the Teacher's instruction, or is it not?

16 He should know the attributes of an individual:

17 is this individual capable of resolving this legal issue according to the Teaching, the Monastic Law, and the Teacher's instruction, or is he not?

18 He should know the attributes of an accuser:

19 is this venerable established in the five qualities before accusing another, or is he not?

20 He should know the attributes of an accused:

21 is this venerable established in the two qualities of truth and composure, or is he not?

22 He should know the right order:

23 does this venerable go from one action that is the basis for an offense to another action, from one failure to another, from one offense to another? Does he assert things after denying them, deny things after asserting them, or evade the issue? Or does he not?

24 He should know what has and has not been done:

25 he should know sexual intercourse, he should know what amounts to sexual intercourse, he should know the preliminaries of sexual intercourse.

26 He should know sexual intercourse:

27 he should know that which is done wherever there are couples.

28 He should know what amounts to sexual intercourse:

29 a monk taking the genitals of another in his mouth.

30 He should know the preliminaries to sexual intercourse:

31 various colors, physical contact, indecent speech, satisfying one's own desires, encouraging through speech.

32 He should know the legal procedures:

33 he should know the sixteen legal procedures: he should know the four kinds of legal procedures consisting of getting permission, the four kinds of legal procedures consisting of one motion, the four kinds of legal procedures consisting one motion and one announcement, and the four kinds of legal procedures consisting of one motion and three announcements.

34 He should know the legal issues:

35 he should know the four kinds of legal issues: he should know the legal issues arising from disputes, the legal issues arising from accusations, the legal issues arising from offenses, and the legal issues arising from business.

36 He should know settling:

37 he should know the seven principles for settling legal issues: he should know resolution face-to-face, resolution through recollection, resolution because of past insanity, acting according to what has been admitted, majority decision, further penalty, and covering over as if with grass.

38 2. Not to be biased

He should not be biased by favoritism:

39 How is one biased by favoritism?

40 It may be that someone thinks, "This is my preceptor, teacher, student, pupil, co-student, co-pupil, friend, companion, or relative." To be compassionate toward and protect this person, he proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it.

40.2 He proclaims what is contrary to the Monastic Law as being in accordance with it, and what is in accordance with the Monastic Law as contrary to it. He proclaims what hasn't been spoken by the Buddha as spoken by him, and what has been spoken by the Buddha as not spoken by him.

40.3 He proclaims what was not practiced by the Buddha as practiced by him, and what was practiced by the Buddha as not practiced by him. He proclaims what was not laid down by the Buddha as laid down by him, and what was laid down by the Buddha as not laid down by him. He proclaims a non-offense as an offense, and an offense as a non-offense.

40.4 He proclaims a light offense as heavy, and a heavy offense as light. He proclaims a curable offense as incurable, and an incurable offense as curable. He proclaims a grave offense as minor, and a minor offense as grave.

41 If he is biased by favoritism by way of these eighteen grounds, then his behavior is unbeneficial and a cause of unhappiness for humanity; it is harmful, detrimental, and a cause of suffering for gods and humans. If he

is biased by favoritism by way of these eighteen grounds, then he is damaged and impaired, blamed and criticized by sensible people, and makes much demerit.

42 He should not be biased by ill will:

43 How is one biased by ill will?

44 It may be that someone thinks, "They've harmed me," and he feels resentful. Or he thinks, "They're harming me," and he feels resentful. Or he thinks, "They'll harm me," and he feels resentful. Or he thinks, "They've harmed someone who's dear to me" ...

44.2 "They're harming someone who's dear to me" ... "They'll harm someone who's dear to me" ... "They've benefited someone I dislike" ... "They're benefiting someone I dislike" ...

44.3 "They'll benefit someone I dislike," and he feels resentful. Because of these nine grounds for resentment, he is resentful, hostile, angry, and overcome by anger, and then proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it ... He proclaims a grave offense as minor, and a minor offense as grave.

45 If he is biased by ill will by way of these eighteen grounds, then his behavior is unbeneficial and a cause of unhappiness for humanity; it is harmful, detrimental, and a cause of suffering for gods and humans. If he is biased by ill will by way of these eighteen grounds, then he is damaged and impaired, blamed and criticized by sensible people, and makes much demerit.

46 He should not be biased by confusion:

47 How is one biased by confusion?

48 Biased by favoritism, ill will, or confusion, or by a grasped view, he is confused, deluded, and overcome by confusion, and then proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it ... He proclaims a grave offense as minor, and a minor offense as grave.

49 If he is biased by confusion by way of these eighteen grounds, then his behavior is unbeneficial and a cause of unhappiness for humanity; it is harmful, detrimental, and a cause of suffering for gods and humans. If he is biased by confusion by way of these eighteen grounds, then he is damaged and impaired, blamed and criticized by sensible people, and makes much demerit.

50 He should not be biased by fear:

51 How is one biased by fear?

52 It may be that someone thinks, "This one relies on the uneven, on thick covers, and on powerful individuals; he's cruel and harsh, and might be a threat to life or the monastic life." Fearful or frightened of him, he proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it.

52.2 He proclaims what is contrary to the Monastic Law as being in accordance with it, and what is in accordance with the Monastic Law as contrary to it. He proclaims what hasn't been spoken by the Buddha as spoken by him, and what has been spoken by the Buddha as not spoken by him.

52.3 He proclaims what was not practiced by the Buddha as practiced by him, and what was practiced by the Buddha as not practiced by him. He proclaims what was not laid down by the Buddha as laid down by him, and what was laid down by the Buddha as not laid down by him. He proclaims a non-offense as an offense, and an offense as a non-offense.

52.4 He proclaims a light offense as heavy, and a heavy offense as light. He proclaims a curable offense as incurable, and an incurable offense as curable. He proclaims a grave offense as minor, and a minor offense as grave.

53 If he is biased by fear by way of these eighteen grounds, then his behavior is unbeneficial and a cause of unhappiness for humanity; it is harmful, detrimental, and a cause of suffering for gods and humans. If he is biased by fear by way of these eighteen grounds, then he is damaged and impaired, blamed and criticized by sensible people, and makes much demerit.

54 "If, because of favoritism, ill will, fear, or confusion,
He goes beyond the Teaching,
Then his reputation is harmed,
Like the moon during the waning half-month."

55 3. Not being biased
How is one not biased by favoritism?

56 One is not biased by favoritism if one proclaims what is contrary to the Teaching as such, and what is in accordance with the Teaching as such; if one proclaims what is contrary to the Monastic Law as such, and what is in accordance with the Monastic Law as such; if one proclaims what hasn't

been spoken by the Buddha as such, and what has been spoken by the Buddha as such; if one proclaims what was not practiced by the Buddha as such, and what was practiced by the Buddha as such; if one proclaims what was not laid down by the Buddha as such, and what was laid down by the Buddha as such; if one proclaims a non-offense as such, and an offense as such; if one proclaims a light offense as light, and a heavy offense as heavy; if one proclaims a curable offense as curable, and an incurable offense as incurable; if one proclaims a grave offense as grave, and a minor offense as minor.

57 How is one not biased by ill will?

58 One is not biased by ill will if one proclaims what is contrary to the Teaching as such, and what is in accordance with the Teaching as such ... if one proclaims a grave offense as grave, and a minor offense as minor.

59 How is one not biased by confusion?

60 One is not biased by confusion if one proclaims what is contrary to the Teaching as such, and what is in accordance with the Teaching as such ... if one proclaims a grave offense as grave, and a minor offense as minor.

61 How is one not biased by fear?

62 One is not biased by fear if one proclaims what is contrary to the Teaching as such, and what is in accordance with the Teaching as such; if one proclaims what is contrary to the Monastic Law as such, and what is in accordance with the Monastic Law as such; if one proclaims what hasn't been spoken by the Buddha as such, and what has been spoken by the Buddha as such; if one proclaims what was not practiced by the Buddha as such, and what was practiced by the Buddha as such; if one proclaims

what was not laid down by the Buddha as such, and what was laid down by the Buddha as such; if one proclaims a non-offense as such, and an offense as such; if one proclaims a light offense as light, and a heavy offense as heavy; if one proclaims a curable offense as curable, and an incurable offense as incurable; if one proclaims a grave offense as grave, and a minor offense as minor.

63 "If, because of favoritism, ill will, fear, or confusion,
He does not go beyond the Teaching,
Then his reputation grows,
Like the moon during the waxing fortnight."

64 4. To be persuaded, etc.
How does one persuade when persuasion is appropriate?

65 Proclaiming what is contrary to the Teaching as such, and what is in accordance with the Teaching as such, he persuades others when persuasion is appropriate. ... Proclaiming a grave offense as grave and a minor offense as minor, he persuades others when persuasion is appropriate.

66 How does one make others understand when making understand is appropriate?

67 Proclaiming what is contrary to the Teaching as such, and what is in accordance with the Teaching as such, he makes others understand when making understand is appropriate. ... Proclaiming a grave offense as grave and a minor offense as minor, he makes others understand when making understand is appropriate.

68 How does one look on when looking on is appropriate?

69 Proclaiming what is contrary to the Teaching as such, and what is in accordance with the Teaching as such, he looks on when looking on is appropriate. ... Proclaiming a grave offense as grave and a minor offense as minor, he looks on when looking on is appropriate.

70 How does one inspire when inspiration is appropriate?

71 Proclaiming what is contrary to the Teaching as such, and what is in accordance with the Teaching as such, he inspires when inspiration is appropriate. ... Proclaiming a grave offense as grave and a minor offense as minor, he inspires when inspiration is appropriate.

72 5. Despising the supporters of others, etc.
Thinking, "I've obtained supporters," how does one despise the supporters of others?

73 It may be that someone has obtained supporters and a group of followers, and has relatives. He thinks, "This one doesn't have supporters or a group of followers, and doesn't have relatives," and despising him, he proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it. ... He proclaims a grave offense as minor, and a minor offense as grave.

74 Thinking, "I'm learned," how does one despise those who are ignorant?

75 It may be that someone is learned, one who has retained and accumulated what he has learned. He thinks, "This one is ignorant; he has learned little and remembers little," and despising him, he proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it. ... He proclaims a grave offense as minor, and a minor offense as grave.

76 Thinking, "I'm more senior," how does one despise those who are more junior?

77 It may be that someone is a senior monk of long standing. He thinks, "This is an unknown and ignorant junior monk; one shouldn't do as he asks," and despising him, he proclaims what is contrary to the Teaching as being in accordance with it and what is in accordance with the Teaching as contrary to it. ... He proclaims a grave offense as minor, and a minor offense as grave.

78 He should not speak about what has not been reached:

79 he should not bring up an issue not under consideration.

80 He should not use the Teaching or the Monastic Law to neglect what has been reached:

81 the purpose for which the Sangha has gathered should not be neglected using the Teaching or the Monastic Law.

82 In accordance with the Teaching:

83 in according with truth, in accordance with the action that was the basis for the offense.

84 In accordance with the Monastic Law:

85 having accused and having reminded.

86 In accordance with the Teacher's instruction:

87 he resolves that legal issue, complete in motion and complete in announcement, in accordance with the Teaching, the Monastic Law, and the Teacher's instruction.

88 6. Questioning by the investigator

The investigator should ask the accuser, "Are you canceling this monk's invitation because he has failed in morality, in conduct, or in view?"

89 If he says, "I'm canceling it because he has failed in morality," "I'm canceling it because he has failed in conduct," or "I'm canceling it because he has failed in view," he should be asked, "Do you know what failure in morality is?" "Do you know what failure in conduct is?" or "Do you know what failure in view is?"

90 If he says, "I do," he should be asked what they are.

91 If he says, "The four offenses entailing expulsion and the thirteen entailing suspension are failure in morality," "The serious offenses, the offenses entailing confession, the offenses entailing acknowledgment, the offenses of wrong conduct, and the offenses of wrong speech are failure in conduct," "Wrong views and extreme views are failure in view," he should be asked, "Are you canceling this monk's invitation because of what you've seen, what you've heard, or what you suspect?"

92 If he says, "I'm canceling it because of what I've seen," "I'm canceling it because of what I've heard," or "I'm canceling it because of what I suspect," he should be asked, "Since you're canceling this monk's invitation because of what you've seen, what have you seen? How did you see it? When did you see it? Where did you see it?

92.2 Did you see him commit an offense entailing expulsion? Did you see him commit an offense entailing suspension? Did you see him commit a serious offense, an offense entailing confession, an offense entailing ac-

knowledgment, an offense of wrong conduct, or an offense of wrong speech? Where were you? Where was this monk? What were you doing? What was this monk doing?"

93 If he says, "I didn't cancel this monk's invitation because of what I've seen, but because of what I've heard," he should be asked, "Since you're canceling this monk's invitation because of what you've heard, what have you heard? How did you hear it? When did you hear it? Where did you hear it? Did you hear that he has committed an offense entailing expulsion?

93.2 Did you hear that he has committed an offense entailing suspension? Did you hear that he has committed a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech? Did you hear it from a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower?

93.3 Or did you hear it from kings, a king's officials, the monastics of another religion, or the lay followers of another religion?"

94 If he says, "I didn't cancel this monk's invitation because of what I've heard, but because of what I suspect," he should be asked, "Since you're canceling this monk's invitation because of suspicion, what do you suspect? How do you suspect it? When did you suspect it? Where did you suspect it? Do you suspect that he has committed an offense entailing expulsion?

94.2 Do you suspect that he has committed an offense entailing suspension? Do you suspect that he has committed a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of

wrong conduct, or an offense of wrong speech?

94.3 Do you suspect it after hearing about it from a monk, a nun, a trainee nun, a novice monk, a novice nun, a male lay follower, or a female lay follower? Or do you suspect it after hearing about it from kings, a king's officials, the monastics of another religion, or the lay followers of another religion?"

95 "If what he saw agrees with what he says he saw,
If they correspond with each other,
But what was seen isn't adequate <j>to prove the accusation,
Then the one suspecting impurity
Should admit it,
And they should then do <j>the invitation ceremony with him.

96 If what he heard agrees with what he says he heard,
If they correspond with each other,
But what was heard isn't adequate <j>to prove the accusation,
Then the one suspecting impurity
Should admit it,
And they should then do <j>the invitation ceremony with him.

97 If what he sensed agrees with what he says he sensed,
If they correspond with each other,
But what was sensed isn't adequate <j>to prove the accusation,
Then the one suspecting impurity
Should admit it,
And they should then do <j>the invitation ceremony with him."

98 7. The details of asking

"What are the questions in regard to 'What have you seen?' What are the questions in regard to 'How did you see it?' What are the questions in regard to 'When did you see it?' What are the questions in regard to 'Where did you see it?'

99 In regard to 'What have you seen?'

100 there are questions on the actions that are the bases for offenses, there are questions on failure, there are questions on offenses, and there are questions on misconduct.

100.2 'Questions on the actions that are the bases for offenses': there are questions on the actions that are the bases for the eight offenses entailing expulsion, on the actions that are the bases for the twenty-three offenses entailing suspension, for the two undetermined offenses, for the forty-two offenses entailing relinquishment, for the one hundred and eighty-eight offenses entailing confession, for the twelve offenses entailing acknowledgment, for the offenses of wrong conduct, and for the offenses of wrong speech.

100.3 'Questions on failure': there are questions on failure in morality, on failure in conduct, on failure in view, and on failure in livelihood. 'Questions on the offenses': there are questions on the offenses entailing expulsion, on the offenses entailing suspension, on the serious offenses, on the offenses entailing confession, on the offenses entailing acknowledgement, on the offenses of wrong conduct, and on the offenses of wrong speech.

100.4 'Questions on misconduct': there are questions on that which is done wherever there are couples.

101 In regard to ‘How did you see it?’

102 there are questions on characteristics, postures, attributes, and modes. ‘Questions on characteristics’: tall, short, dark-skinned, or light-skinned. ‘Questions on postures’: walking, standing, sitting, or lying down. ‘Questions on attributes’: the characteristics of a householder, of a monastic of another religion, or of one gone forth. ‘Questions on modes’: walking, standing, sitting, or lying down.

103 In regard to ‘When did you see it?’

104 there are questions on time, on occasion, on day, and on season. ‘Questions on time’: in the morning, at midday, or in the evening. ‘Questions on occasion’: in the morning, at midday, or in the evening. ‘Questions on day’: before the meal, after the meal, at night, by day, during the waning moon, or during the waxing moon. ‘Questions on season’: in winter, in summer, or during the rainy season.

105 In regard to ‘Where did you see it?’

106 there are questions about place, about elevation, about location, and about region. ‘Questions about place’: in the ground, on the earth, on the planet, or in the world. ‘Questions about elevation’: in the ground, on the the earth, on a mountain, on a rock, or in a stilt house. ‘Questions about location’: to the east, to the west, to the north, or to the south. ‘Questions about region’: to the east, to the west, to the north, or to the south.”

The great chapter on the resolution of conflicts is finished.

108 This is the summary:

109 “Basis for an offense, origin story, attribute,
The right order, what has and has not been done;
Legal procedure and legal issue,
Settling, and biased by favoritism.

110 By ill will, confusion, and fear,
Persuasion, and by making understand;
Looking on, inspiration, I have supporters,
Learned, and with more senior.

111 And not reached, reached,
According to the Teaching, and the Monastic Law;
Also according to the Teacher’s instruction—
The explanation in the great chapter on the resolution of conflicts.”

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THE ROBE-MAKING CEREMONY

✦

[1] 1. Participated in the robe-making ceremony, etc.
Who has not participated in the robe-making ceremony? Who has participated in the robe-making ceremony? How has the robe-making ceremony not been performed? How has the robe-making ceremony been performed?

[2] Who has not participated in the robe-making ceremony?

[3] Two kinds of people: those who have not performed the robe-making ceremony and those who have not expressed their appreciation.

[4] Who has participated the robe-making ceremony?

[5] Two kinds of people: those who have performed the robe-making ceremony and those who have expressed their appreciation.

[6] How has the robe-making ceremony not been performed?

[7] There are twenty-four ways in which the robe-making ceremony has not been performed: The robe-making ceremony has not been performed merely by marking the cloth, merely by washing the cloth, merely by planning the robe, merely by cutting the cloth, merely by tacking the cloth, merely by sewing a hem, merely by marking with a strip of cloth, merely by strengthening, merely by adding a border lengthwise, merely by adding a border crosswise, merely by patching, merely by partial dyeing; nor has it been performed if a monk has made an indication, if a monk has given a hint, if the robe-cloth has been borrowed, if it has been stored,

if it is to be relinquished, if it has not been marked, if it is not an outer robe or an upper robe or a sarong; nor has it been performed if the robe has not been made on that very day with five or more cut sections with panels, if the robe-making ceremony was not performed by an individual, or if the robe-making ceremony has been performed correctly but the appreciation for the ceremony was expressed outside the monastery zone.

8 Making an indication: one makes an indication, thinking, "I'll perform the robe-making ceremony with this cloth." Hinting: one gives a hint, thinking, "With this hint, I'll make a cloth for the robe-making ceremony appear." Borrowed: a gift not to be taken as one's own is so called. Stored: there are two kinds of storing: storing for the purpose of making and storing for the purpose of accumulation. To be relinquished: dawn arrives while it is being made.

9 How has the robe-making ceremony been performed?

10 The robe-making ceremony has been performed through seventeen aspects: The robe-making ceremony has been performed if the cloth is brand new, if it is nearly new, if it is old, if it is a rag, if it is from a shop; it has been performed if a monk has not made an indication, if a monk has not given a hint, if the robe-cloth has not been borrowed, if it has not been stored, if it is not to be relinquished, if it has been marked, if it is an outer robe or an upper robe or a sarong; it has been performed if the robe has been made on that very day with five or more cut sections with panels, if the robe-making ceremony was performed by an individual, if the robe-making ceremony has been performed correctly and if the appreciation for the ceremony was expressed inside the monastery zone.

11 How many things are produced together with the participation in the robe-making ceremony? Fifteen things: eight key phrases, two obstacles, and five benefits.

12 2. The proximity condition for the robe-making ceremony, etc.
Which things are a condition for effort by being a proximity condition, an immediacy condition, a support condition, a decisive support condition, a pre-arising condition, a post-arising condition, and a co-arising condition?

13 Which things are a condition for the prior duties by being a proximity condition ... Which things are a condition for relinquishment ... Which things are a condition for determining ... Which things are a condition for participating in the robe-making ceremony ... Which things are a condition for the key phrases and the obstacles ...

13.2 Which things are a condition for the object by being a proximity condition, an immediacy condition, a support condition, a decisive support condition, a pre-arising condition, a post-arising condition, and a co-arising condition?

14 The prior duties are a condition for effort by being a proximity condition, an immediacy condition, a support condition, and a decisive support condition. Effort is a condition for the prior duties by being a pre-arising condition. The prior duties are a condition for effort by being a post-arising condition. The fifteen things are a condition by being a co-arising condition.

15 Relinquishment is a condition for the prior duties by being a proximity condition, an immediacy condition, a support condition, and a decisive support condition. The prior duties are a condition for relinquishment by

being a pre-arising condition. Relinquishment is a condition for the prior duties by being a post-arising condition. The fifteen things are a condition by being a co-arising condition.

16 Determining is a condition for relinquishment by being a proximity condition, an immediacy condition, a support condition, and a decisive support condition. Relinquishment is a condition for determining by being a pre-arising condition. Determining is a condition for relinquishment by being a post-arising condition. The fifteen things are a condition by being a co-arising condition.

17 Performing the robe-making ceremony is a condition for determining by being a proximity condition, an immediacy condition, a support condition, and a decisive support condition. Determining is a condition for performing the robe-making ceremony by being a pre-arising condition. Performing the robe-making ceremony is a condition for determining by being a post-arising condition. The fifteen things are a condition by being a co-arising condition.

18 The key phrases and the obstacles are a condition for performing the robe-making ceremony by being a proximity condition, an immediacy condition, a support condition, and a decisive support condition. Performing the robe-making ceremony is a condition for the key phrases and the obstacles by being a pre-arising condition. The key phrases and the obstacles are a condition for performing the robe-making ceremony by being a post-arising condition. The fifteen things are a condition by being a co-arising condition.

19 Expectation and non-expectation are a condition for the object by being a proximity condition, an immediacy condition, a support condition, and a decisive support condition. The object is a condition for expectation and non-expectation by being a pre-arising condition. Expectation and non-expectation are a condition for the object by being a post-arising condition. The fifteen things are a condition by being a co-arising condition.

20 3. The details on the source of the prior duties, etc.

What is the source, the origin, the birth, the arising, the production, the origination of the prior duties? What is the source, the origin, the birth, the arising, the production, the origination of relinquishment? What is the source, the origin, the birth, the arising, the production, the origination of determining? What is the source, the origin, the birth, the arising, the production, the origination of performing the robe-making ceremony? What is the source, the origin, the birth, the arising, the production, the origination of the key phrases and the obstacles? What is the source, the origin, the birth, the arising, the production, the origination of expectation and non-expectation?

21 The prior duties have effort as their source, origin, birth, arising, production, and origination. Relinquishment has the prior duties as its source, origin, birth, arising, production, and origination. Determining has relinquishment as its source, origin, birth, arising, production, and origination.

21.2 Performing the robe-making ceremony has determining as its source, origin, birth, arising, production, and origination. The Key Terms and the obstacles have participating in the robe-making ceremony as their source, origin, birth, arising, production, and origination.

21.3 Expectation and non-expectation have the key phrases and the obstacles as their source, origin, birth, arising, production, and origination.

22 What is the source, the origin, the birth, the arising, the production, the origination of effort? … of the prior duties? … of relinquishment? … of determining? … of performing the robe-making ceremony? … of the key phrases and the obstacles? … of the object? What is the source, the origin, the birth, the arising, the production, the origination of expectation and non-expectation?

23 Effort has causes as its source, origin, birth, arising, production, and origination. The prior duties … Relinquishment … Determining … Performing the robe-making ceremony … The key phrases and the obstacles … The object … Expectation and non-expectation have causes as their source, origin, birth, arising, production, and origination.

24 What is the source, the origin, the birth, the arising, the production, the origination of effort? … of the prior duties? … of relinquishment? … of determining? … of performing the robe-making ceremony? … of the key phrases and the obstacles? … of the object? What is the source, the origin, the birth, the arising, the production, the origination of expectation and non-expectation?

25 Effort has conditions as its source, origin, birth, arising, production, and origination. The prior duties … Relinquishment … Determining … Performing the robe-making ceremony … The key phrases and the obstacles … The object … Expectation and non-expectation have conditions as their source, origin, birth, arising, production, and origination.

26 How many things are grouped with the prior duties? Seven things: washing, planning, cutting, tacking, sewing, dyeing, and marking.

27 How many things are grouped with relinquishment? Three things: the outer robe, the upper robe, and the sarong.

28 How many things are grouped with determining? Three things: the outer robe, the upper robe, and the sarong.

29 How many things are grouped with performing the robe-making ceremony? One thing: breaking into speech.

30 How many roots does the robe-making ceremony have, how many objects, and how many grounds? The robe-making ceremony has one root: the Sangha. It has three objects: the outer robe, the upper robe, and the sarong. It has six grounds: linen, cotton, silk, wool, sunn hemp, and hemp.

31 What is the beginning, the middle, and the end of the robe-making ceremony? The prior duties are the beginning, the performing is the middle, the robe-making ceremony is the end.

32 What sort of person is unable to perform the robe-making ceremony? What sort of person is able to perform the robe-making ceremony? A person who has eight qualities is unable to perform the robe-making ceremony. A person who has eight qualities is able to perform the robe-making ceremony.

33 What are the eight qualities of a person who is unable to perform the robe-making ceremony? They do not know the prior duties, relinquishment, determining, the robe-making ceremony, the key phrases, the obstacles, the ending of the robe season, or the benefits.

34 What are the eight qualities of a person who is able to perform the robe-making ceremony? They know the prior duties, relinquishment, determining, the robe-making ceremony, the key phrases, the obstacles, the ending of the robe season, and the benefits.

35 For how many kinds of people is the robe-making ceremony not effective? For how many kinds of people is the robe-making ceremony effective? It is not effective for three kinds of people. It is effective for three kinds of people.

36 For which three kinds of people is it not effective? For one who expresses their appreciation outside the monastery zone; for one who does not express their appreciation verbally; for one who expresses it verbally, but does not inform anyone.

37 For which three kinds of people is it effective? For one who expresses their appreciation inside the monastery zone; for one who expresses their appreciation verbally; for one who expresses it verbally and informs someone.

38 How many kinds of robe-making ceremonies are invalid? How many kinds of robe-making ceremonies are valid? Three kinds of robe-making ceremonies are invalid. Three kinds of robe-making ceremonies are valid. What are the three kinds of robe-making ceremonies that are invalid? The object fails; the timing fails; the making fails. What are the three kinds of robe-making ceremonies that are valid? The object succeeds; the timing succeeds; the making succeeds.

[39] 4. The details on what is to be known about the robe-making ceremony, etc.

The robe-making ceremony is to be known. Participation in the robe-making ceremony is to be known. The month of the robe-making ceremony is to be known. Failure of the robe-making ceremony is to be known. Success of the robe-making ceremony is to be known. The giving of an indication is to be known. A hint is to be known. Borrowing is to be known. Storing is to be known. Relinquishment is to be known.

[40] The robe-making ceremony is to be known:

[41] "the robe-making ceremony" is the grouping and coming together of just those things—their name, appellation, label, terminology, wording, designation.

[42] The month of the robe-making ceremony is to be known:

[43] the last month of the rainy season.

[44] Failure of the robe-making ceremony is to be known:

[45] the robe-making ceremony fails in twenty-four ways.

[46] Success of the robe-making ceremony is to be known:

[47] The robe-making ceremony is successful through seventeen aspects.

[48] The giving of an indication is to be known:

[49] one makes an indication, thinking, "I'll perform the robe-making ceremony with this cloth."

[50] A hint is to be known:

51 one gives a hint, thinking, “With this hint, I’ll make a cloth for the robe-making ceremony appear.”

52 Borrowing is to be known:

53 a gift not to be taken as one’s own.

54 Storing is to be known:

55 there are two kinds of storing: for the purpose of making and for the purpose of accumulation.

56 Relinquishment is to be known:

57 dawn arrives while it is being made.

58 Participation in the robe-making ceremony is to be known:

59 If cloth has been given to the Sangha for the robe-making ceremony, how should the Sangha proceed? How should the one who performs the robe-making ceremony proceed? How should one who expresses their appreciation proceed?

60 The Sangha should give the cloth, through a legal procedure consisting of one motion and one announcement, to the monk who is performing the robe-making ceremony. The monk who is performing the robe-making ceremony should wash the cloth, iron it, plan it, cut it, sew it, dye it, mark it, and then perform the robe-making ceremony.

60.2 If he wishes to perform the robe-making ceremony with an outer robe, he should relinquish his old outer robe and then determine the new one. He should then say, “I perform the robe-making ceremony with this

outer robe." If he wishes to perform the robe-making ceremony with an upper robe, he should relinquish his old upper robe and then determine the new one.

60.3 He should then say, "I perform the robe-making ceremony with this upper robe." If he wishes to perform the robe-making ceremony with a sarong, he should relinquish his old sarong and then determine the new one. He should then say, "I perform the robe-making ceremony with this sarong."

61 After approaching the Sangha, that monk who is performing the robe-making ceremony should arrange his upper robe over one shoulder, raise his joined palms, and say: "Venerable sirs, the Sangha's robe-making ceremony has been performed. The robe-making ceremony is legitimate. Please express your appreciation."

61.2 The monks who are expressing their appreciation should arrange their upper robes over one shoulder, raise their joined palms, and say: "The Sangha's robe-making ceremony has been performed. The robe-making ceremony is legitimate. We express our appreciation."

62 Or: after approaching several monks, that monk who is performing the robe-making ceremony should arrange his upper robe over one shoulder, raise his joined palms, and say: "Venerable sirs, the Sangha's robe-making ceremony has been performed. The robe-making ceremony is legitimate. Please express your appreciation."

62.2 The monks who are expressing their appreciation should arrange their upper robes over one shoulder, raise their joined palms, and say: "The Sangha's robe-making ceremony has been performed. The robe-making ceremony is legitimate. We express our appreciation."

63 Or: after approaching a single monk, that monk who is performing the robe-making ceremony should arrange his upper robe over one shoulder, raise his joined palms, and say: "The Sangha's robe-making ceremony has been performed. The robe-making ceremony is legitimate. Please express your appreciation."

63.2 The monk who is expressing his appreciation should arrange his upper robe over one shoulder, raise his joined palms, and say: "The Sangha's robe-making ceremony has been performed. The robe-making ceremony is legitimate. I express my appreciation."

64 5. The robe-making ceremony for an individual

"Does the Sangha perform the robe-making ceremony? Does a group perform the robe-making ceremony? Does an individual perform the robe-making ceremony?" "The Sangha does not perform the robe-making ceremony, nor does a group, but an individual does." If the Sangha does not perform the robe-making ceremony, nor a group, but an individual does, then the Sangha has not performed the robe-making ceremony, nor has a group, but an individual has.

65 "Does the Sangha recite the Monastic Code? Does a group recite the Monastic Code? Does an individual recite the Monastic Code?" "The Sangha does not recite the Monastic Code, nor does a group, but an individual does." If the Sangha does not recite the Monastic Code, nor a group, but an individual does, then the Sangha has not recited the Monastic Code, nor has a group, but an individual has.

66 "Yet when an individual recites to unite the Sangha, to unite the group, then the Monastic Code has been recited by the Sangha, by the group, and by the individual. It is in this way that the Sangha does not perform

the robe-making ceremony, nor does a group, but an individual does. Yet when an individual performs the robe-making ceremony, and the Sangha expresses its appreciation, the group expresses its appreciation, then the robe-making ceremony has been performed by the Sangha, by the group, and by the individual."

67 6. Questions and answers regarding the obstacles
"The robe season ends <j>when one departs from the monastery.
So said the Kinsman of the Sun.
And about this I ask you:
Which obstacle is removed first?

68 The robe season ends <j>when one departs from the monastery.
So said the Kinsman of the Sun.
And about this I answer you:
The robe obstacle is removed first.
The monastery obstacle is removed <j>when one goes outside the monastery zone.

69 The robe season ends when the robe is finished.
So said the Kinsman of the Sun.
And about this I ask you:
Which obstacle is removed first?

70 The robe season ends when the robe is finished.
So said the Kinsman of the Sun.
And about this I answer you:
The monastery obstacle is removed first.
The robe obstacle is removed <j>when the robe is finished.

71 The robe season ends when he makes that decision.
So said the Kinsman of the Sun.
And about this I ask you:
Which obstacle is removed first?

72 The robe season ends when he makes that decision.
So said the Kinsman of the Sun.
And about this I answer you:
The two obstacles are removed simultaneously.

73 The robe season ends when the robe-cloth is lost.
So said the Kinsman of the Sun.
And about this I ask you:
Which obstacle is removed first?

74 The robe season ends when the robe-cloth is lost.
So said the Kinsman of the Sun.
And about this I answer you:
The monastery obstacle is removed first.
The robe obstacle is removed <j>when the robe-cloth is lost.

75 The robe season ends <j>when he hears about the end of the robe season.
So said the Kinsman of the Sun.
And about this I ask you:
Which obstacle is removed first?

76 The robe season ends <j>when he hears about the end of the robe season.
So said the Kinsman of the Sun.

And about this I answer you:
The robe obstacle is removed first.
The monastery obstacle is removed <j>when one hears about the end of the robe season.

77 The robe season ends <j>when the expectation is disappointed.
So said the Kinsman of the Sun.
And about this I ask you:
Which obstacle is removed first?

78 The robe season ends <j>when the expectation is disappointed.
So said the Kinsman of the Sun.
And about this I answer you:
The monastery obstacle is removed first.
The robe obstacle is removed <j>when the expectation of more robe-cloth is disappointed.

79 The robe season ends <j>while he is outside the monastery zone.
So said the Kinsman of the Sun.
And about this I ask you:
Which obstacle is removed first?

80 The robe season ends <j>while he is outside the monastery zone.
So said the Kinsman of the Sun.
And about this I answer you:
The robe obstacle is removed first.
The monastery obstacle is removed <j>when one is outside the monastery zone.

81 The robe season ends together.
So said the Kinsman of the Sun.
And about this I ask you:
Which obstacle is removed first?

82 The robe season ends together.
So said the Kinsman of the Sun.
And about this I answer you:
The two obstacles are removed simultaneously."

83 "How many kinds of endings of the robe season depend on the Sangha? How many kinds of endings of the robe season depend on an individual? How many kinds of endings of the robe season depend neither on the Sangha nor on an individual?

84 One kind of ending of the robe season depends on the Sangha: when the robe season ends midway. Four kinds of endings of the robe season depend on an individual: when one departs from the monastery, when the robe is finished, when one makes a decision, and when one is outside the monastery zone.

84.2 Four kinds of endings of the robe season depend neither on the Sangha nor on an individual: when the robe-cloth is lost, when one hears about the end of the robe season, when an expectation of more robe-cloth is disappointed, and when the robe season ends together.

85 How many kinds of endings of the robe season happen inside the monastery zone? How many kinds of endings of the robe season happen outside the monastery zone? How many kinds of endings of the robe season may happen either inside or outside the monastery zone?

86 Two kinds of endings of the robe season happen inside the monastery zone: when the robe season ends midway, and when the robe season ends together. Three kinds of endings of the robe season happen outside the monastery zone: when one departs from the monastery, when one hears about the end of the robe season, and when one is outside the monastery zone.

86.2 Four kinds of endings of the robe season may happen inside or outside the monastery zone: when the robe is finished, when one makes a decision, when the robe-cloth is lost, and when an expectation of more robe-cloth is disappointed.

87 How many kinds of endings of the robe season arise together and end together? How many kinds of endings of the robe season arise together and end separately?

88 Two kinds of endings of the robe season arise together and end together: when the robe season ends midway, and when the robe season ends together. The rest of the endings of the robe season arise together but end separately."

The robe-making ceremony is finished.

90 This is the summary:

91 "Who has, how, fifteen,
Things, source, and cause;
Condition, grouped with, roots,
And beginning, <j>persons who perform the robe-making ceremony.

92 For three, three, to be known,
The robe-making ceremony, and with recitation;
Obstacles, depend on, in a monastery zone,
And with arise and end.”

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VEN. UPĀLI QUESTIONS THE BUDDHA

✦

[1] 1. The subchapter on "without formal support"
At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. Venerable Upāli went to the Buddha, bowed, sat down, and said, "Venerable sir, what sort of monk should live with formal support for life?"

[2] "One who has five qualities, Upāli: (1) he doesn't know about the observance-day ceremony; (2) he doesn't know the observance-day procedure; (3) he doesn't know the Monastic Code; (4) he doesn't know the recitation of the Monastic Code; (5) he has less than five years of seniority. But a monk who has five qualities may live without formal support for life: (1) he knows about the observance-day ceremony; (2) he knows the observance-day procedure; (3) he knows the Monastic Code; (4) he knows the recitation of the Monastic Code; (5) he has five or more years of seniority.

[3] A monk who has five other qualities should also live with formal support for life: (1) he doesn't know about the invitation ceremony; (2) he doesn't know the invitation procedure; (3) he doesn't know the Monastic Code; (4) he doesn't know the recitation of the Monastic Code; (5) he has less than five years of seniority. But a monk who has five qualities may live without formal support for life: (1) he knows about the invitation cere-

mony; (2) he knows the invitation procedure; (3) he knows the Monastic Code; (4) he knows the recitation of the Monastic Code; (5) he has five or more years of seniority.

4 A monk who has five other qualities should also live with formal support for life: (1) he doesn't know the offenses and non-offenses; (2) he doesn't know the light and heavy offenses; (3) he doesn't know the curable and incurable offenses; (4) he doesn't know the grave and minor offenses; (5) he has less than five years of seniority. But a monk who has five qualities may live without formal support for life: (1) he knows the offenses and non-offenses; (2) he knows the light and heavy offenses; (3) he knows the curable and incurable offenses; (4) he knows the grave and minor offenses; (5) he has five or more years of seniority.

5 "Sir, what sort of monk shouldn't give the full ordination or formal support, nor have a novice monk attend on him?"

6 "One who has five qualities: He's incapable of three things in regard to a student: (1) of nursing him or having him nursed when he's sick; (2) of sending him away or having him sent away when he's discontent with the spiritual life; and (3) of using the Teaching to dispel anxiety.

6.2 And (4) he is incapable of training him in the Teaching; and (5) he is incapable of training him in the Monastic Law. But a monk who has five qualities may give the full ordination and formal support, and he may have a novice monk attend on him: He's capable of three things in regard to a student: (1) of nursing him or having him nursed when he's sick; (2) of sending him away or having him sent away when he's discontent with the spiritual life; and (3) of using the Teaching to dispel anxiety.

6.3 And (4) he is capable of training him in the Teaching; and (5) he is capable of training him in the Monastic Law.

7 A monk who has five other qualities also shouldn't give the full ordination or formal support, nor have a novice monk attend on him: He's incapable of five things in regard to a student: (1) of training him in good conduct; (2) of training him in the basics of the spiritual life; (3) of training him in the higher morality; (4) of training him in the higher mind; (5) of training him in the higher wisdom. But a monk who has five qualities may give the full ordination and formal support, and he may have a novice monk attend on him: He's capable of five things in regard to a student: (1) of training him in good conduct; (2) of training him in the basics of the spiritual life; (3) of training him in the higher morality; (4) of training him in the higher mind; (5) of training him in the higher wisdom."

8 "Sir, against what sort of monk should a legal procedure be done?"

9 "Against one who has five qualities: he is shameless, ignorant, and not a regular monk, and he has wrong view, and he has failed in livelihood.

10 A legal procedure should also be done against a monk who has five other qualities: he has failed in the higher morality; he has failed in the higher conduct; he has failed in the higher view; he has wrong view; and he has failed in livelihood.

11 A legal procedure should also be done against a monk who has five other qualities: his bodily conduct is frivolous; his verbal conduct is frivolous; his bodily and verbal conduct are frivolous; he has wrong view; and he has failed in livelihood.

12 A legal procedure should also be done against a monk who has five other qualities: he is improperly behaved by body; he is improperly behaved by speech; he is improperly behaved by body and speech; he has wrong view; and he has failed in livelihood.

13 A legal procedure should also be done against a monk who has five other qualities: his bodily conduct is harmful; his verbal conduct is harmful; his bodily and verbal conduct are harmful; he has wrong view; and he has failed in livelihood.

14 A legal procedure should also be done against a monk who has five other qualities: he has wrong livelihood by body; he has wrong livelihood by speech; he has wrong livelihood by body and speech; he has wrong view; and he has failed in livelihood.

15 A legal procedure should also be done against a monk who has five other qualities: if, after committing an offense and having had a legal procedure done against him, he: (1) gives the full ordination, (2) gives formal support, (3) has a novice monk attend on him, (4) accepts being appointed as an instructor of the nuns, (5) instructs the nuns, whether appointed or not.

16 A legal procedure should also be done against a monk who has five other qualities: (1) he commits the same offense for which the Sangha did the legal procedure against him; (2) he commits an offense similar to the one for which the Sangha did the legal procedure against him; (3) he commits an offense worse than the one for which the Sangha did the legal procedure against him; (4) he criticizes the procedure; (5) he blames those who did the procedure.

17 A legal procedure should also be done against a monk who has five other qualities: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha; he has wrong view; and he has failed in livelihood."

The first subchapter on "without formal support" is finished.

19 This is the summary:

20 "Observance day, invitation ceremony,
And offense, one who is sick;
Good conduct, and shameless,
Higher morality, and with frivolity.

21 Improperly behaved, harmful,
Wrong, and offense;
Offense for which, of the Buddha—
The compilation of the first subchapter is finished."

22 2. The subchapter on not lifting
"Sir, for what sort of monk should a legal procedure not be lifted?"

23 "For one who has five qualities, Upāli: if, after committing an offense and having had a legal procedure done against him, he: (1) gives the full ordination, (2) gives formal support, (3) has a novice monk attend on him, (4) accepts being appointed as an instructor of the nuns, (5) instructs the nuns, whether appointed or not.

24 A legal procedure should also not be lifted for a monk who has five other qualities: (1) he commits the same offense for which the Sangha did the legal procedure against him; (2) he commits an offense similar to the one for which the Sangha did the legal procedure against him; (3) he com-

mits an offense worse than the one for which the Sangha did the legal procedure against him; (4) he criticizes the procedure; (5) he blames those who did the procedure.

25 A legal procedure should also not be lifted for a monk who has five other qualities: he disparages the Buddha; he disparages the Teaching; he disparages the Sangha; he has wrong view; and he has failed in livelihood.

26 A legal procedure should also not be lifted for a monk who has five other qualities: he is shameless, ignorant, and not a regular monk, and he is a bully, and he doesn't fulfill the training in proper conduct."

27 "Sir, when a monk is involved in a conflict and is about to approach the Sangha, how many qualities should he first set up in himself?"

28 "He should set up five qualities in himself: (1) he should be humble; (2) he should be intent on removing defilements; (3) he should be skilled in appropriate seating and where to sit down, taking a seat without encroaching on the senior monks and without blocking the junior monks; (4) he shouldn't ramble or engage in worldly talk, but should speak according to the Teaching or invite others to speak or value noble silence; (5) if the Sangha is doing legal procedures requiring unity, but the monk doesn't approve, then he should reveal his view but think, 'I shouldn't be at variance with the Sangha,' and unity can then be announced."

29 "What sort of monk does the majority dislike and disapprove of when he speaks in the Sangha?"

30 "One who has five qualities: (1) he's arrogant; (2) he repeats what others say; (3) he doesn't keep to the topic; (4) he doesn't accuse others according to the Teaching, the Monastic Law, or their offense; (5) he doesn't act ac-

cording to the Teaching, the Monastic Law, or his offenses. But when a monk has five qualities, the majority likes and approves of him when he speaks in the Sangha: (1) he's not arrogant; (2) he doesn't repeat what others say; (3) he keeps to the topic; (4) he accuses others according to the Teaching, the Monastic Law, and their offense; (5) he acts according to the Teaching, the Monastic Law, and his offenses.

31 When a monk has five other qualities, the majority dislikes and disapproves of him when he speaks in the Sangha: (1) he praises; and (2) he blames; (3) he maintains what is contrary to the Teaching; (4) he obstructs what is in accordance with the Teaching; and (5) he often speaks frivolously. But when a monk has five qualities, the majority likes and approves of him when he speaks in the Sangha: (1) he doesn't praise; and (2) he doesn't blame; (3) he maintains what is in accordance with the Teaching; (4) he obstructs what is contrary to the Teaching; and (5) he rarely speaks frivolously.

32 When a monk has five other qualities, the majority dislikes and disapproves of him when he speaks in the Sangha: (1) he speaks forcefully; (2) he speaks without having gotten permission; (3) he doesn't accuse others according to the Teaching, the Monastic Law, or their offense; (4) he doesn't act according to the Teaching, the Monastic Law, or his offenses; (5) he doesn't explain things according to his own view. But when a monk has five qualities, the majority likes and approves of him when he speaks in the Sangha: (1) he doesn't speak forcefully; (2) he doesn't speak without having gotten permission; (3) he accuses others according to the Teaching,

the Monastic Law, and their offense; (4) he acts according to the Teaching, the Monastic Law, and his offenses; (5) he explains things according to his own view."

33 "Sir, how many benefits are there of studying the Monastic Law?"

34 "There are these five benefits: (1) your own morality is well guarded; (2) you're a refuge for those who are habitually anxious; (3) you speak with confidence in the midst of the Sangha; (4) you can legitimately and properly refute an opponent; (5) you're practicing for the longevity of the true Teaching."

The second subchapter on not lifting is finished.

36 This is the summary:

37 "Committing, for which, and praise,
Shameless, and with conflict;
Arrogant, and praises,
Forcefully, studying."

38 The first pairs have been laid down.

39 3. The subchapter on speech
"Sir, what sort of monk shouldn't speak in the Sangha?"

40 "One who has five qualities, Upāli: (1) he doesn't know the offenses; (2) he doesn't know the origination of the offenses; (3) he doesn't know the kind of effort required to commit the offenses; (4) he doesn't know the settling of offenses; (5) he's not skilled in deciding on offenses. But a monk who has five qualities may speak in the Sangha: (1) he knows the offenses;

(2) he knows the origination of the offenses; (3) he knows the kind of effort required to commit the offenses; (4) he knows the settling of offenses; (5) he's skilled in deciding on offenses.

41 A monk who has five other qualities also shouldn't speak in the Sangha: (1) he doesn't know the legal issues; (2) he doesn't know the origination of the legal issues; (3) he doesn't know the kind of effort that is the source of the legal issues; (4) he doesn't know the settling of legal issues; (5) he's not skilled in deciding legal issues. But a monk who has five qualities may speak in the Sangha: (1) he knows the legal issues; (2) he knows the origination of the legal issues; (3) he knows the kind of effort that is the source of the legal issues; (4) he knows the settling of legal issues; (5) he's skilled in deciding legal issues.

42 A monk who has five other qualities also shouldn't speak in the Sangha: (1) he speaks forcefully; (2) he speaks without having gotten permission; (3) he doesn't accuse others according to the Teaching, the Monastic Law, or their offense; (4) he doesn't act according to the Teaching, the Monastic Law, or his offenses; (5) he doesn't explain things according to his own view. But a monk who has five qualities may speak in the Sangha: (1) he doesn't speak forcefully; (2) he doesn't speak without having gotten permission; (3) he accuses others according to the Teaching, the Monastic Law, and their offense; (4) he acts according to the Teaching, the Monastic Law, and his offenses; (5) he explains things according to his own view.

43 A monk who has five other qualities also shouldn't speak in the Sangha: (1) he doesn't know the offenses and non-offenses; (2) he doesn't know the light and heavy offenses; (3) he doesn't know the curable and incurable offenses; (4) he doesn't know the grave and minor offenses; (5) he doesn't

know the offenses that are clearable by making amends and the offenses that are not clearable by making amends. But a monk who has five qualities may speak in the Sangha: (1) he knows the offenses and non-offenses; (2) he knows the light and heavy offenses; (3) he knows the curable and incurable offenses; (4) he knows the grave and minor offenses; (5) he knows the offenses that are clearable by making amends and the offenses that are not clearable by making amends.

44 A monk who has five other qualities also shouldn't speak in the Sangha: (1) he doesn't know the legal procedures; (2) he doesn't know how the legal procedures are done; (3) he doesn't know the actions that are the bases for the legal procedures; (4) he doesn't know the proper conduct in relation to the legal procedures; (5) he doesn't know the settling of the legal procedures. But a monk who has five qualities may speak in the Sangha: (1) he knows the legal procedures; (2) he knows how the legal procedures are done; (3) he knows the actions that are the bases for the legal procedures; (4) he knows the proper conduct in relation to the legal procedures; (5) he knows the settling of the legal procedures.

45 A monk who has five other qualities also shouldn't speak in the Sangha: (1) he doesn't know the actions that are the bases for offenses; (2) he doesn't know the origin stories; (3) he doesn't know the rules; (4) he doesn't know the right order of words; (5) he doesn't know the sequence of statements. But a monk who has five qualities may speak in the Sangha: (1) he knows the actions that are the bases for offenses; (2) he knows the origin stories; (3) he knows the rules; (4) he knows the right order of words; (5) he knows the sequence of statements.

46 A monk who has five other qualities also shouldn't speak in the Sangha: he's biased by desire, ill will, confusion, or fear, and he's shameless. But a monk who has five qualities may speak in the Sangha: he's not biased by desire, ill will, confusion, or fear, and he has a sense of conscience.

47 A monk who has five other qualities also shouldn't speak in the Sangha: he's biased by desire, ill will, confusion, or fear, and he's unskilled in the Monastic Law. But a monk who has five qualities may speak in the Sangha: he's not biased by desire, ill will, confusion, or fear, and he's skilled in the Monastic Law.

48 A monk who has five other qualities also shouldn't speak in the Sangha: (1) he doesn't know the motion; (2) he doesn't know how the motion is done; (3) he doesn't know the proclamation of the motion; (4) he doesn't know settling through a motion; (5) he doesn't know resolution through a motion. But a monk who has five qualities may speak in the Sangha: (1) he knows the motion; (2) he knows how the motion is done; (3) he knows the proclamation of the motion; (4) he knows settling by way of a motion; (5) he knows resolution by way of a motion.

49 A monk who has five other qualities also shouldn't speak in the Sangha: (1) he doesn't know the Monastic Code; (2) he doesn't know what's in accordance with the Monastic Code; (3) he doesn't know the Monastic Law; (4) he doesn't know what's in accordance with the Monastic Law; (5) he's not skilled in what is and is not possible. But a monk who has five qualities may speak in the Sangha: (1) he knows the Monastic Code; (2) he knows what's in accordance with the Monastic Code; (3) he knows the Monastic Law; (4) he knows what's in accordance with the Monastic Law; (5) he's skilled in what is and is not possible.

50 A monk who has five other qualities also shouldn't speak in the Sangha: (1) he doesn't know the Teaching; (2) he doesn't know what's in accordance with the Teaching; (3) he doesn't know the Monastic Law; (4) he doesn't know what's in accordance with the Monastic Law; (5) he's not skilled in the right order. But a monk who has five qualities may speak in the Sangha: (1) he knows the Teaching; (2) he knows what's in accordance with the Teaching; (3) he knows the Monastic Law; (4) he knows what's in accordance with the Monastic Law; (5) he's skilled in the right order."

The third subchapter on speech is finished.

52 This is the summary:

53 "Offenses, legal issues,
Forcefully, knowing offenses;
Legal procedures, the actions that are the bases, and shameless,
And unskilled, of the motion;
He does not know the Monastic Code, or the Teaching—
The compilation of the third subchapter is finished."

54 4. The subchapter on revealing one's view
"Sir, how many illegitimate kinds of revealing one's view are there?"

55 "There are five, Upāli: (1) one reveals a view about a non-offense; (2) one reveals a view about an offense that isn't clearable by confession; (3) one reveals a view about an offense that has been confessed; (4) one reveals a view to four or five people; (5) one reveals a view by mind.

56 But there are five legitimate kinds of revealing one's view: (1) one reveals a view about an offense; (2) one reveals a view about an offense that's clearable by confession; (3) one reveals a view about an offense that hasn't been confessed; (4) one doesn't reveal a view to four or five people; (5) one doesn't reveal a view by mind.

57 There are five other illegitimate kinds of revealing one's view: (1) one reveals a view to someone who belongs to a different Buddhist sect; (2) one reveals a view to someone in a different monastery zone; (3) one reveals a view to someone who's not a regular monk; (4) one reveals a view to four or five people; (5) one reveals a view by mind.

58 But there are five legitimate kinds of revealing one's view: (1) one reveals a view to someone who belongs to the same Buddhist sect; (2) one reveals a view to someone in the same monastery zone; (3) one reveals a view to a regular monk; (4) one doesn't reveal a view to four or five people; (5) one doesn't reveal a view by mind."

59 "How many illegitimate kinds of receiving are there?"

60 "There are five: (1) when someone gives by body and one doesn't receive by body; (2) when someone gives by body and one doesn't receive with something connected to the body; (3) when someone gives with something connected to the body and one doesn't receive by body; (4) when someone gives with something connected to the body and one doesn't receive with something connected to the body; (5) when someone gives by releasing and one doesn't receive by body or with something connected to the body.

61 But there are five legitimate kinds of receiving: (1) when someone gives by body and one receives by body; (2) when someone gives by body and one receives with something connected to the body; (3) when someone gives with something connected to the body and one receives by body; (4) when someone gives with something connected to the body and one receives with something connected to the body; (5) when someone gives by releasing and one receives by body or with something connected to the body."

62 "In how many ways is something considered 'not left over'?"

63 "In five ways: (1) the making it left over is done with food that's unallowable; (2) it's done with food that hasn't been received; (3) it's done with food that's not held in hand; (4) it's done by one who's not within arm's reach; (5) 'I've had enough,' hasn't been said.

64 And there are five aspects for something to be considered 'left over': (1) the making it left over is done with food that's allowable; (2) it's done with food that has been received; (3) it's done with food that's held in hand; (4) it's done by one who's within arm's reach; (5) 'I've had enough,' has been said."

65 "How many aspects are there of refusing an invitation to eat more?"

66 "There are five aspects: there is eating; there is cooked food; they stand within arm's reach; there is an offering; there is a refusal."

67 "How many illegitimate ways are there of acting according to what has been admitted?"

68 "There are five ways: (1) A monk has committed an offense entailing expulsion. When he's accused of having committed such an offense, he admits to committing an offense entailing suspension. The Sangha deals with him for an offense entailing suspension. That acting according to what has been admitted is illegitimate. Again, a monk has committed an offense entailing expulsion.

68.2 When he's accused of having committed such an offense, he admits to committing an offense entailing confession … an offense entailing acknowledgment … an offense of wrong conduct. The Sangha deals with him for an offense of wrong conduct. That acting according to what has been admitted is illegitimate.

69 (2) A monk has committed an offense entailing suspension …

70 (3) A monk has committed an offense entailing confession …

71 (4) A monk has committed an offense entailing acknowledgment …

72 (5) A monk has committed an offense of wrong conduct. When he's accused of having committed such an offense, he admits to committing an offense entailing expulsion. The Sangha deals with him for an offense entailing expulsion. That acting according to what has been admitted is illegitimate. Again, a monk has committed an offense of wrong conduct.

72.2 When he's accused of having committed such an offense, he admits to committing an offense entailing suspension … an offense entailing confession … an offense entailing acknowledgment. The Sangha deals with him for an offense entailing acknowledgment. That acting according to what has been admitted is illegitimate.

73 There are five ways of legitimately acting according to what has been admitted: (1) A monk has committed an offense entailing expulsion. When he's accused of having committed such an offense, he admits it. The Sangha deals with him for an offense entailing expulsion. That acting according to what has been admitted is legitimate.

74 (2) A monk has committed an offense entailing suspension …

75 (3) A monk has committed an offense entailing confession …

76 (4) A monk has committed an offense entailing acknowledgment …

77 (5) A monk has committed an offense of wrong conduct. When he's accused of having committed such an offense, he admits it. The Sangha deals with him for an offense of wrong conduct. That acting according to what has been admitted is legitimate."

78 "Sir, what sort of monk is unqualified to ask for permission to correct someone?"

79 "One who has five qualities: (1) he's shameless; (2) he's ignorant; (3) he's not a regular monk; (4) he speaks to make someone disrobe, (5) not with the aim of clearing their offenses.

80 But a monk who has five qualities is qualified to ask for permission to correct someone: (1) he has a sense of conscience; (2) he's knowledgeable; (3) he's a regular monk; (4) he speaks with the aim of clearing someone's offense, (5) not to make them disrobe."

81 "What sort of monk should one not discuss the Monastic Law with?"

82 "One who has five qualities: (1) he doesn't know the actions that are the bases for offenses; (2) he doesn't know the origin stories; (3) he doesn't know the rules; (4) he doesn't know the right order of words; (5) he doesn't know the sequence of statements.

83 But the Monastic Law may be discussed with a monk who has five qualities: (1) he knows the actions that are the bases for offenses; (2) he knows the origin stories; (3) he knows the rules; (4) he knows the right order of words; (5) he knows the sequence of statements."

84 "How many kinds of questions and enquiries are there?"

85 "There are five: one asks (1) because of stupidity and folly; (2) because one is overcome by bad desires; (3) because of contempt; (4) because one desires to know; (5) because of the thought, 'If he explains correctly when I ask him, all is well, but if he doesn't, I'll explain it correctly to him.'"

86 "How many kinds of declaration of perfect insight are there?"

87 "There are five: one declares perfect insight (1) because of stupidity and folly; (2) because one is overcome by bad desires; (3) because of insanity and derangement; (4) because of overestimation; (5) because it's true."

88 "How many kinds of purification are there?"

89 "There are five: (1) After reciting the introduction, the rest is announced as if heard. (2) After reciting the introduction and the four rules entailing expulsion, the rest is announced as if heard. (3) After reciting the introduction, the four rules entailing expulsion, and the thirteen rules entailing suspension, the rest is announced as if heard. (4) After reciting the

introduction, the four rules entailing expulsion, the thirteen rules entailing suspension, and the two undetermined rules, the rest is announced as if heard. (5) In full is the fifth."

90 "How many kinds of cooked food are there?"

91 "There are five: cooked grain, porridge, flour products, fish, and meat."

The fourth subchapter on revealing one's view is finished.

93 This is the summary:

94 "Revealing one's view, other,
Receiving, not left over;
Refusing an invitation to eat more, <j>according to what has been admitted,
Permission, and with discussion;
Question, declarations of perfect insight,
And also purification, cooked food."

95 5. The subchapter on raising an issue
"Sir, how many qualities should a monk see in himself before accusing another?"

96 "He should see five qualities in himself: (1) He should reflect: 'Is my bodily conduct pure and flawless? Is this quality found in me or not?' If it's not, there will be those who say, 'Please train your own bodily conduct first.'

97 (2) He should reflect: 'Is my verbal conduct pure and flawless? Is this quality found in me or not?' If it's not, there will be those who say, 'Please train your own verbal conduct first.'

98 (3) He should reflect: 'Do I have a mind of good will toward my fellow monastics, a mind free from anger? Is this quality found in me or not?' If it's not, there will be those who say, 'Please set up a mind of good will toward your fellow monastics first.'

99 (4) He should reflect: 'Have I learned much and do I retain and accumulate what I've learned? Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life —have I learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view?

99.2 Is this quality found in me or not?' If it's not, there will be those who say, 'Please learn the tradition first.'

100 (5) He should reflect: 'Have I properly learned both Monastic Codes in detail; have I analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition? Is this quality found in me or not?' If it's not, then when he's asked, 'Where was this said by the Buddha?' he won't be able to reply. And there will be those who say, 'Please learn the Monastic Law first.'"

101 "Sir, how many qualities should a monk set up in himself before accusing another?"

102 "He should set up five qualities in himself: (1) 'I'll speak at an appropriate time, not at an inappropriate one; (2) I'll speak the truth, not falsehood; (3) I'll speak gently, not harshly; (4) I'll speak what's beneficial, not what's unbeneficial; (5) I'll speak with a mind of good will, not with ill will.'"

103 "How many qualities should a monk attend to in himself before accusing another?"

104 "He should attend to five qualities in himself: compassion, being of benefit, sympathy, the idea of clearing offenses, and the idea of prioritizing the training."

105 "What sort of monk is unqualified to ask for permission to correct someone?"

106 "One who has five qualities: (1) he's impure in bodily conduct; (2) he's impure in verbal conduct; (3) he's impure in livelihood; (4) he's ignorant and incompetent; (5) he's incapable of answering properly when questioned."

107 But a monk who has five qualities is qualified to ask for permission to correct someone: (1) he's pure in bodily conduct; (2) he's pure in verbal conduct; (3) he's pure in livelihood; (4) he's knowledgeable and competent; (5) he's capable of answering properly when questioned."

108 "Sir, if a monk wishes to raise an issue, what factors should be fulfilled?"

109 "Five factors should be fulfilled: He should reflect whether it's the right time to raise it. If he knows it's the wrong time, he shouldn't raise it.

110 (1) But if he knows it's the right time, he should reflect further whether it's a real issue. If he knows it's not, he shouldn't raise it.

111 (2) But if he knows it is, he should reflect further whether raising the issue will be beneficial. If he knows it won't, he shouldn't raise it.

112 (3) But if he knows it will, he should reflect further whether the monks who are on the side of the Teaching and the Monastic Law will support him. If he knows that they won't, he shouldn't raise it.

113 (4) But if he knows that they will, he should reflect further whether raising the issue will lead to arguments and disputes, to fracture and schism in the Sangha. If he knows it will, he shouldn't raise it.

114 (5) But if he knows it won't, he may raise it. In this way, when five factors are fulfilled, he won't regret raising that issue."

115 "What sort of monk is of great help to monks involved in a legal issue?"

116 "One who has five qualities: (1) He's virtuous and restrained by the Monastic Code. His conduct is good, he associates with the right people, and he sees danger in minor faults. He undertakes and trains in the training rules. (2) He has learned much, and he retains and accumulates what he has learned.

116.2 (3) Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—he has learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view.

116.3 (4) He's firmly committed to the Monastic Law. (5) He's capable of making both sides relax, of persuading them, of convincing them, of making them see, of reconciling them.

117 A monk who has five other qualities is also of great help to monks involved in a legal issue: he's pure in bodily conduct; he's pure in verbal conduct; he's pure in livelihood; he's knowledgeable and competent; he's capable of answering properly when questioned.

118 A monk who has five other qualities is also of great help to monks involved in a legal issue: he knows the actions that are the bases for offenses; he knows the origin stories; he knows the rules; he knows the right order of words; he knows the sequence of statements."

119 "Sir, what sort of monk shouldn't be examined?"

120 "One who has five qualities: (1) he doesn't know the Monastic Code; (2) he doesn't know what is in accordance with the Monastic Code; (3) he doesn't know the Monastic Law; (4) he doesn't know what's in accordance with the Monastic Law; (5) he's not skilled in what is and is not possible.

121 But a monk who has five qualities may be examined: (1) he knows the Monastic Code; (2) he knows what's in accordance with the Monastic Code; (3) he knows the Monastic Law; (4) he knows what's in accordance with the Monastic Law; (5) he's skilled in what is and is not possible.

122 A monk who has five other qualities also shouldn't be examined: (1) he doesn't know the Teaching; (2) he doesn't know what's in accordance with the Teaching; (3) he doesn't know the Monastic Law; (4) he doesn't know what's in accordance with the Monastic Law; (5) he's not skilled in the right order.

123 But a monk who has five qualities may be examined: (1) he knows the Teaching; (2) he knows what's in accordance with the Teaching; (3) he knows the Monastic Law; (4) he knows what's in accordance with the Monastic Law; (5) he's skilled in the right order.

124 A monk who has five other qualities also shouldn't be examined: (1) he doesn't know the actions that are the bases for offenses; (2) he doesn't know the origin stories; (3) he doesn't know the rules; (4) he doesn't know the right order of words; (5) he doesn't know the sequence of statements.

125 But a monk who has five qualities may be examined: (1) he knows the actions that are the bases for offenses; (2) he knows the origin stories; (3) he knows the rules; (4) he knows the right order of words; (5) he knows the sequence of statements.

126 A monk who has five other qualities also shouldn't be examined: (1) he doesn't know the offenses; (2) he doesn't know the origination of the offenses; (3) he doesn't know the kind of effort required to commit the offenses; (4) he doesn't know the settling of offenses; (5) he's not skilled in deciding on offenses.

127 But a monk who has five qualities may be examined: (1) he knows the offenses; (2) he knows the origination of the offenses; (3) he knows the kind of effort required to commit the offenses; (4) he knows the settling of offenses; (5) he's skilled in deciding on offenses.

128 A monk who has five other qualities also shouldn't be examined: (1) he doesn't know the legal issues; (2) he doesn't know the origination of the legal issues; (3) he doesn't know the kind of effort that's the source of the le-

gal issues; (4) he doesn't know the settling of legal issues; (5) he's not skilled in deciding legal issues.

129 But a monk who has five qualities may be examined: (1) he knows the legal issues; (2) he knows the origination of the legal issues; (3) he knows the kind of effort that's the source of the legal issues; (4) he knows the settling of legal issues; (5) he's skilled in deciding legal issues."

The fifth subchapter on raising an issue is finished.

131 This is the summary:

132 "And pure, at an appropriate time,
Compassion, and with permission;
Raising an issue, legal issue,
And also other, and the actions that are the bases;
The Monastic Code, the Teaching, <j>and the actions that are the bases,
Offense, and with legal issue."

133 6. The subchapter on ascetic practices
"Sir, how many kinds of wilderness dwellers are there?"

134 "There are five kinds: those who are wilderness dwellers: (1) because of stupidity and folly; (2) because they are overcome by bad desires; (3) because of insanity and derangement; (4) because it is praised by the Buddhas and their disciples; (5) because of fewness of wishes, contentment, self-effacement, seclusion, and not needing anything else."

135 "How many kinds of people are there who only eat almsfood?" ... "How many kinds of people are there who wear rag robes?" ... "How many kinds of people are there who live at the foot of a tree?" ...

135.2 "How many kinds of people are there who live in charnel grounds?" … "How many kinds of people are there who live out in the open?" … "How many kinds of people are there who only have three robes?" …

135.3 "How many kinds of people are there who go on continuous almsround?" … "How many kinds of people are there who never lie down?" … "How many kinds of people are there who accept any kind of resting place?" …

135.4 "How many kinds of people are there who eat in one sitting per day?" … "How many kinds of people are there who refuse to accept food offered after the meal has begun?" … "How many kinds of people are there who eat only from the almsbowl?"

136 "There are five kinds: those who eat only from the almsbowl: (1) because of stupidity and folly; (2) because they are overcome by bad desires; (3) because of insanity and derangement; (4) because it is praised by the Buddhas and their disciples; (5) because of fewness of wishes, contentment, self-effacement, seclusion, and not needing anything else."

The sixth subchapter on ascetic practices is finished.

138 This is the summary:

139 "Wilderness dweller, almsfood, rag robe,
Tree, charnel ground is the fifth;
Out in the open, and the three robes,
Continuous, those who never lie down;
Resting place, and one sitting,
After, those who eat only from the bowl."

140 7. The subchapter on lying
"Sir, how many kinds of lying are there?"

141 "There are five kinds: (1) there's lying that leads to an offense entailing expulsion; (2) there's lying that leads to an offense entailing suspension; (3) there's lying that leads to a serious offense; (4) there's lying that leads to an offense entailing confession; (5) there's lying that leads to an offense of wrong conduct."

142 "A monk may be canceling someone's observance day or invitation in the midst of the Sangha. Among such monks, what sort should be pressed: 'Enough. No more arguing and disputing,' with the Sangha then doing the observance-day ceremony or the invitation ceremony?"

143 "A monk who has five qualities: he's shameless; he's ignorant; he's not a regular monk; he speaks to make someone disrobe, not with the aim of clearing their offenses.

144 The same procedure should be followed also for a monk who has five other qualities: he's impure in bodily conduct; he's impure in verbal conduct; he's impure in livelihood; he's ignorant and incompetent; he's quarrelsome and argumentative."

145 "What sort of monk shouldn't be allowed to question?"

146 "One who has five qualities: (1) he doesn't know the offenses and non-offenses; (2) he doesn't know the light and heavy offenses; (3) he doesn't know the curable and incurable offenses; (4) he doesn't know the grave and minor offenses; (5) he doesn't know the offenses that are clearable by making amends and the offenses that are not clearable by making amends.

147 But a monk who has five other qualities may question: (1) he knows the offenses and non-offenses; (2) he knows the light and heavy offenses; (3) he knows the curable and incurable offenses; (4) he knows the grave and minor offenses; (5) he knows the offenses that are clearable by making amends and the offenses that are not clearable by making amends."

148 "For how many reasons does a monk commit an offense?"

149 "For five reasons: because of shamelessness; because of ignorance; because of being overcome by anxiety; because of perceiving what's unallowable as allowable; because of perceiving what's allowable as unallowable.

150 A monk also commits an offense for five other reasons: because of not seeing; because of not hearing; because of sleeping; because of perceiving it as allowable; because of absentmindedness."

151 "How many kinds of hostility are there?"

152 "There are five: killing living beings; stealing; sexual misconduct; lying; alcohol, which causes heedlessness."

153 "How many kinds of abstention are there?"

154 "There are five: abstention from killing living beings; from stealing; from sexual misconduct; from lying; from alcohol, which causes heedlessness."

155 "How many kinds of loss are there?"

156 "There are five: loss of relatives, property, health, morality, and view."

157 "How many kinds of success are there?"

158 "There are five: success in relatives, property, health, morality, and view."

The seventh subchapter on lying is finished.

160 This is the summary:

161 "And lying, pressed,
Other, question;
And offense, other,
Hostility, and abstention;
Loss, and success—
The compilation of the seventh subchapter is finished."

162 8. The subchapter on instructing the nuns
"Sir, against what sort of monk should the Sangha of nuns do a legal procedure?"

163 "They should do a legal procedure, prohibiting the Sangha of nuns from paying respect to him, against a monk who has five qualities: (1) he exposes his body to the nuns; (2) he exposes his thighs to the nuns; (3) he exposes his genitals to the nuns; (4) he exposes both shoulders to the nuns; (5) he speaks indecently to the nuns; he associates inappropriately with householders.

164 They should do the same legal procedure also against a monk who has five other qualities: (1) he's trying to stop nuns from getting material support; (2) he's trying to harm nuns; (3) he's trying to get nuns to lose their place of residence; (4) he abuses and reviles nuns; (5) he causes division between the monks and the nuns.

165 They should do the same legal procedure also against a monk who has five other qualities: (1) he's trying to stop nuns from getting material support; (2) he's trying to harm nuns; (3) he's trying to get nuns to lose their place of residence; (4) he abuses and reviles nuns; (5) he causes the monks to associate inappropriately with the nuns."

166 "Against what sort of nun should a legal procedure be done?"

167 "One who has five qualities: (1) she exposes her body to the monks; (2) she exposes her thighs to the monks; (3) she exposes her genitals to the monks; (4) she exposes both shoulders to the monks; (5) she speaks indecently to the monks; she associates inappropriately with householders.

168 A legal procedure should be done also against a nun who has five other qualities: (1) she's trying to stop monks from getting material support; (2) she's trying to harm monks; (3) she's trying to get monks to lose their place of residence; (4) she abuses and reviles monks; (5) she causes division between the nuns and the monks.

169 A legal procedure should be done also against a nun who has five other qualities: (1) she's trying to stop monks from getting material support; (2) she's trying to harm monks; (3) she's trying to get monks to lose their place of residence; (4) she abuses and reviles monks; (5) she causes the nuns to associate inappropriately with the monks."

170 "What sort of monk shouldn't cancel the nuns' instruction?"

171 "One who has five qualities: he's shameless; he's ignorant; he's not a regular monk; he speaks to make someone disrobe, not with the aim of clearing their offenses.

172 A monk who has five other qualities also shouldn't cancel the nuns' instruction: he's impure in bodily conduct; he's impure in verbal conduct; he's impure in livelihood; he's ignorant and incompetent; he's incapable of answering properly when questioned.

173 A monk who has five other qualities also shouldn't cancel the nuns' instruction: he's improperly behaved by body; he's improperly behaved by speech; he's improperly behaved by body and speech; he abuses and reviles nuns; he socializes improperly with the nuns.

174 A monk who has five other qualities also shouldn't cancel the nuns' instruction: he's shameless, ignorant, and not a regular monk, and he's quarrelsome and argumentative, and he doesn't fulfill the training."

175 "What sort of monk shouldn't agree to instruct the nuns?"

176 "One who has five qualities: he's improperly behaved by body; he's improperly behaved by speech; he's improperly behaved by body and speech; he abuses and reviles nuns; he socializes improperly with the nuns.

177 A monk who has five other qualities also shouldn't agree to instruct the nuns: he's shameless, ignorant, and not a regular monk, or he's about to depart, or he's sick."

178 "What sort of monk should one not have a discussion with?"

179 "One who has five qualities: he doesn't have the virtue, stillness, wisdom, freedom, or knowledge and vision of freedom of one who's fully trained. But one may have a discussion with a monk who has five qualities: he has the virtue, stillness, wisdom, freedom, and knowledge and vision of freedom of one who's fully trained.

180 One also shouldn't have a discussion with a monk who has five other qualities: he hasn't achieved the analysis of meaning, the analysis of text, the analysis of terminology, and the analysis of articulation, and he hasn't reviewed the extent of his mind's freedom. But one may have a discussion with a monk who has five qualities: he has achieved the analysis of meaning, the analysis of text, the analysis of terminology, and the analysis of articulation, and he reviews the extent of his mind's freedom."

The eighth subchapter on instructing the nuns is finished.

182 This is the summary:

183 "The nuns should do,
And another two of the same;
Three on legal procedures against nuns,
Twice two on shouldn't cancel;
Two were spoken on shouldn't agree,
And twice two on discussions."

184 9. The subchapter on committees
"What sort of monk shouldn't be appointed to a committee?"

185 "One who has five qualities: he's not skilled in the meaning, the Teaching, the terminology, the wording, or the right order. But a monk who has five qualities may be appointed to a committee: he's skilled in the meaning, the Teaching, the terminology, the wording, and the right order.

186 A monk who has five other qualities also shouldn't be appointed to a committee: (1) he's angry, overcome by anger; (2) he's denigrating, overcome by denigration; (3) he's domineering, overcome by being domineer-

ing; (4) he's envious, overcome by envy; (5) he obstinately grasps his own views and only gives them up with difficulty. But a monk who has five qualities may be appointed to a committee: (1) he's not angry or overcome by anger; (2) he's not denigrating or overcome by denigration; (3) he's not domineering or overcome by being domineering; (4) he's not envious or overcome by envy; (5) he doesn't obstinately grasp his own views and gives them up with ease.

187 A monk who has five other qualities also shouldn't be appointed to a committee: he (1) gets agitated, (2) has ill will, (3) becomes hardhearted, (4) gives rise to anger, and (5) is resistant and doesn't receive instructions respectfully. But a monk who has five qualities may be appointed to a committee: he (1) doesn't get agitated, (2) doesn't have ill will, (3) doesn't become hardhearted, (4) doesn't give rise to anger, and (5) isn't resistant but receives instructions respectfully.

188 A monk who has five other qualities also shouldn't be appointed to a committee: (1) he causes confusion, not recollection; (2) he speaks without having gotten permission; (3) he doesn't accuse others according to the Teaching, the Monastic Law, or their offense; (4) he doesn't act according to the Teaching, the Monastic Law, or his offenses; (5) he doesn't explain things according to his own view. But a monk who has five qualities may be appointed to a committee: (1) he causes recollection, not confusion; (2) he speaks after getting permission; (3) he accuses others according to the Teaching, the Monastic Law, and their offense; (4) he acts according to the Teaching, the Monastic Law, and his offenses; (5) he explains things according to his own view.

189 A monk who has five other qualities also shouldn't be appointed to a committee: he's biased by desire, ill will, confusion, or fear, and he's shameless. But a monk who has five qualities may be appointed to a committee: he's not biased by desire, ill will, confusion, or fear, and he has a sense of conscience.

190 A monk who has five other qualities also shouldn't be appointed to a committee: he's biased by desire, ill will, confusion, or fear, and he's unskilled in the Monastic Law. But a monk who has five qualities may be appointed to a committee: he's not biased by desire, ill will, confusion, or fear, and he's skilled in the Monastic Law."

191 "What sort of monk is considered ignorant?"

192 "One who has five qualities: (1) he doesn't know the Monastic Code; (2) he doesn't know what's in accordance with the Monastic Code; (3) he doesn't know the Monastic Law; (4) he doesn't know what's in accordance with the Monastic Law; (5) he's not skilled in what is and is not possible. But a monk who has five qualities is considered learned: (1) he knows the Monastic Code; (2) he knows what's in accordance with the Monastic Code; (3) he knows the Monastic Law; (4) he knows what's in accordance with the Monastic Law; (5) he's skilled in what is and isn't possible.

193 A monk who has five other qualities is also considered ignorant: (1) he doesn't know the Teaching; (2) he doesn't know what's in accordance with the Teaching; (3) he doesn't know the Monastic Law; (4) he doesn't know what's in accordance with the Monastic Law; (5) he's not skilled in the right order. But a monk who has five qualities is considered learned: (1) he

knows the Teaching; (2) he knows what's in accordance with the Teaching; (3) he knows the Monastic Law; (4) he knows what's in accordance with the Monastic Law; (5) he's skilled in the right order.

194 A monk who has five other qualities is also considered ignorant: (1) he doesn't know the actions that are the bases for offenses; (2) he doesn't know the origin stories; (3) he doesn't know the rules; (4) he doesn't know the right order of words; (5) he doesn't know the sequence of statements. But a monk who has five qualities is considered learned: (1) he knows the actions that are the bases for offenses; (2) he knows the origin stories; (3) he knows the rules; (4) he knows the right order of words; (5) he knows the sequence of statements.

195 A monk who has five other qualities is also considered ignorant: (1) he doesn't know the offenses; (2) he doesn't know the origination of the offenses; (3) he doesn't know the kind of effort required to commit the offenses; (4) he doesn't know the settling of offenses; (5) he's not skilled in deciding on offenses. But a monk who has five qualities is considered learned: (1) he knows the offenses; (2) he knows the origination of the offenses; (3) he knows the kind of effort required to commit the offenses; (4) he knows the settling of offenses; (5) he's skilled in deciding on offenses.

196 A monk who has five other qualities is also considered ignorant: (1) he doesn't know the legal issues; (2) he doesn't know the origination of the legal issues; (3) he doesn't know the kind of effort that's the source of the legal issues; (4) he doesn't know the settling of legal issues; (5) he's not skilled in deciding legal issues. But a monk who has five qualities is considered learned: (1) he knows the legal issues; (2) he knows the origination of

the legal issues; (3) he knows the kind of effort that is the source of the legal issues; (4) he knows the settling of legal issues; (5) he's skilled in deciding legal issues."

The ninth subchapter on committees is finished.

198 This is the summary:

199 "And not skilled in the meaning,
Angry, and one who is agitated;
One who confuses, biased by desire,
And so unskilled.

200 The Monastic Code, and the Teaching, <j>and the actions that are the bases,
Offense, legal issue—
All proclaimed in groups of two:
You should understand the dark and the bright."

201 10. The subchapter on the resolving of legal issues
"What sort of monk is unqualified to resolve a legal issue?"

202 "One who has five qualities: (1) he doesn't know the offenses; (2) he doesn't know the origination of the offenses; (3) he doesn't know the kind of effort required to commit the offenses; (4) he doesn't know the settling of offenses; (5) he's not skilled in deciding on offenses. But monk who has five qualities is qualified to resolve a legal issue: (1) he knows the offenses; (2) he knows the origination of the offenses; (3) he knows the kind of effort required to commit the offenses; (4) he knows the settling of offenses; (5) he's skilled in deciding on offenses.

203 A monk who has five other qualities is also unqualified to resolve a legal issue: (1) he doesn't know the legal issues; (2) he doesn't know the origination of the legal issues; (3) he doesn't know the kind of effort that's the source of the legal issues; (4) he doesn't know the settling of legal issues; (5) he's not skilled in deciding legal issues.

204 But a monk who has five qualities is qualified to resolve a legal issue: (1) he knows the legal issues; (2) he knows the origination of the legal issues; (3) he knows the kind of effort that's the source of the legal issues; (4) he knows the settling of legal issues; (5) he's skilled in deciding legal issues.

205 A monk who has five other qualities is also unqualified to resolve a legal issue: he's biased by desire, ill will, confusion, or fear, and he's shameless. But a monk who has five qualities is qualified to resolve a legal issue: he's not biased by desire, ill will, confusion, or fear, and he has a sense of conscience.

206 A monk who has five other qualities is also unqualified to resolve a legal issue: he's biased by desire, ill will, confusion, or fear, and he's ignorant. But a monk who has five qualities is qualified to resolve a legal issue: he's not biased by desire, ill will, confusion, or fear, and he's learned.

207 A monk who has five other qualities is also unqualified to resolve a legal issue: (1) he doesn't know the actions that are the bases for offenses; (2) he doesn't know the origin stories; (3) he doesn't know the rules; (4) he doesn't know the right order of words; (5) he doesn't know the sequence of statements. But a monk who has five qualities is qualified to resolve a le-

gal issue: (1) he knows the actions that are the bases for offenses; (2) he knows the origin stories; (3) he knows the rules; (4) he knows the right order of words; (5) he knows the sequence of statements.

208 A monk who has five other qualities is also unqualified to resolve a legal issue: he's biased by desire, ill will, confusion, or fear, and he's unskilled in the Monastic Law. But a monk who has five qualities is qualified to resolve a legal issue: he's not biased by desire, ill will, confusion, or fear, and he's skilled in the Monastic Law.

209 A monk who has five other qualities is also unqualified to resolve a legal issue: he's biased by desire, ill will, confusion, or fear, and he respects individuals, not the Sangha. But a monk who has five qualities is qualified to resolve a legal issue: he's not biased by desire, ill will, confusion, or fear, and he respects the Sangha, not individuals.

210 A monk who has five other qualities is also unqualified to resolve a legal issue: he's biased by desire, ill will, confusion, or fear; and he values worldly things, not the true Teaching. But a monk who has five qualities is qualified to resolve a legal issue: he's not biased by desire, ill will, confusion, or fear; and he values the true Teaching, not worldly things."

211 "Sir, in how many ways is there schism in the Sangha?"

212 "In five ways, Upāli: through a legal procedure, through recitation, through speaking, through a proclamation, and through voting."

213 "Sir, we speak of 'fracture in the Sangha'. But how is there fracture in the Sangha, yet not schism? And how is there both fracture and schism in the Sangha?"

214 "(1) Upāli, I've laid down the proper conduct for newly-arrived monks. Even though I've carefully laid down the training rules, the newly-arrived monks don't practice that proper conduct. In this way, there's fracture in the Sangha, but not schism.

215 (2) I've laid down the proper conduct for resident monks. Even though I've carefully laid down the training rules, the resident monks don't practice that proper conduct. In this way, there's fracture in the Sangha, but not schism.

216 (3) I've laid down the proper conduct for monks in the dining hall: the best seat, the best water, and the best almsfood is to be given out according to seniority and according to what's proper. Even though I've carefully laid down the training rules, the junior monks block the senior monks from seats. In this way, there's fracture in the Sangha, but not schism.

217 (4) I've laid down the proper conduct for the monks in regard to dwellings: they're to be given out according to seniority and according to what's proper. Even though I've carefully laid down the training rules, the junior monks block the senior monks from dwellings. In this way, there's fracture in the Sangha, but not schism.

218 (5) For monks within the same monastery zone, I've laid down this: a joint observance-day ceremony; a joint invitation ceremony; joint legal procedures of the Sangha; joint legal procedures of whatever kind. Even though I've carefully laid down the training rules, they form a faction, a subgroup, right there within the monastery zone.

218.2 They then do a separate observance-day ceremony, a separate invitation ceremony, separate legal procedures of the Sangha, or separate legal procedures of whatever kind. In this way, there's both fracture and schism in the Sangha."

The tenth subchapter on the resolving of legal issues is finished.

220 This is the summary:

221 "Offenses, legal issues,
Desire, and with ignorant;
And the actions that are the bases, and unskilled,
Individual, and with worldly things;
Schism, and fracture in the Sangha,
And so too schism in the Sangha."

222 11. The subchapter on schism in the Sangha
"Sir, what sort of monk who has caused a schism in the Sangha is irredeemably destined to an eon in hell?"

223 "One who has five qualities, Upāli: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, and (5) he misrepresents his view of what's true during the legal procedure.

224 When one who has caused a schism in the Sangha has five other qualities, he's also irredeemably destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2)

what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, and (5) he misrepresents his view of what's true during the recitation.

225 When one who has caused a schism in the Sangha has five other qualities, he's also irredeemably destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, and (5) he misrepresents his view of what's true while he speaks.

226 When one who has caused a schism in the Sangha has five other qualities, he's also irredeemably destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, and (5) he misrepresents his view of what's true during the proclamation.

227 When one who has caused a schism in the Sangha has five other qualities, he's also irredeemably destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, and (5) he misrepresents his view of what's true during the voting.

228 When one who has caused a schism in the Sangha has five other qualities, he's also irredeemably destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, and (5) he misrepresents his belief of what's true during the legal procedure.

229 ... (5) he misrepresents his belief of what's true during the recitation.

230 ... (5) he misrepresents his belief of what's true while he speaks.

231 ... (5) he misrepresents his belief of what's true during the proclamation.

232 ... (5) he misrepresents his belief of what's true during the voting.

233 When one who has caused a schism in the Sangha has five other qualities, he's also irredeemably destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, and (5) he misrepresents his acceptance of what's true during the legal procedure.

234 ... (5) he misrepresents his acceptance of what's true during the recitation.

235 ... (5) he misrepresents his acceptance of what's true while he speaks.

236 ... (5) he misrepresents his acceptance of what's true during the proclamation.

237 … (5) he misrepresents his acceptance of what's true during the voting.

238 When one who has caused a schism in the Sangha has five other qualities, he's also irredeemably destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, and (5) he misrepresents his perception of what's true during the legal procedure.

239 … (5) he misrepresents his perception of what's true during the recitation.

240 … (5) he misrepresents his perception of what's true while he speaks.

241 … (5) he misrepresents his perception of what's true during the proclamation.

242 … (5) he misrepresents his perception of what's true during the voting."

The eleventh subchapter on schism in the Sangha is finished.

244 This is the summary:

245 "He misrepresents his view during the legal procedure,
During the recitation, and while he speaks;
During the proclamation, during the voting—
These five are dependent on view;
Belief, and acceptance, and perception—
These three by the fivefold method."

246 12. The second subchapter on schism in the Sangha

"Sir, what sort of monk who has caused a schism in the Sangha is redeemable, not destined to an eon in hell?"

247 "One who has five qualities, Upāli: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, but (5) he doesn't misrepresent his view of what's true during the legal procedure.

248 When one who has caused a schism in the Sangha has five other qualities, he's also redeemable, not destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, but (5) he doesn't misrepresent his view of what's true during the recitation.

249 When one who has caused a schism in the Sangha has five other qualities, he's also redeemable, not destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, but (5) he doesn't misrepresent his view of what's true while he speaks.

250 When one who has caused a schism in the Sangha has five other qualities, he's also redeemable, not destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, but (5) he doesn't misrepresent his view of what's true during the proclamation.

251 When one who has caused a schism in the Sangha has five other qualities, he's also redeemable, not destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, but (5) he doesn't misrepresent his view of what's true during the voting.

252 When one who has caused a schism in the Sangha has five other qualities, he's also redeemable, not destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, but (5) he doesn't misrepresent his belief of what's true during the legal procedure.

253 … (5) he doesn't misrepresent his belief of what's true during the recitation.

254 … (5) he doesn't misrepresent his belief of what's true while he speaks.

255 ... (5) he doesn't misrepresent his belief of what's true during the proclamation.

256 ... (5) he doesn't misrepresent his belief of what's true during the voting.

257 When one who has caused a schism in the Sangha has five other qualities, he's also redeemable, not destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, but (5) he doesn't misrepresent his acceptance of what's true during the legal procedure.

258 ... (5) he doesn't misrepresent his acceptance of what's true during the recitation.

259 ... (5) he doesn't misrepresent his acceptance of what's true while he speaks.

260 ... (5) he doesn't misrepresent his acceptance of what's true during the proclamation.

261 ... (5) he doesn't misrepresent his acceptance of what's true during the voting.

262 When one who has caused a schism in the Sangha has five other qualities, he's also redeemable, not destined to an eon in hell: (1) a monk proclaims what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's con-

trary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, but (5) he doesn't misrepresent his perception of what's true during the legal procedure.

263 ... (5) he doesn't misrepresent his perception of what's true during the recitation.

264 ... (5) he doesn't misrepresent his perception of what's true while he speaks.

265 ... (5) he doesn't misrepresent his perception of what's true during the proclamation.

266 ... (5) he doesn't misrepresent his perception of what's true during the voting."

The twelfth subchapter, the second on schism in the Sangha, is finished.

268 This is the summary:

269 "He does not misrepresent his view during the legal procedure,
During the recitation, and while he speaks;
During the proclamation, during the voting—
These five are dependent on view;
Belief, and acceptance, and perception—
These three by the fivefold method, as above.

270 As these on the dark side,
Have twenty ways;
So are there twenty on the bright side,
You should understand."

271 13. The subchapter on resident monks
"Sir, what sort of resident monk is dumped in hell?"

272 "One who has five qualities: he's biased by desire, ill will, confusion, or fear, and he uses what belongs to the Sangha as if belonging to an individual.

273 But a resident monk who has five qualities is deposited in heaven: he's not biased by desire, ill will, confusion, or fear, and he doesn't use what belongs to the Sangha as if belonging to an individual."

274 "How many illegitimate explanations of the Monastic Law are there?"

275 "There are five: (1) a monk develops what's contrary to the Teaching as being in accordance with it, (2) what's in accordance with the Teaching as contrary to it, (3) what's contrary to the Monastic Law as being in accordance with it, (4) what's in accordance with the Monastic Law as contrary to it, and (5) he lays down new rules and gets rid of the existing ones. And there are five legitimate explanations of the Monastic Law: (1) a monk develops what's contrary to the Teaching to what's contrary to the Teaching, (2) what's in accordance with the Teaching to what's in accordance with the Teaching, (3) what's contrary to the Monastic Law to what's contrary to the Monastic Law, (4) what's in accordance with the Monastic Law to what's in accordance with the Monastic Law, and (5) he doesn't lay down new rules or get rid of the existing ones."

276 "What sort of designator of meals is dumped in hell?"

277 "One who has five qualities: he's biased by favoritism, ill will, confusion, or fear, and he doesn't know what has and hasn't been designated.

278 But a designator of meals who has five qualities is deposited in heaven: he's not biased by favoritism, ill will, confusion, or fear, and he knows what has and hasn't been designated."

279 "What sort of assigner of dwellings … storeman … receiver of robe-cloth … distributor of robe-cloth … distributor of congee … distributor of fruit … distributor of fresh foods … distributor of minor requisites … distributor of rainy-season bathing cloths … distributor of almsbowls … supervisor of monastery workers … supervisor of novice monks is dumped in hell?"

280 "One who has five qualities: he's biased by favoritism, ill will, confusion, or fear, and he doesn't know who is and is not supervised. But a supervisor of novice monks who has five qualities is deposited in heaven: he's not biased by favoritism, ill will, confusion, or fear, and he knows who is and is not supervised."

The thirteenth subchapter on resident monks is finished.

282 This is the summary:

283 "Resident, explanations,
Designator of meals, and dwellings;
Storeman, and receiver of robe-cloth,
And distributor of robe-cloth.

284 Congee, fruit, and fresh foods,
Minor requisites, distributor of rainy-season bathing cloths;
Bowl, and monastery worker,
Supervisor of novice monks."

285 14. The subchapter on the robe-making ceremony
"Sir, how many benefits are there in participating in the robe-making ceremony?"

286 "There are five benefits, Upāli: (1) going without informing; (2) going without taking; (3) eating in a group; (4) as much extra robe-cloth as you need; and (5) whatever robe-cloth is given there is for you."

287 "How many drawbacks are there in falling asleep absentminded and heedless?"

288 "There are these five drawbacks: you don't sleep well; you wake up feeling miserable; you have nightmares; the gods don't guard you; you emit semen.

289 But there are five benefits in falling asleep mindfully, with clear awareness: you sleep well; you wake up feeling good; you don't have nightmares; the gods guard you; you don't emit semen."

290 "How many kinds of people should one not pay respect to?"

291 "These five: one who has entered an inhabited area; one who's walking along a street; one who's in the dark; one who's not paying attention; one who's asleep.

292 There are five other kinds of people you also shouldn't pay respect to: one who's drinking congee; one who's in the dining hall; one who has turned away; one who's preoccupied with something else; one who's naked.

293 There are five other kinds of people you also shouldn't pay respect to: one who's eating fresh food; one who's eating cooked food; one who's defecating; one who's urinating; one who has been ejected.

294 There are five other kinds of people you also shouldn't pay respect to: (1) one who has been given the full ordination after you; (2) one who isn't fully ordained; (3) one who belongs to a different Buddhist sect who's senior to you, but who speaks contrary to the Teaching; (4) a woman; (5) a paṇḍaka.

295 There are five other kinds of people you also shouldn't pay respect to: (1) one who's on probation; (2) one who deserves to be sent back to the beginning; (3) one who deserves the trial period; (4) one who's undertaking the trial period; (5) one who deserves rehabilitation."

296 "But how many kinds of people should one pay respect to?"

297 "These five: (1) one who has been given the full ordination before you; (2) one who belongs to a different Buddhist sect who's senior to you and who speaks in accordance with the Teaching; (3) your teacher; (4) your preceptor; and (5) in this world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, you should pay respect to the Buddha, perfected and fully awakened."

298 "Sir, when a monk is paying respect to a more senior monk, how many qualities should he first set up in himself?"

299 "He should set up five qualities in himself: (1) he should arrange his upper robe over one shoulder; (2) he should raise his joined palms; (3) he should stroke the feet with the palms of both hands; (4) he should set up a

sense of affection; (5) he should set up a sense of respect."

The fourteenth subchapter on the robe-making ceremony is finished.

301 This is the summary:

302 "The robe-making ceremony, and asleep,
Inhabited, congee, when eating fresh food;
And before, and one on probation,
Should pay respect to, to be paid respect."

303 Ven. Upāli questions the Buddha is finished.

304 This is the summary of these subchapters:

305 "Without formal support, and legal procedure,
Speech, and with revealing;
And accusing, and ascetic practices,
Lying, and nun.

306 Committee, legal issue,
Schism, the fifth before;
Resident monks, and robe-making ceremony—
The fourteen have been well proclaimed."

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THE ORIGINATION OF OFFENSES

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[1] 1. The offenses entailing expulsion

There are offenses that are committed unintentionally, but cleared intentionally. There are offenses that are committed intentionally, but cleared unintentionally. There are offenses that are committed unintentionally and cleared unintentionally. There are offenses that are committed intentionally and cleared intentionally.

[2] There are offenses that are committed with a wholesome mind and cleared with a wholesome mind. There are offenses that are committed with a wholesome mind, but cleared with an unwholesome mind. There are offenses that are committed with a wholesome mind, but cleared with an indeterminate mind.

[3] There are offenses that are committed with an unwholesome mind, but cleared with a wholesome mind. There are offenses that are committed with an unwholesome mind and cleared with an unwholesome mind. There are offenses that are committed with an unwholesome mind, but cleared with an indeterminate mind.

[4] There are offenses that are committed with an indeterminate mind, but cleared with a wholesome mind. There are offenses that are committed with an indeterminate mind, but cleared with an unwholesome mind. There are offenses that are committed with an indeterminate mind and cleared with an indeterminate mind.

5 How many originations does the first offense entailing expulsion have? It has one: body and mind, not speech.

6 How many originations does the second offense entailing expulsion have? It has three: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

7 How many originations does the third offense entailing expulsion have? It has three: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

8 How many originations does the fourth offense entailing expulsion have? It has three: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

The four offenses entailing expulsion are finished.

10 2. The offenses entailing suspension

There is an offense entailing suspension for emitting semen by means of effort. How many originations does it have? It has one: body and mind, not speech.

11 There is an offense entailing suspension for making physical contact with a woman. How many originations does it have? It has one: body and mind, not speech.

12 There is an offense entailing suspension for speaking indecently to a woman. How many originations does it have? It has three: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

13 There is an offense entailing suspension for encouraging a woman to satisfy one's own desires. How many originations does it have? It has three: ...

14 There is an offense entailing suspension for acting as a matchmaker. How many originations does it have? It has six: body, not speech or mind; or speech, not body or mind; or body and speech, not mind; or body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

15 There is an offense entailing suspension for having a hut built by means of begging. How many originations does it have? It has six: ...

16 There is an offense entailing suspension for having a large dwelling built. How many originations does it have? It has six: ...

17 There is an offense entailing suspension for groundlessly charging a monk with an offense entailing expulsion. How many originations does it have? It has three: ...

18 There is an offense entailing suspension for charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext. How many originations does it have? It has three: ...

19 There is an offense entailing suspension for a monk who does not stop pursuing schism in the Sangha when pressed for the third time. How many originations does it have? It has one: body, speech, and mind.

20 There is an offense entailing suspension for monks who do not stop siding with one who is pursuing schism in the Sangha when pressed for the third time. How many originations does it have? It has one: body, speech,

and mind.

21 There is an offense entailing suspension for a monk who does not stop being difficult to correct when pressed for the third time. How many originations does it have? It has one: body, speech, and mind.

22 There is an offense entailing suspension for a monk who does not stop being a corrupter of families when pressed for the third time. How many originations does it have? It has one: body, speech, and mind.

The thirteen offenses entailing suspension are finished

24 3. The rules of training

... There is an offense of wrong conduct for, out of disrespect, defecating, urinating, or spitting in water. How many originations does it have? It has one: body and mind, not speech.

The rules of training are finished.

26 4. The offenses entailing expulsion, etc.

How many originations do the four offenses entailing expulsion have? They have three: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

27 How many originations do the thirteen offenses entailing suspension have? They have six: body, not speech or mind; or speech, not body or mind; or body and speech, not mind; or body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

28 How many originations do the two undetermined offenses have? They have three: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

29 How many originations do the thirty offenses entailing relinquishment have? They have six: body, not speech or mind; or speech, not body or mind; or body and speech, not mind; or body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

30 How many originations do the ninety-two offenses entailing confession have? They have six: body, not speech or mind; or speech, not body or mind; or body and speech, not mind; or body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

31 How many originations do the four offenses entailing acknowledgment have? They have four: body, not speech or mind; or body and speech, not mind; or body and mind, not speech; or body, speech, and mind.

32 How many originations do the seventy-five rules of training have? They have three: body and mind, not speech; or speech and mind, not body; or body, speech, and mind.

The originations are finished.

34 This is the summary:

35 “Unintentionally, and wholesome,
And originations in every way;
By the method that accords with the Teaching,
You should know origination.”

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VERSES ON OFFENSES, TRAINING RULES, AND LEGAL PROCEDURES

✦

[1] 1. Offenses by body, etc.
“How many kinds of offenses are there by body?
How many are done by speech?
How many kinds of offenses are there for concealing?
How many because of contact?

[2] There are six kinds of offenses by body,
Six are done by speech;
There are three kinds of offenses for concealing,
Five because of contact.

[3] How many kinds of offenses are there at dawn?
How many after the third announcement?
How many here have eight parts?
Through how many are they all included?

[4] There are three kinds of offenses at dawn,
Two after the third announcement;
One here has eight parts,
They are all included through one.

[5] How many roots are there of the Monastic Law,
Which were laid down by the Buddha?
How many are said to be heavy in the Monastic Law?
How many kinds of concealing are there <j>of grave offenses?

6 There are two roots of the Monastic Law,
Which were laid down by the Buddha;
Two are said to be heavy in the Monastic Law,
There are two kinds of concealing <j>of grave offenses.

7 How many kinds of offenses are there <j>concerning the next inhabited area?
How many because of crossing a river?
How many serious offenses are there <j>in relation to meat?
How many offenses of wrong conduct are there <j>in relation to meat?

8 There are four kinds of offenses <j>concerning the next inhabited area,
Four because of crossing a river;
There is one serious offense in relation to meat,
And nine offenses of wrong conduct.

9 How many kinds of offenses are there <j>by speech at night?
How many are there by speech by day?
How many kinds of offenses are there <j>for one who's giving?
And how many for one who's taking?

10 There are two kinds of offenses by speech at night,
Two by speech by day;
There are three kinds of offenses <j>for one who is giving,
And four for taking."

11 2. Offenses that are clearable by confession, etc.
"How many kinds of offenses <j>are clearable by confession?
How many require amends to be made?

How many here do not to require amends,
According to the Buddha, the Kinsman of the Sun?

12 Five kinds are clearable by confession,
Six require amends to be made;
One here does not require amends,
According to the Buddha, the Kinsman of the Sun.

13 How many are said to be heavy in the Monastic Law,
And done by body or speech?
How many grain juices <j>are allowable at the wrong time?
How many appointments are made <j>through one motion and three announcements?

14 Two are said to be heavy in the Monastic Law,
And are done by body or speech;
One grain juice is allowable at the wrong time,
One appointment is made <j>through one motion and three announcements.

15 How many offenses entailing expulsion <j>are done by body?
How many grounds are there <j>for belonging to the same Buddhist sect?
For how many kinds of people <j>are there non-countable days?
How many rules concern 3.5 centimeters?

16 Two offenses entailing expulsion <j>are done by body,
There are two grounds <j>for belonging to the same Buddhist sect;
There are non-countable days <j>for two kinds of people,
There are two rules that concern 3.5 centimeters.

17 How many are there on having beaten oneself?
How many kinds of people <j>cause a schism in the Sangha?
How many here are immediate offenses?
How many ways are there of doing a motion?

18 There are two on having beaten oneself,
Two kinds cause a schism in the Sangha;
Two here are immediate offenses,
There are two ways of doing a motion.

19 How many kinds of offenses <j>are there for killing living beings?
How many offenses entailing expulsion <j>are there because of speech?
How many kinds were spoken <j>because of indecent speech?
How many kinds because of matchmaking?

20 There are three kinds of offenses <j>for killing living beings,
There are three offenses entailing expulsion <j>because of speech;
Three kinds were spoken <j>because of indecent speech,
And three kinds because of matchmaking.

21 How many kinds of people should not be ordained?
How many things <j>bring the legal procedures together?
How many kinds are said to be expelled?
How many are included in a single proclamation?

22 Three kinds of people should not be ordained,
Three things bring the legal procedures together;
Three kinds are said to be expelled,
Three are included in a single proclamation.

23 How many kinds of offenses are there for stealing?
How many because of sexual intercourse?
How many kinds of offenses for cutting?
How many because of discarding?

24 There are three kinds of offenses for stealing,
Four because of sexual intercourse;
There are three kinds of offenses for cutting,
Five because of discarding.

25 In the subchapter on the instructor of nuns,
Is there an offense of wrong conduct together with an offense entailing confession?
How many groups of nine are mentioned there?
And how many about robes?

26 In the subchapter on the instructor of nuns,
There is one offense of wrong conduct together with one offense entailing confession;
Four groups of nine are mentioned there,
And two about robes.

27 How many offenses entailing acknowledgment
Have been declared to the nuns?
For one eating raw grain,
How many are the offenses of wrong conduct, together with the offense entailing confession?

28 Eight offenses entailing acknowledgment
Have been declared to the nuns;
For one eating raw grain,
There is one offense of wrong conduct together with one offense entailing confession.

29 How many kinds of offenses are there <j>for one who is traveling?
And how many are there for standing?
How many kinds of offenses are there for sitting?
And how many are there for lying down?

30 There are four kinds of offenses <j>for one who is traveling,
And the same number for standing;
There are four kinds of offenses for sitting down,
And the same number for lying down."

31 3. Offenses entailing confession
"How many offenses entailing confession,
All with different bases,
Might one commit together,
All at the same time?

32 There are five offenses entailing confession,
All with different bases;
That one might commit together,
All at the same time.

33 How many offenses entailing confession,
All with different bases,
Might one commit together,

All at the same time?

34 There are nine offenses entailing confession,
All with different bases;
That one might commit together,
All at the same time.

35 How many offenses entailing confession,
All with different bases,
Should be confessed through how many statements,
As spoken by the Kinsman of the Sun?

36 There are five offenses entailing confession,
All with different bases;
That should be confessed <j>through a single statement,
As spoken by the Kinsman of the Sun.

37 How many offenses entailing confession,
All with different bases,
Should be confessed by how many statements,
As spoken by the Kinsman of the Sun?

38 There are nine offenses entailing confession,
All with different bases;
That should be confessed by one statement,
As spoken by the Kinsman of the Sun.

39 How many offenses entailing confession,
All with different bases,
Should one describe and then confess,
As spoken by the Kinsman of the Sun?

40 There are five offenses entailing confession,
All with different bases;
Where one should describe the basis <j>and then confess,
As spoken by the Kinsman of the Sun.

41 How many offenses entailing confession,
All with different bases,
Should one describe and then confess,
As spoken by the Kinsman of the Sun?

42 There are nine offenses entailing confession,
All with different bases;
Where one should describe the basis <j>and then confess,
As spoken by the Kinsman of the Sun.

43 How many offenses are there <j>after the third announcement?
How many are there because of speech?
How many are there for one who is eating?
And how many because of cooked food?

44 There are three offenses <j>after the third announcement,
Six because of speech;
There are three offenses for one who is eating,
Five because of cooked food.

45 Of all offenses after the third announcement,
How many cases are there?
And for how many are there offenses?
And for how many is there a legal issue?

46 Of all offenses after the third announcement,
There are five cases;
And there are offenses for five,
And legal issues for five.

47 For how many are there decisions?
For how many are there resolutions?
For how many are there non-offenses?
For how many reasons does one shine?

48 There are decisions for five,
And resolutions for five.
There are non-offenses for five,
And one shines for three reasons.

49 How many kinds of offenses are there <j>by body at night?
How many are there by body by day?
How many kinds of offenses are there for staring?
How many because of almsfood?

50 There are two kinds of offenses by body at night,
Two by body by day;
There is one kind of offense for staring,
One because of almsfood.

51 Seeing how many benefits
Should one confess out of confidence in others?
How many kinds are said to be ejected?
And how many are the proper conducts?

52 Seeing eight benefits,
One should confess out of confidence in others;
Three kinds are said to be ejected,
There are forty-three proper conducts.

53 How many cases of lying are there?
How many are called ‘at most’?
How many offenses are there <j>entailing acknowledgment?
And for how many is there confession?

54 There are five cases of lying,
Fourteen are called ‘at most’;
There are twelve offenses <j>entailing acknowledgment,
And there is confession for four.

55 How many factors does lying have?
And how many factors does the observance day have?
How many qualities does a qualified messenger have?
How many kinds of proper conduct are there <j>for the monastics of other religions?

56 Lying has eight factors,
The observance day has eight factors;
A qualified messenger has eight qualities,
There are eight kinds of proper conduct <j>for monastics of other religions.

57 How many statements are there for an ordination?
For how many should one get up?
To how many should one give a seat?

Through how many qualities <j>is one an instructor of the nuns?

58 There are eight statements for an ordination,
One should get up for eight;
Likewise give a seat to eight,
One is an instructor of the nuns <j>through eight qualities.

59 For how many is there a 'cutting off'?
For how many is there a serious offense?
And for how many is there no offense—
Yet all of them did the same act as basis?

60 There is a 'cutting off' for one,
A serious offense for four;
And there is no offense for four—
Yet all of them did the same act as basis.

61 How many are the grounds for resentment?
How many cause a schism in the Sangha?
How many here are immediate offenses?
How many acts are there through a motion?

62 There are nine grounds for resentment,
Nine cause a schism in the Sangha;
There are nine immediate offenses here,
There are nine acts through a motion."

63 4. Persons one should not pay respect to, etc.
"How many kinds of people <j>should one not bow down to,
Nor raise one's joined palms to, <j>nor do acts of respect toward?

For how many is there an offense of wrong conduct?
How many keepings of a robe are there?

64 There are ten kinds of people <j>one should not bow down to,
Nor raise one's joined palms to, <j>nor do acts of respect toward;
There is an offense of wrong conduct for ten,
There are ten keepings of a robe.

65 To how many kinds <j>who have completed the rainy-season residence
Should robe-cloth be given?
When one exists, <j>to how many kinds should it be given?
And to how many kinds should it not be given?

66 Robe-cloth should be given to five kinds
Who have completed the rainy-season residence;
When one exists, it should be given to seven kinds,
It should not be given to sixteen kinds.

67 Having concealed how many hundreds of offenses
For a hundred days?
After spending how many days,
Should he be released from probation?

68 Having concealed ten hundred offenses
For a hundred days;
Then, after spending ten days,
He should be released from probation.

69 How many kinds of flaws in legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
In the Monastic Law, in the account of Campā,

How many were illegitimate?

70 Twelve kinds of flaws in legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
In the Monastic Law, in the account of Campā,
All were done illegitimately.

71 How many kinds <j>of accomplishments of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
In the Monastic Law, in the account of Campā,
How many were legitimate?

72 Four kinds <j>of accomplishments of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
In the Monastic Law, in the account of Campā,
All were done legitimately.

73 How many kinds of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
In the Monastic Law, in the account of Campā,
How many were legitimate <j>and how many illegitimate?

74 Six kinds of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
In the Monastic Law, in the account of Campā,
One done legitimately,
And five illegitimately,
Were mentioned of by the Buddha, <j>the Kinsman of the Sun.

75 How many kinds of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
In the Monastic Law, in the account of Campā,
How many were legitimate <j>and how many illegitimate?

76 Four kinds of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
In the Monastic Law, in the account of Campā,
One done legitimately,
And three illegitimately,
Were mentioned by the Buddha, <j>the Kinsman of the Sun.

77 In regard to the classes of offenses taught by the <j>unbounded Victor, the Unshakable One,
The Knower of seclusion;
How many are settled without settling?
I ask you who are skilled in analysis, please say.

78 In regard to the classes of offenses taught by the <j>unbounded Victor, the Unshakable One,
The Knower of seclusion;
One is settled without settling,
Skilled in analysis, I declare this to you.

79 How many who are destined to misery
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

80 One hundred and forty-four
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Destined to misery, bound for hell,
He who causes a schism in the Sangha <j>remains there for an eon;
Listen to the Monastic Law from me,
One who understands it.

81 How many who are not destined to misery
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

82 Eighteen not destined to misery
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

83 How many groups of eight
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

84 Eighteen groups of eight
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it."

85 5. The sixteen legal procedures, etc.
"How many kinds of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun?

We will listen to the Monastic Law from you,
One who understands it.

86 Sixteen kinds of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

87 How many kinds of flaws in legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

88 Twelve kinds of flaws
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

89 How many kinds <j>of accomplishments of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

90 Four kinds of accomplishments
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

91 How many kinds of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,

One who understands it.

92 Six kinds of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

93 How many kinds of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

94 Four kinds of legal procedures
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

95 How many offenses entailing expulsion
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

96 Eight offenses entailing entailing expulsion
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

97 How many offenses entailing suspension
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

98 Twenty-three offenses entailing suspension
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

99 How many undetermined offenses
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

100 Two undetermined offenses
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

101 How many offenses entailing relinquishment
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

102 Forty-two offenses entailing relinquishment
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

103 How many offenses entailing confession
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

104 One hundred and eighty-eight <j>offenses entailing confession
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

105 How many offenses entailing acknowledgment
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

106 Twelve offenses entailing acknowledgment
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

107 How many rules of training
Were mentioned by the Buddha, <j>the Kinsman of the Sun?
We will listen to the Monastic Law from you,
One who understands it.

108 Seventy-five rules of training
Were mentioned by the Buddha, <j>the Kinsman of the Sun;
Listen to the Monastic Law from me,
One who understands it.

109 Thus far you have asked well,
Thus far I have answered well;
In either the questions or the answers,
There is nothing other than the Teaching.”

The verses on offenses, training rules, and legal procedures are finished.

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THE SUDORIFIC VERSES

✦

[1] 1. Question on staying apart
For one excluded from the community of the monks and the nuns,
Some interactions are unallowable—
How, then, is there no offense <j>for one who is not staying apart?
This question was thought out by those with skill.

[2] Of things not to be given away, nor to be shared out,
Five are mentioned by the Great Sage—
How, then, is there no offense <j>for using what has been given away?
This question was thought out by those with skill.

[3] I do not say the ten people,
Or the eleven to be avoided—
How, then, is there an offense <j>for paying respect to one who is senior?
This question was thought out by those with skill.

[4] One who has not been ejected, nor is on probation,
Who has not caused a schism in the Sangha, <j>or joined another religion or sect;
Who belongs to the same Buddhist sect—
How, then, could they not share in the training?
This question was thought out by those with skill.

[5] Questioning, one arrives at the Teaching,
At what is wholesome and beneficial;
One who is not alive, nor dead or extinguished—

What kind of person is that, say the Buddhas?
This question was thought out by those with skill.

6 I do not say above the collar bone,
Having abandoned what is below the navel;
Because of sexual intercourse,
How might there be <j>an offense entailing expulsion?
This question was thought out by those with skill.

7 A monk, by means of begging, builds a hut,
Whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides;
How, then, does he not commit an offense?
This question was thought out by those with skill.

8 A monk, by means of begging, builds a hut,
Whose site has been approved, which is the right size, where no harm will be done, and which has a space on all sides.
How, then, does he commit an offense?
This question was thought out by those with skill.

9 One does not do anything by body,
Nor does one say anything to another;
How, then, does one commit a heavy offense, <j>a ground for cutting off?
This question was thought out by those with skill.

10 Nothing bad by body, speech, or mind
Would a good person do;
How, then, when he is expelled, would it be right?
This question was thought out by those with skill.

11 Not speaking with any human,
Nor saying anything to others;
How, then, does one commit an offense of speech, <j>not one of body?
This question was thought out by those with skill.

12 The training rules praised by the splendid Buddha
Include which four offenses entailing suspension;
All committed through a single effort?
This question was thought out by those with skill.

13 Two nuns were ordained together,
And one receives a robe directly from both;
Might the offenses be different?
This question was thought out by those with skill.

14 Four people having made an arrangement,
Took valuable goods;
How, then, did three commit an offense entailing expulsion, but one did not?
This question was thought out by those with skill.

15 2. Questions on the offenses entailing expulsion, etc.
The woman is within,
And the monk is outside;
In that house there is no hole—
Then, because of sexual intercourse;
How could there be <j>an offense entailing expulsion?
This question was thought out by those with skill.

16 Oil, honey, syrup, and ghee,
Having received it oneself, one stores it;
Not exceeding seven days.
Then if one uses it, even when there is a reason, <j>how is there an offense?
This question was thought out by those with skill.

17 How is there an offense entailing relinquishment,
And an ordinary offense entailing confession;
Both together, for one who commits it?
This question was thought out by those with skill.

18 Twenty monks have come together,
Perceiving unity, they do a legal procedure;
If a monk is 150 km away,
How is that procedure reversible <j>because the assembly is incomplete?
This question was thought out by those with skill.

19 When, after speaking, one merely takes a single step,
How would one, all at once, <j>commit sixty-four heavy offenses;
All to be made amends for?
This question was thought out by those with skill.

20 Dressed in a sarong,
And a double-layered upper robe—
How could they all be subject to relinquishment?
This question was thought out by those with skill.

21 There was no motion, nor announcement,
Nor had the Victor said, “Come, monk”;
Nor had he gone for refuge—

How, then, was the ordination irreversible?
This question was thought out by those with skill.

22 If one kills a woman who is not one's mother,
If one kills a man who is not one's father;
If a fool kills one who is not noble,
How, because of that, would one experience <j>the result in the next life?
This question was thought out by those with skill.

23 If one kills a woman who is one's mother,
If one kills a man who is one's father;
How, having done this,
Does one not experience the result in the next life?
This question was thought out by those with skill.

24 If, without accusing, without reminding,
They do a legal procedure, but not face-to-face—
How could the procedure be valid,
And the Sangha not have committed an offense?
This question was thought out by those with skill.

25 If, after accusing and reminding,
They do a legal procedure face-to-face—
How could the procedure be invalid,
And the Sangha have committed an offense?
This question was thought out by those with skill.

26 How is there an offense for cutting?
Yet no offense for cutting?
How is there an offense for concealing?

Yet no offense for concealing?
This question was thought out by those with skill.

27 How is speaking the truth a heavy offense,
While lying is a light one?
And how is lying a heavy offense,
While speaking the truth is a light one?
This question was thought out by those with skill.

28 3. Questions on the offenses entailing confession, etc.
It is determined and dyed,
And also marked;
How is there an offense for using it?
This question was thought out by those with skill.

29 A monk eats meat after sunset,
And is neither insane nor deranged;
Nor overwhelmed by pain—
How, then, is there no offense for him,
Yet a rule was taught by the Accomplished One?
This question was thought out by those with skill.

30 One is neither lustful nor intent on stealing,
Nor intent on killing another;
How, then, in giving out a ballot is one cut off?
And how does the receiver commit a serious offense?
This question was thought out by those with skill.

31 It is not a risky wilderness dwelling,
Nor was his robe given by the Sangha;
Nor did he participate <j>in the robe-making ceremony there—
How, then, if he stores the robe <j>and then travels 6 kilometers,
Is there no offense at dawn?
This question was thought out by those with skill.

32 Done by body, not by speech,
All with different bases for the offense;
How, then, does one commit them <j>all together at the same time?
This question was thought out by those with skill.

33 Done by speech, not by body,
All with different bases for the offense;
How, then, does one commit them <j>all together at the same time?
This question was thought out by those with skill.

34 One does not have sex with three kinds of women,
Nor with three kinds of men, <j>three kinds of ignoble ones, or paṇḍakas,
As stated in the rule—
How, then, might one still be cut off <j>conditioned by sexual intercourse?
This question was thought out by those with skill.

35 One might ask one's mother for robe-cloth,
And it was not intended for the Sangha;
How, then, is there an offense for one,

If there is no offense in regard to one's relatives?
This question was thought out by those with skill.

36 One angry person is approved of,
One angry person is blamed;
What is the name of that rule,
In which an angry person is praised?
This question was thought out by those with skill.

37 One contented person is approved of,
One contented person is blamed;
What is the name of that rule,
In which a contented person is blamed?
This question was thought out by those with skill.

38 An offense entailing suspension, a serious offense,
An offense entailing confession, <j>one entailing acknowledgment, <j>and one of wrong conduct—
How does one commit all together?
This question was thought out by those with skill.

39 Both are over twenty years old,
Both have the same preceptor,
The same teacher, the same ordination procedure—
How, then, is it that one is ordained, <j>but not the other?
This question was thought out by those with skill.

40 It is neither marked nor dyed,
Yet wearing that sarong <j>one may go where one likes—
How is there no offense for that person,

Yet a rule was taught by the Accomplished One?
This question was thought out by those with skill.

41 She neither gives nor receives,
Because of that there is no recipient;
How, then, does she commit a heavy offense,
Not a light one, because of using?
This question was thought out by those with skill.

42 She neither gives nor receives,
Because of that there is no recipient;
How, then, does she commit a light offense,
Not a heavy one, because of using?
This question was thought out by those with skill.

43 One commits a curable heavy offense,
One conceals it out of disrespect;
If it was not a nun, <j>how is it that one is not affected by the fault?
This question was thought out by those with skill.

The sudorific verses are finished.

45 This is the summary:

46 "Excluded from the community, not to be given away,
And ten, one who has not been ejected;
One arrives at the Teaching, above the collar bone,
And then two on begging.

47 And heavy offense by body,
Not by body or speech;
Not speaking, and training,
And two, four people.

48 Woman, and oil, relinquishment,
And monks, a single step;
And dressed in a sarong, and no motion,
If one kills not one's mother, if one kills one's father.

49 Without accusing, after accusing,
Cutting, and the truth;
And determined, after sunset,
Neither lustful, and not the wilderness.

50 By body, and by speech,
And three kinds of women, mother;
An angry person who is approved of, contented,
And an offense entailing suspension, both.

51 Not marked, she neither gives,
She neither gives, one commits a heavy offense—
The sudorific verses:
Questions explained by the wise."

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LEGAL PROCEDURES, WHY THE MONASTIC LAW, RESOLUTION OF LEGAL ISSUES

✦

1 1. The subchapter on legal procedures

There are four kinds of legal procedures: the legal procedure consisting of getting permission, the legal procedure consisting of one motion, the legal procedure consisting of one motion and one announcement, and the legal procedure consisting of one motion and three announcements. In how many ways do they fail? In five ways: with respect to object, motion, announcement, monastery zone, or gathering.

2 How do legal procedures fail with respect to object?

3 If they don't do a legal procedure face-to-face that should be done face-to-face, that procedure has failed with respect to object and is illegitimate. If they do a legal procedure without questioning that should be done with questioning, that procedure has failed with respect to object and is illegitimate.

3.2 If they do a legal procedure without admission that should be done by admission, that procedure has failed with respect to object and is illegitimate. If they apply resolution because of past insanity to one deserving resolution through recollection, that procedure has failed with respect to object and is illegitimate.

3.3 If they do a legal procedure of further penalty against one deserving resolution because of past insanity, that procedure has failed with respect to object and is illegitimate.

4 If they do a legal procedure of censure against one deserving a procedure of further penalty, that procedure has failed with respect to object and is illegitimate. If they do a legal procedure of demotion against one deserving a procedure of censure, that procedure has failed with respect to object and is illegitimate.

4.2 If they do a procedure of banishment against one deserving a procedure of demotion, that procedure has failed with respect to object and is illegitimate. If they do a procedure of reconciliation against one deserving a procedure of banishment, that procedure has failed with respect to object and is illegitimate.

4.3 If they do a legal procedure of ejection against one deserving a procedure of reconciliation, that procedure has failed with respect to object and is illegitimate.

5 If they give probation to one deserving a procedure of ejection, that procedure has failed with respect to object and is illegitimate. If they send back to the beginning one deserving probation, that procedure has failed with respect to object and is illegitimate.

5.2 If they give the trial period to one deserving to be sent back to the beginning, that procedure has failed with respect to object and is illegitimate. If they rehabilitate one deserving the trial period, that procedure has failed with respect to object and is illegitimate.

6 If they give full ordination to one deserving rehabilitation, that procedure has failed with respect to object and is illegitimate. If they do the observance-day ceremony on a non-observance day, that procedure has failed with respect to object and is illegitimate. If they do the invitation ceremony on a non-invitation day, that procedure has failed with respect to object and is illegitimate.

7 How do legal procedures fail with respect to motion?

8 In five ways: they do not touch on the object, the Sangha, the person, or the motion, or the motion is put forward after the announcement.

9 How do legal procedures fail with respect to announcement?

10 In five ways: they do not touch on the object, the Sangha, or the person, or an announcement is omitted, or the announcement is made at the wrong time.

11 How do legal procedures fail with respect to the monastery zone?

12 In eleven ways: (1) they establish a zone that is too small; (2) they establish a zone that is too large; (3) they establish an incomplete zone; (4) they establish a zone with a shadow as a zone marker; (5) they establish a zone without zone markers; (6) they establish a zone while standing outside it; (7) they establish a zone in a river; (8) they establish a zone in an ocean; (9) they establish a zone in a lake; (10) they establish a zone that merges with an existing zone; (11) they establish a zone that encloses an existing zone.

13 How do legal procedures fail with respect to gathering?

[14] In twelve ways: In regard to legal procedures that require a group of four: (1) the monks who should be present haven't all arrived, consent has not been brought for those who are eligible to give their consent, or someone present objects to the decision; (2) the monks who should be present have arrived, but consent has not been brought for those who are eligible to give their consent, or someone present objects to the decision; (3) the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision.

[15] In regard to legal procedures that require a group of five: ... (4-6) ...

[16] In regard to legal procedures that require a group of ten: ... (7-9) ...

[17] In regard to legal procedures that require a group of twenty: (10) the monks who should be present haven't all arrived, consent has not been brought for those who are eligible to give their consent, or someone present objects to the decision; (11) the monks who should be present have arrived, but consent has not been brought for those who are eligible to give their consent, or someone present objects to the decision; (12) the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision.

[18] In regard to legal procedures that require a group of four, four regular monks should be present, while the remainder of regular monks are entitled to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure.

18.2 In regard to legal procedures that require a group of five, five regular monks should be present, while the remainder of regular monks are entitled to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure.

18.3 In regard to legal procedures that require a group of ten, ten regular monks should be present, while the remainder of regular monks are entitled to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure.

18.4 In regard to legal procedures that require a group of twenty, twenty regular monks should be present, while the remainder of regular monks are entitled to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure.

19 There are four kinds of legal procedures: the procedure consisting of getting permission, the procedure consisting of one motion, the procedure consisting of one motion and one announcement, and the procedure consisting of one motion and three announcements. In how many ways do they fail? In five ways: with respect to object, motion, announcement, monastery zone, or gathering.

20 How do legal procedures fail with respect to object?

21 If they give the full ordination to a paṇḍaka, that procedure has failed in object and is illegitimate. If they give the full ordination to a fake monk, that procedure has failed in object and is illegitimate.

21.2 If they give the full ordination to one who has previously left to join the monastics of another religion, that procedure has failed in object and is illegitimate. If they give the full ordination to an animal, that procedure has failed in object and is illegitimate. If they give the full ordination to a matricide, that procedure has failed in object and is illegitimate.

21.3 If they give the full ordination to a patricide, that procedure has failed in object and is illegitimate. If they give the full ordination to a murderer of a perfected one, that procedure has failed in object and is illegitimate. If they give the full ordination to a rapist of a nun, that procedure has failed in object and is illegitimate.

21.4 If they give the full ordination to one who has caused a schism in the Sangha, that procedure has failed in object and is illegitimate. If they give the full ordination to one who has caused the Buddha to bleed, that procedure has failed in object and is illegitimate. If they give the full ordination to a gynandromorph, that procedure has failed in object and is illegitimate.

21.5 If they give the full ordination to a person less then twenty years old, that procedure has failed in object and is illegitimate.

22 How do legal procedures fail with respect to motion?

23 In five ways: they do not touch on the object, the Sangha, the person, or the motion, or the motion is put forward after the announcement.

24 How do legal procedures fail with respect to announcement?

25 In five ways: they do not touch on the object, the Sangha, or the person, or an announcement is omitted, or the announcement is made at the wrong time.

26 How do legal procedures fail with respect to the monastery zone?

27 In eleven ways: (1) they establish a zone that is too small; (2) they establish a zone that is too large; (3) they establish an incomplete zone; (4) they establish a zone with a shadow as a zone marker; (5) they establish a zone without zone markers; (6) they establish a zone while standing outside it; (7) they establish a zone in a river; (8) they establish a zone in an ocean; (9) they establish a zone in a lake; (10) they establish a zone that merges with an existing zone; (11) they establish a zone that encloses an existing zone.

28 How do legal procedures fail with respect to gathering?

29 In twelve ways: In regard to legal procedures that require a group of four: (1) the monks who should be present haven't all arrived, consent has not been brought for those who are eligible to give their consent, or someone present objects to the decision; (2) the monks who should be present have arrived, but consent has not been brought for those who are eligible to give their consent, or someone present objects to the decision; (3) the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision.

30 In regard to legal procedures that require a group of five: ... (4-6) ...

31 In regard to legal procedures that require a group of ten: ... (7-9) ...

32 In regard to legal procedures that require a group of twenty: (10) the monks who should be present haven't all arrived, consent has not been brought for those who are eligible to give their consent, or someone present objects to the decision; (11) the monks who should be present have arrived, but consent has not been brought for those who are eligible

to give their consent, or someone present objects to the decision; (12) the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision.

33 In how many situations does the legal procedure consisting of getting permission apply? In how many situations does the legal procedure consisting of one motion apply? In how many situations does the legal procedure consisting of one motion and one announcement apply? In how many situations does the legal procedure consisting of one motion and three announcements apply?

34 A legal procedure consisting of getting permission applies in five situations. A legal procedure consisting of one motion applies in nine situations. A legal procedure consisting of one motion and one announcement applies in seven situations. A legal procedure consisting of one motion and three announcements applies in seven situations.

35 In which five situations does the legal procedure consisting of getting permission apply? Admittance, sending away, shaving, the supreme penalty, and any legal procedure with similar characteristics.

36 In which nine situations does the legal procedure consisting of one motion apply? Admittance, sending away, the observance day, the invitation ceremony, agreements, giving, receiving, postponement, and any legal procedure with similar characteristics.

37 In which seven situations does the legal procedure consisting of one motion and one announcement apply? Admittance, sending away, agreements, giving, ending of the robe season, approval, and any legal proce-

dure with similar characteristics.

38 In which seven situations does the legal procedure consisting of one motion and three announcements apply? Admittance, sending away, agreements, giving, restraining, pressing, and any legal procedure with similar characteristics.

39 In regard to legal procedures that require a group of four, four regular monks should be present, while the remainder of regular monks are entitled to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure.

39.2 In regard to legal procedures that require a group of five, five regular monks should be present, while the remainder of regular monks are entitled to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure.

39.3 In regard to legal procedures that require a group of ten, ten regular monks should be present, while the remainder of regular monks are entitled to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure.

39.4 In regard to legal procedures that require a group of twenty, twenty regular monks should be present, while the remainder of regular monks are entitled to give their consent. The one who is subject to the legal procedure should neither take part in the decision nor give his consent, but is deserving of the legal procedure.

The first subchapter on legal procedures is finished.

41 2. The subchapter on reasons

The Buddha laid down the training rules for his disciples for two reasons: for the well-being of the Sangha and for the comfort of the Sangha.

42 The Buddha laid down the training rules for his disciples for two reasons: for the restraint of bad people and for the ease of good monks.

43 The Buddha laid down the training rules for his disciples for two reasons: for the restraint of the corruptions relating to the present life and for the restraint of the corruptions relating to future lives.

44 The Buddha laid down the training rules for his disciples for two reasons: for the restraint of threats relating to the present life and for avoiding threats relating to future lives.

45 The Buddha laid down the training rules for his disciples for two reasons: for the restraint of faults relating to the present life and for avoiding faults relating to future lives.

46 The Buddha laid down the training rules for his disciples for two reasons: for the restraint of dangers relating to the present life and for avoiding dangers relating to future lives.

47 The Buddha laid down the training rules for his disciples for two reasons: for the restraint of unwholesome qualities relating to the present life and for avoiding unwholesome qualities relating to future lives.

48 The Buddha laid down the training rules for his disciples for two reasons: out of compassion for householders and for breaking up the factions of those with bad desires.

49 The Buddha laid down the training rules for his disciples for two reasons: to give rise to confidence in those without it and to increase the confidence of those who have it.

50 The Buddha laid down the training rules for his disciples for two reasons: for the longevity of the true Teaching and for supporting the training.

The second subchapter on reasons is finished.

52 3. The subchapter on laying down

The Buddha laid down the Monastic Code for his disciples for two reasons: ... laid down the recitation of the Monastic Code ... laid down the canceling of the Monastic Code ... laid down the invitation ceremony ... laid down the canceling of the invitation ceremony ... laid down the legal procedure of censure ... laid down the legal procedure of demotion ... laid down the legal procedure of banishment ... laid down the legal procedure of reconciliation ... laid down the legal procedure of ejection ... laid down the giving of probation ... laid down the sending back to the beginning ... laid down the giving of the trial period ... laid down the rehabilitation ... laid down the admittance ... laid down the sending away ... laid down the

full ordination … laid down the legal procedure consisting of getting permission … laid down the legal procedure consisting of one motion … laid down the legal procedure consisting of one motion and one announcement … laid down the legal procedure consisting of one motion and three announcements …

The third subchapter on laying down is finished.

54 4. The subchapter on "laid down a rule when there was no existing rule" … laid down a rule when there was no existing rule, and laid down an addition to an existing rule … laid down resolution face-to-face … laid down resolution by recollection … laid down resolution because of past insanity … laid down acting according to what has been admitted … laid down the majority decision … laid down the further penalty … laid down the covering over as if with grass for the well-being of the Sangha and for the comfort of the Sangha.

55 The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the restraint of bad people and for the ease of good monks.

56 The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the restraint of the corruptions relating to the present life and for the restraint of the corruptions relating to future lives.

57 The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the restraint of threats relating to the present life and for avoiding threats relating to future lives.

58 The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the restraint of faults relating to the present life and for avoiding faults relating to future lives.

59 The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the restraint of dangers relating to the present life and for avoiding dangers relating to future lives.

60 The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the restraint of unwholesome qualities relating to the present life and for avoiding unwholesome qualities relating to future lives.

61 The Buddha laid down the covering over as if with grass for his disciples for two reasons: out of compassion for householders and for breaking up the factions of those with bad desires.

62 The Buddha laid down the covering over as if with grass for his disciples for two reasons: to give rise to confidence in those without it and to increase the confidence of those who have it.

63 The Buddha laid down the covering over as if with grass for his disciples for two reasons: for the longevity of the true Teaching and for supporting the training.

The fourth subchapter on "laid down a rule when there was no existing rule" is finished.

65 5. The subchapter on nine kinds of "being found among"

"There are nine kinds of 'being found among': being found among the actions that are the bases for offenses, being found among the failures, being

found among the offenses, being found among the origin stories, being found among persons, being found among the classes, being found among the originations, being found among the legal issues, and being found among the settling of legal issues.

66 When a legal issue has arisen, if the two opponents come, they should be told to inform about the action that was the basis for the disagreement. After hearing the testimony of both, they should be told, 'When we've resolved this legal issue, you should both be satisfied.' If they say, 'We'll both be satisfied,' then the Sangha should take on that legal issue.

66.2 If there are many shameless people in the gathering, then the issue should be resolved by means of a committee. If there are many ignorant people in the gathering, they should search for an expert on the Monastic Law to resolve that legal issue in accordance with the Teaching, the Monastic Law, and the Teacher's instruction. That legal issue should be resolved in this way.

67 One should know the basis for an offense, one should know the category, one should know the name, and one should know the offense.

68 'Sexual intercourse' is the basis for an offense, as well as a category. 'Offense entailing expulsion' is the name, as well as the offense.

69 'Stealing' is the basis for an offense, as well as a category. 'Offense entailing expulsion' is the name, as well as the offense.

70 'Human being' is the basis for an offense, as well as a category. 'Offense entailing expulsion' is the name, as well as the offense.

71 'Superhuman quality' is the basis for an offense, as well as a category. 'Offense entailing expulsion' is the name, as well as the offense.

72 ‘Emission of semen’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense.

73 ‘Physical contact’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense.

74 ‘Indecent speech’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense.

75 ‘One’s own desires’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense.

76 ‘Matchmaking’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense.

77 ‘Building a hut by means of begging’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense.

78 ‘Building a large dwelling’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense.

79 ‘Groundlessly charging a monk with an offense entailing expulsion’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense.

80 ‘Charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense.

81 ‘A monk not stopping with pursuing schism in the Sangha when pressed for the third time’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense.

82 ‘Monks not stopping siding with one who is pursuing schism in the Sangha when pressed for the third time’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense.

83 ‘A monk not stopping with being difficult to correct when pressed for the third time’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense.

84 ‘A monk not stopping with being a corrupter of families when pressed for the third time’ is the basis for an offense, as well as a category. ‘Offense entailing suspension’ is the name, as well as the offense. …

85 ‘Out of disrespect, defecating, urinating, or spitting in water’ is the basis for an offense, as well as a category. ‘Offense of wrong conduct’ is the name, as well as the offense.”

The fifth subchapter on nine kinds of “being found among” is finished.

87 This is the summary:

88 “Getting permission, and motion,
One motion and one announcement, and with one motion and three announcements;
Object, motion, announcement,
Monastery zone, and gathering.

89 Face-to-face, and questioning,
Admission, resolution, deserving;
Object, Sangha, and person,
Motions, and not the motion afterwards.

90 Object, Sangha, and person,
Announcement, and at the wrong time;
Too small, and large,
Incomplete, shadow, without zone markers.

91 Outside, river, and in an ocean,
And in a lake, merges;
It encloses a zone,
A group of four, and of five.

92 A group of ten, and of twenty,
Not brought and brought;
Who should be present, eligible to give their consent,
And person deserving of the legal procedure.

93 Five situations for getting permission,
And nine situations for one motion;
Seven situations for one motion and one announcement,
Seven situations for one motion and three announcements.

94 Well-being, and comfort, bad,
And good, corruptions;
Threats, faults, and dangers,
Unwholesome, and for householders.

95 Those with bad desires, those without confidence,
Confidence, the longevity of the Teaching;
And supporting the training,
The Monastic Code, and with the recitation.

96 And the canceling of the Monastic Code,
And the invitation ceremony, its suspension;
Censure, and demotion,
Banishment, reconciliation.

97 Ejection, probation,
Beginning, trial period, rehabilitation;
Admittance, sending away,
And so the full ordination.

98 Getting permission, and motion,
One motion and one announcement, <j>one motion and three announcements;
When there was no existing rule, laid down an addition,
Resolution face-to-face, recollection.

99 Past insanity, admitted, majority,
Further penalty, covering over as if with grass;
Basis, failure, offense,
Origin story, and with person.

100 And classes, originations,
And legal issue;
And found among the settling,
Name, and so offense.”

The Compendium is finished.

The canonical text of the Compendium is finished.

103 Concluding verses:

104 “Having asked this and that
About the practice of past teachers—
Dīpanāma, who had great wisdom,
Superb memory, clarity of sight.

105 This contraction of the detail,
With a path for study, in the middle;
Having thought it out, he had it written down,
Bringing happiness to disciples.

106 That which is called the ‘Compendium’,
With all bases for offenses with their characteristics,
Meaning in accord with the meaning in the true Teaching,
Rule in accord with the rule in what is laid down.

107 It encompasses the instruction,
Like the ocean encompasses India;
Not knowing the Compendium,
How does one decide on the rules?

108 How does one decide on failures, bases, rules,
Additions to the rules, persons;
Whether on each side or on both sides,
A rule by convention from a moral fault?

109 When anyone gives rise to doubt,
It is cut off by the Compendium;
Like a universal monarch in the midst of his great army,
Like a lion in a herd of deer;

110 Like the sun surrounded by its rays,
Like the moon in the starry sky;
Like the Supreme Being in his assembly,
Like a leader with his retinue—
In this way, the true Teaching and the Monastic Law
Shine through the Compendium.”

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