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Buddhism

Vinaya — Monks' Rules

(Bhikkhu Vibhaṅga)

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Buddhist tradition (attributed to the Buddha and his disciples)

Translation by Bhikkhu Brahmali

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About:

The 227 rules of the monks' Pātimokkha, each with the story of the case that prompted it, the rule itself and an analysis of when it applies. They range from the four gravest offenses (pārājika), which mean expulsion from the order, to the rules of etiquette (sekhiya).

It is the first part of the Vinaya Piṭaka, the "basket of discipline" that governs the lives of monks and nuns.

The stories behind each rule show the daily life of the first monasteries — relations with lay people, food, dwellings, quarrels — and every rule arises from a concrete case, never from a law devised in advance.

The Pātimokkha is still recited at every full and new moon in Theravāda communities.

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THE TRAINING RULE ON SEXUAL INTERCOURSE

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

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

3 "Sir, the ascetic Gotama, the Sakyan, who has gone forth from the Sakyan clan, is staying at Verañjā at the foot of Naleru's Nimba tree with a large sangha of five hundred monks.

3.2 That good Gotama has a fine reputation: 'He is a Buddha, perfected and fully awakened, complete in insight and conduct, happy, knower of the world, supreme leader of trainable people, teacher of gods and humans, awakened, a Buddha. With his own insight he has seen this world with its gods, its lords of death, and its supreme beings, this society with its monastics and brahmins, its gods and humans, and he makes it known to others. He has a Teaching that's good in the beginning, good in the middle, and good in the end.

3.3 It has a true goal and is well articulated. He sets out a perfectly complete and pure spiritual life.' It's good to see such perfected ones."

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

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

6 "Brahmin, in the world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, I don't see anyone I should bow down to, rise up for, or offer a seat. If I did, their head would explode."

7 "Good Gotama lacks taste."

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

9 "Good Gotama has no enjoyment."

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

11 "Good Gotama teaches inaction."

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

13 "Good Gotama is an annihilationist."

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

15 "Good Gotama is disgusting."

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

17 "Good Gotama is an exterminator."

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

19 "Good Gotama is austere."

20 "There's a way you could rightly say that I'm austere. For I say that bad, unwholesome qualities—misconduct by body, speech, and mind—are to be disciplined. One who has abandoned them, cut them off at the root, made them like a palm stump, eradicated them, and made them incapable of reappearing in the future—such a one I call austere.

20.2 Now I've abandoned the bad, unwholesome qualities that are to be disciplined. I've cut them off at the root, made them like a palm stump, eradicated them, and made them incapable of reappearing in the future. But that's not what you had in mind."

21 "Good Gotama is withdrawn."

22 "There's a way you could rightly say that I'm withdrawn. For one who has withdrawn from any future conception in a womb, any rebirth in a future life, who has cut it off at the root, made it like a palm stump, eradicated it, and made it incapable of reappearing in the future—such a one I call withdrawn.

22.2 Now I've withdrawn from any future conception in a womb, any rebirth in a future life. I've cut it off at the root, made it like a palm stump, eradicated it, and made it incapable of reappearing in the future. But that's not what you had in mind.

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

24 "It's to be called the eldest, for it's the eldest among them."

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

26 I was firmly energetic and had clarity of mindfulness; my body was tranquil and my mind stilled and unified. Fully secluded from the five senses, secluded from unwholesome mental qualities, I entered and remained in the first absorption, which has movement of the mind, as well as the joy and bliss of seclusion.

26.2 Through the stilling of the movement of the mind, I entered and remained in the second absorption, which has internal confidence and unification of mind, as well as the joy and bliss of stillness.

26.3 Through the fading away of joy, I remained even-minded, mindful, and fully aware, experiencing bliss directly, and I entered and remained in the third absorption of which the noble ones declare: 'You are even-minded, mindful, and abide in bliss.'

26.4 Through the abandoning of bliss and pain and the earlier ending of joy and aversion, I entered and remained in the fourth absorption, which has neither pain nor bliss, but consists of purity of mindfulness and even-mindedness.

27 Then, with my mind stilled, purified, cleansed, flawless, free from defilements, supple, wieldy, steady, and unshakable, I directed it to the knowledge that consists of recollecting past lives.

27.2 I recollected many past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births; many eons of world dissolution, many eons of world evolution, and many eons of both dissolution and evolution.

27.3 And I knew: '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 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.'

27.4 In this way I recollected many past lives with their characteristics and particulars. This was the first true insight, which I attained in the first part of the night. Delusion was dispelled and true insight arose, darkness was dispelled and light arose, as happens to one who is heedful, energetic, and diligent. This, brahmin, was my first breaking out, like a chick from an eggshell.

28 Then, with my mind stilled, purified, cleansed, flawless, free from defilements, supple, wieldy, steady, and unshakable, I directed it to the knowledge of the passing away and arising of beings.

28.2 With superhuman and purified clairvoyance, I saw beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and I understood how beings pass on according to their actions: 'These beings who engaged in misconduct by body, speech, and mind, who abused the noble ones, who had wrong views and acted accordingly, at the breaking up of the body after death, have been reborn in a lower realm, a bad destination, a world of misery, hell.

28.3 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.'

28.4 In this way, with superhuman and purified clairvoyance, I saw beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and I understood how beings pass on according to their actions. This was the second true insight, which I attained in the middle part of the night.

28.5 Delusion was dispelled and true insight arose, darkness was dispelled and light arose, as happens to one who is heedful, energetic, and diligent. This, brahmin, was my second breaking out, like a chick from an eggshell.

29 Then, with my mind stilled, purified, cleansed, flawless, free from defilements, supple, wieldy, steady, and unshakable, I directed it to the knowledge of the ending of the corruptions. I knew according to reality: 'This is suffering;' 'This is the origin of suffering;' 'This is the end of suffering;' 'This is the path leading to the end of suffering.'

29.2 I knew according to reality: 'These are the corruptions;' 'This is the origin of the corruptions;' 'This is the end of the corruptions;' 'This is the path leading to the end of the corruptions.' When I knew and saw this, my mind was freed from the corruption of worldly desire, from the corruption of desire to exist, and from the corruption of delusion.

29.3 When it was freed, I knew it was freed. I understood that birth had come to an end, the spiritual life had been fulfilled, the job had been done, there was no further state of existence. This was the third true insight, which I attained in the last part of the night.

29.4 Delusion was dispelled and true insight arose, darkness was dispelled and light arose, as happens to one who is heedful, energetic, and diligent. This, brahmin, was my third breaking out, like a chick from an eggshell."

30 That brahmin then said to the Buddha,

31 "Good Gotama is the eldest! Good Gotama is the best! Wonderful, good Gotama, wonderful! Just as one might set upright what's overturned, or reveal what's hidden, or show the way to one who's lost, or bring a lamp

into the dark so that one with eyes might see what's there— just so has the Buddha made the Teaching clear in many ways.

31.2 Good Gotama, I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who's gone for refuge for life. And please consent to spend the rainy-season residence at Verañjā together with the Sangha of monks." The Buddha consented by keeping silent, and the brahmin understood.

31.3 He then got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

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

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

34 And the Buddha heard the sound of the mortar. When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

35 And so he said to Ānanda, "Ānanda, what's this sound of a mortar?" Ānanda told him what was happening.

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

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

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

39 "But what will you do, Moggallāna, with the creatures that live there?"

40 "I'll transform one hand to be like the great earth and make those creatures go there. I'll then invert the earth with the other hand."

41 "Let it be, Moggallāna, don't invert the earth. Those creatures might lose their minds."

42 "In that case, sir, would it be good if the whole Sangha of monks could go to Uttarakuru for alms?"

43 "Let it be, Moggallāna, don't pursue this."

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

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

46 "Sāriputta, the spiritual life established by the Buddhas Vipassī, Sikhī, and Vessabhū didn't last long. But the spiritual life established by the Buddhas Kakusandha, Konāgamana, and Kassapa did."

47 "And why did the spiritual life established by the former three Buddhas not last long?"

48 "They made no effort to give detailed teachings to their disciples. They gave few discourses in prose or in mixed prose and verse; few expositions, verses, heartfelt exclamations, quotations, birth stories, amazing accounts, and analyses. Nor did they lay down training rules or recite a monastic code. After the disappearance of those Buddhas and the disciples awakened under them, those who were the last disciples—of various names, families, and castes, who had gone forth from various households—allowed that spiritual life to disappear rapidly. It's like flowers on a wooden plank.

48.2 If they're not held together with a string, they're scattered about, whirled about, and destroyed by the wind. Why? Because they're not held together with a string. Just so, after the disappearance of those Buddhas and the disciples awakened under them, those who were the last disciples allowed that spiritual life to disappear rapidly.

49 Instead they were untiring at instructing their disciples by reading their minds. At one time, Sāriputta, the Buddha Vessabhū, the Perfected and the fully Awakened One, was staying in a certain frightening forest grove.

49.2 He instructed a sangha of a thousand monks by reading their minds, saying, 'Think like this, not like that; pay attention like this, not like that; abandon this and attain that.' When they had been instructed by Buddha Vessabhū, their minds were freed from the corruptions through letting go.

49.3 But if anyone with sensual desire entered that frightening forest grove, they usually had goosebumps all over. This is why the spiritual life established by those Buddhas did not last long."

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

51 "The Buddhas Kakusandha, Konāgamana, and Kassapa were untiring in giving detailed teachings to their disciples. They gave many discourses in prose and in mixed prose and verse; many expositions, verses, heartfelt exclamations, quotations, birth stories, amazing accounts, and analyses. And they laid down training rules and recited a monastic code. After the disappearance of those Buddhas and the disciples awakened under them, those who were the last disciples—of various names, families, and castes, who had gone forth from various households—made that spiritual life last for a long time. It's like flowers on a wooden plank.

51.2 If they're held together with a string, they're not scattered about, whirled about, or destroyed by the wind. Why? Because they are held together with a string. Just so, after the disappearance of those Buddhas and

the disciples awakened under them, those who were the last disciples made that spiritual life last for a long time. This is why the spiritual life established by those Buddhas lasted long."

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

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

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

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

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

57 "Yes, sir."

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

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

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

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

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

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

64 After remaining in Verañjā for as long as he liked, the Buddha traveled to Payāgapatiṭṭhāna via Soreyya, Saṅkassa, and Kaṇṇakujja. There he crossed the river Ganges and continued on to Benares. After remaining at Benares for as long as he liked, he set out wandering toward Vesālī. When he eventually arrived, he stayed in the house with the peaked roof in the Great Wood.

The section for recitation on Verañjā is finished.

66 First substory: the section for recitation on Sudinna

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

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

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

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

70 "Sir, please give me the going forth."

71 "But, Sudinna, do you have your parents' permission?"

72 "No."

73 "Buddhas don't give the going forth to anyone who hasn't gotten their parents' permission."

74 "I'll do whatever is necessary, sir, to get my parents' permission."

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

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

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

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

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

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

81 Then Sudinna's friends went to him and repeated three times what his parents had said.

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

83 "Alright, then."

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

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

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

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

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

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

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

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

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

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

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

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

96 "There's no need. I'm done for today."

97 "Then come back for the meal tomorrow."

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

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

100 "Yes, ma'am."

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

102 "I can't, father. I'm enjoying the spiritual life."

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

104 "Let's hear it."

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

106 His father became upset, thinking, "How can our son Sudinna say such things?"

107 He then said to Sudinna's ex-wife, "Well then, since you were so dear to him, perhaps our son Sudinna will listen to you?"

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

109 "Sister, I don't practice the spiritual life for the sake of nymphs."

110 His ex-wife thought, "Sudinna is now calling me 'sister'," and she fainted right there.

111 Sudinna said to his father, "If there's food to be given, householder, give it, but don't annoy me."

112 "Eat, Sudinna," he said. And Sudinna's mother and father personally served and satisfied him with various kinds of fine foods.

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

114 "Mother, I can't. I'm enjoying the spiritual life."

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

116 "Yes, mother, I can do that."

117 "But where are you staying?"

118 "In the Great Wood." And he got up from his seat and left.

119 Sudinna's mother then said to his ex-wife, "Well then, as soon as you reach your fertile period, please tell me."

120 "Yes, ma'am." Not long afterwards Sudinna's ex-wife reached her fertile period, and she reported it to Sudinna's mother.

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

122 "Yes."

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

124 "Mother, I can't. I'm enjoying the spiritual life."

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

126 "Alright, mother." He then took his ex-wife by the arm, disappeared into the Great Wood and—there being no training rule and he seeing no danger—had sexual intercourse with her three times. As a result she conceived.

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

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

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

130 But Sudinna was anxious and remorseful, thinking, "This is truly bad for me, that after going forth on such a well-proclaimed spiritual path, I wasn't able to practice the perfectly complete and pure spiritual life to the

end." And because of his anxiety and remorse, he became thin, haggard, and pale, with veins protruding all over his body. He became sad, sluggish, miserable, and depressed, weighed down by remorse.

131 The monks who were Sudinna's friends said to him: "In the past, Sudinna, you had a good color, a bright face, clear skin, and sharp senses. But look at you now. Could it be that you are dissatisfied with the spiritual life?"

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

133 "No wonder you're anxious, Sudinna, no wonder you have remorse. Hasn't the Buddha given many teachings for the sake of dispassion, not for the sake of lust; for the sake of freedom from bondage, not for the sake of bondage; for the sake of non-grasping, not for the sake of grasping? When the Buddha has taught in this way, how could you choose lust, bondage, and grasping?

133.2 Hasn't the Buddha given many teachings for the fading away of lust, for the clearing away of intoxication, for the removal of thirst, for the uprooting of attachment, for the cutting off of the round of rebirth, for the stopping of craving, for fading away, for ending, for extinguishment?

133.3 Hasn't the Buddha in many ways taught the abandoning of worldly pleasures, the full understanding of the perceptions of worldly pleasures, the removal of thirst for worldly pleasures, the elimination of thoughts of worldly pleasures, the stilling of the fevers of worldly pleasures? This will affect people's confidence and cause some to lose it."

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

135 "It's true, sir."

136 The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you go forth on such a well-proclaimed spiritual path and not be able to practice the perfectly complete and pure spiritual life to the end?

136.2 Haven't I given many teachings for the sake of dispassion, not for the sake of lust; for the sake of freedom from bondage, not for the sake of bondage; for the sake of non-grasping, not for the sake of grasping? When I have taught in this way, how could you choose lust, bondage, and grasping?

136.3 Haven't I given many teachings for the fading away of lust, for the clearing away of intoxication, for the removal of thirst, for the uprooting of attachment, for the cutting off of the round of rebirth, for the stopping of craving, for fading away, for ending, for extinguishment?

136.4 Haven't I given many teachings for the abandoning of worldly pleasures, for the full understanding of the perceptions of worldly pleasures, for the removal of thirst for worldly pleasures, for the elimination of thoughts of worldly pleasures, for the stilling of the fevers of worldly pleasures?

136.5 It would be better, foolish man, for your penis to enter the mouth of a highly venomous snake than to enter a woman. It would be better for your penis to enter the mouth of a black snake than to enter a woman. It

would be better for your penis to enter a blazing charcoal pit than to enter a woman. Why is that?

136.6 For although it might cause death or death-like suffering, it would not cause you to be reborn in a bad destination. But this might. Foolish man, you've practiced what is contrary to the true Teaching, the common practice, the low practice, the coarse practice, that which ends with a wash, that which is done in private, that which is done wherever there are couples.

136.7 You are the forerunner, the first performer of many unwholesome things. This will affect people's confidence, and cause some to lose it."

137 Then the Buddha spoke in many ways in dispraise of being difficult to support and maintain, in dispraise of great desires, discontent, socializing, and laziness; but he spoke in many ways in praise of being easy to support and maintain, of fewness of wishes, contentment, self-effacement, ascetic practices, serenity, reduction in things, and being energetic. After giving a teaching on what is right and proper, he addressed the monks:

138 "Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of good monks, for the restraint of 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. And, monks, this training rule should be recited like this:

139 First preliminary ruling

'If a monk has sexual intercourse, he is expelled and excluded from the community.'"

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

The section for recitation on Sudinna is finished.

142 Second substory: the account of the female monkey

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

143 Just then a number of monks who were walking about the dwellings came to the one belonging to this monk. The female monkey saw those monks coming. She went up to them, shook her buttocks in front of them, wagged her tail, presented her backside, and made a gesture. The monks thought, "This monk must be having sexual intercourse with this monkey," and they hid to one side.

143.2 Then, when that monk had finished his almsround in Vesālī and had returned with his almsfood, he ate one part himself and gave the rest to that female monkey. After eating the food, the monkey presented her buttocks to the monk, and he had sexual intercourse with her.

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

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

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

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

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

149 "It's true, sir."

150 The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you go forth on such a well-proclaimed spiritual path and not be able to practice the perfectly complete and pure spiritual life to the end?

150.2 Haven't I given many teachings for the sake of dispassion … for the stilling of the fevers of worldly desire? It would be better, foolish man, for your penis to enter the mouth of a highly venomous snake than to enter a female monkey. It would be better for your penis to enter the mouth of a black snake than to enter a female monkey.

150.3 It would be better for your penis to enter a blazing charcoal pit than to enter a female monkey. Why is that? For although it might cause death or death-like suffering, it would not cause you to be reborn in a bad destination. But this might.

150.4 Foolish man, you've practiced what is contrary to the true Teaching, the common practice, the low practice, the coarse practice, that which ends with a wash, that which is done in private, that which is done wherever there are couples. This will affect people's confidence …" …

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

152 Second preliminary ruling
'If a monk has sexual intercourse, even with a female animal, he is expelled and excluded from the community.'"

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

The account of the female monkey is finished.

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

156 "Venerable Ānanda, we don't blame the Buddha, the Teaching, or the Sangha; we only have ourselves to blame. We were unfortunate and had little merit— after going forth on such a well-proclaimed spiritual path, we

were unable to practice the perfectly complete and pure spiritual life to the end.

156.2 If we were now to get the going forth and the full ordination in the presence of the Buddha, we would have clarity about wholesome qualities and be devoted day in and day out to developing the aids to awakening. Venerable Ānanda, please inform the Buddha."

157 Saying, "Yes," he went to the Buddha and told him.

158 "It's impossible, Ānanda, that the Buddha should abolish a training rule that entails expulsion because of the Vajjians."

159 The Buddha then gave a teaching and addressed the monks:

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

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

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

163 Definitions
A:

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

165 Monk:

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

167 Training:

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

169 Way of life:

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

171 Without first renouncing the training and revealing his weakness:

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

173 And how is there a revealing of weakness without the training being renounced?

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

175 Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder … longing to be a non-monastic, he says and declares: ‘Why don’t I renounce the Teaching?’ … the Sangha?’ … the practice?’ … the training?’ … the Monastic Code?’ … the recitation?’ … my preceptor?’ … my teacher?’ … my student?’ … my pupil?’ … my co-student?’ … my co-pupil?’ … he says and declares: ‘Why don’t I renounce my fellow monastics?’ …

175.2 ‘Why don’t I become a householder?’ … ‘Why don’t I become a lay follower?’ … ‘Why don’t I become a monastery worker?’ … ‘Why don’t I become a novice?’ … ‘Why don’t I become a monastic of another religion?’ …

175.3 'Why don't I become a lay follower of another religion?' ... 'Why don't I become a non-ascetic?' ... 'Why don't I become a non-monastic?' In this way too, monks, there's a revealing of weakness without the training being renounced.

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

177 Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder ... longing to be a non-monastic, he says and declares: 'I remember my mother.' ...

177.2 'I remember my father.' ... 'I remember my brother.' ... 'I remember my sister.' ... 'I remember my son.' ... 'I remember my daughter.' ... 'I remember my wife.' ... 'I remember my relations.' ...

177.3 'I remember my friends.' ... 'I remember my village.' ... 'I remember my town.' ... 'I remember my fields.' ... 'I remember my land.' ... 'I remember my money.' ... 'I remember my gold.' ...

177.4 'I remember my profession.' … he says and declares: 'I remember my former laughter, chatter, and play.' In this way too, monks, there's a revealing of weakness without the training being renounced.

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

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

179 Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder … longing to be a non-monastic, he says and declares: 'I have a mother; she'll support me.' …

179.2 'I have a father; he'll support me.' … 'I have a brother; he'll support me.' … 'I have a sister; she'll support me.' … 'I have a son; he'll support me.' … 'I have a daughter; she'll support me.' …

179.3 'I have a wife; she'll support me.' … 'I have relations; they'll support me.' … 'I have friends; they'll support me.' … 'I have a village; I'll live by means of it.' …

179.4 'I have a town; I'll live by means of it.' … 'I have fields; I'll live by means of them.' … 'I have land; I'll live by means of it.' … 'I have money; I'll live by means of it.' …

179.5 'I have gold; I'll live by means of it.' … he says and declares: 'I have a profession; I'll live by means of it.' In this way too, monks, there's a revealing of weakness without the training being renounced.

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

181 And how is there a revealing of weakness together with the training being renounced?

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

183 Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder … longing to be a non-monastic, he says and declares: 'I renounce the Teaching.' …

183.2 'I renounce the Sangha.' … 'I renounce the practice.' … 'I renounce the training.' … 'I renounce the Monastic Code.' … 'I renounce the recitation.' … 'I renounce my preceptor.' …

183.3 'I renounce my teacher.' ... 'I renounce my student.' ... 'I renounce my pupil.' ... 'I renounce my co-student.' ... 'I renounce my co-pupil.' ... 'I renounce my fellow monastics.' ...

183.4 'Consider me a householder.' ... 'Consider me a lay follower.' ... 'Consider me a monastery worker.' ... 'Consider me a novice monk.' ... 'Consider me a monastic of another religion.' ...

183.5 'Consider me a lay follower of another religion.' ... 'Consider me a non-ascetic.' ... 'Consider me a non-monastic.' In this way too, monks, there's a revealing of weakness together with the training being renounced.

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

187 Or again ... he says and declares: 'No more of the Buddha for me.' ... 'No more of my fellow monastics for me.' ... 'The Buddha is of no use to me.' ... 'My fellow monastics are of no use to me.' ... 'I'm well freed from the Buddha.' ... 'I'm well freed from my fellow monastics.' In this way too, monks, there's a revealing of weakness together with the training being renounced.

188 Or whatever other synonyms there are for the Buddha, for the Teaching, for the Sangha, for the practice, for the training, for the Monastic Code, for the recitation, for a preceptor, for a teacher, for a student, for a pupil, for a co-student, for a co-pupil, for a fellow monastic, for

a householder, for a lay follower, for a monastery worker, for a novice monk, for a monastic of another religion, for a lay follower of another religion, for a non-ascetic, or for a non-monastic— he speaks and declares by way of these indications, by way of these marks, by way of these signs. In this way, monks, there's a revealing of weakness together with the training being renounced.

189 And how is the training not renounced?

190 If you renounce the training by way of these indications, by way of these marks, by way of these signs, but you're insane, then the training isn't renounced. If you renounce the training to one who's insane, the training isn't renounced. If you renounce the training when you're deranged, the training isn't renounced.

190.2 If you renounce the training to one who's deranged, the training isn't renounced. If you renounce the training when you're overwhelmed by pain, the training isn't renounced. If you renounce the training to one who's overwhelmed by pain, the training isn't renounced. If you renounce the training to a god, the training isn't renounced.

190.3 If you renounce the training to an animal, the training isn't renounced. If an Indo-Aryan renounces the training to a non-Indo-Aryan who doesn't understand, the training isn't renounced. If a non-Indo-Aryan renounces the training to an Indo-Aryan who doesn't understand, the training isn't renounced.

190.4 If an Indo-Aryan renounces the training to an Indo-Aryan who doesn't understand, the training isn't renounced. If a non-Indo-Aryan renounces the training to a non-Indo-Aryan who doesn't understand, the

training isn't renounced. If you renounce the training as a joke, the training isn't renounced.

190.5 If you renounce the training because of speaking too fast, the training isn't renounced. If you announce what you don't wish to announce, the training isn't renounced. If you don't announce what you wish to announce, the training isn't renounced. If you announce to one who doesn't understand, the training isn't renounced.

190.6 If you don't announce to one who understands, the training isn't renounced. Or if you don't make a full announcement, the training isn't renounced. In this way, monks, the training isn't renounced."

191 Sexual intercourse:

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

193 Has:

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

195 Even with a female animal:

196 even having had sexual intercourse with a female animal, he is not an ascetic, not a Sakyan monastic, let alone with a woman—therefore it is called "even with a female animal".

197 He is expelled:

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

199 Excluded from the community:

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

201 Summary

There are three kinds of females: a human female, a female spirit, a female animal. There are three kinds of gynandromorphs: a human gynandromorph, a gynandromorph spirit, a gynandromorph animal. There are three kinds of paṇḍakas: a human paṇḍaka, a paṇḍaka spirit, a paṇḍaka animal. There are three kinds of males: a human male, a male spirit, a male animal.

202 Exposition part 1

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

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

203 Voluntary sexual intercourse

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

204 Forced sexual intercourse: bringing the partner to the monk

Enemy monks bring a human female to a monk and make her sit down so that his penis enters her anus. If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to

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

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

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

one who is dead and mostly decomposed to a monk and make her sit down so that his penis enters her anus ... her vagina ... her mouth.

206.2 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits a serious offense. ... If he does not consent ... there is no offense.

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

208 Enemy monks bring a gynandromorph animal that is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus ... its vagina ... its mouth.

208.2 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits a serious offense. ... If he does not consent ... there is no offense.

209 Enemy monks bring a human paṇḍaka ... a paṇḍaka spirit ... a paṇḍaka animal to a monk and make it sit down so that his penis enters its anus ... its mouth. If he consents to the entry, and

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

210 Enemy monks bring a paṇḍaka animal that is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus ... its mouth.

210.2 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits a serious offense. ... If he does not consent ... there is no offense.

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

212 Enemy monks bring a male animal that is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion. They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus ... its mouth.

212.2 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits a serious offense. ... If he does not consent ... there is no offense.

213 Forced sexual intercourse with cover: bringing the partner to the monk Enemy monks bring a human female to a monk and make her sit down so that his penis enters her anus … her vagina … her mouth, the female covered and the monk uncovered; the female uncovered and the monk covered; the female covered and the monk covered; the female uncovered and the monk uncovered. If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits an offense entailing expulsion. … If he does not consent … there is no offense.

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

214.2 They bring one who is dead and mostly decomposed to a monk and make her sit down so that his penis enters her anus … her vagina … her mouth, the female covered and the monk uncovered; the female uncovered and the monk covered; the female covered and the monk covered; the female uncovered and the monk uncovered.

214.3 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits a serious offense. … If he does not consent … there is no offense.

215 Enemy monks bring a female spirit … a female animal … a human gynandromorph … a gynandromorph spirit … a gynandromorph animal to a monk and make it sit down so that his penis enters its anus … its vagina … its mouth, the animal covered and the monk uncovered; the animal uncovered and the monk covered; the animal covered and the monk covered; the animal uncovered and the monk uncovered.

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

216 Enemy monks bring a gynandromorph animal that is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion.

216.2 They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus ... its vagina ... its mouth, the animal covered and the monk uncovered; the animal uncovered and the monk covered; the animal covered and the monk covered; the animal uncovered and the monk uncovered.

216.3 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits a serious offense. ... If he does not consent ... there is no offense.

217 Enemy monks bring a human paṇḍaka ... a paṇḍaka spirit ... a paṇḍaka animal ... a human male ... a male spirit ... a male animal to a monk and make it sit down so that his penis enters its anus ... its mouth, the animal covered and the monk uncovered; the animal uncovered and the monk covered; the animal covered and the monk covered; the animal uncovered and the monk uncovered.

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

218 Enemy monks bring a male animal that is awake … asleep … intoxicated … insane … heedless … dead but undecomposed … dead and mostly undecomposed … he commits an offense entailing expulsion.

218.2 They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus … its mouth, the animal covered and the monk uncovered; the animal uncovered and the monk covered; the animal covered and the monk covered; the animal uncovered and the monk uncovered.

218.3 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits a serious offense. … If he does not consent … there is no offense.

219 Forced sexual intercourse: bringing the monk to the partner
Enemy monks bring a monk to a human female and make him sit down so that his penis enters her anus … her vagina … her mouth. If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits an offense entailing expulsion. … If he does not consent … there is no offense.

220 Enemy monks bring a monk to a human female who is awake … asleep … intoxicated … insane … heedless … dead but undecomposed … dead and mostly undecomposed … he commits an offense entailing expulsion. They bring a monk to one who is dead and mostly decomposed and make him sit down so that his penis enters her anus … her vagina … her mouth.

220.2 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits a serious offense. … If he does not consent … there is no offense.

221 Enemy monks bring a monk to a female spirit … a female animal … a human gynandromorph … a gynandromorph spirit … a gynandromorph animal … a human paṇḍaka … a paṇḍaka spirit … a paṇḍaka animal … a human male … a male spirit … a male animal and make him sit down so that his penis enters its anus … its mouth.

221.2 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits an offense entailing expulsion. … If he does not consent … there is no offense.

222 Enemy monks bring a monk to a male animal that is awake … asleep … intoxicated … insane … heedless … dead but undecomposed … dead and mostly undecomposed … he commits an offense entailing expulsion. They bring a monk to one that is dead and mostly decomposed and make him sit down so that his penis enters its anus … its mouth.

222.2 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits a serious offense. … If he does not consent … there is no offense.

223 Forced sexual intercourse with cover: bringing the monk to the partner Enemy monks bring a monk to a human female and make him sit down so that his penis enters her anus … her vagina … her mouth, the monk covered and the female uncovered; the monk uncovered and the female covered; the monk covered and the female covered; the monk uncovered and the female uncovered. If he consents to the entry, and he consents to hav-

ing entered, and he consents to the remaining, and he consents to the taking out, he commits an offense entailing expulsion. … If he does not consent … there is no offense.

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

224.2 They bring a monk to a human female who is dead and mostly decomposed and make him sit down so that his penis enters her anus … her vagina … her mouth, the monk covered and the female uncovered; the monk uncovered and the female covered; the monk covered and the female covered; the monk uncovered and the female uncovered.

224.3 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits a serious offense. … If he does not consent … there is no offense.

225 Enemy monks bring a monk to a female spirit … a female animal … a human gynandromorph … a gynandromorph spirit … a gynandromorph animal … a human paṇḍaka … a paṇḍaka spirit … a paṇḍaka animal … a human male … a male spirit … a male animal and make him sit down so that his penis enters its anus … its mouth, the monk covered and the animal uncovered; the monk uncovered and the animal covered; the monk covered and the animal covered; the monk uncovered and the animal uncovered.

225.2 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits an offense entailing expulsion. … If he does not consent … there is no

offense.

226 Enemy monks bring a monk to a male animal that is awake ... asleep ... intoxicated ... insane ... heedless ... dead but undecomposed ... dead and mostly undecomposed ... he commits an offense entailing expulsion.

226.2 They bring a monk to one that is dead and mostly decomposed and make him sit down so that his penis enters its anus ... its mouth, the monk covered and the animal uncovered; the monk uncovered and the animal covered; the monk covered and the animal covered; the monk uncovered and the animal uncovered.

226.3 If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he consents to the taking out, he commits a serious offense. ... If he does not consent ... there is no offense.

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

228 Enemy kings ... enemy bandits ... enemy scoundrels ... "water-lily scent" enemies. The section in brief is finished.

229 Permutations part 2

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

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

both should be expelled; if he wakes up but does not consent, the rapist should be expelled.

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

231 Non-offenses

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

The section for recitation on covering is finished.

233 Summary verses of case studies

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

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

236 Five with Sundara,
Five about charnel grounds, bones;
A female dragon, and a female spirit, and a female ghost,

A paṇḍaka, impaired, should touch.

237 The sleeping Perfected One in Bhaddiya,
Four others in Sāvatthī;
Three in Vesālī, garlands,
The one from Bhārukaccha in his dream.

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

239 Case studies

At one time a monk had sexual intercourse with a female monkey. He became anxious, thinking, "The Buddha has laid down a training rule. Could it be that I've committed an offense entailing expulsion?" He told the Buddha. "You've committed an offense entailing expulsion."

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

241 At one time a monk had sexual intercourse while dressed like a householder, thinking he would avoid an offense. He became anxious, thinking, "The Buddha has laid down a training rule. Could it be that I've commit-

ted an offense entailing expulsion?" He told the Buddha. "You've committed an offense entailing expulsion."

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

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

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

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

246 At one time a monk acquired female characteristics. They told the Buddha.

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

248 At one time a nun acquired male characteristics. They told the Buddha.

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

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

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

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

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

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

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

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

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

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

259 "I didn't consent, sir."

260 "There's no offense for one who doesn't consent."

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

262 "It's not allowable."

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

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

265 "It's not allowable."

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

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

268 "It's not allowable."

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

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

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

272 At one time a monk went to a charnel ground where he saw a mostly decomposed corpse. He had sexual intercourse with it. He became anxious … "There's no offense entailing expulsion, but there's a serious offense."

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

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

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

276 At one time a monk had sexual intercourse with a female dragon … had sexual intercourse with a female spirit … had sexual intercourse with a female ghost … had sexual intercourse with a paṇḍaka. He became anxious … "You've committed an offense entailing expulsion."

277 At one time there was a monk with impaired faculties. Thinking he would avoid an offense because he felt neither pleasure nor pain, he had sexual intercourse. … They told the Buddha. "Whether or not that fool felt

anything, there's an offense entailing expulsion."

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

279 At one time a monk was lying down in the Jātiyā Grove at Bhaddiya, having gone there for the day's meditation. He had an erection because of wind. A certain woman saw him and sat down on his penis. Having taken her pleasure, she left. Seeing the moisture, the monks told the Buddha.

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

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

281 At one time a monk was lying down in the Dark Wood at Sāvatthī, having gone there for the day's meditation. A woman goatherd saw him … A woman gathering firewood saw him … A woman gathering cow-dung saw him and sat down on his penis. The monk consented to the entry, to having entered, to the remaining, and to the taking out. He became anxious … "You've committed an offense entailing expulsion."

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

283 "Yes."

284 He became anxious ...

285 "Did you consent?"

286 "I didn't even know, sir."

287 "There's no offense for one who doesn't know."

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

289 "I didn't consent, sir."

290 "There's no offense for one who doesn't consent."

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

292 "I didn't consent, sir."

293 "There's no offense for one who doesn't consent."

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

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

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

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

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

299 "It's not allowable."

300 "Then rub between the thighs. In this way there won't be any offense for you. ... Then rub against the navel. ... Then rub against the stomach. ... Then rub in the armpit. ... Then rub against the throat. ... Then rub against the ear-hole. ... Then rub against a coil of hair. ... Then rub between the fingers. ... Then I'll make you discharge with my hand.

300.2 In this way there won't be any offense for you." The monk acted accordingly. He became anxious ... "There's no offense entailing expulsion, but there's an offense entailing suspension."

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

302 "It's not allowable."

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

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

305 At one time in Vesālī some Licchavī youths grabbed a monk and made him commit misconduct with a sex worker. ... made him commit misconduct with a paṇḍaka. ... made him commit

misconduct with a female householder. The monk consented: he should be expelled. The monk did not consent: there is no offense.

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

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

308 "I didn't consent, sir."

309 "There's no offense for one who doesn't consent."

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

The first offense entailing expulsion is finished.

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THE TRAINING RULE ON STEALING

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1 First substory

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

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

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

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

5 Soon afterwards the Buddha was descending from the Vulture Peak with a number of monks when he saw that hut. He said to the monks, "What's this pretty and attractive thing that's red in color like a scarlet rain-mite?" The monks told the Buddha, who then rebuked Dhaniya:

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

7 And, monks, you shouldn't make a hut entirely of clay. If you do, you commit an offense of wrong conduct."

8 Saying, "Yes, sir," they went to demolish it.

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

10 "The Buddha has asked us to."

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

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

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

14 "There's no timber, sir, that I could give you. This timber is held by the king. It's meant for repairs of the town and put aside in case of an emergency. You can only have it if the king gives it away."

15 "Actually, it's been given by the king."

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

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

18 "The king has given it to Venerable Dhaniya."

19 Vassakāra was upset and thought, "How could the king give away this timber to Dhaniya the potter?"

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

21 "Who said that?"

22 "The caretaker of the woodyard."

23 "Well then, brahmin, summon the caretaker of the woodyard." And Vassakāra had the caretaker of the woodyard bound and taken by force.

24 Dhaniya saw this and said to him, "Why is this happening to you?"

25 "Because of the timber, sir."

26 "Go then, and I'll come too."

27 "Please come before I'm done for."

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

29 "Yes, great king."

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

31 "Do you remember, great king, when you were first anointed, speaking these words: 'I give the grass, sticks, and water for the monastics and brahmins to enjoy'?"

32 "I remember. There are monastics and brahmins who have a sense of conscience, who are afraid of wrongdoing and fond of the training. They are afraid of wrongdoing even in regard to small matters. When I spoke, I was referring to them, and it concerned what's ownerless in the wilderness. Yet you imagine that you can take timber not given to you by means of this pretext?

32.2 Even so, I cannot beat, imprison, or banish a monastic or brahmin living in my own kingdom. Go, you're free because of your status, but don't do such a thing again."

33 But people complained and criticized him: "These Sakyan monastics are shameless and immoral liars. They claim to have integrity, to be celibate and of good conduct, to be truthful, moral, and good. But they don't have the good character of a monastic or a brahmin. They've lost the plot! They even deceive the king, never mind other people."

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

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

36 "It's true, sir."

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

38 Just then a former judge who had gone forth with the monks was sitting near the Buddha. The Buddha said to him, "For stealing how much does King Bimbisāra beat, imprison, or banish a thief?"

39 “For stealing a pāda coin, sir, or the value of a pāda.” At that time in Rājagaha a pāda coin was worth five māsaka coins.

40 After rebuking Venerable Dhaniya in many ways, the Buddha spoke in dispraise of being difficult to support … “And, monks, this training rule should be recited like this:

41 Preliminary ruling

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

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

43 Second substory

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

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

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

46 "It's true that the Buddha has laid down a training rule, but it concerns inhabited areas, not the wilderness."

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

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

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

50 "It's true, sir."

51 The Buddha rebuked them, "It's not suitable, foolish men, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you do this? This will affect people's confidence, and cause some to lose it."

51.2 Then, after rebuking the monks from the group of six in many ways, the Buddha spoke in dispraise of being difficult to support ... but he spoke in praise of ... being energetic. Having given a teaching on what is right and proper, he addressed the monks ... "And so, monks, this training rule should be recited like this:

52 Final ruling

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

[53] Definitions

A:

[54] whoever ...

[55] Monk:

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

[57] An inhabited area:

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

[59] The access to an inhabited area:

[60] of an enclosed inhabited area: a stone's throw of a man of average height standing at the threshold of the gateway to the inhabited area; of an unenclosed inhabited area: a stone's throw of a man of average height standing at the access to a house.

[61] The wilderness:

[62] apart from inhabited areas and the access to inhabited areas, the remainder is called "the wilderness".

[63] What has not been given:

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

65 Intending to steal:

66 the thought of theft, the thought of stealing.

67 Takes:

68 takes, carries off, steals, interrupts the movement of, moves from its base, does not stick to an arrangement.

69 The sort:

70 a pāda coin, the value of a pāda, or more than a pāda.

71 Kings:

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

73 A thief:

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

75 Would beat:

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

77 Would imprison:

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

79 Would banish:

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

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

82 this is a rebuke.

87 He too:

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

89 Is expelled:

90 just as a fallen, withered leaf is incapable of becoming green again, so too is a monk who, intending to steal, takes an ungiven pāda coin, the value of a pāda, or more than a pāda, not an ascetic, not a Sakyan monastic. Therefore it is said, "he is expelled."

91 Excluded from the community:

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

93 Summary

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

94 Exposition

Being underground:

95 the goods have been placed underground, buried, concealed. If, intending to steal, he thinks, "I'll steal the underground goods," and he seeks for a companion, seeks for a spade or a basket, or goes there, he commits an offense of wrong conduct. If he breaks a twig or a creeper growing there, he commits an offense of wrong conduct.

95.2 If he digs the soil or heaps it up or removes it, he commits an offense of wrong conduct. If he touches the container, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

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

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

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

99 Being on the ground:

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

101 Being in the air:

102 the goods are in the air— a peacock, a partridge, or a quail; or a wrap garment or a turban; or money or gold that falls after being cut loose. If, intending to steal, he thinks, "I'll steal the goods in the air," and he either searches for a companion or goes there, he commits an offense of wrong conduct.

102.2 If he cuts off their course of movement, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

103 Being above ground:

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

105 Being in the water:

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

107 If, intending to steal, he touches either a red or white lotus or a blue water lily growing there, or a lotus root, or a fish, or a turtle having a value of five māsaka coins or more, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

108 A boat:

109 that by means of which one crosses.

110 Being in a boat:

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

112 If, intending to steal, he thinks, "I'll steal the boat," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches it, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he loosens the moorings, he commits an offense of wrong conduct.

112.2 If, after loosening the moorings, he touches it, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he makes it move upstream or downstream or across the water, even as much as a hair's breadth, he commits an offense entailing expulsion.

113 A vehicle:

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

115 Being in a vehicle:

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

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

118 A load:

119 a load carried on the head, a load carried on the shoulder, a load carried on the hip, one hanging down. If, intending to steal, he touches the load on the head, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he lowers it to the shoulder, he commits an offense entailing expulsion.

119.2 If, intending to steal, he touches the load on the shoulder, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he lowers it to the hip, he commits an offense entailing expulsion. If, intending to steal, he touches the load on the hip, he commits an offense of wrong conduct. If he causes it to stir, he commits a serious offense.

119.3 If he takes it with the hand, there is an offense entailing expulsion. If, intending to steal a load in the hand, he places it on the ground, he commits an offense entailing expulsion. If, intending to steal, he picks it up from the ground, he commits an offense entailing expulsion.

120 A park:

121 a garden, an orchard.

122 Being in a park:

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

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

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

126 Being in a monastic dwelling:

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

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

129 A field:

130 where grain or vegetables grow.

131 Being in a field:

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

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

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

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

136 A site:

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

138 Being on a site:

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

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

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

142 Being in an inhabited area:

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

144 The wilderness:

145 any wilderness which is owned by people.

146 Being in the wilderness:

147 the goods have been placed in the wilderness in four locations: underground, on the ground, in the air, above the ground. If, intending to steal, he thinks, "I'll steal the goods in the wilderness," and he either searches for

a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

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

149 Water:

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

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

152 If he breaks the embankment, he commits an offense of wrong conduct. If, after breaking the embankment, he allows water to escape that has a value of five māsaka coins or more, he commits an offense entailing expulsion.

152.2 If he allows water to escape that has a value of more than one māsaka but less than five māsakas, he commits a serious offense. If he allows water to escape that has a value of one māsaka or less, he commits an offense of wrong conduct.

153 Tooth cleaner:

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

155 Forest tree:

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

157 Goods being carried:

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

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

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

161 Deposit:

162 goods deposited with a monk. If the monk is told, “Give me my goods,” and he says, “I won’t get them for you,” he commits an offense of wrong conduct. If he evokes doubt in the mind of the owner as to whether he will get them back, he commits a serious offense.

162.2 If the owner thinks, “He won’t give them to me,” and he gives up the effort of getting them back, he commits an offense entailing expulsion. If he resorts to the law and defeats the owner, he commits an offense entailing expulsion. If he resorts to the law but is defeated, he commits a serious offense.

163 Customs station:

164 it is established by a king in a mountain-pass, at a ford in a river, or at the gateway of a village so that tax can be collected from any person passing through. If, intending to steal and having entered the customs station, he touches goods that have a tax value to the king of five māsaka coins or more, he commits an offense of wrong conduct.

164.2 If he makes them stir, he commits a serious offense. If he goes beyond the customs station with one foot, he commits a serious offense. If he goes beyond the customs station with the second foot, he commits an offense entailing expulsion.

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

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

167 Creature:

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

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

170 Footless:

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

172 Two-footed:

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

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

175 Four-footed:

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

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

178 Many-footed:

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

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

181 A spy:

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

183 A protector of goods:

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

185 Mutually agreed stealing:

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

187 Acting by arrangement:

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

189 Making a sign:

190 he makes a sign. If he says, “When I wink, at that sign steal the goods,” or, “When I raise an eyebrow, at that sign steal the goods,” or, “When I nod, at that sign steal the goods,” he commits an offense of wrong conduct. If, at that sign, the other steals the goods, there is an offense entailing expulsion for both. If he steals the goods before or after the sign, there is no offense for the instigator, but an offense entailing expulsion for the thief.

191 Permutations part 2
If a monk tells a monk, “Steal such-and-such goods,” he commits an offense of wrong conduct. If the other monk steals them, thinking they are the ones he was told to steal, there is an offense entailing expulsion for both.

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

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

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

195 If a monk tells a monk, "Tell so-and-so to tell so-and-so to steal such-and-such goods," he commits an offense of wrong conduct. In telling the next person, there is an offense of wrong conduct. If the potential thief agrees, there is a serious offense for the instigator. If he steals those goods, there is an offense entailing expulsion for all of them.

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

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

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

199 If a monk tells another monk, "Steal such-and-such goods," he commits an offense of wrong conduct. He then regrets it and says, "Don't steal them." If the other monk replies, "I've been told by you to do so," and he

then steals those goods, there is no offense for the instigator, but an offense entailing expulsion for the thief.

200 If a monk tells another monk, “Steal such-and-such goods,” he commits an offense of wrong conduct. He then regrets it and says, “Don’t steal them.” If the other monk replies, “Fine,” and desists, there is no offense for either.

201 Permutations part 3
For one who steals there is an offense entailing expulsion when five factors are fulfilled: it is the possession of another; he perceives it as such; it is a valuable possession worth five māsaka coins or more; he has the intention to steal it; if he touches it, he commits an offense of wrong conduct; if he makes it stir, he commits a serious offense; if he moves it from its base, he commits an offense entailing expulsion.

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

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

offense of wrong conduct; if he makes it stir, he commits an offense of wrong conduct; if he moves it from its base, he commits an offense of wrong conduct.

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

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

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

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

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

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

210 Non-offenses

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

The first section for recitation on stealing is finished.

212 Summary verses of case studies

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

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

215 Five are told with animal kills,
And five on without proper reason;
Cooked rice during a shortage of food, and meat,
Cookies, pastries, cakes.

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

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

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

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

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

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

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

223 Case studies

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

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

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

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

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

228 On one occasion an alms-collecting monk saw a valuable bedspread and had the intention to steal it. ... "There's no offense for the arising of a thought." ... and touched it, intending to steal it. ... "There's no offense entailing expulsion, but there's an offense of wrong conduct." ... and made it

stir, intending to steal it. ... "There's no offense entailing expulsion, but there's a serious offense." ... and moved it from its base, intending to steal it. ... "You have committed an offense entailing expulsion."

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

230 On one occasion a monk saw some goods during the day. He took note of them with the thought, "I'll steal them at night." But he stole his own goods, thinking they were the ones he had seen. He became anxious ... "There's no offense entailing expulsion, but there's an offense of wrong conduct."

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

232 ... touched the load on the shoulder, intending to steal it. ... "There's no offense entailing expulsion, but there's an offense of wrong conduct." ... made it stir, intending to steal it. ... "There's no offense entailing expul-

sion, but there's a serious offense." ... lowered it onto his hip, intending to steal it. ... "You have committed an offense entailing expulsion."

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

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

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

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

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

238 On one occasion a monk placed his robe on a bench ... placed his sitting mat on a bench ... put his almsbowl under a bench and entered his dwelling. Another monk, thinking, "Let me look after it," put it away. The first monk came out and asked the monks, "Who's taken my bowl?" The

other monk said, “I’ve taken it.” The first monk took hold of him and said, “You’re not a monastic anymore!” The other monk became anxious … “If it was just a way of speaking, there’s no offense.”

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

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

241 “I didn’t intend to steal it, sir.”

242 “There’s no offense for one who doesn’t intend to steal.”

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

244 On one occasion a monk went to a charnel ground and took the rags from a fresh corpse. The ghost was still dwelling in that body, and it said to the monk, “Sir, don’t take my wrap.” The monk took no notice and left.

Then the corpse got up and followed behind that monk. The monk entered his dwelling and closed the door, and the corpse collapsed right there. He became anxious … "There's no offense entailing expulsion.

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

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

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

248 "I thought it was my own."

249 They told the Buddha. "There's no offense for one who perceives it as his own."

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

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

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

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

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

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

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

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

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

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

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

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

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

263 At one time there were two monks who were friends. One of them went into the village for almsfood. When fresh food belonging to the Sangha was being distributed, the other monk took his friend's portion. Taking it on trust, he ate it. When he found out about this, the first monk accused him, saying, "You're not a monastic anymore!" He became anxious ...

264 "What were you thinking, monk?"

265 "I took it on trust, sir."

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

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

268 "What were you thinking, monk?"

269 "I thought it was my own, sir."

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

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

272 On one occasion mango thieves cut down some mangoes, collected them in a bundle, and left. The owners pursued them. When they saw the owners, the thieves dropped the bundle and ran away. Some monks perceived those mangoes as discarded, had them offered, and ate them. But the owners accused them, saying, "You're not monastics anymore!" They became anxious … They told the Buddha.

273 "What were you thinking, monks?"

274 "Sir, we perceived them as discarded."

275 "There's no offense for one who perceives something as discarded."

276 On one occasion rose-apple thieves … breadfruit thieves … jackfruit thieves … palm-fruit thieves … sugarcane thieves … gaub-fruit thieves picked some fruit, collected them in a bundle, and left. The owners pursued them. When they saw the owners, the thieves dropped the bundle and ran away. Some monks perceived those gaub fruits as discarded, had them offered, and ate them.

276.2 But the owners accused them, saying, "You're not monastics anymore!" They became anxious … "There's no offense for one who perceives something as discarded."

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

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

279 On one occasion a monk took a mango from the Sangha, intending to steal it. … a rose apple … a breadfruit … a jackfruit … a palm fruit … a sugarcane … a gaub fruit from the Sangha, intending to steal it. He became anxious … "You have committed an offense entailing expulsion."

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

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

282 On one occasion a certain monk who was going to the village said to another monk, "I can take a message to the family that supports you." He went there and brought back a wrap garment that he used himself. When the other monk found out about this, he accused him, saying, "You're not a monastic anymore!" He became anxious … "There's no offense entailing expulsion.

283 But you shouldn't say, 'I can take a message.' If you do, you commit an offense of wrong conduct."

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

285 But you shouldn't say, 'Please take a message.' If you do, you commit an offense of wrong conduct."

286 On one occasion a monk who was going to the village said to another monk, "I can take a message to the family that supports you." He replied, "Please do." He went there and brought back an āḷhaka measure of ghee, a tulā measure of sugar, and a doṇa measure of husked rice, which he ate himself.

286.2 When the other monk found out about this, he accused him, saying, "You're not a monastic anymore!" He became anxious ... "There's no offense entailing expulsion.

287 But you shouldn't say, 'I can take a message;' nor should you say, 'Please do.' If you do, you commit an offense of wrong conduct."

288 At one time a man who was traveling with a monk was carrying a valuable gem. When the man saw a customs station, he put the gem into the monk's bag without his knowing. When they had gone past the customs station, he retrieved it. The monk was anxious ...

289 “What were you thinking, monk?”

290 “I didn’t know, sir.”

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

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

293 “Then why did you say so?”

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

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

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

297 “I was motivated by compassion, sir.”

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

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

300 On one occasion a monk, feeling compassion, released a deer trapped in a snare. … "There's no offense for one who is motivated by compassion." … released a deer trapped in a snare, intending to steal it before the owners found it. …

300.2 "You have committed an offense entailing expulsion." … feeling compassion, released fish trapped in a fish-net … "There's no offense for one who is motivated by compassion." … released fish trapped in a fish-net, intending to steal them before the owners found them. He became anxious … "You have committed an offense entailing expulsion."

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

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

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

304 At one time some men made a raft, which they put on the river Aciravatī. Because the binding ropes snapped, the sticks were scattered about. Some monks removed them from the water, perceiving them as dis-

carded. The owners accused those monks, saying, “You’re not monastics anymore!” They became anxious … “There’s no offense for one who perceives something as discarded.”

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

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

307 On one occasion, a wrap garment that had escaped from the hands of a dyer stuck to a monk’s foot as he was crossing a river. The monk took hold of it, thinking, “I’ll give it to its owners.” But the owners accused him, saying, “You’re not a monastic anymore!” He became anxious … “There’s no offense for one who doesn’t intend to steal.”

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

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

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

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

312 On one occasion when Sāvatthī was short of food, a monk took a handful of rice from a shopkeeper, intending to steal it. He became anxious … "You have committed an offense entailing expulsion."

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

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

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

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

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

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

319 "What were you thinking, monks?"

320 "We thought they were meant for eating, sir."

321 "There's no offense for one who thinks it is meant for eating."

322 On one occasion some newly-arrived monks shared out the rose apples belonging to the Sangha ... the breadfruit belonging to the Sangha ... the jackfruit belonging to the Sangha ... the palm fruits belonging to the Sangha ... the sugarcane belonging to the Sangha ... the gaub fruit belong-

ing to the Sangha and ate them. The resident monks accused those monks, saying, "You're not monastics anymore!" They became anxious ... "There's no offense for one who thinks it is meant for eating."

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

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

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

326 "I was borrowing it, sir."

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

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

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

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

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

332 At one time the monks used a certain lay follower's equipment where it did not belong. That lay follower complained and criticized them, "How can the venerables use equipment where it doesn't belong?" They told the Buddha.

333 "You shouldn't use equipment where it doesn't belong. If you do, you commit an offense of wrong conduct."

334 Being afraid of wrongdoing, the monks did not bring anything to the observance-day hall or to meetings, and they sat down on the bare ground. They got dirty, as did their robes. They told the Buddha.

335 "I allow you to borrow."

336 On one occasion at Campā, a nun who was a pupil of the nun Thullanandā went to a family that supported Thullanandā and said, "The venerable wants to drink the triple pungent congee." When it was ready,

she took it away and ate it herself. When Thullanandā found out about this, she accused her, saying, "You're not a monastic anymore!" She became anxious ...

336.2 She then told the nuns, who in turn told the monks, who then told the Buddha. "There's no offense entailing expulsion, but there's an offense entailing confession for lying in full awareness."

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

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

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

340 The householder's son then said to Venerable Ānanda, "Who is the father's heir, Venerable Ānanda, the son or the nephew?"

341 "The son is the father's heir."

342 "Sir, Venerable Ajjuka has assigned our wealth to our housemate."

343 “Venerable Ajjuka is not a monastic anymore.”

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

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

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

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

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

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

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

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

352 At that time the two monks Paṇḍaka and Kapila were friends. One was staying in a village and one at Kosambī. Then, while one of them was traveling from that village to Kosambī, he had to cross a river. As he did so, a

lump of fat that had escaped from the hands of a pig butcher stuck to his foot. He grabbed it, thinking, "I'll give it to the owners." But the owners accused him, saying, "You're not a monastic anymore!"

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

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

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

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

The second offense entailing expulsion is finished.

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THE TRAINING RULE ON KILLING A HUMAN BEING

✦

1 First substory

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

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

3 "Yes, venerable sir."

4 Soon afterwards the monks reflected that the Buddha had praised unattractiveness in many ways, and they devoted themselves to developing the mind in unattractiveness in its many different facets. As a consequence, they became troubled by their own bodies, ashamed of and disgusted with them.

4.2 Just as a young woman or man—someone fond of adornments, with freshly washed hair—would be ashamed, humiliated, and disgusted if the carcass of a snake, dog, or man was hung around her neck, just so those monks were troubled by their own bodies.

4.3 They took their own lives, took the lives of one another, and they went to Migalaṇḍika, the monastic lookalike, and said, "Please kill us. You will get our bowl and robes." And hired for a bowl and robes, Migalaṇḍika killed a number of monks. He then took his blood-stained knife to the river Vaggumudā.

5 While washing it, he became anxious and remorseful, thinking, "What the heck have I done? I've made so much demerit by killing good monks."

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

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

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

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

10 Ānanda told him what had happened, adding, "Please give another instruction, sir, for the Sangha of monks to become established in perfect insight."

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

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

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

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

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

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

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

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

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

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

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

22 "It's true, sir."

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

24 Preliminary ruling
'If a monk intentionally kills a human being or seeks an instrument of death for them, he too is expelled and excluded from the community.'"

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

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

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

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

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

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

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

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

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

34 "Is it true, monks, that you did this?"

35 "It's true, sir."

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

37 Final ruling

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

38 Definitions

A:

39 whoever ...

40 Monk:

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

42 Intentionally:

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

44 A human being:

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

46 Kills:

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

48 Or seeks an instrument of death for them:

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

50 Or praises death:

51 he shows the drawbacks of living and speaks in praise of death.

52 Or incites someone to die:

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

54 My friend:

55 this is a form of address.

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

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

58 Difficult life:

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

60 Thinking:

61 mind and thought are equivalent.

62 Intending:

63 perceiving death, intending death, aiming at death.

64 In many ways:

65 in various manners.

66 He praises death:

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

68 Or incites someone to die:

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

70 He too:

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

72 Is expelled:

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

74 Excluded from the community:

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

76 Summary

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

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

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

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

80 Exposition

Oneself:

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

82 Having made a determination:

83 having made a determination, he tells someone, “Hit thus, strike thus, kill thus.”

84 By messenger:

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

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

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

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

89 By a series of messengers:

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

91 By a messenger who does not follow instructions:

92 If a monk tells another monk, "Tell so-and-so to tell so-and-so to kill so-and-so," he commits an offense of wrong conduct. If the other monk tells another person than the one he was told to tell, he commits an offense of wrong conduct. If the potential murderer agrees, there is an offense of wrong conduct. If he kills that person, there is no offense for the instigator, but there is an offense entailing expulsion for the messenger and for the murderer.

93 By a messenger gone and returned again:

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

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

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

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

98 Not in private, but perceiving it as private:

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

100 In private, but perceiving it as not private:

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

102 Not in private, and perceiving it as not private:

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

104 In private, and perceiving it as private:

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

106 He praises by means of the body:

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

108 He praises by means of speech:

109 if a monk says, "Whoever dies thus, receives wealth," or, "Whoever dies thus, becomes famous," or, "Whoever dies thus, goes to heaven," he commits an offense of wrong conduct. If, because of that praise, the target per-

son thinks, "I shall die," and they do something painful, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

110 He praises by means of both the body and speech:

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

112 He praises by means of a messenger:

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

114 He praises by means of writing:

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

116 A pit:

117 if a monk digs a pit for a human being, thinking, "Falling into it, they will die," he commits an offense of wrong conduct. If a person falls into it and experiences pain, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

118 If a monk digs a non-specific pit, thinking, "Whatever falls into it, will die," he commits an offense of wrong conduct. If a person falls into it, the monk commits an offense of wrong conduct. If they experience pain after falling in, the monk commits a serious offense. If they die, the monk commits an offense entailing expulsion.

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

118.3 If it experiences pain after falling in, the monk commits an offense of wrong conduct. If it dies, the monk commits an offense entailing confession.

119 A piece of furniture:

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

121 Placing near:

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

123 Tonics:

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

125 Arranging a sight:

126 if a monk arranges a dreadful and terrifying sight, thinking, "Seeing this and becoming terrified, they'll die," he commits an offense of wrong conduct. If the target person sees it and becomes terrified, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

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

127 Arranging a sound:

128 if a monk arranges a dreadful and terrifying sound, thinking, "Hearing this and becoming terrified, they'll die," he commits an offense of wrong conduct. If the target person hears it and becomes terrified, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

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

129 Arranging a smell:

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

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

131 Arranging a taste:

132 if a monk arranges a disgusting and repulsive flavor, thinking, "Tasting this, they'll die from disgust and repulsion," he commits an offense of wrong conduct. If the target person tastes it and experiences suffering because of disgust and repulsion, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

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

133 Arranging a touch:

134 if a monk arranges a painful and harsh physical contact, thinking, "Touched by this, they'll die," he commits an offense of wrong conduct. If the target person makes contact with it and experiences pain, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

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

135 Arranging a mental quality:

136 if a monk talks about hell to someone bound for hell, thinking, "Hearing this and becoming terrified, they'll die," he commits an offense of wrong conduct. If the target person hears it and becomes terrified, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

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

137 Information:

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

139 Instruction:

140 if, without being asked, a monk says, "Die like this. Anyone who does receives wealth," or, "Die like this. Anyone who does becomes famous," or, "Die like this. Anyone who does goes to heaven," he commits an offense of

wrong conduct. If, because of that instruction, the target person thinks, "I shall die," and they do something painful, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

141 Acting by arrangement:

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

143 Making a sign:

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

145 Non-offenses

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

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

147 Summary verses of case studies

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

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

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

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

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

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

Case studies

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

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

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

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

158 "I didn't intend it, sir."

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

160 On one occasion a monk was preparing a seat in a dining hall in an inhabited area when he forcefully kicked the implements belonging to a mortar. They crushed a boy, who died. He became anxious ... "There's no offense when it's unintentional."

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

162 "I didn't mean to kill him, sir."

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

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

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

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

167 On one occasion a monk got meat stuck in his throat while eating. Another monk hit him on the neck, aiming to kill him. The meat was expelled together with blood, and the monk died. The other monk became

anxious … "You have committed an offense entailing expulsion."

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

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

170 "I didn't know, sir."

171 "There's no offense for one who doesn't know."

172 On one occasion a monk gave poison to another monk with the purpose of investigating it. That monk died. The first monk became anxious … "What were you thinking, monk?"

173 "My purpose was to investigate it, sir."

174 "There's no offense entailing expulsion, but there's a serious offense."

175 On one occasion the monks of Aḷavī were preparing a site for a dwelling when a monk lifted up a stone to another monk above him. Because the other monk did not grasp it properly, it fell on the head of the monk below, who died. The other monk became anxious … "There's no offense when it's unintentional."

176 On one occasion the monks of Aḷavī were preparing a site for a dwelling when a monk lifted up a stone to another monk above him. The other monk dropped the stone on his head, aiming to kill him. He died. …

He did not die. The other monk became anxious … "There's no offense entailing expulsion, but there's a serious offense."

177 On one occasion the monks of Aḷavī were building a wall for a dwelling when a monk lifted up a brick to another monk above him. Because the other monk did not grasp it properly, it fell on the head of the monk below, who died. The other monk became anxious … "There's no offense when it's unintentional."

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

179 On one occasion the monks of Aḷavī were doing building work when a monk lifted up a machete to another monk above him. Because the other monk did not grasp it properly, it fell on the head of the monk below, who died. The other monk became anxious … "There's no offense when it's unintentional."

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

181 On one occasion the monks of Aḷavī were doing building work when a monk lifted up a rafter to another monk above him. Because the other monk did not grasp it properly, it fell on the head of the monk below, who

died. The other monk became anxious … "There's no offense when it's unintentional."

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

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

184 "I didn't mean to kill him, sir."

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

186 On one occasion the monks of Aḷavī were putting together an elevated platform while doing building work. A monk said to another monk, "Put it together while standing here," aiming to kill him. He did, and he fell down and died. … he fell down, but did not die. The first monk became anxious … "There's no offense entailing expulsion, but there's a serious offense."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

221 On one occasion an exorcist monk killed a spirit. He became anxious … "There's no offense entailing expulsion, but there's a serious offense."

222 On one occasion a monk sent another monk to a dwelling inhabited by predatory spirits. The spirits killed him. The first monk became anxious … "There's no offense for one who isn't aiming at death."

223 On one occasion a monk sent another monk to a dwelling inhabited by predatory spirits, aiming to kill him. The spirits killed him. … The spirits did not kill him. The first monk became anxious … "There's no offense entailing expulsion, but there's a serious offense."

224 On one occasion a monk sent another monk to a wilderness inhabited by predatory animals. The predatory animals killed him. The first monk became anxious … "There's no offense for one who isn't aiming at death."

225 On one occasion a monk sent another monk to a wilderness inhabited by predatory animals, aiming to kill him. The predatory animals killed him. … The predatory animals did not kill him. The first monk became anxious … "There's no offense entailing expulsion, but there's a serious offense."

226 On one occasion a monk sent another monk to a wilderness inhabited by criminals. The criminals killed him. The first monk became anxious … "There's no offense for one who isn't aiming at death."

227 On one occasion a monk sent another monk to a wilderness inhabited by criminals, aiming to kill him. The criminals killed him. … The criminals did not kill him. The first monk became anxious … "There's no offense entailing expulsion, but there's a serious offense."

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

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

230 At one time a monk was possessed by a spirit. Another monk gave him a blow, aiming to kill him. He died. … He did not die. The other monk became anxious … "There's no offense entailing expulsion, but there's a serious offense."

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

232 On one occasion a monk gave a talk about heaven to a man of good behavior, aiming to kill him. He became keen on it and died. … He became keen on it, but did not die. The monk became anxious … "There's no offense entailing expulsion, but there's a serious offense."

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

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

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

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

237 On one occasion the monks from the group of six set fire to a forest grove. People were burned and died. The monks became anxious … "There's no offense for one who isn't aiming at death."

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

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

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

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

242 “Yes, sir.”

243 “Then give him buttermilk.”

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

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

246 “Yes, venerable.”

247 “Then give him the salty purgative.”

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

The third offense entailing expulsion is finished.

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THE TRAINING RULE ON FALSELY CLAIMING A SUPERHUMAN QUALITY

✦

[1] First substory

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

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

[3] Some said, "We could work for the householders, and they'll support us in return."

[4] Others said, "There's no need to work for the householders. Let's instead take messages for them, and they'll support us in return."

[5] Still others said, "There's no need to work or take messages for them. Let's instead talk up one another's superhuman qualities to the householders: 'That monk has the first absorption, that monk the second absorption, that monk the third, that monk the fourth; that monk is a strea-

menterer, that monk a once-returner, that a non-returner, that a perfected one; that monk has the three true insights, and that the six direct knowledges.'

5.2 Then they'll support us. In this way we'll have a comfortable and harmonious rains, and get almsfood without trouble. This is the way to go."

6 Then those monks did just that. And the people there thought, "We're so fortunate that such monks have come to us for the rainy-season residence. Such virtuous and good monks have never before entered the rains residence with us."

6.2 And they gave such food and drink to those monks that they did not even eat and drink themselves, or give to their parents, to their wives and children, to their slaves, servants, and workers, to their friends and companions, or to their relatives. Soon those monks had a good color, bright faces, clear skin, and sharp senses.

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

8 At that time the monks who had completed the rains residence in that region were thin, haggard, and pale, with veins protruding all over their bodies. Yet the monks from the banks of the Vaggumudā had a good color,

bright faces, clear skin, and sharp senses. Since it is the custom for Buddhas to greet newly-arrived monks, the Buddha said to them, "I hope you're keeping well, monks, I hope you're getting by?

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

10 "We're keeping well, sir, we're getting by. We had a comfortable and harmonious rains, and got almsfood without trouble." When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise they do not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

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

12 They then told him.

13 "But did you really have those superhuman qualities?"

14 "No, sir."

15 The Buddha rebuked them, "It's not suitable, foolish men, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you for the sake of your stomachs talk up one another's superhuman qualities to householders?

15.2 It would be better for your bellies to be cut open with a sharp butcher's knife than for you to talk up one another's superhuman qualities to householders. Why is that? For although it might cause death or death-like suffering, it would not cause you to be reborn in a bad destination. But this might. This will affect people's confidence ..." After rebuking them and giving a teaching, he addressed the monks:

16 "Monks, there are these five notorious gangsters to be found in the world. What five? There is the notorious gangster who thinks like this: 'When the heck will I walk about in villages, towns, and royal capitals, with a following of a hundred or a thousand men, killing, destroying, and torturing?' Then after some time, he does just that. Just so, monks, a bad monk thinks like this: 'When the heck will I walk about in villages, towns, and royal capitals, with a following of a hundred or a thousand people, being honored, respected, and revered by both lay people and those gone forth, getting robes, almsfood, dwellings, and medicinal supplies?'

16.2 Then after some time, he does just that. This is the first notorious gangster to be found in the world.

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

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

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

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

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

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

23 It's better to eat an iron ball,
As hot as a licking flame,
Than for the immoral and uncontrolled
To eat the country's alms."

24 After rebuking the monks from the banks of the Vaggumudā in many ways for being difficult to maintain, difficult to support … "And, monks, this training rule should be recited like this:

25 Preliminary ruling

'If a monk falsely claims for himself a superhuman quality, a knowledge and vision worthy of the noble ones, saying, "This I know, this I see," but after some time—whether he is questioned or not, but having committed the offense and seeking purification—should say: "Not knowing I said that I know, not seeing that I see; what I said was empty and false," he too is expelled and excluded from the community.'"

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

27 Second substory

Soon afterwards a number of monks, thinking they had seen and realized what in fact they had not, declared final knowledge because of overestimation. After some time, their minds inclined to sensual desire, ill will, and confusion. They became anxious, thinking, "The Buddha has laid down a training rule, yet we declared final knowledge because of overestimation. Could it be that we've committed an offense entailing expulsion?" They told Venerable Ānanda, who told the Buddha. He said, "This is negligible, Ānanda.

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

29 Final ruling

'If a monk falsely claims for himself a superhuman quality, a knowledge and vision worthy of the noble ones, saying, "This I know, this I see," but after some time—whether he is questioned or not, but having committed

the offense and seeking purification—should say: "Not knowing I said that I know, not seeing that I see; what I said was empty and false," then, except if it is due to overestimation, he too is expelled and excluded from the community.'"

30 Definitions

A:

31 whoever ...

32 Monk:

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

34 Falsely:

35 although a certain wholesome quality is non-existent in himself, not real, not to be found, and he does not see it or know it, he says, "I have this wholesome quality."

36 A superhuman quality:

37 absorption, release, stillness, attainment, knowledge and vision, development of the path, realization of the fruits, abandoning the defilements, a mind without hindrances, delighting in solitude.

38 For himself:

39 either he presents those good qualities as in himself, or he presents himself as among those good qualities.

40 Knowledge:

41 the three true insights.

42 Vision:

43 knowledge and vision are equivalent.

44 Claims:

45 announces to a woman or a man, to a householder or a monastic.

46 This I know, this I see:

47 "I know these qualities," "I see these qualities," "These qualities are found in me and I conform to them."

48 After some time:

49 the moment, the instant, the second after he has made the claim.

50 He is questioned:

51 he is questioned in regard to what he has claimed: "What did you attain?" "How did you attain it?" "When did you attain it?" "Where did you attain it?" "Which defilements did you abandon?" "Which qualities did you gain?"

52 Not:

53 he is not spoken to by anyone.

54 Having committed the offense:

55 having bad desires, overcome by desire, claiming to have a non-existent superhuman quality, he has committed an offense entailing expulsion.

56 Seeking purification:

57 he desires to be a householder, a lay follower, a monastery worker, or a novice monk.

58 Not knowing I said that I know, not seeing that I see:

59 "I don't know these qualities," "I don't see these qualities," "These qualities aren't found in me and I don't conform to them."

60 What I said was empty and false:

61 "What I said was empty," "What I said was false," "What I said was unreal," "I said it without knowing."

62 Except if it is due to overestimation:

63 unless it is due to overestimation.

64 He too:

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

66 Is expelled:

67 just as a palm tree with its crown cut off is incapable of further growth, so too is a monk with bad desires, overcome by desire, who claims to have a non-existent superhuman quality not an ascetic, not a Sakyan monastic. Therefore it is said, "he is expelled."

68 Excluded from the community:

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

70 Summary

A superhuman quality: absorption, release, stillness, attainment, knowledge and vision, development of the path, realization of the fruits, abandoning the defilements, a mind without hindrances, delighting in solitude.

71 Definitions

Absorption:

72 the first absorption, the second absorption, the third absorption, the fourth absorption.

73 Release:

74 emptiness release, signless release, desireless release.

75 Stillness:

76 emptiness stillness, signless stillness, desireless stillness.

77 Attainment:

78 emptiness attainment, signless attainment, desireless attainment.

79 Knowledge and vision:

80 the three true insights.

81 Development of the path:

82 the four applications of mindfulness, the four right efforts, the four foundations for supernormal power, the five spiritual faculties, the five spiritual powers, the seven factors of awakening, the noble eightfold path.

83 Realization of the fruits:

84 realization of the fruit of streamentry, realization of the fruit of once-returning, realization of the fruit of non-returning, realization of perfection.

85 Abandoning the defilements:

86 the abandoning of sensual desire, the abandoning of ill will, the abandoning of confusion.

87 A mind without hindrances:

88 a mind without sensual desire, a mind without ill will, a mind without confusion.

89 Delighting in solitude:

90 because of the first absorption, there is delight in solitude; because of the second absorption, there is delight in solitude; because of the third absorption, there is delight in solitude; because of the fourth absorption, there is delight in solitude.

91 First absorption
If he lies in full awareness, saying, "I attained the first absorption," he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

92 If he lies in full awareness, saying, "I attained the first absorption," he commits an offense entailing expulsion when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

93 If he lies in full awareness, saying, "I attained the first absorption," he commits an offense entailing expulsion when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true.

94 If he lies in full awareness, saying, "I attained the first absorption," he commits an offense entailing expulsion when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

95 If he lies in full awareness, saying, "I attained the first absorption," he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

96 If he lies in full awareness, saying, "I'm attaining the first absorption," he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

97 If he lies in full awareness, saying, "I'm attaining the first absorption," he commits an offense entailing expulsion when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows

he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

98 If he lies in full awareness, saying, "I'm attaining the first absorption," he commits an offense entailing expulsion when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true.

99 If he lies in full awareness, saying, "I'm attaining the first absorption," he commits an offense entailing expulsion when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

100 If he lies in full awareness, saying, "I'm attaining the first absorption," he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

101 If he lies in full awareness, saying, "I've attained the first absorption," he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

102 If he lies in full awareness, saying, "I've attained the first absorption," he commits an offense entailing expulsion when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

103 If he lies in full awareness, saying, "I've attained the first absorption," he commits an offense entailing expulsion when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true.

104 If he lies in full awareness, saying, "I've attained the first absorption," he commits an offense entailing expulsion when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

105 If he lies in full awareness, saying, "I've attained the first absorption," he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

106 If he lies in full awareness, saying, "I obtain the first absorption," he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

107 If he lies in full awareness, saying, "I obtain the first absorption," he commits an offense entailing expulsion when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

108 If he lies in full awareness, saying, "I obtain the first absorption," he commits an offense entailing expulsion when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true.

109 If he lies in full awareness, saying, "I obtain the first absorption," he commits an offense entailing expulsion when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

110 If he lies in full awareness, saying, "I obtain the first absorption," he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his

view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

111 If he lies in full awareness, saying, "I master the first absorption," he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

112 If he lies in full awareness, saying, "I master the first absorption," he commits an offense entailing expulsion when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

113 If he lies in full awareness, saying, "I master the first absorption," he commits an offense entailing expulsion when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true.

114 If he lies in full awareness, saying, "I master the first absorption," he commits an offense entailing expulsion when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

115 If he lies in full awareness, saying, "I master the first absorption," he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

116 If he lies in full awareness, saying, "I've realized the first absorption," he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

117 If he lies in full awareness, saying, "I've realized the first absorption," he commits an offense entailing expulsion when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

118 If he lies in full awareness, saying, "I've realized the first absorption," he commits an offense entailing expulsion when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true.

119 If he lies in full awareness, saying, "I've realized the first absorption," he commits an offense entailing expulsion when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows

he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

120 If he lies in full awareness, saying, "I've realized the first absorption," he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

121 Other individual attainments

As the first absorption has been expanded in detail, so should all be expanded:

122 If he lies in full awareness, saying, "I attained the second absorption," ... "I attained the third absorption," ... "I attained the fourth absorption," ... "I'm attaining ...

122.2 "I've attained ... "I obtain ... "I master ... "I've realized the fourth absorption," he commits an offense entailing expulsion when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

123 If he lies in full awareness, saying, “I attained the emptiness release,” … “I attained the signless release,” … “I attained the desireless release,” … “I’m attaining … “I’ve attained … “I obtain … “I master … “I’ve realized the desireless release,” he commits an offense entailing expulsion when three conditions are fulfilled: …

124 If he lies in full awareness, saying, “I attained the emptiness stillness,” … “I attained the signless stillness,” … “I attained the desireless stillness,” … “I’m attaining … “I’ve attained … “I obtain … “I master … “I’ve realized the desireless stillness,” he commits an offense entailing expulsion when three conditions are fulfilled.

125 If he lies in full awareness, saying, “I attained the emptiness attainment,” … “I attained the signless attainment,” … “I attained the desireless attainment,” … “I’m attaining … “I’ve attained … “I obtain … “I master … “I’ve realized the desireless attainment,” he commits an offense entailing expulsion when three conditions are fulfilled.

126 If he lies in full awareness, saying, “I attained the three true insights,” … “I’m attaining … “I’ve attained … “I obtain … “I master … “I’ve realized the three true insights,” he commits an offense entailing expulsion when three conditions are fulfilled.

127 If he lies in full awareness, saying, “I attained the four applications of mindfulness,” … “I attained the four right efforts,” … “I attained the four foundations for supernormal power,” … “I’m attaining … “I’ve attained … “I obtain … “I master … “I’ve realized the four foundations for supernormal power,” he commits an offense entailing expulsion when three conditions are fulfilled.

128 If he lies in full awareness, saying, "I attained the five spiritual faculties," ... "I attained the five spiritual powers," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the five spiritual powers," he commits an offense entailing expulsion when three conditions are fulfilled.

129 If he lies in full awareness, saying, "I attained the seven factors of awakening," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the seven factors of awakening," he commits an offense entailing expulsion when three conditions are fulfilled.

130 If he lies in full awareness, saying, "I attained the noble eightfold path," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the noble eightfold path," he commits an offense entailing expulsion when three conditions are fulfilled.

131 If he lies in full awareness, saying, "I attained the fruit of streamentry," ... "I attained the fruit of once-returning," ... "I attained the fruit of non-returning," ... "I attained perfection," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized perfection," he commits an offense entailing expulsion when three conditions are fulfilled.

132 If he lies in full awareness, saying, "I've given up sensual desire, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside," he commits an offense entailing expulsion when three conditions are fulfilled.

133 If he lies in full awareness, saying, "I've given up ill will, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside," he commits an offense entailing expulsion when three conditions are

fulfilled.

134 If he lies in full awareness, saying, "I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside," he commits an offense entailing expulsion when three conditions are fulfilled.

135 If he lies in full awareness, saying, "My mind is free from the hindrance of sensual desire," he commits an offense entailing expulsion when three conditions are fulfilled.

136 If he lies in full awareness, saying, "My mind is free from the hindrance of ill will," he commits an offense entailing expulsion when three conditions are fulfilled.

137 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion," he commits an offense entailing expulsion when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The basic series is finished.

139 Combinations of two attainments

If he lies in full awareness, saying, "I attained the first absorption and the second absorption," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the first absorption and the second absorption," he

commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

140 If he lies in full awareness, saying, "I attained the first absorption and the third absorption," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the first absorption and the third absorption," he commits an offense entailing expulsion when three conditions are fulfilled.

141 If he lies in full awareness, saying, "I attained the first absorption and the fourth absorption," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the first absorption and the fourth absorption," he commits an offense entailing expulsion when three conditions are fulfilled.

142 If he lies in full awareness, saying, "I attained the first absorption and the emptiness release," … "I attained the first absorption and the signless release," … "I attained the first absorption and the desireless release," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the first absorption and the desireless release," he commits an offense entailing expulsion when three conditions are fulfilled.

143 If he lies in full awareness, saying, "I attained the first absorption and the emptiness stillness," … "I attained the first absorption and the signless stillness," … "I attained the first absorption and the desireless stillness," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the first absorption and the desireless stillness," he commits an offense entailing expulsion when three conditions are fulfilled.

144 If he lies in full awareness, saying, "I attained the first absorption and the emptiness attainment," ... "I attained the first absorption and the signless attainment," ... "I attained the first absorption and the desireless attainment," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the first absorption and the desireless attainment," he commits an offense entailing expulsion when three conditions are fulfilled.

145 If he lies in full awareness, saying, "I attained the first absorption and the three true insights," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the first absorption and the three true insights," he commits an offense entailing expulsion when three conditions are fulfilled.

146 If he lies in full awareness, saying, "I attained the first absorption and the four applications of mindfulness," ... "I attained the first absorption and the four right efforts," ... "I attained the first absorption and the four foundations for supernormal power," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the first absorption and the four foundations for supernormal power," he commits an offense entailing expulsion when three conditions are fulfilled.

147 If he lies in full awareness, saying, "I attained the first absorption and the five spiritual faculties," ... "I attained the first absorption and the five spiritual powers," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the first absorption and the five spiritual powers," he commits an offense entailing expulsion when three conditions are fulfilled.

148 If he lies in full awareness, saying, "I attained the first absorption and the seven factors of awakening," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the first absorption and the seven factors of awakening," he commits an offense entailing expulsion when three conditions are fulfilled.

149 If he lies in full awareness, saying, "I attained the first absorption and the noble eightfold path," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the first absorption and the noble eightfold path," he commits an offense entailing expulsion when three conditions are fulfilled.

150 If he lies in full awareness, saying, "I attained the first absorption and the fruit of streamentry," ... "I attained the first absorption and the fruit of once-returning," ... "I attained the first absorption and the fruit of non-returning," ... "I attained the first absorption and perfection," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the first absorption and perfection," he commits an offense entailing expulsion when three conditions are fulfilled.

151 If he lies in full awareness, saying, "I attained the first absorption and I've given up sensual desire," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the first absorption and I've given up sensual desire ... and I've given up ill will ... and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside," he commits an offense entailing expulsion when three conditions are fulfilled.

152 If he lies in full awareness, saying, "I attained the first absorption and my mind is free from the hindrance of sensual desire," … "I'm attaining … "I've attained …

152.2 "I obtain … "I master … "I've realized the first absorption and my mind is free from the hindrance of sensual desire," … and my mind is free from the hindrance of ill will," … and my mind is free from the hindrance of confusion," he commits an offense entailing expulsion when three conditions are fulfilled … when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The unconnected permutation series is finished.

154 If he lies in full awareness, saying, "I attained the second absorption and the third absorption," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the second absorption and the third absorption," he commits an offense entailing expulsion when three conditions are fulfilled.

155 If he lies in full awareness, saying, "I attained the second absorption and the fourth absorption," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the second absorption and the fourth absorption," he commits an offense entailing expulsion when three conditions are fulfilled.

156 If he lies in full awareness, saying, "I attained the second absorption and the emptiness release," ... and the signless release," ... and the desireless release," ... and the emptiness stillness," ... and the signless stillness," ... and the desireless stillness," ... and the emptiness attainment," ... and the signless attainment," ... and the desireless attainment," ... and the three true insights," ... and the four applications of mindfulness," ... and the four right efforts," ... and the four foundations for supernormal power," ... and the five spiritual faculties," ... and the five spiritual powers," ... and the seven factors of awakening," ... and the noble eightfold path," ... and the fruit of streamentry," ... and the fruit of once-returning," ... and the fruit of non-returning," ... and perfection," ...

156.2 "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the second absorption and perfection," he commits an offense entailing expulsion when three conditions are fulfilled.

157 If he lies in full awareness, saying, "I attained the second absorption and I've given up sensual desire ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the second absorption and I've given up sensual desire ... and I've given up ill will ... and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside," ... and my mind is free from the hindrance of sensual desire," ... and my mind is free from the hindrance of ill will," ... and my mind is free from the hindrance of confusion," he commits an offense entailing expulsion when three conditions are fulfilled.

158 If he lies in full awareness, saying, "I attained the second absorption and the first absorption," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the second absorption and the first absorption,"

he commits an offense entailing expulsion when three conditions are fulfilled ... when seven conditions are fulfilled ... he misrepresents his sentiment of what is true.

The linked permutation series is finished.

160 In this way each section is to be dealt with as in the linked permutation series.

161 Here it is in brief:

162 If he lies in full awareness, saying, "I attained the third absorption and the fourth absorption," ... the third absorption and perfection," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the third absorption and perfection," he commits an offense entailing expulsion when three conditions are fulfilled.

163 If he lies in full awareness, saying, "I attained the third absorption and I've given up sensual desire ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "I've realized the third absorption and I've given up sensual desire ... and I've given up ill will ... and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside," ... and my mind is free from the hindrance of sensual desire," ... and my mind is free from the hindrance of ill will," ... and my mind is free from the hindrance of confusion," he commits an offense entailing expulsion when three conditions are fulfilled.

164 If he lies in full awareness, saying, "I attained the third absorption and the first absorption," ... "I attained the third absorption and the second absorption," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ...

"I've realized the third absorption and the second absorption," he commits an offense entailing expulsion when three conditions are fulfilled. ...

165 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the first absorption," ... the second absorption," ... the third absorption," ... the fourth absorption," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "My mind is free from the hindrance of confusion and I've realized the fourth absorption," he commits an offense entailing expulsion when three conditions are fulfilled.

166 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the emptiness release," ... and I attained the signless release," ... and I attained the desireless release," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "My mind is free from the hindrance of confusion and I've realized the desireless release," he commits an offense entailing expulsion when three conditions are fulfilled.

167 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the emptiness stillness," ... and I attained the signless stillness," ... and I attained the desireless stillness," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "My mind is free from the hindrance of confusion and I've realized the desireless stillness," he commits an offense entailing expulsion when three conditions are fulfilled.

168 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the emptiness attainment," ... and I attained the signless attainment," ... and I attained the desireless attainment," ... "I'm attaining ... "I've attained ... "I obtain ... "I master ... "My mind is free

from the hindrance of confusion and I've realized the desireless attainment," he commits an offense entailing expulsion when three conditions are fulfilled.

169 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the three true insights," … "I'm attaining … "I've attained … "I obtain … "I master … "My mind is free from the hindrance of confusion and I've realized the three true insights," he commits an offense entailing expulsion when three conditions are fulfilled.

170 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the four applications of mindfulness," … and I attained the four right efforts," … and I attained the four foundations for supernormal power," … "I'm attaining … "I've attained … "I obtain … "I master … "My mind is free from the hindrance of confusion and I've realized the four foundations for supernormal power," he commits an offense entailing expulsion when three conditions are fulfilled.

171 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the five spiritual faculties," … and I attained the five spiritual powers," … "I'm attaining … "I've attained … "I obtain … "I master … "My mind is free from the hindrance of confusion and I've realized the five spiritual powers," he commits an offense entailing expulsion when three conditions are fulfilled.

172 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the seven factors of awakening," … "I'm attaining … "I've attained … "I obtain … "I master … "My mind is free from the

hindrance of confusion and I've realized the seven factors of awakening," he commits an offense entailing expulsion when three conditions are fulfilled.

173 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the noble eightfold path," … "I'm attaining … "I've attained … "I obtain … "I master … "My mind is free from the hindrance of confusion and I've realized the noble eightfold path," he commits an offense entailing expulsion when three conditions are fulfilled.

174 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the fruit of streamentry," … and I attained the fruit of once-returning," … and I attained the fruit of non-returning," … and I attained perfection," … and I'm attaining … and I've attained … and I obtain … and I master … "My mind is free from the hindrance of confusion and I've realized perfection," he commits an offense entailing expulsion when three conditions are fulfilled.

175 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I've given up sensual desire … and I've given up ill will … and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside," he commits an offense entailing expulsion when three conditions are fulfilled.

176 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and my mind is free from the hindrance of sensual desire," … and my mind is free from the hindrance of ill will," he commits an offense entailing expulsion when three conditions are fulfilled … when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while

lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The section based on one item is finished.

178 Combinations of more than two attainments

The sections based on two items, etc., are to be given in detail in the same way as the section based on one item.

179 Combination of all attainments

This is the section based on all items:

180 If he lies in full awareness, saying, "I attained the first absorption and the second absorption and the third absorption and the fourth absorption and the emptiness release and the signless release and the desireless release and the emptiness stillness and the signless stillness and the desireless stillness and the emptiness attainment and the signless attainment and the desireless attainment and the three true insights and the four applications of mindfulness and the four right efforts and the four foundations for supernormal power and the five spiritual faculties and the five spiritual powers and the seven factors of awakening and the noble eightfold path and the fruit of streamentry and the fruit of once-returning and the fruit of nonreturning and perfection … and I'm attaining … and I've attained … etc. … and I've given up sensual desire, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and I've given up ill will, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and I've given up confusion, renounced it, let it go, abandoned it, re-

linquished it, forsaken it, thrown it aside; and my mind is free from the hindrance of sensual desire and my mind is free from the hindrance of ill will and my mind is free from the hindrance of confusion," he commits an offense entailing expulsion when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The section based on all items is finished.

The exposition of the section on the basic series is finished.

183 Meaning to say first absorption, but saying something else
If he lies in full awareness, meaning to say, "I attained the first absorption," while actually saying, "I attained the second absorption," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

184 If he lies in full awareness, meaning to say, "I attained the first absorption," while actually saying, "I attained the third absorption," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

185 If he lies in full awareness, meaning to say, "I attained the first absorption," while actually saying, "I attained the fourth absorption," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

186 If he lies in full awareness, meaning to say, "I attained the first absorption," while actually saying, "I attained the emptiness release," ... the signless release," ... the desireless release," ... the emptiness stillness," ... the signless stillness," ... the desireless stillness," ... the emptiness attainment," ... the signless attainment," ... the desireless attainment," ... the three true insights," ... the four applications of mindfulness," ... the four right efforts," ... the four foundations for supernormal power," ... the five spiritual faculties," ... the five spiritual powers," ... the seven factors of awakening," ... the noble eightfold path," ... the fruit of streamentry," ... the fruit of once-returning," ... the fruit of non-returning," ... perfection," ...

186.2 "I've given up sensual desire ... "I've given up ill will ... "I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside," ...

186.3 "My mind is free from the hindrance of sensual desire," ... "My mind is free from the hindrance of ill will," ... "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has

lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The unconnected permutation series based on one item with a speech extension is finished.

188 Meaning to say second absorption, but saying something else
If he lies in full awareness, meaning to say, "I attained the second absorption," while actually saying, "I attained the third absorption," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

189 If he lies in full awareness, meaning to say, "I attained the second absorption," while actually saying, "I attained the fourth absorption," ... "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

190 If he lies in full awareness, meaning to say, "I attained the second absorption," while actually saying, "I attained the first absorption," then, if the listener understands, he commits an offense entailing expulsion when

three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled ... when seven conditions are fulfilled ... he misrepresents his sentiment of what is true.

The linked permutation series based on one item with a speech extension is finished.

The basis in brief is finished.

193 Meaning to say he is free from confusion, but saying something else
If he lies in full awareness, meaning to say, "My mind is free from the hindrance of confusion," while actually saying, "I attained the first absorption," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

194 If he lies in full awareness, meaning to say, "My mind is free from the hindrance of confusion," while actually saying, "My mind is free from the hindrance of ill will," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled ... when seven conditions are fulfilled ... he misrepresents his sentiment of what is true.

The section based on one item with a speech extension is finished.

196 Meaning to say any particular combination of individual attainments, but saying something else
The sections based on two items, etc., are to be given in detail in the same

way as the section based on one item.

197 Meaning to say all the attainments but one, and instead saying the remaining one

This is the section based on all items:

198 If he lies in full awareness, meaning to say, "I attained the first absorption and the second absorption and the third absorption and the fourth absorption and the emptiness release and the signless release and the desireless release and the emptiness stillness and the signless stillness and the desireless stillness and the emptiness attainment and the signless attainment and the desireless attainment and the three true insights and the four applications of mindfulness and the four right efforts and the four foundations for supernormal power and the five spiritual faculties and the five spiritual powers and the seven factors of awakening and the noble eightfold path and the fruit of streamentry and the fruit of once-returning and the fruit of non-returning and perfection ... and I've given up sensual desire ... and I've given up ill will ... and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and my mind is free from the hindrance of sensual desire and my mind is free from the hindrance of ill will," while actually saying, "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled ... when seven conditions are fulfilled.

199 If he lies in full awareness, meaning to say, "I attained the second absorption and the third absorption and the fourth absorption and the emptiness release and the signless release and the desireless release and the emptiness stillness and the signless stillness and the desireless stillness and the emptiness attainment and the signless attainment and the desireless attainment and the three true insights and the four applications of mindfulness and the four right efforts and the four foundations for supernormal power and the five spiritual faculties and the five spiritual powers and the seven factors of awakening and the noble eightfold path and the fruit of streamentry and the fruit of once-returning and the fruit of non-returning and perfection ... and I've given up sensual desire ... and I've given up ill will ... and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and my mind is free from the hindrance of sensual desire and my mind is free from the hindrance of ill will and my mind is free from the hindrance of confusion," while actually saying, "I attained the first absorption," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

200 If he lies in full awareness, meaning to say, "I attained the third absorption and the fourth absorption ... and my mind is free from the hindrance of confusion and I attained the first absorption," while actually saying, "I attained the second absorption," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

201 If he lies in full awareness, meaning to say, "My mind is free from the hindrance of confusion and I attained the first absorption and the second absorption and the third absorption and the fourth absorption ... and my mind is free from the hindrance of sensual desire," while actually saying, "My mind is free from the hindrance of ill will," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The section based on all items with a speech extension is finished.

The successive permutation series with a speech extension is finished.

The exposition of the section on "meaning to say" is finished.

205 Gross hinting: in regard to dwellings

If he lies in full awareness, saying, "The monk who stayed in your dwelling attained the first absorption," ... is attaining ... has attained ... obtains ... masters ... has realized the first absorption," then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct

when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

206 If he lies in full awareness, saying, "The monk who stayed in your dwelling attained the first absorption," ... is attaining ... has attained ... obtains ... masters ... has realized the first absorption," then, if the listener understands, he commits a serious offense when four ... five ... six ... seven conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

207 If he lies in full awareness, saying, "The monk who stayed in your dwelling attained the second absorption," ... the third absorption," ... the fourth absorption," ... the emptiness release," ... the signless release," ... the desireless release," ... the emptiness stillness," ... the signless stillness," ... the desireless stillness," ... the emptiness attainment," ... the signless attainment," ... the desireless attainment," ... the three true insights," ... the four applications of mindfulness," ... the four right efforts," ... the four foundations for supernormal power," ... the five spiritual faculties," ... the five spiritual powers," ... the seven factors of awakening," ... the noble eightfold path," ... the fruit of streamentry," ... the fruit of once-returning," ... the fruit of non-returning," ... perfection," ... is attaining ... has attained ... obtains ... masters ... has realized perfection," then, if the listener under-

stands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled.

208 If he lies in full awareness, saying, "The monk who stayed in your dwelling has given up sensual desire ... has given up ill will ... has given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside," then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled.

209 If he lies in full awareness, saying, "The monk who stayed in your dwelling has a mind free from the hindrance of sensual desire," ... a mind free from the hindrance of ill will," ... a mind free from the hindrance of confusion," then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

210 If he lies in full awareness, saying, "The monk who stayed in your dwelling attained the first absorption in solitude," ... the second absorption ... the third absorption ... the fourth absorption ... is attaining ... has attained ... obtains ... masters ... has realized the fourth absorption in solitude," then, if the listener understands, he commits a serious offense when

three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

211 Gross hinting: in regard to any requisite
The remainder should be given in detail in the same way:

212 If he lies in full awareness, saying, "The monk who made use of your robe-cloth ... who made use of your almsfood ... who made use of your furniture ... who made use of your medicinal supplies attained the fourth absorption in solitude," ... is attaining ... has attained ... obtains ... masters ... has realized the fourth absorption in solitude," then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled ... when seven conditions are fulfilled ... he misrepresents his sentiment of what is true.

213 If he lies in full awareness, saying, "The monk who has made use of your dwelling ... who has made use of your robe-cloth ... who has made use of your almsfood ... who has made use of your furniture ... who has made use of your medicinal supplies attained the fourth absorption in solitude," ... is attaining ... has attained ... obtains ... masters ... has realized the fourth absorption in solitude," then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not

understand, he commits an offense of wrong conduct when three conditions are fulfilled ... when seven conditions are fulfilled ... he misrepresents his sentiment of what is true.

214 If he lies in full awareness, saying, "The monk you gave a dwelling to ... you gave robe-cloth to ... you gave almsfood to ... you gave furniture to ... you gave medicinal supplies to, he attained the fourth absorption in solitude," ... is attaining ... has attained ... obtains ... masters ... he has realized the fourth absorption in solitude," then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled ... when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The successive fifteen are finished.

The exposition of the section on that connected with requisites is finished.

The successive permutation series on superhuman qualities is finished.

218 Non-offenses

There is no offense: if he overestimates himself; if he does not intend to make a claim; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

219 Summary verses of case studies

220 "About overestimation, in the wilderness,
Almsfood, preceptor, behavior;
Fetters, qualities while in solitude,
Dwelling, supported.

221 Not difficult, and then energy, fear of death,
Remorseful friend, rightly;
To be reached by energy, to be reached by exertion,
Then two on the enduring of feeling.

222 Five cases of a brahmin,
Three on declaring final knowledge;
Home, rejected worldly pleasures,
And delight, set out.

223 Bone, and lump—both are cattle butchers;
A morsel is a poultry butcher, a sheep butcher is flayed;
And a pig butcher and sword, a deer hunter and knife,
And a torturer and arrow, a horse trainer and needle.

224 And a slanderer is sewn,
A corrupt magistrate had testicles as burden;
An adulterer submerged in a pit,
An eater of feces was a wicked brahmin.

225 A flayed woman was an adulteress,
An ugly woman was a fortune-teller;
A sweating woman poured coals on a co-wife,
A beheaded man was an executioner.

226 A monk, a nun, a trainee nun,
A novice monk, then a novice nun—
These having gone forth in the training of Kassapa
did bad deeds right there.

227 The Tapodā, battle in Rājagaha,
And with the plunging in of elephants;
The perfected monk Sobhita
recalled five hundred eons."

228 Case studies, part 1
At one time a monk declared final knowledge because of overestimation. He became anxious, thinking, "The Buddha has laid down a training rule. Could it be that I've committed an offense entailing expulsion?" He told the Buddha. "There's no offense for overestimates."

229 At one time a monk lived in the wilderness because he wanted people to esteem him. People esteemed him. He became anxious ... "There's no offense entailing expulsion.

230 But, monks, you should not live in the wilderness because of a wish. If you do, you commit an offense of wrong conduct."

231 At one time a monk was walking for almsfood because he wanted people to esteem him. People esteemed him. He became anxious ... "There's no offense entailing expulsion.

232 But, monks, you should not walk for almsfood because of a wish. If you do, you commit an offense of wrong conduct."

233 At one time a monk said to another monk, “Those who are pupils of our preceptor are all perfected ones.” He became anxious … “What were you thinking, monk?”

234 “I wanted to make a claim, sir.”

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

236 At one time a monk said to another monk, “Those who are pupils of our preceptor all have great supernormal power.” He became anxious … “What were you thinking, monk?”

237 “I wanted to make a claim, sir.”

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

239 At one time a monk did walking meditation because he wanted people to esteem him … stood because he wanted people to esteem him … sat because he wanted people to esteem him … lay down because he wanted people to esteem him. People esteemed him. He became anxious … “There’s no offense entailing expulsion.

240 But, monks, you should not lie down because of a wish. If you do, you commit an offense of wrong conduct.”

241 At one time a monk claimed a superhuman quality to another monk, saying, “I’ve abandoned the fetters.” He became anxious … “You’ve committed an offense entailing expulsion.”

242 At one time a monk claimed a superhuman quality while in solitude. A monk who could read minds rebuked him, saying, “No, you haven’t got it.” He became anxious … “There’s no offense entailing expulsion, but there’s an offense of wrong conduct.”

243 At one time a monk claimed a superhuman quality while in solitude. A god rebuked him, saying, "No, sir, you haven't got it." He became anxious … "There's no offense entailing expulsion, but there's an offense of wrong conduct."

244 At one time a monk said to a lay follower, "The monk living in your dwelling is a perfected one." He was the one who lived in that dwelling. He became anxious … "What were you thinking, monk?"

245 "I wanted to make a claim, sir."

246 "There's no offense entailing expulsion, but there's a serious offense."

247 At one time a monk said to a lay follower, "The one you support with with robe-cloth, almsfood, a dwelling, and medicinal supplies, he's a perfected one." He was the one who was supported in that way. He became anxious … "What were you thinking, monk?"

248 "I wanted to make a claim, sir."

249 "There's no offense entailing expulsion, but there's a serious offense."

250 At one time a monk was ill. The monks said to him, "Venerable, do you have any superhuman qualities?"

251 "It's not difficult to declare final knowledge."

252 He became anxious, thinking, "Those who are true disciples of the Buddha may say that, but I'm no such disciple. Could it be that I've committed an offense entailing expulsion?" He told the Buddha. "What were you thinking, monk?"

253 "I didn't intend to make a claim, sir."

254 “There’s no offense for one who doesn’t intend to make a claim.”

255 At one time a monk was ill. The monks said to him, “Venerable, do you have any superhuman qualities?”

256 “Superhuman qualities are attained by those who are energetic.” He became anxious …

257 “There’s no offense for one who doesn’t intend to make a claim.”

258 At one time a monk was ill. The monks said to him, “Don’t be afraid.”

259 “I’m not afraid of death.” He became anxious …

260 “There’s no offense for one who doesn’t intend to make a claim.”

261 At one time a monk was ill. The monks said to him, “Don’t be afraid.”

262 “One who’s remorseful might be afraid.” He became anxious …

263 “There’s no offense for one who doesn’t intend to make a claim.”

264 At one time a monk was ill. The monks said to him, “Venerable, do you have any superhuman qualities?”

265 “Superhuman qualities are attained by those who apply themselves rightly.” He became anxious …

266 “There’s no offense for one who doesn’t intend to make a claim.”

267 At one time a monk was ill. The monks said to him, “Venerable, do you have any superhuman qualities?”

268 “Superhuman qualities are attained by those who are energetic.” He became anxious …

269 "There's no offense for one who doesn't intend to make a claim."

270 At one time a monk was ill. The monks said to him, "Venerable, do you have any superhuman qualities?"

271 "Superhuman qualities are attained by those who exert themselves." He became anxious …

272 "There's no offense for one who doesn't intend to make a claim."

273 At one time a monk was ill. The monks said to him, "We hope you're bearing up? We hope you're comfortable?"

274 "It's not possible for just anyone to endure this." He became anxious …

275 "There's no offense for one who doesn't intend to make a claim."

276 At one time a monk was ill. The monks said to him, "We hope you're bearing up? We hope you're comfortable?"

277 "It's not possible for an ordinary person to endure this." He became anxious …

278 "What were you thinking, monk?"

279 "I intended to make a claim, sir."

280 "There's no offense entailing expulsion, but there's a serious offense."

281 At one time a brahmin invited the monks, saying, "Perfected sirs, please come."

282 They became anxious, thinking, "We're not perfected ones, and yet this brahmin speaks to us as if we are. What should we do?" They told the Buddha.

283 “There’s no offense when something is spoken in faith.”

284 At one time a brahmin invited the monks, saying, “Perfected sirs, please be seated.” … “Perfected sirs, please eat.” … “Perfected sirs, please be satisfied.” … “Perfected sirs, please go.”

285 They became anxious, thinking, “We’re not perfected ones, and yet this brahmin speaks to us as if we are. What should we do?” They told the Buddha.

286 “There’s no offense when something is spoken in faith.”

287 At one time a monk claimed a superhuman quality to another monk, saying, “I’ve abandoned the corruptions.” He became anxious … “You’ve committed an offense entailing expulsion.”

288 At one time a monk claimed a superhuman quality to another monk, saying, “I have these qualities.” He became anxious … “You’ve committed an offense entailing expulsion.”

289 At one time a monk claimed a superhuman quality to another monk, saying, “I conform to these qualities.” He became anxious … “You’ve committed an offense entailing expulsion.”

290 At one time the relatives of a certain monk said to him, “Come, sir, live at home.”

291 “One like me is incapable of living at home.” He became anxious …

292 “There’s no offense for one who doesn’t intend to make a claim.”

293 At one time the relatives of a certain monk said to him, “Come, sir, enjoy worldly pleasures.”

294 "The pleasures of the world have been rejected by me." He became anxious ...

295 "There's no offense for one who doesn't intend to make a claim."

296 At one time the relatives of a certain monk said to him, "Come, sir, enjoy yourself."

297 "I'm enjoying myself with the highest enjoyment."

298 He became anxious, thinking, "Those who are true disciples of the Buddha may say that, but I'm no such disciple. Could it be that I've committed an offense entailing expulsion?" He told the Buddha.

299 "What were you thinking, monk?"

300 "I didn't intend to make a claim, sir."

301 "There's no offense for one who doesn't intend to make a claim."

302 At one time a number of monks entered the rainy-season residence in a certain monastery, making this agreement: "Whoever sets out from this monastery first, we'll know him as a perfected one."

303 One of them thought, "Let them think I'm a perfected one," and he set out first from that monastery. He became anxious ...

304 "You've committed an offense entailing expulsion."

305 Case studies, part 2
At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary, Venerable Lakkhaṇa and Venerable

Mahāmoggallāna were staying on the Vulture Peak. One morning Mahāmoggallāna robed up, took his bowl and robe, went to Lakkhaṇa, and said, "Lakkhaṇa, let's enter Rājagaha for almsfood."

306 "Yes."

307 As they descended from the Vulture Peak, Mahāmoggallāna smiled at a certain place. Lakkhaṇa asked him why, and Māhamoggallāna replied,

308 "This isn't the right time to ask. Please ask me in the presence of the Buddha."

309 Then, when they had eaten their meal and returned from almsround, Lakkhaṇa and Mahāmoggallāna went to the Buddha, bowed, and sat down. And Lakkhaṇa said to Mahāmoggallāna,

310 "Earlier on, as we were descending from the Vulture Peak, you smiled at a certain place. Why was that?"

311 "As I was coming down from the Vulture Peak, I saw a skeleton flying through the air. Vultures, crows, and hawks were pursuing it, striking it between the ribs, while it uttered cries of distress. And I thought how amazing and astonishing it is that such a being should exist, such a spirit, such a state of existence."

312 But the monks complained and criticized him, "He's claiming a superhuman ability!"

313 The Buddha then said to them:

314 "There are disciples who have vision and knowledge, who can know, see, and witness such things. I too, monks, have seen that being, but I didn't speak about it. If I had, others wouldn't have believed me, which

would have led to their harm and suffering for a long time. That being was a cattle butcher right here in Rājagaha.

314.2 As a result of his deeds, he was tormented in hell for many hundreds of thousands of years. And now, because of the remaining result of his actions, he's experiencing such an existence. Moggallāna spoke truthfully. There's no offense for Moggallāna."

315 "As I was coming down from the Vulture Peak, I saw a lump of flesh flying through the air. Vultures, crows, and hawks were pursuing it, tearing at it and pulling it to pieces, while it uttered cries of distress. ..." ...

316 "... That being, monks, was a cattle butcher right here in Rājagaha. ..."

317 "As I was coming down from the Vulture Peak, I saw a morsel of flesh flying through the air. Vultures, crows, and hawks were pursuing it, tearing at it and pulling it to pieces, while it uttered cries of distress. ..." ...

318 "... That being, monks, was a poultry butcher right here in Rājagaha. ..."

319 "As I was coming down from the Vulture Peak, I saw a flayed man flying through the air. Vultures, crows, and hawks were pursuing him, tearing at him and pulling him to pieces, while he uttered cries of distress. ..." ...

320 "... That being, monks, was a sheep butcher right here in Rājagaha. ..."

321 "As I was coming down from the Vulture Peak, I saw a man with swords for body hairs flying through the air. Again and again he was stabbed by those swords, while uttering cries of distress. ..." ...

322 "... That being, monks, was a pig butcher right here in Rājagaha. ..."

323 “As I was coming down from the Vulture Peak, I saw a man with knives for body hairs flying through the air. Again and again he was stabbed by those knives, while uttering cries of distress. …” …

324 “… That being, monks, was a deer hunter right here in Rājagaha. …”

325 “As I was coming down from the Vulture Peak, I saw a man with arrows for body hairs flying through the air. Again and again he was pierced by those arrows, while uttering cries of distress. …” …

326 “… That being, monks, was a torturer right here in Rājagaha. …”

327 “As I was coming down from the Vulture Peak, I saw a man with needles for body hairs flying through the air. Again and again he was pierced by those needles, while uttering cries of distress. …” …

328 “… That being, monks, was a horse trainer right here in Rājagaha. …”

329 “As I was coming down from the Vulture Peak, I saw a man with needles for body hairs flying through the air. Those needles entered his head and came out through his mouth, entered his mouth and came out through his breast, entered his breast and came out through his stomach, entered his stomach and came out through his thighs, entered his thighs and came out through his calves, entered his calves and came out through his feet, as he uttered cries of distress. …” …

330 “… That being, monks, was a slanderer right here in Rājagaha. …”

331 “As I was coming down from the Vulture Peak, I saw a man flying through the air with testicles like pots. When he moved, he lifted his testicles onto his shoulders; when he sat down, he sat on top of his testicles.

Vultures, crows, and hawks were pursuing him, tearing at him and pulling him to pieces, while he uttered cries of distress. ...” ...

332 “... That being, monks, was a corrupt magistrate right here in Rājagaha. ...”

333 “As I was coming down from the Vulture Peak, I saw a man submerged in a cesspit ...” ...

334 “... That being, monks, was an adulterer right here in Rājagaha. ...”

335 “As I was coming down from the Vulture Peak, I saw a man submerged in a cesspit, eating feces with both hands ...” ...

336 “... That being, monks, was a wicked brahmin right here in Rājagaha. At the time of Kassapa, the fully Awakened One, he had invited the Sangha of monks to a meal. He filled a trough with feces, had them informed that the meal was ready, and said, ‘Sirs, eat as much as you like and take the leftovers with you.’ ...”

337 “As I was coming down from the Vulture Peak, I saw a flayed woman flying through the air. Vultures, crows, and hawks were pursuing her, tearing at her and pulling her to pieces, while she uttered cries of distress. ...” ...

338 “... That woman, monks, was an adulteress right here in Rājagaha. ...”

339 “As I was coming down from the Vulture Peak, I saw a foul-smelling and ugly woman flying through the air. Vultures, crows, and hawks were pursuing her, tearing at her and pulling her to pieces, while she uttered cries of distress. ...” ...

340 “... That woman, monks, was a fortune-teller right here in Rājagaha. ...”

341 “As I was coming down from the Vulture Peak, I saw a woman flying through the air, roasting, sweltering, and sooty. Vultures, crows, and hawks were pursuing her, tearing at her and pulling her to pieces, while she uttered cries of distress. …” …

342 “… That woman, monks, was the chief queen of the king of Kāliṅga. Overcome by jealousy, she poured a pan of burning coals over a rival. …”

343 “As I was coming down from the Vulture Peak, I saw the headless trunk of a body flying through the air, with eyes and mouth on its chest. Vultures, crows, and hawks were pursuing it, tearing at it and pulling it to pieces, while it uttered cries of distress. …” …

344 “… That being, monks, was an executioner called Hārika right here in Rājagaha. …”

345 “As I was coming down from the Vulture Peak, I saw a monk flying through the air. His outer robe was ablaze and burning, as were his bowl, belt, and body. He uttered cries of distress. …” …

346 “… During the time of the Buddha Kassapa’s dispensation, he was a bad monk.” …

347 “As I was coming down from the Vulture Peak, I saw a nun … I saw a trainee nun … I saw a novice monk … I saw a novice nun flying through the air. Her outer robe was ablaze and burning, as were her bowl, belt, and body. She uttered cries of distress. And I thought how amazing and astonishing it is that such a being should exist, such a spirit, such a state of existence.”

348 But the monks complained and criticized him, “He’s claiming a superhuman ability!”

349 The Buddha then said to them:

350 “There are disciples who have vision and knowledge, who can know, see, and witness such things. I too, monks, have seen that novice nun, but I didn’t speak about it. If I had, others wouldn’t have believed me, which would have led to their harm and suffering for a long time. During the time of Buddha Kassapa’s dispensation, she was a bad novice nun.

350.2 As a result of her deeds, she was tormented in hell for many hundreds of thousands of years. And now, because of the remaining result of her actions, she’s experiencing such an existence. Moggallāna spoke truthfully. There’s no offense for Moggallāna.”

351 Venerable Mahāmoggallāna said to the monks, “This stream, the Tapodā, flows from a lake with clear water—cool, sweet, and pure—with smooth and pleasant banks, with an abundance of fish and turtles, and with blooming lotuses the size of wheels.”

352 The monks complained and criticized him, “How can Venerable Mahāmoggallāna talk like this when the Tapodā is actually hot? He’s claiming a superhuman ability!” And they told the Buddha.

353 “Monks, the Tapodā does flow from a lake with clear water—cool, sweet, and pure—with smooth and pleasant banks, with an abundance of fish and turtles, and with blooming lotuses the size of wheels. But the Tapodā runs between two great hells. That’s why it’s hot. Moggallāna spoke truthfully. There’s no offense for Moggallāna.”

354 At one time King Seniya Bimbisāra of Magadha was defeated in battle by the Licchavīs. The king then rallied his army and beat the Licchavīs. People were delighted and the word spread that the Licchavīs had been defeated by the king.

355 But Venerable Mahāmoggallāna said to the monks, "The king was defeated by the Licchavīs."

356 The monks complained and criticized him, "How can Venerable Moggallāna talk like this when people are delighted and the word is spreading that the Licchavīs have been defeated by the king? He's claiming a superhuman ability!" They told the Buddha.

357 "Monks, first the king was defeated by the Licchavīs, but then he rallied his army and beat them. Moggallāna spoke truthfully. There's no offense for Moggallāna."

358 Venerable Mahāmoggallāna said to the monks, "After attaining an unshakable stillness on the banks of the river Sappinikā, I heard the sound of elephants plunging in and emerging from the water, and trumpeting too."

359 The monks complained and criticized him, "How can Venerable Mahāmoggallāna talk like this? He's claiming a superhuman ability!" They told the Buddha.

360 "Monks, there is such a stillness, but it's not wholly purified. Moggallāna spoke truthfully. There's no offense for Moggallāna."

361 Venerable Sobhita said to the monks, "I can recall five hundred eons."

362 The monks complained and criticized him, "How can Venerable Sobhita talk like this? He's claiming a superhuman ability!" They told the Buddha.

363 "Monks, Sobhita has this ability, and that was just one birth. Sobhita spoke truthfully. There's no offense for Sobhita."

The fourth offense entailing expulsion is finished.

365 "Venerables, the four rules on expulsion have been recited. If a monk commits any one of them, he is no longer part of the community of monks. As before, so after: he's expelled and excluded from the community. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus."

The offenses entailing expulsion are finished.

367 This is the summary:

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

The chapter on offenses entailing expulsion is finished.

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THE TRAINING RULE ON MASTURBATION

✦

1 Venerables, these thirteen rules on suspension come up for recitation.

2 First substory
At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Seyyasaka was dissatisfied with the spiritual life. He became thin, haggard, and pale, with veins protruding all over his body. Venerable Udāyī saw him in this condition and said to him, "Seyyasaka, you're not looking well. You're not dissatisfied with the spiritual life, are you?"

3 "I am."

4 "Well then, eat, sleep, and bathe as much as you like. And whenever you become discontent and lust overwhelms you, just masturbate with your hand." "But is that allowable?"

5 "Yes, I do it too."

6 Then Seyyasaka ate, slept, and bathed as much as he liked, and whenever he became discontent and lust overwhelmed him, he masturbated with his hand. After some time Seyyasaka had a good color, a bright face, clear skin, and sharp senses. The monks who were his friends said to him, "Seyyasaka, you used to be thin, haggard, and pale, with veins protruding all over your body. But now you have a good color, a bright face, clear skin, and sharp senses. Have you been taking medicine?"

7 "No. I just eat, sleep, and bathe as much as I like, and whenever I become discontent and lust overwhelms me, I masturbate with my hand." "Do you eat the food given in faith with the same hand you use to masturbate?"

8 "Yes."

9 The monks of few desires complained and criticized him, "How can Venerable Seyyasaka masturbate with his hand?"

10 They rebuked Seyyasaka in many ways and then told the Buddha. The Buddha then had the Sangha gathered and questioned Seyyasaka: "Is it true, Seyyasaka, that you do this?"

11 "Yes, sir."

12 The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can you do this? Haven't I given many teachings for the sake of dispassion, not for the sake of lust; for the sake of freedom from bondage, not for the sake of bondage; for the sake of non-grasping, not for the sake of grasping?

12.2 When I've taught like this, how can you choose lust, bondage, and grasping? Haven't I given many teachings for the fading away of lust, for the clearing away of intoxication, for the removal of thirst, for the uprooting of attachment, for the cutting off of the round of rebirth, for the stopping of craving, for fading away, for ending, for extinguishment?

12.3 Haven't I given many teachings for the abandoning of worldly pleasures, for the full understanding of the perceptions of worldly pleasures, for the removal of thirst for worldly pleasures, for the elimination of

thoughts of worldly pleasures, for the stilling of the fevers of worldly pleasures? Foolish man, this will affect people's confidence, and cause some to lose it."

12.4 Then, after rebuking Seyyasaka in many ways, the Buddha spoke in dispraise of being difficult to support ... "And, monks, this training rule should be recited like this:

13 Preliminary ruling

'Intentional emission of semen is an offense entailing suspension.'"

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

15 Second substory

Soon afterwards some monks ate fine foods, fell asleep absentminded and heedless, and emitted semen while dreaming. They became anxious, thinking, "The Buddha has laid down a training rule that intentional emission of semen is an offense entailing suspension. We had an emission while dreaming, which is not without intention. Could it be that we've committed an offense entailing suspension?" They told the Buddha. "It's true, monks, that a dream is not without intention, but it's negligible. And so, monks, this training rule should be recited like this:

16 Final ruling

'Intentional emission of semen, except while dreaming, is an offense entailing suspension.'"

17 Definitions

Intentional:

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

19 Semen:

20 there are ten kinds of semen: blue, yellow, red, white, the color of buttermilk, the color of water, the color of oil, the color of milk, the color of curd, the color of ghee.

21 Emission:

22 making it move from its base—this is what is meant by "emission".

23 Except while dreaming:

24 apart from that which occurs while dreaming.

25 An offense entailing suspension:

26 only the Sangha gives probation for that offense, sends back to the beginning, gives the trial period, and rehabilitates—not several monks, not an individual. Therefore it is called an offense entailing suspension. This is the name and designation of this class of offense. Therefore, too, it is called an offense entailing suspension.

27 Summary
He emits by means of his own body. He emits by means of something external. He emits both by means of his own body and by means of something external. He emits shaking the pelvis in the air.

28 He emits because of stiffness due to sensual desire. He emits because of stiffness due to feces. He emits because of stiffness due to urine. He emits because of stiffness due to intestinal gas. He emits because of stiffness due to being stung by caterpillars.

29 He emits for the sake of health. He emits for the sake of pleasure. He emits for the sake of medicine. He emits for the sake of a gift. He emits for the sake of merit. He emits for the sake of sacrifice. He emits for the sake of heaven. He emits for the sake of seed. He emits for the sake of investigating. He emits for the sake of fun.

30 He emits blue. He emits yellow. He emits red. He emits white. He emits the color of buttermilk. He emits the color of water. He emits the color of oil. He emits the color of milk. He emits the color of curd. He emits the color of ghee.

31 Definitions
By means of his own body:

32 by means of his own organic body.

33 By means of something external:

34 by means of something organic or inorganic, externally.

35 Both by means of his own body and by means of something external:

36 by means of both.

37 Shaking the pelvis in the air:

38 for one making an effort in the air, the penis becomes erect.

39 Because of stiffness due to sensual desire:

40 for one oppressed by sensual desire, the penis becomes erect.

41 Because of stiffness due to feces:

42 for one oppressed by feces, the penis becomes erect.

43 Because of stiffness due to urine:

44 for one oppressed by urine, the penis becomes erect.

45 Because of stiffness due to intestinal gas:

46 for one oppressed by intestinal gas, the penis becomes erect.

47 Because of stiffness due to being stung by caterpillars:

48 for one stung by caterpillars, the penis becomes erect.

49 For the sake of health:

50 thinking, “I’ll be healthy.”

51 For the sake of pleasure:

52 thinking, “I’ll produce a pleasant feeling.”

53 For the sake of medicine:

54 thinking, “There will be medicine.”

55 For the sake of a gift:

56 thinking, “I’ll give a gift.”

57 For the sake of merit:

58 thinking, “There will be merit.”

59 For the sake of sacrifice:

60 thinking, “I’ll offer a sacrifice.”

61 For the sake of heaven:

62 thinking, “I’ll go to heaven.”

63 For the sake of seed:

64 thinking, “There will be seed.”

65 For the sake of investigating:

66 thinking, “Will it be blue?”, “Will it be yellow?”, “Will it be red?”, “Will it be white?”, “Will it be the color of buttermilk?”, “Will it be the color of water?”, “Will it be the color of oil?”, “Will it be the color of milk?”, “Will it be the color of curd?”, “Will it be the color of ghee?”

67 For the sake of fun:

68 desiring to play.

69 Exposition part 1
If, by means of his own body, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

70 If, by means of something external, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

71 If, both by means of his own body and by means of something external, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

72 If, shaking the pelvis in the air, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

73 If, when there is stiffness due to sensual desire, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

74 If, when there is stiffness due to feces, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

75 If, when there is stiffness due to urine, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

76 If, when there is stiffness due to intestinal gas, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

77 If, when there is stiffness due to being stung by caterpillars, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

78 A single purpose
If, for the sake of health, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

79 If, for the sake of pleasure ... If, for the sake of medicine ... If, for the sake of a gift ... If, for the sake of merit ... If, for the sake of sacrifice ... If, for the sake of heaven ... If, for the sake of seed ... If, for the sake of investigating ... If, for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

80 One kind of semen
If he intends blue, makes an effort, and semen is emitted, he commits an offense entailing suspension.

81 If he intends yellow ... If he intends red ... If he intends white ... If he intends the color of buttermilk ... If he intends the color of water ... If he intends the color of oil ... If he intends the color of milk ... If he intends the color of curd ... If he intends the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The basic series is finished.

83 Two purposes

If, for the sake of health and for the sake of pleasure, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

84 If, for the sake of health and for the sake of medicine ... If, for the sake of health and for the sake of a gift ... If, for the sake of health and for the sake of merit ... If, for the sake of health and for the sake of sacrifice ... If, for the sake of health and for the sake of heaven ... If, for the sake of health and for the sake of seed ...

84.2 If, for the sake of health and for the sake of investigating ... If, for the sake of health and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

The unconnected permutation series based on one item is finished.

86 If, for the sake of pleasure and for the sake of medicine, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

87 If, for the sake of pleasure and for the sake of a gift ... If, for the sake of pleasure and for the sake of merit ... If, for the sake of pleasure and for the sake of sacrifice ... If, for the sake of pleasure and for the sake of heaven ... If, for the sake of pleasure and for the sake of seed ... If, for the sake of pleasure and for the sake of investigating ... If, for the sake of pleasure and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

88 If, for the sake of pleasure and for the sake of health, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

89 If, for the sake of medicine and for the sake of a gift … If, for the sake of medicine and for the sake of merit … If, for the sake of medicine and for the sake of sacrifice … If, for the sake of medicine and for the sake of heaven … If, for the sake of medicine and for the sake of seed … If, for the sake of medicine and for the sake of investigating … If, for the sake of medicine and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

90 If, for the sake of medicine and for the sake of health … If, for the sake of medicine and for the sake of pleasure, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

91 If, for the sake of a gift and for the sake of merit … If, for the sake of a gift and for the sake of sacrifice … If, for the sake of a gift and for the sake of heaven … If, for the sake of a gift and for the sake of seed … If, for the sake of a gift and for the sake of investigating … If, for the sake of a gift and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

92 If, for the sake of a gift and for the sake of health … If, for the sake of a gift and for the sake of pleasure … If, for the sake of a gift and for the sake of medicine, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

93 If, for the sake of merit and for the sake of sacrifice … If, for the sake of merit and for the sake of heaven … If, for the sake of merit and for the sake of seed … If, for the sake of merit and for the sake of investigating … If, for the sake of merit and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

94 If, for the sake of merit and for the sake of health … If, for the sake of merit and for the sake of pleasure … If, for the sake of merit and for the sake of medicine … If, for the sake of merit and for the sake of a gift, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

95 If, for the sake of sacrifice and for the sake of heaven … If, for the sake of sacrifice and for the sake of seed … If, for the sake of sacrifice and for the sake of investigating … If, for the sake of sacrifice and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

96 If, for the sake of sacrifice and for the sake of health … If, for the sake of sacrifice and for the sake of pleasure … If, for the sake of sacrifice and for the sake of medicine … If, for the sake of sacrifice and for the sake of a gift … If, for the sake of sacrifice and for the sake of merit, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

97 If, for the sake of heaven and for the sake of seed … If, for the sake of heaven and for the sake of investigating … If, for the sake of heaven and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

98 If, for the sake of heaven and for the sake of health … If, for the sake of heaven and for the sake of pleasure … If, for the sake of heaven and for the sake of medicine … If, for the sake of heaven and for the sake of a gift … If, for the sake of heaven and for the sake of merit … If, for the sake of heaven and for the sake of sacrifice, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

99 If, for the sake of seed and for the sake of investigating … If, for the sake of seed and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

100 If, for the sake of seed and for the sake of health … If, for the sake of seed and for the sake of pleasure … If, for the sake of seed and for the sake of medicine … If, for the sake of seed and for the sake of a gift … If, for the sake of seed and for the sake of merit … If, for the sake of seed and for the sake of sacrifice … If, for the sake of seed and for the sake of heaven, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

101 If, for the sake of investigating and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

102 If, for the sake of investigating and for the sake of health … If, for the sake of investigating and for the sake of pleasure … If, for the sake of investigating and for the sake of medicine … If, for the sake of investigating and for the sake of a gift … If, for the sake of investigating and for the sake of merit …

102.2 If, for the sake of investigating and for the sake of sacrifice ... If, for the sake of investigating and for the sake of heaven ... If, for the sake of investigating and for the sake of seed, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

103 If, for the sake of fun and for the sake of health ... If, for the sake of fun and for the sake of pleasure ... If, for the sake of fun and for the sake of medicine ... If, for the sake of fun and for the sake of a gift ... If, for the sake of fun and for the sake of merit ... If, for the sake of fun and for the sake of sacrifice ... If, for the sake of fun and for the sake of heaven ...

103.2 If, for the sake of fun and for the sake of seed ... If, for the sake of fun and for the sake of investigating, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

The linked permutation series based on one item is finished.

105 Three purposes

If, for the sake of health and for the sake of pleasure and for the sake of medicine, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension. ... If, for the sake of health and for the sake of pleasure and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

The unconnected permutation series based on two items is finished.

107 If, for the sake of pleasure and for the sake of medicine and for the sake of a gift, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension. ... If, for the sake of pleasure and for the sake of medicine and for the sake of fun ... If, for the sake of pleasure and

for the sake of medicine and for the sake of health, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

The linked permutation series based on two items in brief is finished.

109 If, for the sake of investigating and for the sake of fun and for the sake of health, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension. ... If, for the sake of investigating and for the sake of fun and for the sake of seed, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

The section based on two items is finished.

111 Four to nine purposes

The sections based on three items, four items, five items, six items, seven items, eight items, and nine items are to be expanded in the same way.

112 Ten purposes

This is the section based on all items:

113 If, for the sake of health and for the sake of pleasure and for the sake of medicine and for the sake of a gift and for the sake of merit and for the sake of sacrifice and for the sake of heaven and for the sake of seed and for the sake of investigating and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

The section based on all items is finished.

115 Two kinds of semen

If he intends blue and yellow, makes an effort, and semen is emitted, he commits an offense entailing suspension.

116 If he intends blue and red ... If he intends blue and white ... If he intends blue and the color of buttermilk ... If he intends blue and the color of water ... If he intends blue and the color of oil ... If he intends blue and the color of milk ... If he intends blue and the color of curd ... If he intends blue and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The unconnected permutation series based on one item is finished.

118 If he intends yellow and red, makes an effort, and semen is emitted, he commits an offense entailing suspension.

119 If he intends yellow and white ... If he intends yellow and the color of buttermilk ... If he intends yellow and the color of water ... If he intends yellow and the color of oil ... If he intends yellow and the color of milk ... If he intends yellow and the color of curd ... If he intends yellow and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

120 If he intends yellow and blue, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The linked permutation series based on one item is finished.

122 If he intends red and white, makes an effort, and semen is emitted, he commits an offense entailing suspension.

123 If he intends red and the color of buttermilk ... If he intends red and the color of water ... If he intends red and the color of oil ... If he intends red and the color of milk ... If he intends red and the color of curd ... If he intends red and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

124 If he intends red and blue ... If he intends red and yellow, makes an effort, and semen is emitted, he commits an offense entailing suspension.

125 If he intends white and the color of buttermilk ... If he intends white and the color of water ... If he intends white and the color of oil ... If he intends white and the color of milk ... If he intends white and the color of curd ... If he intends white and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

126 If he intends white and blue ... If he intends white and yellow ... If he intends white and red, makes an effort, and semen is emitted, he commits an offense entailing suspension.

127 If he intends the color of buttermilk and the color of water ... If he intends the color of buttermilk and the color of oil ... If he intends the color of buttermilk and the color of milk ... If he intends the color of buttermilk and the color of curd ... If he intends the color of buttermilk and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

128 If he intends the color of buttermilk and blue ... If he intends the color of buttermilk and yellow ... If he intends the color of buttermilk and red ... If he intends the color of buttermilk and white, makes an effort, and semen is emitted, he commits an offense entailing suspension.

129 If he intends the color of water and the color of oil … If he intends the color of water and the color of milk … If he intends the color of water and the color of curd … If he intends the color of water and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

130 If he intends the color of water and blue … If he intends the color of water and yellow … If he intends the color of water and red … If he intends the color of water and white … If he intends the color of water and the color of buttermilk, makes an effort, and semen is emitted, he commits an offense entailing suspension.

131 If he intends the color of oil and the color of milk … If he intends the color of oil and the color of curd … If he intends the color of oil and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

132 If he intends the color of oil and blue … If he intends the color of oil and yellow … If he intends the color of oil and red … If he intends the color of oil and white … If he intends the color of oil and the color of buttermilk … If he intends the color of oil and the color of water, makes an effort, and semen is emitted, he commits an offense entailing suspension.

133 If he intends the color of milk and the color of curd … If he intends the color of milk and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

134 If he intends the color of milk and blue … If he intends the color of milk and yellow … If he intends the color of milk and red … If he intends the color of milk and white … If he intends the color of milk and the color

of buttermilk ... If he intends the color of milk and the color of water ... If he intends the color of milk and the color of oil, makes an effort, and semen is emitted, he commits an offense entailing suspension.

135 If he intends the color of curd and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

136 If he intends the color of curd and blue ... If he intends the color of curd and yellow ... If he intends the color of curd and red ... If he intends the color of curd and white ... If he intends the color of curd and the color of buttermilk ... If he intends the color of curd and the color of water ... If he intends the color of curd and the color of oil ... If he intends the color of curd and the color of milk, makes an effort, and semen is emitted, he commits an offense entailing suspension.

137 If he intends the color of ghee and blue, makes an effort, and semen is emitted, he commits an offense entailing suspension.

138 If he intends the color of ghee and yellow ... If he intends the color of ghee and red ... If he intends the color of ghee and white ... If he intends the color of ghee and the color of buttermilk ... If he intends the color of ghee and the color of water ... If he intends the color of ghee and the color of oil ... If he intends the color of ghee and the color of milk ... If he intends the color of ghee and the color of curd, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The linked permutation series based on one item is finished.

140 Three kinds of semen

If he intends blue and yellow and red, makes an effort, and semen is emitted, he commits an offense entailing suspension. ... If he intends blue and yellow and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The unconnected permutation series based on two items is finished.

142 If he intends yellow and red and white, makes an effort, and semen is emitted, he commits an offense entailing suspension. ... If he intends yellow and red and the color of ghee ... If he intends yellow and red and blue, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The linked permutation series based on two items in brief is finished.

144 If he intends the color of curd and the color of ghee and blue, makes an effort, and semen is emitted, he commits an offense entailing suspension. ... If he intends the color of curd and the color of ghee and the color of milk, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The section based on two items is finished.

146 Four to nine kinds of semen

The sections based on three items, four items, five items, six items, seven items, eight items, and nine items are to be expanded in the same way.

147 Ten kinds of semen

This is the section based on all items:

148 If he intends blue and yellow and red and white and the color of buttermilk and the color of water and the color of oil and the color of milk and the color of curd and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The section based on all items is finished.

150 Purposes combined with kinds of semen

If he intends for the sake of health and blue, makes an effort, and semen is emitted, he commits an offense entailing suspension.

151 If he intends for the sake of health and for the sake of pleasure and blue and yellow, makes an effort, and semen is emitted, he commits an offense entailing suspension.

152 If he intends for the sake of health and for the sake of pleasure and for the sake of medicine and blue and yellow and red, makes an effort, and semen is emitted, he commits an offense entailing suspension.

> Note
> *(In this way both aspects are to be expanded.)*

154 If he intends for the sake of health and for the sake of pleasure and for the sake of medicine and for the sake of a gift and for the sake of merit and for the sake of sacrifice and for the sake of heaven and for the sake of seed and for the sake of investigating and for the sake of fun and blue and yellow and red and white and the color of buttermilk and the color of water

and the color of oil and the color of milk and the color of curd and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The mixed permutation series is finished.

156 Intending one kind of semen, emitting another kind
If he intends, "I'll emit blue," makes an effort, and yellow is emitted, he commits an offense entailing suspension.

157 If he intends, "I'll emit blue," makes an effort, and red is emitted ... white ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd ... the color of ghee is emitted, he commits an offense entailing suspension.

The unconnected permutation series is finished.

159 If he intends, "I'll emit yellow," makes an effort, and red is emitted, he commits an offense entailing suspension.

160 If he intends, "I'll emit yellow," makes an effort, and white is emitted ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd ... the color of ghee ... blue is emitted, he commits an offense entailing suspension.

The basis of the linked permutation series in brief is finished.

162 ... If he intends, "I'll emit the color of ghee," makes an effort, and blue is emitted, he commits an offense entailing suspension.

163 If he intends, "I'll emit the color of ghee," makes an effort, and yellow is emitted ... red ... white ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd is emitted, he commits an offense entailing suspension.

The core permutation series is finished.

165 If he intends, "I'll emit yellow," makes an effort, and blue is emitted, he commits an offense entailing suspension.

166 If he intends, "I'll emit red ... white ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd ... the color of ghee," makes an effort, and blue is emitted, he commits an offense entailing suspension.

The first round of the additional permutation series is finished.

168 If he intends, "I'll emit red," makes an effort, and yellow is emitted, he commits an offense entailing suspension.

169 If he intends, "I'll emit white ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd ... the color of ghee ... blue," makes an effort, and yellow is emitted, he commits an offense entailing suspension.

The second round of the additional permutation series is finished.

171 If he intends, "I'll emit white," makes an effort, and red is emitted, he commits an offense entailing suspension.

172 If he intends, "I'll emit the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd ... the color of ghee ... blue ... yellow," makes an effort, and red is emitted, he commits an offense entailing suspension.

The third round of the additional permutation series is finished.

174 If he intends, "I'll emit the color of buttermilk," makes an effort, and white is emitted, he commits an offense entailing suspension.

175 If he intends, "I'll emit the color of water ... the color of oil ... the color of milk ... the color of curd ... the color of ghee ... blue ... yellow ... red," makes an effort, and white is emitted, he commits an offense entailing suspension.

The fourth round of the additional permutation series is finished.

177 If he intends, "I'll emit the color of water," makes an effort, and the color of buttermilk is emitted, he commits an offense entailing suspension.

178 If he intends, "I'll emit the color of oil ... the color of milk ... the color of curd ... the color of ghee ... blue ... yellow ... red ... white," makes an effort, and the color of buttermilk is emitted, he commits an offense entailing suspension.

The fifth round of the additional permutation series is finished.

180 If he intends, "I'll emit the color of oil," makes an effort, and the color of water is emitted, he commits an offense entailing suspension.

181 If he intends, "I'll emit the color of milk … the color of curd … the color of ghee … blue … yellow … red … white … the color of buttermilk," makes an effort, and the color of water is emitted, he commits an offense entailing suspension.

The sixth round of the additional permutation series is finished.

183 If he intends, "I'll emit the color of milk," makes an effort, and the color of oil is emitted, he commits an offense entailing suspension.

184 If he intends, "I'll emit the color of curd … the color of ghee … blue … yellow … red … white … the color of buttermilk … the color of water," makes an effort, and the color of oil is emitted, he commits an offense entailing suspension.

The seventh round of the additional permutation series is finished.

186 If he intends, "I'll emit the color of curd," makes an effort, and the color of milk is emitted, he commits an offense entailing suspension.

187 If he intends, "I'll emit the color of ghee … blue … yellow … red … white … the color of buttermilk … the color of water … the color of oil," makes an effort, and the color of milk is emitted, he commits an offense entailing suspension.

The eighth round of the additional permutation series is finished.

189 If he intends, "I'll emit the color of ghee," makes an effort, and the color of curd is emitted, he commits an offense entailing suspension.

190 If he intends, "I'll emit blue ... yellow ... red ... white ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk," makes an effort, and the color of curd is emitted, he commits an offense entailing suspension.

The ninth round of the additional permutation series is finished.

192 If he intends, "I'll emit blue," makes an effort, and the color of ghee is emitted, he commits an offense entailing suspension.

193 If he intends, "I'll emit yellow ... red ... white ... the color of buttermilk ... the color of water ... the color of oil ... the color of milk ... the color of curd," makes an effort, and the color of ghee is emitted, he commits an offense entailing suspension.

The tenth round of the additional permutation series is finished.

The additional permutation series is finished.

196 Permutations part 2
If he intends, makes an effort, and semen is emitted, he commits an offense entailing suspension.

197 If he intends, makes an effort, but semen is not emitted, he commits a serious offense.

198 If he intends, but does not make an effort, yet semen is emitted, there is no offense.

199 If he intends, but does not make an effort, nor is semen emitted, there is no offense.

200 If he does not intend, but makes an effort, and semen is emitted, there is no offense.

201 If he does not intend, but makes an effort, yet semen is not emitted, there is no offense.

202 If he does not intend, nor make an effort, yet semen is emitted, there is no offense.

203 If he does not intend, nor make an effort, nor is semen emitted, there is no offense.

204 Non-offenses
There is no offense: if it is while dreaming; if he is not aiming at emission; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

205 Summary verses of case studies

206 "Dream, feces, urine,
Thought, and with warm water;
Medicine, scratching, path,
Foreskin, sauna, massage.

207 Novice, and asleep,
Thigh, pressed with the fist;
In the air, rigid, staring,
Keyhole, rubbed with wood.

208 Current, mud, running,
Mud play, lotus;
Sand, mud, pouring,

Bed, and with the thumb."

209 Case studies

On one occasion a monk had an emission of semen while dreaming. He became anxious, thinking, "The Buddha has laid down a training rule. Could it be that I've committed an offense entailing suspension?" He told the Buddha, who said, "There's no offense when it occurs while dreaming."

210 On one occasion a monk was defecating, and semen was emitted. He became anxious ... "What were you thinking, monk?"

211 "I wasn't aiming at emission, sir."

212 "There's no offense if one isn't aiming at emission."

213 On one occasion a monk was urinating, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

214 On one occasion a monk was thinking a worldly thought, and semen was emitted. He became anxious ... "There's no offense for one thinking a worldly thought."

215 On one occasion a monk was bathing in warm water, and semen was emitted. He became anxious ... "What were you thinking, monk?"

216 "I wasn't aiming at emission, sir."

217 "There's no offense if one isn't aiming at emission."

218 On one occasion a monk bathed in warm water aiming at emission, and semen was emitted. He became anxious ... "You've committed an offense entailing suspension."

219 On one occasion a monk bathed in warm water aiming at emission, but semen was not emitted. He became anxious … "There's no offense entailing suspension, but there's a serious offense."

220 At one time a monk had a sore on his penis. While he was applying medicine, semen was emitted. He became anxious … "There's no offense if one isn't aiming at emission."

221 At one time a monk had a sore on his penis. He applied medicine aiming at emission, and semen was emitted. … semen was not emitted. He became anxious … "There's no offense entailing suspension, but there's a serious offense."

222 On one occasion a monk scratched his scrotum, and semen was emitted. He became anxious … "There's no offense if one isn't aiming at emission."

223 On one occasion a monk scratched his scrotum aiming at emission, and semen was emitted. … semen was not emitted. He became anxious … "There's no offense entailing suspension, but there's a serious offense."

224 On one occasion a monk was walking along a path, and semen was emitted. He became anxious … "There's no offense if one isn't aiming at emission."

225 On one occasion a monk walked along a path aiming at emission, and semen was emitted. … semen was not emitted. He became anxious … "There's no offense entailing suspension, but there's a serious offense."

226 On one occasion a monk took hold of his foreskin, urinated, and semen was emitted. He became anxious … "There's no offense if one isn't aiming at emission."

227 On one occasion a monk, aiming at emission, took hold of his foreskin, urinated, and semen was emitted. … semen was not emitted. He became anxious … "There's no offense entailing suspension, but there's a serious offense."

228 On one occasion a monk was having his belly heated in the sauna, and semen was emitted. He became anxious … "There's no offense if one isn't aiming at emission."

229 On one occasion a monk, aiming at emission, had his belly heated in the sauna, and semen was emitted. … semen was not emitted. He became anxious … "There's no offense entailing suspension, but there's a serious offense."

230 On one occasion a monk massaged his preceptor's back in the sauna, and semen was emitted. He became anxious … "There's no offense if one isn't aiming at emission."

231 On one occasion a monk, aiming at emission, massaged his preceptor's back in the sauna, and semen was emitted. … semen was not emitted. He became anxious … "There's no offense entailing suspension, but there's a serious offense."

232 On one occasion a monk was having his thigh massaged, and semen was emitted. He became anxious … "There's no offense if one isn't aiming at emission."

233 On one occasion a monk, aiming at emission, had his thigh massaged, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

234 On one occasion a monk, aiming at emission, said to a novice, "Take hold of my penis." The novice took hold of his penis, and the monk emitted semen. He became anxious ... "There's an offense entailing suspension."

235 On one occasion a monk took hold of the penis of a sleeping novice, and the monk emitted semen. He became anxious ... "There's no offense entailing suspension, but there's an offense of wrong conduct."

236 On one occasion a monk pressed his penis between his thighs aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

237 On one occasion a monk pressed his penis with his fist aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

238 On one occasion a monk shook his pelvis in the air aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

239 On one occasion a monk made his body rigid, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

240 On one occasion a monk made his body rigid aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

241 On one occasion a lustful monk stared at a woman's genitals, and semen was emitted. He became anxious ... "There's no offense entailing suspension. But you should not stare at a woman's genitals motivated by lust. If you do, you commit an offense of wrong conduct."

242 On one occasion a monk inserted his penis into a keyhole aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

243 On one occasion a monk rubbed his penis with a piece of wood aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

244 On one occasion a monk bathed against the current, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

245 On one occasion a monk bathed against the current aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

246 On one occasion a monk was playing in mud, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

247 On one occasion a monk played in mud aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

248 On one occasion a monk ran in water, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

249 On one occasion a monk ran in water aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

250 On one occasion a monk was playing by sliding in the mud, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

251 On one occasion a monk, aiming at emission, was playing by sliding in the mud, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

252 On one occasion a monk was running in a lotus grove, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

253 On one occasion a monk ran in a lotus grove aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

254 On one occasion a monk inserted his penis into sand aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious

offense."

255 On one occasion a monk inserted his penis into mud aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

256 On one occasion a monk poured water on his penis, and semen was emitted. He became anxious ... "There's no offense if one isn't aiming at emission."

257 On one occasion a monk poured water on his penis aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

258 On one occasion a monk rubbed his penis against his bed aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

259 On one occasion a monk rubbed his penis with his thumb aiming at emission, and semen was emitted. ... semen was not emitted. He became anxious, thinking, "The Buddha has laid down a training rule. Could it be that I've committed an offense entailing suspension?" He told the Buddha, who said, "There's no offense entailing suspension, but there's a serious offense."

The training rule on masturbation, the first, is finished.

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PHYSICAL CONTACT WITH A WOMAN

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was staying in the wilderness. He had a beautiful dwelling with a room in the middle and corridors on all sides. The bed and bench were nicely made up, and the water for drinking and the water for washing were ready for use. The yards were well swept. Many people came to see Udāyī's dwelling,

2 among them a certain brahmin and his wife. They approached Udāyī and said, "Venerable, we would like to see your dwelling."

3 "Well then, brahmin, please do."

4 Udāyī took the key, lifted the latch, opened the door, and entered the dwelling. The brahmin entered after him and then the brahmin lady. Opening some windows and closing others, Udāyī walked around the inner room and came up behind the brahmin lady, touching her all over. Then the brahmin thanked Udāyī and left.

5 And he expressed his delight, "These Sakyan monastics who live in the wilderness are superb. Venerable Udāyī is superb!"

6 But the brahmin lady said, "What's superb about him? He touched me all over just like you do."

7 The brahmin then complained and criticized him, "These Sakyan monastics are shameless and immoral liars. They claim to have integrity, to be celibate and of good conduct, to be truthful, moral, and good. But they don't have the good character of a monastic or a brahmin. They've lost the plot! How could the ascetic Udāyī touch my wife all over?

7.2 It's not possible to go to a monastery or a monk's dwelling with a wife from a respectable family, or with a daughter, a girl, a daughter-in-law, or a female slave from a respectable family. If you do, the Sakyan monastics might molest them."

8 The monks heard the criticism of that brahmin. The monks of few desires complained and criticized Udāyī, "How could Venerable Udāyī make physical contact with a woman?"

9 They told the Buddha. He then had the Sangha gathered and questioned Udāyī:

10 "Is it true, Udāyī, that you did this?"

11 "It's true, sir."

12 The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you do this? Haven't I given many teachings for the sake of dispassion, not for the sake of passion ... the stilling of the fevers of worldly pleasures? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

13 Final ruling

'If a monk, overcome by lust and with a distorted mind, makes physical contact with a woman—holding her hand or hair, or touching any part of

her body—he commits an offense entailing suspension.'"

[14] Definitions

A:

[15] whoever ...

[16] Monk:

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

[18] Overcome by lust:

[19] having lust, longing for, in love with.

[20] Distorted:

[21] a lustful mind is distorted; an angry mind is distorted; a confused mind is distorted. But in this case "distorted" refers to the lustful mind.

[22] A woman:

[23] a human female, not a female spirit, not a female ghost, not a female animal; even a girl born on that very day, let alone an older one.

[24] With:

[25] together.

[26] Makes physical contact:

[27] misconduct is what is meant.

28 Hand:

29 from the elbow to the tip of the nails.

30 Hair:

31 just the hair; or the hair with strings in it, with a garland, with gold coins, with gold, with pearls, or with gems.

32 Any part of her body:

33 anything apart from the hand and the hair is called "any part of her body".

34 Subdefinitions
Physical contact, touching, stroking downwards, stroking upwards, pulling down, lifting up, pulling, pushing, squeezing, pressing, taking hold of, contacting.

35 Physical contact:

36 mere physical contact.

37 Touching:

38 touching here and there.

39 Stroking downwards:

40 lowering down.

41 Stroking upwards:

42 raising up.

43 Pulling down:

[44] bending down.

[45] Lifting up:

[46] raising up.

[47] Pulling:

[48] drawing to.

[49] Pushing:

[50] sending away.

[51] Squeezing:

[52] taking hold of a bodily part and then pressing.

[53] Pressing:

[54] pressing with something.

[55] Taking hold of:

[56] mere taking hold of.

[57] Contacting:

[58] mere contact.

[59] He commits an offense entailing suspension:

[60] ... Therefore, too, it is called an offense entailing suspension.

[61] Making direct contact with a single person or animal: body to body
It is a woman, he perceives her as a woman, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her,

strokes her downwards, strokes her upwards, pulls her down, lifts her up, pulls her, pushes her, squeezes her, presses her, takes hold of her, contacts her, he commits an offense entailing suspension.

62 It is a woman, but he is unsure of it, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her … takes hold of her, contacts her, he commits a serious offense.

63 It is a woman, but he perceives her as a paṇḍaka, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her … takes hold of her, contacts her, he commits a serious offense.

64 It is a woman, but he perceives her as a man, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her … takes hold of her, contacts her, he commits a serious offense.

65 It is a woman, but he perceives her as an animal, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her … takes hold of her, contacts her, he commits a serious offense.

66 It is a paṇḍaka, he perceives him as a paṇḍaka, and he has lust. If the monk makes physical contact with the paṇḍaka, body to body, if he touches him … takes hold of him, contacts him, he commits a serious offense.

67 It is a paṇḍaka, but he is unsure of it, and he has lust. If the monk makes physical contact with the paṇḍaka, body to body, if he touches him … takes hold of him, contacts him, he commits an offense of wrong conduct.

68 It is a paṇḍaka, but he perceives him as a man, and he has lust. If the monk makes physical contact with the paṇḍaka, body to body, if he touches him … takes hold of him, contacts him, he commits an offense of wrong conduct.

69 It is a paṇḍaka, but he perceives him as an animal, and he has lust. If the monk makes physical contact with the paṇḍaka, body to body, if he touches him … takes hold of him, contacts him, he commits an offense of wrong conduct.

70 It is a paṇḍaka, but he perceives him as a woman, and he has lust. If the monk makes physical contact with the paṇḍaka, body to body, if he touches him … takes hold of him, contacts him, he commits an offense of wrong conduct.

71 It is a man, he perceives him as a man, and he has lust. If the monk makes physical contact with the man, body to body, if he touches him … takes hold of him, contacts him, he commits an offense of wrong conduct.

72 It is a man, but he is unsure of it … It is a man, but he perceives him as an animal … It is a man, but he perceives him as a woman … It is a man, but he perceives him as a paṇḍaka, and he has lust. If the monk makes physical contact with the man, body to body, if he touches him … takes hold of him, contacts him, he commits an offense of wrong conduct.

73 It is an animal, he perceives it as an animal, and he has lust. If the monk makes physical contact with the animal, body to body, if he touches it … takes hold of it, contacts it, he commits an offense of wrong conduct.

74 It is an animal, but he is unsure of it … It is an animal, but he perceives it as a woman … It is an animal, but he perceives it as a paṇḍaka … It is an animal, but he perceives it as a man, and he has lust. If the monk makes physical contact with the animal, body to body, if he touches it … takes hold of it, contacts it, he commits an offense of wrong conduct.

The section based on one item is finished.

76 Making direct contact with two beings of the same kind: body to body
It is two women, he perceives both as women, and he has lust. If the monk makes physical contact with the two women, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses entailing suspension.

77 It is two women, but he is unsure about both, and he has lust. If the monk makes physical contact with the two women, body to body, if he touches them … takes hold of them, contacts them, he commits two serious offenses.

78 It is two women, but he perceives both as paṇḍakas … but he perceives both as men … but he perceives both as animals, and he has lust. If the monk makes physical contact with the two women, body to body, if he touches them … takes hold of them, contacts them, he commits two serious offenses.

79 It is two paṇḍakas, he perceives both as paṇḍakas, and he has lust. If the monk makes physical contact with the two <i lang='pi'

translate='no'>paṇḍakas, body to body, if he touches them … takes hold of them, contacts them, he commits two serious offenses.

80 It is two paṇḍakas, but he is unsure about both … but he perceives both as men … but he perceives both as animals … but he perceives both as women, and he has lust. If the monk makes physical contact with the two paṇḍakas, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

81 It is two men, he perceives both as men, and he has lust. If the monk makes physical contact with the two men, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

82 It is two men, but he is unsure about both … but he perceives both as animals … but he perceives both as women … but he perceives both as paṇḍakas, and he has lust. If the monk makes physical contact with the two men, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

83 It is two animals, he perceives both as animals, and he has lust. If the monk makes physical contact with the two animals, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

84 It is two animals, but he is unsure about both … but he perceives both as women … but he perceives both as paṇḍakas … but he perceives both as men, and he has

lust. If the monk makes physical contact with the two animals, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

85 Making direct contact with two beings of different kinds: body to body It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one offense entailing suspension and one offense of wrong conduct.

86 It is a woman and a paṇḍaka, but he is unsure about both, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

87 It is a woman and a paṇḍaka, but he perceives both as paṇḍakas, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two serious offenses.

88 It is a woman and a paṇḍaka, but he perceives both as men, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

89 It is a woman and a paṇḍaka, but he perceives both as animals, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

90 It is a woman and a man, but he perceives both as women and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one offense entailing suspension and one offense of wrong conduct.

91 It is a woman and a man, but he is unsure about both … but he perceives both as paṇḍakas … but he perceives both as men … but he perceives both as animals, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

92 It is a woman and an animal, but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one offense entailing suspension and one offense of wrong conduct.

93 It is a woman and an animal, but he is unsure about both … but he perceives both as paṇḍakas … but he perceives both as men … but he perceives both as animals, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

94 It is a paṇḍaka and a man, but he perceives both as paṇḍakas, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

95 It is a paṇḍaka and a man, but he is unsure about both … but he perceives both as men … but he perceives both as animals … but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

96 It is a paṇḍaka and an animal, but he perceives both as paṇḍakas, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

97 It is a paṇḍaka and an animal, but he is unsure about both … but he perceives both as men … but he perceives both as animals … but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

98 It is a man and an animal, but he perceives both as men, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of

wrong conduct.

99 It is a man and an animal, but he is unsure about both … but he perceives both as animals … but he perceives both as women … but he perceives both as paṇḍakas, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

The section based on two items is finished.

101 Making indirect contact: body to what is connected to the body
It is a woman, he perceives her as a woman, and he has lust. If the monk, with his own body, makes physical contact with something connected to her body, if he touches it … takes hold of it, contacts it, he commits a serious offense. …

102 It is two women, he perceives both as women, and he has lust. If the monk, with his own body, makes physical contact with something connected to the body of both, if he touches it … takes hold of it, contacts it, he commits two serious offenses. …

103 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, with his own body, makes physical contact with something connected to the body of both, if he touches it … takes hold of it, contacts it, he commits one serious offense and one offense of wrong conduct. …

104 It is a woman, he perceives her as a woman, and he has lust. If the monk, with something connected to his own body, makes physical contact with her body, if he touches it … takes hold of it, contacts it, he commits a serious offense. …

105 It is two women, he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with the body of both, if he touches them … takes hold of them, contacts them, he commits two serious offenses. …

106 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with the body of both, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct. …

107 Making indirect contact: what is connected to the body to what is connected to the body
It is a woman, he perceives her as a woman, and he has lust. If the monk, with something connected to his own body, makes physical contact with something connected to her body, if he touches it … takes hold of it, contacts it, he commits an offense of wrong conduct. …

108 It is two women, he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with something connected to the body of both, if he touches it … takes hold of it, contacts it, he commits two offenses of wrong conduct. …

109 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with something connected to the body of both, if he touches it … takes hold of it, contacts it, he commits two offenses of wrong conduct. …

110 Making indirect contact: contact by releasing
It is a woman, he perceives her as a woman, and he has lust. If the monk, with something released by him, makes physical contact with her body, he commits an offense of wrong conduct. …

111 It is two women, he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with the body of both, he commits two offenses of wrong conduct. …

112 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with the body of both, he commits two offenses of wrong conduct. …

113 It is a woman, he perceives her as a woman, and he has lust. If the monk, with something released by him, makes physical contact with something connected to her body, he commits an offense of wrong conduct. …

114 It is two women, he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something connected to the body of both, he commits two offenses of wrong conduct. …

115 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something connected to the body of both, he commits two offenses of wrong conduct. …

116 It is a woman, he perceives her as a woman, and he has lust. If the monk, with something released by him, makes physical contact with something released by her, he commits an offense of wrong conduct. …

117 It is two women, he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something released by both, he commits two offenses of wrong conduct. …

118 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something released by both, he commits two offenses of wrong conduct. …

The successive series on a monk is finished.

120 Others making direct contact with a monk: body to body

It is a woman, he perceives her as a woman, and he has lust. If the woman makes physical contact with the monk, body to body, if she touches him, strokes him downwards, strokes him upwards, pulls him down, lifts him up, pulls him, pushes him, squeezes him, presses him, takes hold of him, contacts him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense entailing suspension. …

121 It is two women, he perceives both as women, and he has lust. If the women make physical contact with the monk, body to body, if they touch him, stroke him downwards, stroke him upwards, pull him down, lift him up, pull him, push him, squeeze him, press him, take hold of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses entailing suspension. ...

122 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both make physical contact with the monk, body to body, if they touch him ... take hold of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits one offense entailing suspension and one offense of wrong conduct. ...

123 Others making indirect contact with a monk: body to what is connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the woman, with her own body, makes physical contact with something connected to his body, if she touches it ... takes hold of it, contacts it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits a serious offense. ...

124 It is two women, he perceives both as women, and he has lust. If the women, with their own bodies, make physical contact with something connected to his body, if they touch it ... take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two serious offenses. ...

125 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both, with their own bodies, make physical contact with something connected to his body, if they touch it … take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits one serious offense and one offense of wrong conduct. …

126 It is a woman, he perceives her as a woman, and he has lust. If the woman, with something connected to her own body, makes physical contact with his body, if she touches him … takes hold of him, contacts him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits a serious offense. …

127 It is two women, he perceives both as women, and he has lust. If the women, with something connected to their own bodies, make physical contact with his body, if they touch him … take hold of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two serious offenses. …

128 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both, with something connected to their own bodies, make physical contact with his body, if they touch him … take hold of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits one serious offense and one offense of wrong conduct. …

129 Others making indirect contact with a monk: what is connected to the body to what is connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the woman,

with something connected to her own body, makes physical contact with something connected to his body, if she touches it … takes hold of it, contacts it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense of wrong conduct. …

130 It is two women, he perceives both as women, and he has lust. If the women, with something connected to their own bodies, make physical contact with something connected to his body, if they touch it … take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

131 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both, with something connected to their own bodies, make physical contact with something connected to his body, if they touch it … take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

132 Others making indirect contact with a monk: contact by releasing
It is a woman, he perceives her as a woman, and he has lust. If the woman, with something released by her, makes physical contact with his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense of wrong conduct. …

133 It is two women, he perceives both as women, and he has lust. If the women, with something released by both, make physical contact with his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

134 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both, with something released by both, make physical contact with his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

135 It is a woman, he perceives her as a woman, and he has lust. If the woman, with something released by her, makes physical contact with something connected to his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense of wrong conduct. …

136 It is two women, he perceives both as women, and he has lust. If the women, with something released by both, make physical contact with something connected to his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

137 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both, with something released by both, make physical contact with something connected to his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

138 It is a woman, he perceives her as a woman, and he has lust. If the woman, with something released by her, makes physical contact with something released by him, and he, aiming at connection, makes an effort with the body, but does not experience contact, he commits an offense of wrong conduct. …

139 It is two women, he perceives both as women, and he has lust. If the women, with something released by both, make physical contact with something released by him, and he, aiming at connection, makes an effort with the body, but does not experience contact, he commits two offenses of wrong conduct. ...

140 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both, with something released by both, make physical contact with something released by him, and he, aiming at connection, makes an effort with the body, but does not experience contact, he commits two offenses of wrong conduct. ...

141 Permutations part 2
If, aiming at connection, he makes an effort with the body and experiences contact, he commits an offense entailing suspension.

142 If, aiming at connection, he makes an effort with the body, but does not experience contact, he commits an offense of wrong conduct.

143 If, aiming at connection, he makes no effort with the body, but experiences contact, there is no offense.

144 If, aiming at connection, he makes no effort with the body and does not experience contact, there is no offense.

145 If, aiming to free himself, he makes an effort with the body and experiences contact, there is no offense.

146 If, aiming to free himself, he makes an effort with the body, but does not experience contact, there is no offense.

147 If, aiming to free himself, he makes no effort with the body, but experiences contact, there is no offense.

148 If, aiming to free himself, he makes no effort with the body and does not experience contact, there is no offense.

149 Non-offenses

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

150 Summary verses of case studies

151 “Mother, daughter, and sister,
Wife, and female spirit, paṇḍaka;
Asleep, dead, female animal,
And with a wooden doll.

152 About harassment, bridge, road,
Tree, and boat, and rope;
A staff, pushed with a bowl,
When paying respect, made an effort but did not touch.”

153 Case studies

At one time a monk touched his mother out of affection. He became anxious, thinking, “The Buddha has laid down a training rule. Could it be that I’ve committed an offense entailing suspension?” He told the Buddha, who said, “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

154 At one time a monk touched his daughter out of affection … his sister out of affection. He became anxious … "There's no offense entailing suspension, but there's an offense of wrong conduct."

155 At one time a monk made physical contact with his ex-wife. He became anxious … "You've committed an offense entailing suspension."

156 At one time a monk made physical contact with a female spirit. He became anxious … "There's no offense entailing suspension, but there's a serious offense."

157 At one time a monk made physical contact with a paṇḍaka. He became anxious … "There's no offense entailing suspension, but there's a serious offense."

158 At one time a monk made physical contact with a sleeping woman. He became anxious … "You've committed an offense entailing suspension."

159 At one time a monk made physical contact with a dead woman. He became anxious … "There's no offense entailing suspension, but there's a serious offense."

160 At one time a monk made physical contact with a female animal. … "There's no offense entailing suspension, but there's an offense of wrong conduct."

161 At one time a monk made physical contact with a wooden doll. … "There's no offense entailing suspension, but there's an offense of wrong conduct."

162 At one time a number of women harassed a monk by leading him about arm in arm. He became anxious … "Did you consent, monk?"

163 “No, sir.”

164 “There’s no offense if one doesn’t consent.”

165 At one time a lustful monk shook the bridge that a woman was standing on. He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

166 At one time a monk saw a woman coming in the opposite direction, and being lustful, he struck her with his shoulder. He became anxious … “You’ve committed an offense entailing suspension.”

167 At one time a lustful monk shook the tree that a woman had climbed. He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

168 At one time a lustful monk shook the boat that a woman had boarded. He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

169 At one time a lustful monk pulled the rope that a woman was holding. He became anxious … “There’s no offense entailing suspension, but there’s a serious offense.”

170 At one time a lustful monk pulled the staff that a woman was holding. He became anxious … “There’s no offense entailing suspension, but there’s a serious offense.”

171 At one time a lustful monk pushed a woman with his almsbowl. He became anxious … “There’s no offense entailing suspension, but there’s a serious offense.”

172 At one time a lustful monk raised his foot as a woman was paying respect to him. He became anxious … "You've committed an offense entailing suspension."

173 At one time a monk, thinking, "I'll take hold of a woman," exerted himself, but did not make contact. He became anxious … "There's no offense entailing suspension, but there's an offense of wrong conduct."

The training rule on physical contact with a woman, the second, is finished.

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INDECENT SPEECH

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was staying in a beautiful dwelling in the wilderness. On one occasion a number of women came to the monastery to see the dwellings. They approached Udāyī and said, "Venerable, we would like to see your dwelling."

2 Then, after showing them his dwelling, he praised and disparaged their private parts; he requested and implored, asked and enquired, described, instructed, and abused their private parts. The shameless and indecent women flirted with Udāyī; they called out to him, laughed with him, and teased him.

2.2 But after leaving, those of them who had a sense of shame complained to the monks, "Venerables, this isn't suitable or appropriate. We wouldn't want to hear such speech from our own husbands, let alone from Venerable Udāyī."

3 The monks of few desires complained and criticized him, "How could Venerable Udāyī speak indecently to women?"

4 They rebuked Udāyī in many ways and told the Buddha. The Buddha had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you spoke like this?"

5 "It's true, sir."

6 The Buddha rebuked him, “It’s not suitable, foolish man, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you speak like this? Haven’t I given many teachings for the sake of dispassion, not for the sake of passion … the stilling of the fevers of worldly pleasures? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

7 Final ruling
‘If a monk, overcome by lust and with a distorted mind, speaks indecent words to a woman, as a young man might to a young woman and referring to sexual intercourse, he commits an offense entailing suspension.’”

8 Definitions
A:

9 whoever …

10 Monk:

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

12 Overcome by lust:

13 having lust, longing for, in love with.

14 Distorted:

15 a lustful mind is distorted; an angry mind is distorted; a confused mind is distorted. But in this case “distorted” refers to the lustful mind.

16 A woman:

17 a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning good and bad speech, what is decent and what is indecent.

18 Indecent words:

19 speech connected with the anus, the vagina, or sexual intercourse.

20 Speaks:

21 misconduct is what is meant.

22 As a young man might to a young woman:

23 a male youth to a female youth, a boy to a girl, a male who indulges in worldly pleasures to a female who indulges in worldly pleasures.

24 Referring to sexual intercourse:

25 connected with the sexual act.

26 He commits an offense entailing suspension:

27 ... Therefore, too, it is called an offense entailing suspension.

28 Summary
Referring to the two private orifices, he praises, disparages, requests, implores, asks, enquires, describes, instructs, abuses.

29 Subdefinitions
Praises:

30 extols, praises, commends the two private orifices.

31 Disparages:

32 despises, reviles, blames the two private orifices.

33 Requests:

34 saying, “Give to me; you should give to me.”

35 Implores:

36 saying, “When will you please your mother?” “When will you please your father?” “When will you please the gods?” “When will there be a good opportunity, a good time, a good moment?” “When will I have sexual intercourse with you?”

37 Asks:

38 saying, “How do you give to your husband?” “How do you give to your lover?”

39 Enquires:

40 saying, “So you give to your husband like this, and to your lover like this?”

41 Describes:

42 when asked, he says, “Give like this. If you do, you’ll be dear and pleasing to your husband.”

43 Instructs:

44 without being asked, he says, “Give like this. If you do, you’ll be dear and pleasing to your husband.”

45 Abuses:

[46] saying, “You lack genitals;” “You have incomplete genitals;” “You don’t menstruate;” “You menstruate continuously;” “You always wear a menstruation pad;” “You’re incontinent;” “You have genital prolapse;” “You lack sexual organs;” “You’re manlike;” “You have fistula;” “You’re a gynandromorph.”

[47] Referring to the private parts of a single person or animal
It is a woman, he perceives her as a woman, and he has lust. If the monk, referring to the anus or the vagina of the woman, praises, disparages, requests, implores, asks, enquires, describes, instructs, or abuses, he commits an offense entailing suspension. … (To be expanded as in Bu Ss 2:3.1.3–3.1.49, with appropriate substitutions.) …

[48] Referring to the private parts of two beings of the same kind
It is two women, he perceives them both as women, and he has lust. If the monk, referring to the anus or the vagina of both women, praises, disparages … or abuses, he commits two offenses entailing suspension. … (To be expanded as in Bu Ss 2:3.2.4–3.2.36, with appropriate substitutions.) …

[49] Referring to the private parts of two beings of different kinds
It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, referring to the anus or the vagina of both of them, praises, disparages … or abuses, he commits one offense entailing suspension and one offense of wrong conduct. … (To be expanded as in Bu Ss 2:3.3.4–3.3.61, with appropriate substitutions.) …

50 Referring to other parts of the body: below the collar bone and above the knees
It is a woman, he perceives her as a woman, and he has lust. If the monk, referring to any part of the woman below the collar bone but above the knees, apart from the anus or the vagina, praises, disparages ... or abuses, he commits a serious offense. ...

51 It is two women, he perceives them both as women, and he has lust. If the monk, referring to any part of both women below the collar bone but above the knees, apart from the anus or the vagina, praises, disparages ... or abuses, he commits two serious offenses. ...

52 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, referring to any part of both of them below the collar bone but above the knees, apart from the anus or the vagina, praises, disparages ... or abuses, he commits one serious offense and one offense of wrong conduct. ...

53 Referring to other parts of the body: above the collar bone or below the knees
It is a woman, he perceives her as a woman, and he has lust. If the monk, referring to any part of the woman above the collar bone or below the knees, praises, disparages ... or abuses, he commits an offense of wrong conduct. ...

54 It is two women, he perceives them both as women, and he has lust. If the monk, referring to any part of both women above the collar bone or below the knees, praises, disparages ... or abuses, he commits two offenses of wrong conduct. ...

55 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, referring to any part of both of them above the collar bone or below the knees, praises, disparages … or abuses, he commits two offenses of wrong conduct. …

56 Referring to anything connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the monk, referring to anything connected to the woman's body, praises, disparages … or abuses, he commits an offense of wrong conduct. …

57 It is two women, he perceives them both as women, and he has lust. If the monk, referring to anything connected to the body of both women, praises, disparages … or abuses, he commits two offenses of wrong conduct. …

58 It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, referring to anything connected to the body of both of them, praises, disparages … or abuses, he commits two offenses of wrong conduct. …

59 Non-offenses

There is no offense: if he is aiming at something beneficial; if he is aiming at giving a teaching; if he is aiming at giving an instruction; if he is insane; if he is the first offender.

60 Summary verses of case studies

61 "Red, coarse, thick,
Rough, long, sown;
I hope the path has an end,
Faith, with a gift, with work."

62 Case studies

At one time a certain woman was wearing a newly dyed woolen cloak. A lustful monk said to her, “Sister, is that red thing yours?” She did not understand and said, “Yes, venerable, it’s a newly dyed woolen cloak.” He became anxious, thinking, “The Buddha has laid down a training rule. Could it be that I’ve committed an offense entailing suspension?” He told the Buddha, who said, “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

63 At one time a certain woman was wearing a coarse woolen cloak. A lustful monk said to her, “Sister, is that coarse hair yours?” She did not understand and said, “Yes, venerable, it’s a coarse woolen cloak.” He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

64 At one time a certain woman was wearing a newly woven woolen cloak. A lustful monk said to her, “Sister, is that thick hair yours?” She did not understand and said, “Yes, venerable, it’s a newly woven woolen cloak.” He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

65 At one time a certain woman was wearing a rough woolen cloak. A lustful monk said to her, “Sister, is that rough hair yours?” She did not understand and said, “Yes, venerable, it’s a rough woolen cloak.” He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

66 At one time a certain woman was wearing a fleecy upper robe. A lustful monk said to her, "Sister, is that long hair yours?" She did not understand and said, "Yes, venerable, it's a fleecy upper robe." He became anxious ... "There's no offense entailing suspension, but there's an offense of wrong conduct."

67 At one time a certain woman was returning after having had a field sown. A lustful monk said to her, "Have you sown, sister?" She did not understand and said, "Yes, venerable, but the furrow isn't closed yet." He became anxious ... "There's no offense entailing suspension, but there's an offense of wrong conduct."

68 At one time a lustful monk saw a female wanderer coming in the opposite direction. He said to her, "Sister, I hope the path has an end?" She did not understand and said, "Yes, just keep going." He became anxious ... "There's no offense entailing suspension, but there's a serious offense."

69 At one time a lustful monk said to a woman, "You have faith, sister, yet you don't give us what you give your husband."

70 "What's that, venerable?"

71 "Sexual intercourse." He became anxious ... "There's an offense entailing suspension."

72 At one time a lustful monk said to a woman, "You have faith, sister, yet you don't give us the highest gift."

73 "What's that, venerable?"

74 "Sexual intercourse." He became anxious ... "There's an offense entailing suspension."

75 At one time a certain woman was doing some work. A lustful monk said to her, “Stand, sister, I’ll work.” … “Sit, sister, I’ll work.” … “Lie down, sister, I’ll work.” She did not understand. He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

The training rule on indecent speech, the third, is finished.

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ENCOURAGING A WOMAN TO SATISFY ONE'S DESIRES

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was associating with and visiting a number of families in Sāvatthī. One morning Udāyī robed up, took his bowl and robe, and went to the house of a beautiful widow where he sat down on the prepared seat. She then approached Udāyī, bowed, and sat down. And Udāyī instructed, inspired, and gladdened her with a teaching. She then said, "Venerable, please tell me what you need. I can give robe-cloth, almsfood, a dwelling, and medicinal supplies."

2 "It's not hard for us to get those requisites. Give instead what's hard for us to get."

3 "What's that, venerable?"

4 "Sexual intercourse."

5 "Is it wanted now?"

6 "Yes."

7 Saying, "Come," she entered her bedroom, took off her wrap, and lay back on the bed. Udāyī went up to her and spat out, "Who would touch this stinking wretch!" and he left.

8 That woman then complained and criticized him, “These Sakyan monastics are shameless and immoral liars. They claim to have integrity, to be celibate and of good conduct, to be truthful, moral, and good. But they don’t have the good character of a monastic or a brahmin. They’ve lost the plot! How could the ascetic Udāyī ask for sexual intercourse from me, but then spit out, ‘Who would touch this stinking wretch!’ and leave? What’s bad about me? How am I stinking? How am I inferior to anyone?”

9 Other women, too, criticized him in the same way.

10 The monks heard the criticism of those women, and the monks of few desires complained and criticized him, “How could Venerable Udāyī encourage a woman to satisfy his own desires?”

11 Those monks rebuked Udāyī in many ways and then told the Buddha. The Buddha had the Sangha gathered and questioned Udāyī: “Is it true, Udāyī, that you did this?”

12 “It’s true, sir.”

13 The Buddha rebuked him, “It’s not suitable, foolish man, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you do such a thing? Haven’t I given many teachings for the sake of dispassion, not for the sake of passion … the stilling of the fevers of worldly pleasures? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

14 Final ruling

‘If a monk, overcome by lust and with a distorted mind, encourages a woman to satisfy his own desires, saying, “Sister, she provides the highest

service who in this way satisfies one like me, who is virtuous, celibate, and of good character," and if it is a reference to sexual intercourse, he commits an offense entailing suspension.'"

15 Definitions
A:

16 whoever ...

17 Monk:

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

19 Overcome by lust:

20 having lust, longing for, in love with.

21 Distorted:

22 a lustful mind is distorted; an angry mind is distorted; a confused mind is distorted. But in this case "distorted" refers to the lustful mind.

23 A woman:

24 a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning good and bad speech, what is decent and what is indecent.

25 A woman:

26 near a woman, close to a woman.

27 His own desires:

28 his own desires, for the sake of himself, aiming at himself, satisfying himself.

29 The highest:

30 this is the highest, this is the best, this is the foremost, this is the utmost, this is the most excellent.

31 She:

32 a female aristocrat, a female brahmin, a female merchant, or a female worker.

33 One like me:

34 a male aristocrat, a male brahmin, a male merchant, or a male worker.

35 Who is virtuous:

36 one who refrains from killing living beings, who refrains from stealing, who refrains from lying.

37 Celibate:

38 one who refrains from sexual intercourse.

39 Of good character:

40 he is one of good character because of that virtue and because of being celibate.

41 In this way:

42 with sexual intercourse.

[43] Satisfies:

[44] gives pleasure to.

[45] If it is a reference to sexual intercourse:

[46] if it is connected with the sexual act.

[47] He commits an offense entailing suspension:

[48] ... Therefore, too, it is called an offense entailing suspension.

[49] Encouraging sexual intercourse to a single person or animal
It is a woman, he perceives her as a woman, and he has lust. If the monk encourages the woman to satisfy his own desires, he commits an offense entailing suspension.

[50] It is a woman, but he is unsure of it ... It is a woman, but he perceives her as a paṇḍaka ... It is a woman, but he perceives her as a man ... It is a woman, but he perceives her as an animal, and he has lust. If the monk encourages the woman to satisfy his own desires, he commits a serious offense.

[51] It is a paṇḍaka, he perceives him as a paṇḍaka, and he has lust. If the monk encourages the paṇḍaka to satisfy his own desires, he commits a serious offense.

[52] It is a paṇḍaka, but he is unsure of it ... It is a paṇḍaka, but he perceives him as a man ... It is a paṇḍaka, but he perceives him as an animal ... It is a paṇḍaka, but he

perceives him as a woman, and he has lust. If the monk encourages the paṇḍaka to satisfy his own desires, he commits an offense of wrong conduct.

53 It is a man … (To be expanded as above with appropriate adjustments.) … It is an animal, he perceives it as an animal … It is an animal, but he is unsure of it … It is an animal, but he perceives it as a woman … It is an animal, but he perceives it as a paṇḍaka … It is an animal, but he perceives it as a man, and he has lust. If the monk encourages the animal to satisfy his own desires, he commits an offense of wrong conduct.

54 Encouraging sexual intercourse to two beings of the same kind

It is two women, he perceives them both as women, and he has lust. If the monk encourages both women to satisfy his own desires, he commits two offenses entailing suspension. … (To be expanded as in Bu Ss 2:3.2.4–3.2.36, with appropriate substitutions.) …

55 Encouraging sexual intercourse to two beings of different kinds

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk encourages both of them to satisfy his own desires, he commits one offense entailing suspension and one offense of wrong conduct. … (To be expanded as in Bu Ss 2:3.3.4–3.3.61, with appropriate substitutions.) …

56 Non-offenses

There is no offense: if he says, "Support us with robe-cloth, almsfood, dwellings, and medicinal supplies;" if he is insane; if he is the first offender.

57 Summary verses of case studies

58 "How a barren woman, may she have a child,
And dear to, may I be fortunate;
What may I give, how may I support,
How may I get a good rebirth."

59 Case studies

On one occasion a barren woman said to a monk who associated with her family, "Sir, how can I get pregnant?"

60 "Well, sister, give the highest gift."

61 "What's that?"

62 "Sexual intercourse." He became anxious ... "You've committed an offense entailing suspension."

63 On one occasion a fertile woman said to a monk who associated with her family, "Sir, how can I get a child?"

64 "Well, sister, give the highest gift."

65 "What's that?"

66 "Sexual intercourse." He became anxious ... "You've committed an offense entailing suspension."

67 On one occasion a woman said to a monk who associated with her family, “Sir, how can I get my husband to love me?”

68 “Well, sister, give the highest gift.”

69 “What’s that?”

70 “Sexual intercourse.” He became anxious … “You’ve committed an offense entailing suspension.”

71 On one occasion a woman said to a monk who associated with her family, “Sir, how can I become more fortunate?”

72 “Well, sister, give the highest gift.”

73 “What’s that?”

74 “Sexual intercourse.” He became anxious … “You’ve committed an offense entailing suspension.”

75 On one occasion a woman said to a monk who associated with her family, “Sir, what may I give you?”

76 “The highest gift, sister.”

77 “What’s that?”

78 “Sexual intercourse.” He became anxious … “You’ve committed an offense entailing suspension.”

79 On one occasion a woman said to a monk who associated with her family, “Sir, how may I support you?”

80 “With the highest gift, sister.”

81 “What’s that?”

82 "Sexual intercourse." He became anxious … "You've committed an offense entailing suspension."

83 On one occasion a woman said to a monk who associated with her family, "Sir, how can I get a good rebirth?"

84 "Well, sister, give the highest gift."

85 "What's that?"

86 "Sexual intercourse." He became anxious … "You've committed an offense entailing suspension."

The training rule on encouraging a woman to satisfy one's desires, the fourth, is finished.

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MATCHMAKING

✦

1 First substory

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

2 When Udāyī saw a young man without a wife and a young woman without a husband, he would praise the young woman to the parents of the young man, "The young woman of such-and-such a family is beautiful, intelligent, skilled, and diligent. She's suitable for your son." They would reply, "They don't know who we are, venerable. If you could persuade them to give the girl, we would take her for our son."

3 And he praised the young man to the parents of the young woman, "The young man of such-and-such a family is handsome, intelligent, skilled, and diligent. He's suitable for your daughter." They would reply, "They don't know who we are, venerable, and we would be ashamed to speak to them for the sake of the girl. But if you could persuade them to ask us, we would give our girl to the young man." In this way he arranged for the taking of a bride, for the giving of a bride, and for marriage.

4 At that time there was a former courtesan who had a beautiful daughter. On one occasion some lay followers of the Ājīvaka religion came from another village and said to that courtesan, "Ma'am, please give your girl to our boy."

5 "I don't know who you are, sirs, and I won't give my only daughter to be taken to another village."

6 People asked those Ājīvaka lay followers why they had come. They replied, "We came to ask that courtesan to give her daughter to our son, but she refused."

7 "But why did you ask the courtesan? You should speak to Venerable Udāyī. He'll persuade her."

8 They then went to Udāyī and said, "Venerable, we've asked that courtesan here to give her daughter to our son, but she refused. Would you please persuade her to give her daughter?"

9 Udāyī agreed. Soon afterwards he went to that courtesan and said, "Why didn't you give them your daughter?"

10 "I don't know who they are, sir, and I won't give my only daughter to be taken to another village."

11 "Please give her to them. I know them."

12 "If you know them, I'll give her away."

13 She then gave her daughter to those Ājīvaka followers, and they took her away. For a month they treated her like a daughter-in-law, but then like a slave.

14 The girl sent a message to her mother, saying, "Mom, I'm unhappy and miserable. For a month they treated me like a daughter-in-law, but then like a slave. Come, mom, and take me home."

15 Soon afterwards the courtesan went to those Ājīvakas and said, “Please don’t treat my girl like a slave; treat her properly!”

16 They replied, “We deal with the monastic, not with you. Go away! We don’t want anything to do with you.” Being dismissed, she returned to Sāvatthī.

17 A second time the girl sent the same message to her mother. That courtesan then went to Udāyī and said, “Venerable, my girl is unhappy and miserable. They treated her like a daughter-in-law for a month, but then like a slave. Please tell them to treat her properly.”

18 Udāyī went to the Ājīvakas and said, “Please don’t treat this girl like a slave; treat her properly.”

19 They replied, “We deal with the courtesan, not with you. A monastic shouldn’t get involved. You should behave like a proper monastic. So go away! We don’t want anything to do with you.” Being dismissed, he returned to Sāvatthī.

20 A third time that girl sent the same message to her mother, and a second time the courtesan went to Udāyī and told him the same thing.

21 He replied, “When I first went, they just dismissed me. Go yourself; I’m not going.”

22 Then that courtesan complained and criticized him, “May Venerable Udāyī be miserable and unhappy, just as my girl is miserable and unhappy because of her nasty mother-in-law, father-in-law, and husband.”

23 The girl, too, complained and criticized him in the same way,

24 as did other women who were unhappy with their mothers-in-law, fathers-in-law, and husbands.

25 But those women who were happy with their in-laws wished him well, saying, "May Venerable Udāyī be happy and well, just as we are happy and well because of our good mothers-in-law, fathers-in-law, and husbands."

26 The monks heard that some women were criticizing him whereas others were wishing him well. And the monks of few desires complained and criticized him, "How can Venerable Udāyī act as a matchmaker?"

27 They told the Buddha. The Buddha had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you do this?"

28 "It's true, sir."

29 The Buddha rebuked him ... "Foolish man, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

30 Preliminary ruling

'If a monk acts as a matchmaker, conveying a man's intention to a woman or a woman's intention to a man, for marriage or for an affair, he commits an offense entailing suspension.'"

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

32 Second substory

Soon afterwards a number of scoundrels who were enjoying themselves in a park sent a messenger to a sex worker, saying, "Please come, let's enjoy ourselves in the park."

33 She replied, “Sirs, I don’t know who you are. I’m wealthy. I don’t want to go outside the city.”

34 The messenger returned the message. A certain man then said to those men, “Why did you ask the sex worker? You should speak to Venerable Udāyī. He’ll persuade her.”

35 But a certain Buddhist lay follower said, “No way. That’s not allowable for the Sakyan monastics. He won’t do it.” And they made a bet on whether he would.

36 Those scoundrels then went to Udāyī and said, “Venerable, while we were enjoying ourselves in the park, we sent a message to such-and-such a sex worker, asking her to come, but she refused. Would you please persuade her?”

37 Udāyī agreed. He then went to that sex worker and said, “Why don’t you go to those men?”

38 She told him why.

39 “Please go. I know them.”

40 “If you know them, sir, I’ll go.” And those men took her to the park.

41 Then that lay follower complained and criticized him, “How could Venerable Udāyī act as a matchmaker for a brief affair?”

42 The monks heard it, and the monks of few desires complained and criticized him, “How could Venerable Udāyī act as a matchmaker for a brief affair?”

43 They rebuked Udāyī in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you did this?"

44 "It's true, sir."

45 The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And so, monks, this training rule should be recited like this:

46 Final ruling
'If a monk acts as a matchmaker, conveying a man's intention to a woman or a woman's intention to a man, for marriage or for an affair, even if just a brief one, he commits an offense entailing suspension.'"

47 Definitions
A:

48 whoever ...

49 Monk:

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

51 Acts as a matchmaker, conveying:

52 sent by a woman he goes to a man, or sent by a man he goes to a woman.

53 A man's intention to a woman:

54 he informs a woman of a man's intention.

55 A woman's intention to a man:

56 he informs a man of a woman's intention.

57 For marriage:

58 "You should be his wife."

59 For an affair:

60 "You should be his mistress."

61 Even if just a brief one:

62 "You will have a short relationship."

63 He commits an offense entailing suspension:

64 ... Therefore, too, it is called an offense entailing suspension.

65 Summary

There are ten kinds of women: the one protected by her mother, the one protected by her father, the one protected by her parents, the one protected by her brother, the one protected by her sister, the one protected by her relatives, the one protected by her family, the one protected by her religion, the one otherwise protected, the one protected by the threat of punishment.

66 There are ten kinds of wives: the bought wife, the wife by choice, the wife through property, the wife through clothes, the wife through the bowl-of-water ritual, the wife through removing the head pad, the slave wife, the servant wife, the captured wife, the momentary wife.

[67] Definitions

The one protected by her mother:

[68] her mother protects, guards, wields authority, controls.

[69] The one protected by her father:

[70] her father protects, guards, wields authority, controls.

[71] The one protected by her parents:

[72] her parents protect, guard, wield authority, control.

[73] The one protected by her brother:

[74] her brother protects, guards, wields authority, controls.

[75] The one protected by her sister:

[76] her sister protects, guards, wields authority, controls.

[77] The one protected by her relatives:

[78] her relatives protect, guard, wield authority, control.

[79] The one protected by her family:

[80] her family protects, guards, wields authority, controls.

[81] The one protected by her religion:

[82] her fellow believers protect, guard, wield authority, control.

[83] The one otherwise protected:

[84] even in the womb someone takes possession of her, thinking, "She is mine," and so too for one engaged to be married.

85 The one protected by the threat of punishment:

86 those who punish will punish anyone going to her with a fixed punishment.

87 The bought wife:

88 after buying her with money, they live together.

89 The wife by choice:

90 being dear to each other, they live together.

91 The wife through property:

92 after giving property, they live together.

93 The wife through clothes:

94 after giving clothes, they live together.

95 The wife through the bowl-of-water ritual:

96 after touching a bowl of water, they live together.

97 The wife through removing the head pad:

98 after removing the head pad, they live together.

99 The slave wife:

100 she is a slave and a wife.

101 The servant wife:

102 she is a servant and a wife.

103 The captured wife:

[104] one brought back as a captive is what is meant.

[105] The momentary wife:

[106] a wife for one occasion is what is meant.

[107] Acting as a matchmaker for a man and a single bought wife
A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the bought wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

[108] A man sends a monk, saying, "Sir, go to so-and-so protected by her father and say ... so-and-so protected by her parents and say ... so-and-so protected by her brother and say ... so-and-so protected by her sister and say ... so-and-so protected by her relatives and say ... so-and-so protected by her family and say ... so-and-so protected by her religion and say ... so-and-so otherwise protected and say ... so-and-so protected by the threat of punishment and say, 'Please be the bought wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

[110] Acting as a matchmaker for a man and two bought wives
A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

111 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her parents ... so-and-so protected by her mother and so-and-so protected by her brother ... so-and-so protected by her mother and so-and-so protected by her sister ... so-and-so protected by her mother and so-and-so protected by her relatives ... so-and-so protected by her mother and so-and-so protected by her family ... so-and-so protected by her mother and so-and-so protected by her religion ... so-and-so protected by her mother and so-and-so otherwise protected ... so-and-so protected by her mother and so-and-so protected by the threat of punishment and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

113 A man sends a monk, saying, "Sir, go to so-and-so protected by her father and so-and-so protected by her parents and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

114 A man sends a monk, saying, "Sir, go to so-and-so protected by her father and so-and-so protected by her brother ... so-and-so protected by her father and so-and-so protected by her sister ... so-and-so protected by her father and so-and-so protected by her relatives ... so-and-so protected by her father and so-and-so protected by her family ... so-and-so protected by her father and so-and-so protected by her religion ... so-and-so protected by her father and so-and-so otherwise protected ... so-and-so protected by her father and so-and-so protected by the threat of punishment and say,

'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

115 A man sends a monk, saying, "Sir, go to so-and-so protected by her father and so-and-so protected by her mother and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

117 ... A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and so-and-so protected by her mother and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

118 A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and so-and-so protected by her father ... so-and-so protected by the threat of punishment and so-and-so protected by her parents ... so-and-so protected by the threat of punishment and so-and-so protected by her brother ... so-and-so protected by the threat of punishment and so-and-so protected by her sister ... so-and-so protected by the threat of punishment and so-and-so protected by her relatives ... so-and-so protected by the threat of punishment and so-and-so protected by her family ... so-and-so protected by the threat of punishment and so-and-so protected by her religion ... so-and-so protected by the threat of punishment

and so-and-so otherwise protected and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

120 Acting as a matchmaker for a man and three to nine bought wives
The sections based on two items, three items, up to nine items, are to be done in the same way.

121 Acting as a matchmaker for a man and ten bought wives
This is the section based on ten items:

122 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and so-and-so protected by her parents and so-and-so protected by her brother and so-and-so protected by her sister and so-and-so protected by her relatives and so-and-so protected by her family and so-and-so protected by her religion and so-and-so otherwise protected and so-and-so protected by the threat of punishment and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on bought wives is finished.

124 Acting as a matchmaker for a man and other kinds of wives
A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the wife by choice of so-and-so.'" ... the wife through property of so-and-so.'" ... the wife through clothes of so-and-so.'" ... the

wife through the bowl-of-water ritual of so-and-so.'" ... the wife through removing the head pad of so-and-so.'" ... the slave wife of so-and-so.'" ... the servant wife of so-and-so.'" ... the captured wife of so-and-so.'" ... the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

125 Acting as a matchmaker for a man and a single momentary wife
A man sends a monk, saying, "Sir, go to so-and-so protected by her father and say ... so-and-so protected by her parents ... so-and-so protected by her brother ... so-and-so protected by her sister ... so-and-so protected by her relatives ... so-and-so protected by her family ... so-and-so protected by her religion ... so-and-so otherwise protected ... so-and-so protected by the threat of punishment and say, 'Please be the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

127 Acting as a matchmaker for a man and two momentary wives
A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

128 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her parents ... so-and-so protected by her mother and so-and-so protected by the threat of punishment and say,

'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

130 A man sends a monk, saying, "Sir, go to so-and-so protected by her father and so-and-so protected by her parents and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

131 A man sends a monk, saying, "Sir, go to so-and-so protected by her father and so-and-so protected by her brother ... so-and-so protected by her father and so-and-so protected by the threat of punishment and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

132 A man sends a monk, saying, "Sir, go to so-and-so protected by her father and so-and-so protected by her mother and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

134 A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and so-and-so protected by her mother and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission,

finds out the response, and reports back, he commits an offense entailing suspension.

135 A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and so-and-so protected by her father ... so-and-so protected by the threat of punishment and so-and-so otherwise protected and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

137 Acting as a matchmaker for a man and three to nine momentary wives
The sections based on two items, etc., are to be done in the same way.

138 Acting as a matchmaker for a man and ten momentary wives
This is the section based on ten items:

139 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and so-and-so protected by her parents and so-and-so protected by her brother and so-and-so protected by her sister and so-and-so protected by her relatives and so-and-so protected by her family and so-and-so protected by her religion and so-and-so otherwise protected and so-and-so protected by the threat of punishment and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on momentary wives is finished.

141 Acting as a matchmaker for a man and one protected by her mother: a single reason

A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the bought wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

142 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the wife by choice of so-and-so.'" ... the wife through property of so-and-so.'" ... the wife through clothes of so-and-so.'" ... the wife through the bowl-of-water ritual of so-and-so.'" ... the wife through removing the head pad of so-and-so.'" ... the slave wife of so-and-so.'" ... the servant wife of so-and-so.'" ... the captured wife of so-and-so.'" ... the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

144 Acting as a matchmaker for a man and one protected by her mother: combinations of two reasons

A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the bought wife and the wife by choice of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

145 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the bought wife and the wife through property of so-and-so.'" ... the bought wife and the wife through clothes of so-and-

so.'" ... the bought wife and the wife through the bowl-of-water ritual of so-and-so.'" ... the bought wife and the wife through removing the head pad of so-and-so.'" ... the bought wife and the slave wife of so-and-so.'" ... the bought wife and the servant wife of so-and-so.'" ... the bought wife and the captured wife of so-and-so.'" ... the bought wife and the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

147 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the wife by choice and the wife through property of so-and-so.'" ... the wife by choice and the momentary wife of so-and-so.'" ... the wife by choice and the bought wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

149 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the momentary wife and the bought wife of so-and-so.'" ... the momentary wife and the wife by choice of so-and-so.'" ... the momentary wife and the captured wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

151 Acting as a matchmaker for a man and one protected by her mother: combinations of three to nine reasons
The sections based on two items, etc., are to be done in the same way.

152 Acting as a matchmaker for a man and one protected by her mother: ten reasons
This is the section based on ten items:

153 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the bought wife and the wife by choice and the wife through property and the wife through clothes and the wife through the bowl-of-water ritual and the wife through removing the head pad and the slave wife and the servant wife and the captured wife and the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on the one guarded by her mother is finished.

155 Acting as a matchmaker for a man and one protected in various ways: a single reason
A man sends a monk, saying, "Sir, go to so-and-so protected by her father ... so-and-so protected by her parents ... so-and-so protected by her brother ... so-and-so protected by her sister ... so-and-so protected by her relatives ... so-and-so protected by her family ... so-and-so protected by her religion ... so-and-so otherwise protected ... so-and-so protected by the threat of punishment and say, 'Please be the bought wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

156 Acting as a matchmaker for a man and one protected by the threat of punishment: a single reason

A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and say, 'Please be the wife by choice of so-and-so.'" ... the wife through property of so-and-so.'" ... the wife through clothes of so-and-so.'" ... the wife through the bowl-of-water ritual of so-and-so.'" ... the wife through removing the head pad of so-and-so.'" ... the slave wife of so-and-so.'" ... the servant wife of so-and-so.'" ... the captured wife of so-and-so.'" ... the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

158 Acting as a matchmaker for a man and one protected by the threat of punishment: combinations of two reasons

A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and say, 'Please be the bought wife and the wife by choice of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

159 A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and say, 'Please be the bought wife and the wife through property of so-and-so ... the bought wife and the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

161 A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and say, 'Please be the wife by choice and the wife through property of so-and-so.'" ... the wife by choice and the momentary wife of so-and-so.'" ... the wife by choice and the bought wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

163 A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and say, 'Please be the momentary wife and the bought wife of so-and-so.'" ... the momentary wife and the wife by choice of so-and-so.'" ... the momentary wife and the captured wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

165 Acting as a matchmaker for a man and one protected by the threat of punishment: combinations of three to nine reasons

The sections based on two items, three items, up to nine items, are to be done in the same way.

166 Acting as a matchmaker for a man and one protected by the threat of punishment: ten reasons

This is the section based on ten items:

167 A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and say, 'Please be the bought wife and the wife by choice and the wife through property and the wife through clothes and the wife through the bowl-of-water ritual and the wife through removing the head pad and the slave wife and the servant wife and the captured wife and the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series for the one protected by the threat of punishment is finished.

169 Incremental increase in both wives and reasons

A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the bought wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

170 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and say, 'Please be the bought wives and the wives by choice of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

171 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and so-and-so protected by her parents and say, 'Please be the bought wives and the wives by choice

and the wives through property of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

172 In this way the increase of both items is to be done.

173 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and so-and-so protected by her parents and so-and-so protected by her brother and so-and-so protected by her sister and so-and-so protected by her relatives and so-and-so protected by her family and so-and-so protected by her religion and so-and-so otherwise protected and so-and-so protected by the threat of punishment and say, 'Please be the bought wives and the wives by choice and the wives through property and the wives through clothes and the wives through the bowl-of-water ritual and the wives through removing the head pad and the slave wives and the servant wives and the captured wives and the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The increase of both items is finished.

175 Relationships arranged for a man

A man's mother sends a monk ... A man's father sends a monk ... A man's parents send a monk ... A man's brother sends a monk ... A man's sister sends a monk ... A man's relatives send a monk ... A man's family sends a monk ... A man's fellow believers send a monk ...

176 To be expanded as for the successive series on a man.

177 The increase of both items is to be expanded as before.

178 Relationships arranged by the mother: a single reason
The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your bought wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

179 The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your wife by choice.'" ... your wife through property.'" ... your wife through clothes.'" ... your wife through the bowl-of-water ritual.'" ... your wife through removing the head pad.'" ... your slave wife.'" ... your servant wife.'" ... your captured wife.'" ... your momentary wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

181 Relationships arranged by the mother: combinations of two reasons
The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your bought wife and your wife by choice.'" ... your bought wife and your wife through property.'" ... your bought wife and your momentary wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

183 The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your wife by choice and your wife through property.'" ... your wife by choice and your momentary wife.'" ... your wife by choice and your bought wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

185 The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your momentary wife and your bought wife.'" ... your momentary wife and your wife by choice.'" ... your momentary wife and your captured wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

187 Relationships arranged by the mother: combinations of three to nine reasons

The sections based on two items, three items, up to nine items, are to be done in the same way.

188 Relationships arranged by the mother: ten reasons

This is the section based on ten items:

189 The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your bought wife and your wife by choice and your wife through property and your wife

through clothes and your wife through the bowl-of-water ritual and your wife through removing the head pad and your slave wife and your servant wife and your captured wife and your momentary wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on the mother is finished.

191 Relationships arranged by various people: a single reason

The father of one protected by her father sends a monk ... The parents of one protected by her parents send a monk ... The brother of one protected by her brother sends a monk ... The sister of one protected by her sister sends a monk ... The relatives of one protected by her relatives send a monk ... The family of one protected by her family sends a monk ... The fellow believers of one protected by her religion send a monk ... The master of one otherwise protected sends a monk ... The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your bought wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

192 Relationships arranged by the one who punishes: a single reason

The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your wife by choice.'" ... your wife through property.'" ... your wife through clothes.'" ... your wife through the bowl-of-water ritual.'" ... your wife through removing the head pad.'" ... your slave wife.'" ...

your servant wife.'" ... your captured wife.'" ... your momentary wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

194 Relationships arranged by the one who punishes: two reasons
The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your bought wife and your wife by choice.'" ... your bought wife and your wife through property.'" ... your bought wife and your momentary wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

196 The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your wife by choice and your wife through property.'" ... your wife by choice and your momentary wife.'" ... your wife by choice and your bought wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

198 The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your momentary wife and your bought wife.'" ... who can be your momentary wife and your wife by choice.'" ... who can be

your momentary wife and your captured wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

200 Relationships arranged by the one who punishes: three to nine reasons
The sections based on two items, three items, up to nine items, are to be done in the same way.

201 Relationships arranged by the one who punishes: ten reasons
This is the section based on ten items:

202 The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your bought wife and your wife by choice and your wife through property and your wife through clothes and your wife through the bowl-of-water ritual and your wife through removing the head pad and your slave wife and your servant wife and your captured wife and your momentary wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on the one who punishes is finished.

204 The one protected by her mother taking the initiative: a single reason
The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his bought wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

205 The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his wife by choice." ... his wife through property." ... his wife through clothes." ... his wife through the bowl-of-water ritual." ... his wife through removing the head pad." ... his slave wife." ... his servant wife." ... his captured wife." ... his momentary wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

207 The one protected by her mother taking the initiative: two reasons
The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his bought wife and his wife by choice." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

208 The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his bought wife and his wife through property." ... his bought wife and his wife through clothes." ... his bought wife and his momentary wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

210 The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his wife by choice and his wife through property." … his wife by choice and his momentary wife." … his wife by choice and his bought wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

212 The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his momentary wife and his bought wife." … his momentary wife and his wife by choice." … his momentary wife and his captured wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

214 The one protected by her mother taking the initiative: three to nine reasons
The sections based on two items, etc., are to be done in the same way.

215 The one protected by her mother taking the initiative: ten reasons
This is the section based on ten items:

216 The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his bought wife and his wife by choice and his wife through property and his wife through clothes and his wife through the bowl-of-water ritual and his wife through removing the head pad and

his slave wife and his servant wife and his captured wife and his momentary wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The further permutation series on the one guarded by her mother is finished.

218 The ones protected by various people taking the initiative: a single reason

The one protected by her father sends a monk ... The one protected by her parents sends a monk ... The one protected by her brother sends a monk ... The one protected by her sister sends a monk ... The one protected by her relatives sends a monk ... The one protected by her family sends a monk ... The one protected by her religion sends a monk ... The one otherwise protected sends a monk ... The one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say that I'll be his bought wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

219 The one protected by the threat of punishment taking the initiative: a single reason

The one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say that I'll be his wife by choice." ... his wife through property." ... his wife through clothes." ... his wife through the bowl-of-water ritual." ... his wife through removing the head pad." ... his slave wife."

... his servant wife." ... his captured wife." ... his momentary wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

221 The one protected by the threat of punishment taking the initiative: two reasons

The one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say that I'll be his bought wife and his wife by choice." ... his bought wife and his momentary wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

223 The one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say that I'll be his wife by choice and his wife through property." ... his wife by choice and his momentary wife." ... his wife by choice and his bought wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The linked permutation series with the basis in brief is finished.

225 The one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say that I'll be his momentary wife and his bought wife." ... his momentary wife and his wife by choice." ... his mo-

mentary wife and his captured wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

227 The one protected by the threat of punishment taking the initiative: three to nine reasons
The sections based on two items, etc., are to be done in the same way.

228 The one protected by the threat of punishment taking the initiative: ten reasons
This is the section based on ten items:

229 The one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say that I'll be his bought wife and his wife by choice and his wife through property and his wife through clothes and his wife through the bowl-of-water ritual and his wife through removing the head pad and his slave wife and his servant wife and his captured wife and his momentary wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The further permutation series on the one protected by the threat of punishment is finished.

The whole successive permutation series is finished.

232 Permutations part 2
If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension. If he accepts the mission, and finds

out the response, but does not report back, he commits a serious offense. If he accepts the mission, but does not find out the response, yet reports back, he commits a serious offense. If he accepts the mission, but neither finds out the response, nor reports back, he commits an offense of wrong conduct. If he does not accept the mission, yet finds out the response and reports back, he commits a serious offense. If he does not accept the mission, yet finds out the response, but does not report back, he commits an offense of wrong conduct. If he neither accepts the mission, nor finds out the response, yet reports back, he commits an offense of wrong conduct. If he does not accept the mission, nor finds out the response, nor reports back, there is no offense.

233 A man tells a number of monks, "Venerables, find out about such-and-such a woman." If they all accept the mission, all find out the response, and all report back, they all commit an offense entailing suspension.

234 A man tells a number of monks, "Venerables, find out about such-and-such a woman." If they all accept the mission, all find out the response, but only one reports back, they all commit an offense entailing suspension.

235 A man tells a number of monks, "Venerables, find out about such-and-such a woman." If they all accept the mission, but only one finds out the response, yet all report back, they all commit an offense entailing suspension.

236 A man tells a number of monks, "Venerables, find out about such-and-such a woman." If they all accept the mission, but only one finds out the response, and only one reports back, they all commit an offense entailing

suspension.

237 A man tells a monk, “Sir, find out about such-and-such a woman.” If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

238 A man tells a monk, “Sir, find out about such-and-such a woman.” If he accepts the mission, finds out the response, but gets a pupil to report back, he commits an offense entailing suspension.

239 A man tells a monk, “Sir, find out about such-and-such a woman.” If he accepts the mission, but gets a pupil to find out the response, and then reports back himself, he commits an offense entailing suspension.

240 A man tells a monk, “Sir, find out about such-and-such a woman.” If he accepts the mission, but gets a pupil to find out the response, and the pupil then reports back on his own initiative, they both commit a serious offense.

241 Permutations part 3
If he fulfills the agreement when he goes, but not when he returns, he commits a serious offense.

242 If he does not fulfill the agreement when he goes, but he does when he returns, he commits a serious offense.

243 If he fulfills the agreement both when he goes and when he returns, he commits an offense entailing suspension.

244 If he neither fulfills the agreement when he goes nor when he returns, there is no offense.

245 Non-offenses

There is no offense: if he goes because of business for the Sangha, for a shrine, or for one who is sick; if he is insane; if he is the first offender.

246 Summary verses of case studies

247 “Asleep, and dead, gone out,
Not a woman, a woman who lacks sexual organs;
He reconciled them after quarreling,
And he was a matchmaker for paṇḍakas.”

248 Case studies

At one time a man told a monk, “Sir, please find out about such-and-such a woman.” When the monk got there, he asked some people, “Where’s so-and-so?”

249 “She’s asleep, venerable.”

250 He became anxious, thinking, “The Buddha has laid down a training rule. Could it be that I’ve committed an offense entailing suspension?” He told the Buddha, who said, “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

251 At one time a man told a monk, “Sir, please find out about such-and-such a woman.” When the monk got there, he asked some people, “Where’s so-and-so?”

252 “She’s dead, venerable.” ... “She’s gone out, venerable.” ... “That’s not a woman, venerable.” ... “That’s a woman who lacks sexual organs, venerable.”

253 He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

254 At one time a certain woman quarreled with her husband and went to her mother’s house. A monk who associated with that family reconciled them. He became anxious … “Were they divorced, monk?”

255 “No, sir.”

256 “There’s no offense if they’re not divorced.”

257 At one time a monk acted as a matchmaker for paṇḍakas. He became anxious … “There’s no offense entailing suspension, but there’s a serious offense.”

The training rule on matchmaking, the fifth, is finished.

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BUILDING A HUT INAPPROPRIATELY

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[1] Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the monks of Aḷavī were building huts by means of begging. The huts were intended for themselves, did not have a sponsoring owner, and were inappropriately large. And since they were never finished, the monks kept on begging and asking, "Please give a man, a servant, an ox, a cart, a machete, a hatchet, an ax, a spade, a chisel; give creepers, bamboo, reed, grass, clay." People felt oppressed by all the begging and asking, so much so that when they saw a monk they became alarmed and fearful. They turned away, took a different path, ran off, and closed their doors. They even ran away when they saw cows, thinking they were monks.

[2] Just then Venerable Mahākassapa, after completing the rainy-season residence at Rājagaha, set out for Aḷavī. When he eventually arrived, he stayed at the Aggāḷava Shrine. One morning he robed up, took his bowl and robe, and entered Aḷavī for alms. When people saw him, they became alarmed and fearful. They turned away, took a different path, ran off, and closed their doors. Then, when Venerable Mahākassapa had eaten his meal and returned from almsround, he said to the monks:

3 "There used to be plenty of almsfood in Aḷavī, and it was easy to get by on alms. But now there's a shortage, and it's hard to get by. Why is that?" The monks told Venerable Mahākassapa what had happened.

4 Soon afterwards the Buddha too set out wandering toward Aḷavī after staying at Rājagaha for as long as he liked. When he eventually arrived, he too stayed at the Aggāḷava Shrine.

5 Venerable Mahākassapa then went to see the Buddha, bowed, sat down, and told him what had happened.

6 The Buddha had the Sangha gathered and questioned the monks of Aḷavī: "Is it true, monks, that this is happening?"

7 "It's true, sir."

8 The Buddha rebuked them ... "Foolish men, how can you act like this? This will affect people's confidence ..." After rebuking them, he gave a teaching and addressed the monks:

9 Jātaka

"Once upon a time, monks, two sages who were brothers lived near the river Ganges. On one occasion the dragon king Maṇikaṇṭha emerged from the Ganges and went up to the younger sage. He encircled him with seven coils and spread his large hood over his head. Then, because of his fear of that dragon, the younger sage became thin, haggard, and pale, with veins protruding all over his body. The older sage saw him like this and asked him what was the matter. The younger sage told him. The elder sage said, 'So, do you want that dragon to stay away?'

10 'Yes.'

11 ‘Well then, did you see anything belonging to that dragon?’

12 ‘I saw an ornamental gem on his neck.’

13 ‘In that case, ask the dragon for that gem.’

14 Soon the dragon king again emerged from the Ganges and went up to the younger sage. And the sage said to him, ‘Sir, give me the gem. I want the gem.’ The dragon thought, ‘The monk is asking for the gem; he wants the gem,’ and he left in a hurry.

15 Once more the dragon king emerged from the Ganges and approached the younger sage. The sage saw him coming and said to him, ‘Sir, give me the gem. I want the gem.’ When the dragon heard him, he turned around right there.

16 Yet again the dragon king emerged from the Ganges. The younger sage saw him emerging and said to him, ‘Sir, give me the gem. I want the gem.’ The dragon king then spoke these verses to the sage:

17 ‘My food and drink are abundant and sublime,
And they appear because of this gem.
I won’t give it to you—you ask too much—
Nor will I return to your hermitage.

18 Like a youth holding a sword polished on a rock,
You frighten me, asking for this gem.
I won’t give it to you—you ask too much—
Nor will I return to your hermitage.’

19 And the dragon king Maṇikaṇṭha thought, ‘The monk is asking for the gem; he wants the gem,’ and he left and never returned.

20 Because he did not get to see that beautiful dragon, the young sage became even thinner, more haggard and pale, his veins protruding even more. The older sage saw him like this and asked what was the matter. He replied, 'It's because I no longer get to see that beautiful dragon.' The older sage then spoke to him in verse:

21 'One shouldn't beg <j>from those one wishes to be dear to;
One is detested for asking for too much.
When the brahmin asked the dragon for his gem,
It left and was never to be seen again.'

22 One will be disliked even by animals, monks, for begging and asking, let alone by human beings."

23 Story
"At one time, monks, a certain monk lived in a forest grove on the slopes of the Himalayas. Not far from that grove was a large, low-lying marsh. A great flock of birds fed in the marsh during the day and entered the grove to roost at night. The monk was disturbed by the noise of the flocking birds, and so he came to see me. He bowed, sat down, and I said to him, 'I hope you're keeping well, monk, I hope you're getting by? I hope you're not tired from traveling? And where have you come from?'

24 'I'm keeping well, sir, I'm getting by. I'm not tired from traveling.' He then explained where he had come from, adding, 'That's where I've come from, sir. I left because I was disturbed by the noise of that flock of birds.'

25 'Do you want that flock of birds to stay away?'

26 'Yes, sir.'

27 'Well then, go back to that forest grove. In the first part of the night, call out three times and say, "Listen to me, good birds. I want a feather from anyone roosting in this forest grove. Each one of you must give me a feather." And in the middle and last part of the night do the same thing.'

28 The monk returned to that forest grove and did as instructed. That flock of birds thought, 'The monk is asking for a feather; he wants a feather,' and they left that grove and never returned. One will be disliked even by animals, monks, for begging and asking, let alone by human beings.

29 "Raṭṭhapāla's father, monks, once spoke to his son with this verse:

30 'All these people, Raṭṭhāpāla,
Who come to me and beg—
I don't even know them.
So why don't you beg from me?'

31 'The beggar is disliked,
And so is one who doesn't give when asked.
That's why I do not beg from you;
Please don't hate me for this.'

32 If the gentleman Raṭṭhapāla could say this to his own father, how much more can one person to another.

33 It's hard, monks, for householders to acquire and protect their possessions. And still, foolish men, you kept on begging and asking for all sorts of things. This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

34 Final ruling

‘When a monk, by means of begging, builds a hut without a sponsoring owner and intended for himself, it is to be no more than twelve standard handspans long and seven wide inside. He must have monks approve a site where no harm will be done and which has space on all sides. If a monk, by means of begging, builds a hut on a site where harm will be done and which lacks space on all sides, or he does not have monks approve the site, or he exceeds the right size, he commits an offense entailing suspension.’”

35 Definitions

By means of begging:

36 having himself begged for a man, a servant, an ox, a cart, a machete, a hatchet, an ax, a spade, a chisel; creepers, bamboo, reed, grass, clay.

37 A hut:

38 plastered inside or plastered outside or plastered both inside and outside.

39 Builds:

40 building it himself or having it built.

41 Without a sponsoring owner:

42 there is no other owner, either a woman or a man, either a householder or a monastic.

43 Intended for himself:

44 for his own use.

45 It is to be no more than twelve standard handspans long:

46 measured outside.

47 And seven wide inside:

48 measured inside.

49 He must have monks approve a site:

50 the monk who wants to build a hut should clear a site. He should then approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

51 "Venerables, I want to build a hut by means of begging, without a sponsoring owner and intended for myself. I request the Sangha to inspect the site for that hut."

52 He should make his request a second and a third time. If the whole Sangha is able to inspect the site, they should all go. If the whole Sangha is unable to inspect the site, then those monks there who are competent and capable—who know where harm will be done and where no harm will be done, who know what is meant by space on all sides and a lack of space on all sides—should be asked and then appointed.

53 "And, monks, they should be appointed like this. A competent and capable monk should inform the Sangha:

54 'Please, venerables, I ask the Sangha to listen. Monk so-and-so wants to build a hut by means of begging, without a sponsoring owner and intended for himself. He is requesting the Sangha to inspect the site for that hut. If the Sangha is ready, it should appoint monks so-and-so and so-and-so to inspect the site for the hut of monk so-and-so. This is the motion.

55 Please, venerables, I ask the Sangha to listen. Monk so-and-so wants to build a hut by means of begging, without a sponsoring owner and intended for himself. He is requesting the Sangha to inspect the site for that hut. The Sangha appoints monks so-and-so and so-and-so to inspect the site for the hut of monk so-and-so. Any monk who approves of appointing monks so-and-so and so-and-so to inspect the site for the hut of monk so-and-so should remain silent. Any monk who doesn't approve should speak up.

56 The Sangha has appointed monks so-and-so and so-and-so to inspect the site for the hut of monk so-and-so. The Sangha approves and is therefore silent. I will remember it thus.'

57 The appointed monks should go and inspect the site for the hut to find out if any harm will be done and if it has space on all sides. If harm will be done or it lacks space on all sides, they should say, 'Don't build here.' If no harm will be done and it has space on all sides, they should inform the Sangha: 'No harm will be done and it has space on all sides.'

57.2 The monk who wants to build the hut should then approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

58 'Venerables, I want to build a hut by means of begging, without a sponsoring owner and intended for myself. I request the Sangha to approve the site for the hut.'

59 He should make his request a second and a third time. A competent and capable monk should then inform the Sangha:

60 ‘Please, venerables, I ask the Sangha to listen. Monk so-and-so wants to build a hut by means of begging, without a sponsoring owner and intended for himself. He is requesting the Sangha to approve the site for that hut. If the Sangha is ready, it should approve the site for the hut of monk so-and-so. This is the motion.

61 Please, venerables, I ask the Sangha to listen. Monk so-and-so wants to build a hut by means of begging, without a sponsoring owner and intended for himself. He is requesting the Sangha to approve the site for that hut. The Sangha approves the site for the hut of monk so-and-so. Any monk who approves of approving the site for the hut of monk so-and-so should remain silent. Any monk who doesn’t approve should speak up.

62 The Sangha has approved the site for the hut of monk so-and-so. The Sangha approves and is therefore silent. I will remember it thus.’”

63 Where harm will be done:

64 it is the abode of ants, termites, rats, snakes, scorpions, centipedes, elephants, horses, lions, tigers, leopards, bears, or hyenas, or any other animal; or it is bordering on a field of grain, a field of vegetables, a place of slaughter, a place of execution, a charnel ground, a park, a royal property, an elephant stable, a horse stable, a prison, a bar, a slaughterhouse, a street, a crossroads, a public meeting hall, or a cul-de-sac— this is called “where harm will be done”.

65 Which lacks space on all sides:

66 it is not possible to go around it with a yoked cart, or to go all the way around it with a ladder—this is called “which lacks space on all sides”.

67 Where no harm will be done:

68 it is not the abode of ants, termites, rats, snakes, scorpions, centipedes ... it is not bordering on ... a cul-de-sac—this is called "where no harm will be done".

69 Which has space on all sides:

70 it is possible to go around it with a yoked cart, or to go all the way around it with a ladder—this is called "which has space on all sides".

71 By means of begging:

72 having himself begged for a man, a servant ... clay.

73 A hut:

74 plastered inside or plastered outside or plastered both inside and outside.

75 Builds:

76 building it himself or having it built.

77 Or he does not have monks approve the site, or he exceeds the right size:

78 if the site for the hut has not been approved through a legal procedure consisting of one motion and three announcements, or if he builds a hut or has one built that exceeds the allowable length or breadth even by the width of a hair, then for the effort there is an act of wrong conduct. When there is one piece left to complete the hut, he commits a serious offense. When the last piece is finished, he commits an offense entailing suspension.

79 He commits an offense entailing suspension:

80 ... Therefore, too, it is called an offense entailing suspension.

81 Building oneself

If a monk builds a hut whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. If a monk builds a hut whose site has not been approved, where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a hut whose site has not been approved, where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a hut whose site has not been approved, where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

82 If a monk builds a hut whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. If a monk builds a hut whose site has been approved, where harm will be done, but which has space on all sides, he commits one offense of wrong conduct.

82.2 If a monk builds a hut whose site has been approved, where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. If a monk builds a hut whose site has been approved, where no harm will be done, and which has space on all sides, there is no offense.

83 If a monk builds a hut which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct.

83.2 If a monk builds a hut which exceeds the right size, where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct.

83.3 If a monk builds a hut which exceeds the right size, where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a hut which exceeds the right size, where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

84 If a monk builds a hut which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. If a monk builds a hut which is the right size, where harm will be done, but which has space on all sides, he commits one offense of wrong conduct.

84.2 If a monk builds a hut which is the right size, where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. If a monk builds a hut which is the right size, where no harm will be done, and which has space on all sides, there is no offense.

85 If a monk builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits two offenses entailing suspension and two offenses of wrong conduct.

85.2 If a monk builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, but which has space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct.

85.3 If a monk builds a hut whose site has not been approved, which exceeds the right size, where no harm will be done, but which lacks space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct.

85.4 If a monk builds a hut whose site has not been approved, which exceeds the right size, where no harm will be done, and which has space on all sides, he commits two offenses entailing suspension.

86 If a monk builds a hut whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. If a monk builds a hut whose site has been approved, which is the right size, where harm will be done, but which has space on all sides, he commits one offense of wrong conduct.

86.2 If a monk builds a hut whose site has been approved, which is the right size, where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. If a monk builds a hut whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides, there is no offense.

87 Appointing someone else to build

A monk appoints someone to build him a hut. If they build one whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all

sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

88 A monk appoints someone to build him a hut. If they build one whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

89 A monk appoints someone to build him a hut. If they build one which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

90 A monk appoints someone to build him a hut. If they build one which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong

conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

91 A monk appoints someone to build him a hut. If they build one whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits two offenses entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits two offenses entailing suspension.

92 A monk appoints someone to build him a hut. If they build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

93 Departing without informing of the proper building procedure
A monk appoints someone to build him a hut. He then departs without telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides. If they build one whose site has not been approved, where harm will be done, and which lacks space on

all sides, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

94 A monk appoints someone to build him a hut. He then departs without telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides.

94.2 If they build one whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

95 A monk appoints someone to build him a hut. He then departs without telling them to build one which is the right size, where no harm will be done, and which has space on all sides.

95.2 If they build one which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense entailing

suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

96 A monk appoints someone to build him a hut. He then departs without telling them to build one which is the right size, where no harm will be done, and which has space on all sides.

96.2 If they build one which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

97 A monk appoints someone to build him a hut. He then departs without telling them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides.

97.2 If they build one whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits two offenses entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits two offenses entailing suspension.

98 A monk appoints someone to build him a hut. He then departs without telling them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides.

98.2 If they build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

99 Departing and then hearing about wrong building procedure
A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has not been approved, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

100 A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has not been approved, where harm will be done, but which has space on all sides.

100.2 If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved and where no harm will be done. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

101 A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has not been approved, where no harm will be done, but which lacks space on all sides.

101.2 If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved and which has space on all sides. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

102 A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has not been approved, where no harm will be done, and which has space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

103 A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has been approved, where harm will be done, and which lacks space on all sides.

103.2 If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done and which has space on all sides. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

104 A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has been approved, where harm will be done, but which has space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

105 A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has been approved, where no harm will be done, but which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one which has space on all sides. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

106 A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides, and they do build one whose site has been approved, where no harm will be done, and which has space on all sides. There is no offense.

107 A monk appoints someone to build him a hut. He then departs, telling them to build one which is the right size, where no harm will be done, and which has space on all sides, but they build one which exceeds the right size, where harm will be done, and which lacks space on all sides.

107.2 If he hears about it, he must either go there himself or send a message, telling them to build one which is the right size, where no harm will be done, and which has space on all sides. ... telling them to build one which is the right size and where no harm will be done. ... telling them to build one which is the right size and which has space on all sides. ... telling them to build one which is the right size. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

108 A monk appoints someone to build him a hut. He then departs, telling them to build one which is the right size, where no harm will be done, and which has space on all sides, but they build one which is the right size, where harm will be done, and which lacks space on all sides.

108.2 If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done and which has space on all sides. ... telling them to build one where no harm will be done. ... telling them to build one which has space on all sides. ... There is no offense.

109 A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides, but they build one whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides.

109.2 If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides. ... telling them to build one whose site has been approved, which is the right size, and where no harm will be done. ... telling them to build one whose site has been approved, which is the right size, and which has space on all sides. ... telling them to build one whose site has been approved and which is the right size. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

110 A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides, but they build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides.

110.2 If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done and which has space on all sides. ... telling them to build one where no harm will be done. ... telling them to build one which has space on all sides. ... There is no offense.

111 Offenses for appointed builders

A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides. If they build one whose site has not been approved, where harm will be done, and which lacks space on all sides, the builders commit three offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit two of-

fenses of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where no harm will be done, and which has space on all sides, the builders commit one offense of wrong conduct.

112 A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, where no harm will be done, and which has space on all sides.

112.2 If they build one whose site has been approved, where harm will be done, and which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

113 A monk appoints someone to build him a hut. He then departs, telling them to build one which is the right size, where no harm will be done, and which has space on all sides.

113.2 If they build one which exceeds the right size, where harm will be done, and which lacks space on all sides, the builders commit three offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit two offenses of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where no harm will be done, and which has space on all sides, the builders commit one offense of wrong conduct.

114 A monk appoints someone to build him a hut. He then departs, telling them to build one which is the right size, where no harm will be done, and which has space on all sides.

114.2 If they build one which is the right size, where harm will be done, and which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

115 A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides.

115.2 If they build one whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides, the builders commit four offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit three offenses of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit three offenses of wrong conduct. ... where no harm will be done, and which has space on all sides, the builders commit two offenses of wrong conduct.

116 A monk appoints someone to build him a hut. He then departs, telling them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides.

116.2 If they build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

117 Unfinished when he returns

A monk appoints someone to build him a hut and then departs. They build one whose site has not been approved, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he neither gives it to someone else, nor demolishes and rebuilds it, he commits one offense entailing suspension and two offenses of wrong conduct.

118 A monk appoints someone to build him a hut and then departs. They build one whose site has not been approved, where harm will be done, but which has space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt.

118.2 If he neither gives it to someone else, nor demolishes and rebuilds it, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides. ... he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides. ... he commits one offense entailing suspension.

119 A monk appoints someone to build him a hut and then departs. They build one whose site has been approved, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt.

119.2 If he neither gives it to someone else, nor demolishes and rebuilds it, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides. There is no offense.

120 A monk appoints someone to build him a hut and then departs. They build one which exceeds the right size, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt.

120.2 If he neither gives it to someone else, nor demolishes and rebuilds it, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides ... he commits one offense entailing suspension.

121 A monk appoints someone to build him a hut and then departs. They build one which is the right size, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt.

121.2 If he neither gives it to someone else, nor demolishes and rebuilds it, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides. There is no offense.

122 A monk appoints someone to build him a hut and then departs. They build one whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt.

122.2 If he neither gives it to someone else, nor demolishes and rebuilds it, he commits two offenses entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits two offenses entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits two offenses entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides ... he commits two offenses entailing suspension.

123 A monk appoints someone to build him a hut and then departs. They build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt.

123.2 If he neither gives it to someone else, nor demolishes and rebuilds it, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits one offense of wrong conduct.

124 A monk appoints someone to build him a hut and then departs. They build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides. There is no offense.

125 Permutations part 2
If he finishes what he began himself, he commits an offense entailing suspension.

126 If he has others finish what he began himself, he commits an offense entailing suspension.

127 If he finishes himself what was begun by others, he commits an offense entailing suspension.

128 If he has others finish what was begun by others, he commits an offense entailing suspension.

129 Non-offenses
There is no offense: if it is a shelter; if it is a cave; if it is a grass hut; if it is built for someone else; if it is anything apart from a dwelling; if he is insane; if he is the first offender.

The training rule on building a hut inappropriately, the sixth, is finished.

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BUILDING A DWELLING INAPPROPRIATELY

✦

1 Origin story

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, a householder who was a supporter of Venerable Channa said to him, "I'll have a dwelling built for you, venerable, if you would find a site for it."

2 While Venerable Channa was clearing a site for that dwelling, he felled a tree that served as a shrine and was revered by village, town, district, and kingdom. People complained and criticized him, "How could the Sakyan monastics fell a tree that serves as a shrine and is revered by village, town, district, and kingdom? They are hurting one-sensed life."

3 The monks heard the criticism of those people, and the monks of few desires complained and criticized Venerable Channa in the same way.

4 After rebuking Venerable Channa in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Channa: "Is it true, Channa, that you did this?"

5 "It's true, sir."

6 The Buddha rebuked him ... "Foolish man, how could you do this? People perceive trees as conscious. This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

[7] Final ruling

'When a monk builds a large dwelling with a sponsoring owner and intended for himself, he must have monks approve a site where no harm will be done and which has space on all sides. If a monk builds a large dwelling on a site where harm will be done and which lacks space on all sides, or he does not have monks approve the site, he commits an offense entailing suspension.'"

[8] Definitions

A large dwelling:

[9] one with a sponsoring owner is what is meant.

[10] Dwelling:

[11] plastered inside or plastered outside or plastered both inside and outside.

[12] Builds:

[13] building it himself or having it built.

[14] With a sponsoring owner:

[15] there is another owner, either a woman or a man, either a householder or a monastic.

[16] Intended for himself:

[17] for his own use.

[18] He must have monks approve a site:

19 the monk who wants to build a dwelling should clear a site. He should then approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

20 "Venerables, I want to build a large dwelling with a sponsoring owner and intended for myself. I request the Sangha to inspect the site for that dwelling."

21 He should make his request a second and a third time. If the whole Sangha is able to inspect the site, they should all go. If the whole Sangha is unable to inspect the site, then those monks there who are competent and capable—who know where harm will be done and where no harm will be done, who know what is meant by space on all sides and a lack of space on all sides—should be asked and then appointed.

22 "And, monks, they should be appointed like this. A competent and capable monk should inform the Sangha:

23 'Please, venerables, I ask the Sangha to listen. Monk so-and-so wants to build a large dwelling with a sponsoring owner and intended for himself. He is requesting the Sangha to inspect the site for that dwelling. If the Sangha is ready, it should appoint monks so-and-so and so-and-so to inspect the site for the dwelling of monk so-and-so. This is the motion.

24 Please, venerables, I ask the Sangha to listen. Monk so-and-so wants to build a large dwelling with a sponsoring owner and intended for himself. He is requesting the Sangha to inspect the site for that dwelling. The Sangha appoints monks so-and-so and so-and-so to inspect the site for the dwelling of monk so-and-so. Any monk who approves of appointing

monks so-and-so and so-and-so to inspect the site for the dwelling of monk so-and-so should remain silent. Any monk who doesn't approve should speak up.

25 The Sangha has appointed monks so-and-so and so-and-so to inspect the site for the dwelling of monk so-and-so. The Sangha approves and is therefore silent. I will remember it thus.'

26 The appointed monks should go and inspect the site for the dwelling to find out if any harm will be done and if it has space on all sides. If harm will be done or it lacks space on all sides, they should say, 'Don't build here.' If no harm will be done and it has space on all sides, they should inform the Sangha: 'No harm will be done and it has space on all sides.'

26.2 The monk who wants to build the dwelling should then approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

27 'Venerables, I want to build a large dwelling with a sponsoring owner and intended for myself. I request the Sangha to approve the site for the dwelling.'

28 He should make his request a second and a third time. A competent and capable monk should then inform the Sangha:

29 'Please, venerables, I ask the Sangha to listen. Monk so-and-so wants to build a large dwelling with a sponsoring owner and intended for himself. He is requesting the Sangha to approve the site for that dwelling. If the Sangha is ready, it should approve the site for the dwelling of monk so-and-so. This is the motion.

30 Please, venerables, I ask the Sangha to listen. Monk so-and-so wants to build a large dwelling with a sponsoring owner and intended for himself. He is requesting the Sangha to approve the site for that dwelling. The Sangha approves the site for the dwelling of monk so-and-so. Any monk who approves of approving the site for the dwelling of monk so-and-so should remain silent. Any monk who doesn't approve should speak up.

31 The Sangha has approved the site for the dwelling of monk so-and-so. The Sangha approves and is therefore silent. I will remember it thus.'"

32 Where harm will be done:

33 it is the abode of ants, termites, rats, snakes, scorpions, centipedes, elephants, horses, lions, tigers, leopards, bears, or hyenas, or any other animal; or it is bordering on a field of grain, a field of vegetables, a place of slaughter, a place of execution, a charnel ground, a park, a royal property, an elephant stable, a horse stable, a prison, a bar, a slaughterhouse, a street, a crossroads, a public meeting hall, or a cul-de-sac— this is called "where harm will be done".

34 Which lacks space on all sides:

35 it is not possible to go around it with a yoked cart, or to go all the way around it with a ladder— this is called "which lacks space on all sides".

36 Where no harm will be done:

37 it is not the abode of ants ... it is not bordering on ... a cul-de-sac— this is called "where no harm will be done".

38 Which has space on all sides:

[39] it is possible to go around it with a yoked cart, or to go all the way around it with a ladder— this is called "which has space on all sides".

[40] A large dwelling:

[41] one with a sponsoring owner is what is meant.

[42] Dwelling:

[43] plastered inside or plastered outside or plastered both inside and outside.

[44] Builds:

[45] building it himself or having it built.

[46] Or he does not have monks approve the site:

[47] if the site for the dwelling has not been approved through a legal procedure consisting of one motion and three announcements, and he then builds a dwelling or has one built, then for the effort there is an act of wrong conduct. When there is one piece left to complete the dwelling, he commits a serious offense. When the last piece is finished, he commits an offense entailing suspension.

[48] He commits an offense entailing suspension:

[49] ... Therefore, too, it is called an offense entailing suspension.

[50] Building oneself
If a monk builds a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. If a monk builds a dwelling whose site has not been approved, where harm will be done,

but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a dwelling whose site has not been approved, where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a dwelling whose site has not been approved, where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

51 If a monk builds a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. If a monk builds a dwelling whose site has been approved, where harm will be done, but which has space on all sides, he commits one offense of wrong conduct.

51.2 If a monk builds a dwelling whose site has been approved, where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. If a monk builds a dwelling whose site has been approved, where no harm will be done, and which has space on all sides, there is no offense.

52 Appointing someone else to build

A monk appoints someone to build him a dwelling. If they build a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which

lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

53 A monk appoints someone to build him a dwelling. If they build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

54 Departing without informing of the proper building procedure
A monk appoints someone to build him a dwelling and then departs, but he does not tell them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides. If they build a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

55 A monk appoints someone to build him a dwelling and then departs, but he does not tell them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides. If they build a dwelling whose site has been approved, where harm will be

done, and which lacks space on all sides, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

56 Departing and then hearing about wrong building procedure

A monk appoints someone to build him a dwelling and then departs. He tells them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides, but they build a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides. ... whose site has been approved and where no harm will be done. ... whose site has been approved and which has space on all sides. ... whose site has been approved. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

57 A monk appoints someone to build him a dwelling and then departs. He tells them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides, but they build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides.

57.2 If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done and which has space on all sides. ... (To be expanded as in <a

href='https://suttacentral.net/pli-tv-bu-vb-ss6#3.9.35'>Bu Ss 6:3.9.35–3.9.53.

57.3 The segments below, up to 3.4.24, are part of this expansion.) ... where no harm will be done. ... which has space on all sides. ... There is no offense.

58 Offenses for appointed builders

A monk appoints someone to build him a dwelling. He then departs, telling them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides. If they build a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides, the builders commit three offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit two offenses of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where no harm will be done, and which has space on all sides, the builders commit one offense of wrong conduct.

59 A monk appoints someone to build him a dwelling. He then departs, telling them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides.

59.2 If they build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides, the builders commit two offenses of wrong conduct. ... where harm will be done, but which has space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides, the builders commit one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

60 Unfinished when he returns

A monk appoints someone to build him a dwelling and then departs. They build a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that dwelling is to be given to someone else, or it is to be demolished and rebuilt. If he neither gives it to someone else, nor demolishes and rebuilds it, he commits one offense entailing suspension and two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits one offense entailing suspension and one offense of wrong conduct. ... where no harm will be done, and which has space on all sides ... he commits one offense entailing suspension.

61 A monk appoints someone to build him a dwelling and then departs. They build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that dwelling is to be given to someone else, or it is to be demolished and rebuilt.

61.2 If he neither gives it to someone else, nor demolishes and rebuilds it, he commits two offenses of wrong conduct. ... where harm will be done, but which has space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, but which lacks space on all sides ... he commits one offense of wrong conduct. ... where no harm will be done, and which has space on all sides, there is no offense.

62 Permutations part 2

If he finishes what he began himself, he commits an offense entailing suspension.

63 If he has others finish what he began himself, he commits an offense entailing suspension.

64 If he finishes himself what was begun by others, he commits an offense entailing suspension.

65 If he has others finish what was begun by others, he commits an offense entailing suspension.

66 Non-offenses

There is no offense: if it is a shelter; if it is a cave; if it is a grass hut; if it is built for someone else; if it is anything apart from a dwelling; if he is insane; if he is the first offender.

The training rule on building a dwelling inappropriately, the seventh, is finished.

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MAKING A GROUNDLESS ACCUSATION OUT OF ANGER

✦

1 Origin story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, Venerable Dabba the Mallian realized perfection at the age of seven. He had achieved all there is to achieve by a disciple and had nothing further to do. Then, while reflecting in private, he thought, "How can I be of service to the Sangha?

2 Why don't I assign the dwellings and designate the meals?"

3 In the evening Dabba came out of seclusion and went to the Buddha. He bowed, sat down, and said, "Sir, while I was reflecting in private, it occurred to me that I've achieved all there is to achieve by a disciple, and I was wondering how I could be of service to the Sangha. I thought, 'Why don't I assign the dwellings and designate the meals?'"

4 "Good, good, Dabba, please do so."

5 "Yes, sir."

6 Soon afterwards the Buddha gave a teaching and addressed the monks: "Monks, the Sangha should appoint Dabba the Mallian as the assigner of dwellings and the designator of meals. And he should be appointed like this. First Dabba should be asked. A competent and capable monk should then inform the Sangha:

7 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint Venerable Dabba the Mallian as the assigner of dwellings and the designator of meals. This is the motion.

8 Please, venerables, I ask the Sangha to listen. The Sangha appoints Venerable Dabba the Mallian as the assigner of dwellings and the designator of meals. Any monk who approves of appointing Venerable Dabba as the assigner of dwellings and the designator of meals should remain silent. Any monk who doesn't approve should speak up.

9 The Sangha has appointed Venerable Dabba the Mallian as the assigner of dwellings and the designator of meals. The Sangha approves and is therefore silent. I will remember it thus.'"

10 Dabba assigned dwellings to the monks according to their character. He assigned dwellings in the same place to those monks who were experts on the discourses, thinking, "They'll recite the discourses to one another."

10.2 And he did likewise for the experts on the Monastic Law, thinking, "They'll discuss the Monastic Law;" for the expounders of the Teaching, thinking, "They'll discuss the Teaching;" for the meditators, thinking, "They won't disturb one another;" and for the gossips and the body-builders, thinking, "In this way even these venerables will be happy."

11 When monks arrived at night, he entered the fire element and assigned dwellings with the help of that light. Monks even arrived late on purpose, hoping to see the marvel of Dabba's supernormal powers.

12 They would approach Dabba and say, "Venerable Dabba, please assign us a dwelling."

13 "Where would you like to stay?"

14 They would intentionally suggest somewhere far away: "On the Vulture Peak," "At Robbers' Cliff," "On Black Rock on the slope of Mount Isigili," "In the Sattapaṇṇi Cave on the slope of Mount Vebhāra," "In Cool Grove on the hill at the Snake's Pool," "At Gotamaka Gorge," "At Tinduka Gorge," "At Tapoda Gorge," "In Tapoda Park," "In Jīvaka's Mango Grove," "In the deer park at Maddakucchi."

15 Dabba then entered the fire element, and with his finger glowing, he walked in front of those monks. They followed behind him with the help of that light. And he would assign them dwellings: "This is the bed, this the bench, this the mattress, this the pillow, this the place for defecating, this the place for urinating, this the water for drinking, this the water for washing, this the walking stick; these are the Sangha's agreements concerning the right time to enter and the right time to leave." Dabba then returned to the Bamboo Grove.

16 At that time the monks Mettiya and Bhūmajaka were only newly ordained. They had little merit, getting inferior dwellings and meals. The people of Rājagaha were keen to give specially prepared almsfood to the senior monks—ghee, oil, and special curries— but to the monks Mettiya and Bhūmajaka they gave ordinary food of porridge and broken rice.

17 When they had eaten their meal and returned from almsround, they asked the senior monks, "What did you get at the dining hall?"

18 Some said, "We got ghee, oil, and special curries."

19 But the monks Mettiya and Bhūmajaka said, "We didn't get anything except ordinary food of porridge and broken rice."

20 At that time there was a householder who gave a regular meal of fine food to four monks. He made his offering in the dining hall together with his wives and children. Some of them offered rice, some bean curry, some oil, and some special curries.

21 On one occasion the meal to be given by this householder on the following day had been designated to the monks Mettiya and Bhūmajaka. Just then that householder went to the monastery on some business. He approached Dabba, bowed, and sat down. Dabba instructed, inspired, and gladdened him with a teaching. After the talk, he asked Dabba, "Sir, who has been designated to receive tomorrow's meal in our house?"

22 "Mettiya and Bhūmajaka."

23 He was disappointed, and thought, "Why should bad monks eat in our house?" After returning to his house, he told a female slave, "For those who are coming for tomorrow's meal, prepare seats in the gatehouse and serve them broken rice and porridge."

24 "Yes, sir."

25 The monks Mettiya and Bhūmajaka said to each other, "Yesterday we were designated a meal from that householder who offers fine food. Tomorrow he'll serve us together with his wives and children. Some of them will offer us rice, some bean curry, some oil, and some special curries." And because they were excited, they did not sleep properly that night.

26 The following morning they robed up, took their bowls and robes, and went to the house of that householder. When the female slave saw them coming, she prepared seats in the gatehouse and said to them, "Please sit,

venerables."

27 They thought, "The meal can't be ready, since we're given seats in the gatehouse."

28 She then brought them broken rice and porridge, and said, "Eat, sirs."

29 "But, sister, we've come for the regular meal."

30 "I know. But yesterday I was told by the head of the household to serve you like this. Please eat."

31 They said to each other, "Yesterday this householder came to the monastery and spoke with Dabba. Dabba must be responsible for this split between the householder and us." And because they were dejected, they did not eat as much as they had intended.

31.2 When they had eaten their meal and returned from almsround, they put their bowls and robes away and squatted on their heels outside the monastery gatehouse, using their upper robes as a back-and-knee strap. They were silent and humiliated, with shoulders drooping and heads down, glum and speechless.

32 Just then the nun Mettiyā came to them and said, "My respectful greetings to you, venerables." But they did not respond. A second time and a third time she said the same thing, but they still did not respond.

33 "Have I done something wrong? Why don't you respond?"

34 "It's because we've been badly treated by Dabba the Mallian, and you're not taking an interest."

35 "But what can I do?"

36 “If you like, you could make the Buddha expel Dabba.”

37 “And how can I do that?”

38 “Go to the Buddha and say, ‘Sir, this isn’t proper or appropriate. There’s fear, distress, and oppression in this district, where none of these should exist. It’s windy where it should be calm. It’s as if water is burning. Venerable Dabba the Mallian has raped me.’”

39 Saying, “Alright, venerables,” she went to the Buddha, bowed, and repeated what she had been told to say.

40 Soon afterwards the Buddha had the Sangha gathered and questioned Dabba: “Dabba, do you remember doing as the nun Mettiyā says?”

41 “Sir, you know what I’m like.”

42 A second and a third time the Buddha asked the same question and got the same response. He then said, “Dabba, the Dabbas don’t give such evasive answers. If it was done by you, say so; if it wasn’t, then say that.”

43 “Since I was born, sir, I don’t recall having sexual intercourse even in a dream, let alone when awake.”

44 The Buddha addressed the monks: “Well then, monks, expel the nun Mettiyā, and call these monks to account.” The Buddha then got up from his seat and entered his dwelling.

45 When the monks had expelled the nun Mettiyā, the monks Mettiya and Bhūmajaka said to them, “Don’t expel the nun Mettiyā; she hasn’t done anything wrong. She was urged on by us. We were angry and displeased, and trying to make Dabba give up the monastic life.”

46 “But did you groundlessly charge Venerable Dabba with an offense entailing expulsion?”

47 “Yes.”

48 The monks of few desires … complained and criticized them, “How could the monks Mettiya and Bhūmajaka groundlessly charge Venerable Dabba with an offense entailing expulsion?”

49 They rebuked those monks in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned those monks: “Is it true, monks, that you did this?”

50 “It’s true, sir.”

51 The Buddha rebuked them … “Foolish men, how could you do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

52 Final ruling
‘If a monk who is angry and displeased groundlessly charges a monk with an offense entailing expulsion, aiming to make him leave the monastic life, and then after some time, whether he is questioned or not, it is clear that the legal issue is groundless, and he admits to his ill will, he commits an offense entailing suspension.’”

53 Definitions
A:

54 whoever …

55 Monk:

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

57 A monk:

58 another monk.

59 Angry:

60 upset, dissatisfied, discontent, having hatred, hostile.

61 Displeased:

62 because of that upset, that ill will, that dissatisfaction, and that discontent, he is displeased.

63 Groundlessly:

64 not seen, not heard, not suspected.

65 With an offense entailing expulsion:

66 with one of the four.

67 Charges:

68 accuses him or has him accused.

69 To make him leave the monastic life:

70 to make him leave the monkhood, leave the state of a monastic, leave his morality, leave the virtue of monasticism.

71 And then after some time:

72 the moment, the instant, the second after he has laid the charge.

73 He is questioned:

74 he is questioned about the grounds of his charge.

75 Not:

76 he is not spoken to by anyone.

77 The legal issue:

78 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.

79 And he admits to his ill will:

80 "What I said was empty," "What I said was false," "What I said was unreal," "I said it without knowing."

81 He commits an offense entailing suspension:

82 ... Therefore, too, it is called an offense entailing suspension.

83 Doing the accusing oneself
Although he has not seen it, he accuses someone of having committed an offense entailing expulsion: "I've seen that you've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha." For each statement, he commits an offense entailing suspension.

84 Although he has not heard it, he accuses someone of having committed an offense entailing expulsion: "I've heard that you've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha." For each statement, he commits an offense entailing suspension.

85 Although he does not suspect it, he accuses someone of having committed an offense entailing expulsion: "I suspect that you've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha." For each statement, he commits an offense entailing suspension.

86 Although he has not seen it, he accuses someone of having committed an offense entailing expulsion: "I've seen and I've heard that you've committed an offense entailing expulsion. You're not an ascetic ..." For each statement, he commits an offense entailing suspension.

87 Although he has not seen it, he accuses someone of having committed an offense entailing expulsion: "I've seen and I suspect that you've committed an offense entailing expulsion. You're not an ascetic ..." For each statement, he commits an offense entailing suspension.

88 Although he has not seen it, he accuses someone of having committed an offense entailing expulsion: "I've seen and I've heard and I suspect that you've committed an offense entailing expulsion. You're not an ascetic ..." For each statement, he commits an offense entailing suspension.

89 Although he has not heard it, he accuses someone of having committed an offense entailing expulsion: "I've heard and I suspect ..." ... "I've heard and I've seen ..." ... "I've heard and I suspect and I've seen that you've committed an offense entailing expulsion. You're not an ascetic ..." For each statement, he commits an offense entailing suspension.

90 Although he does not suspect it, he accuses someone of having committed an offense entailing expulsion: "I suspect and I've seen ..." ... "I suspect and I've heard ..." ... "I suspect and I've seen and I've heard that you've committed an offense entailing expulsion. You're not an ascetic ..." For each statement, he commits an offense entailing suspension.

91 He has seen that someone has committed an offense entailing expulsion, but he accuses him like this: "I've heard that you've committed an offense entailing expulsion. You're not an ascetic ..." For each statement, he commits an offense entailing suspension.

92 He has seen that someone has committed an offense entailing expulsion, but he accuses him like this: "I suspect that you've committed an offense entailing expulsion ..." ... "I've heard and I suspect that you've committed an offense entailing expulsion. You're not an ascetic ..." For each statement, he commits an offense entailing suspension.

93 He has heard that someone has committed an offense entailing expulsion, but he accuses him like this: "I suspect that you've committed an offense entailing expulsion ..." ... "I've seen that you've committed an offense entailing expulsion ..." ... "I suspect and I've seen that you've committed an offense entailing expulsion. You're not an ascetic ..." For each statement, he commits an offense entailing suspension.

94 He suspects that someone has committed an offense entailing expulsion, but he accuses him like this: "I've seen that you've committed an offense entailing expulsion ..." ... "I've heard that you've committed an offense entailing expulsion ..." ... "I've seen and I've heard that you've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. ..." For each statement, he commits an offense entailing suspension.

95 He has seen someone committing an offense entailing expulsion, but he is unsure of what he has seen, he does not believe what he has seen, he does not remember what he has seen, he is confused about what he has seen ... he is unsure of what he has heard, he does not believe what he has heard, he does not remember what he has heard, he is confused about what he has heard ... he is unsure of what he suspects, he does not believe what he suspects, he does not remember what he suspects, he is confused about what he suspects.

95.2 If he then accuses him like this: "I suspect and I've seen ..." ... "I suspect and I've heard ..." ... "I suspect and I've seen and I've heard that you've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha." For each statement, he commits an offense entailing suspension.

96 Getting someone else to do the accusing

Although he has not seen it, he has someone accused of having committed an offense entailing expulsion: "You've been seen. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic.

You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha." For each statement, he commits an offense entailing suspension.

97 Although he has not heard it … Although he does not suspect it, he has someone accused of having committed an offense entailing expulsion: "You're suspected. You've committed an offense entailing expulsion. …" For each statement, he commits an offense entailing suspension.

98 Although he has not seen it, he has someone accused of having committed an offense entailing expulsion: "You've been seen and you've been heard …" … "You've been seen and you're suspected …" …

98.2 "You've been seen and you've been heard and you're suspected. You've committed an offense entailing expulsion …" … Although he has not heard it … Although he does not suspect it, he has someone accused of having committed an offense entailing expulsion: "You're suspected and you've been seen …" …

98.3 "You're suspected and you've been heard …" … "You're suspected and you've been seen and you've been heard. You've committed an offense entailing expulsion. You're not an ascetic …" For each statement, he commits an offense entailing suspension.

99 He has seen that someone has committed an offense entailing expulsion, but he has him accused like this: "You've been heard …" … but he has him accused like this: "You're suspected …" … but he has him accused like this: "You've been heard and you're suspected. You've committed an offense entailing expulsion. You're not an ascetic …" For each statement, he commits an offense entailing suspension.

100 He has heard that someone has committed an offense entailing expulsion ... He suspects that someone has committed an offense entailing expulsion, but he has him accused like this: "You've been seen ..." ... but he has him accused like this: "You've been heard ..." ... but he has him accused like this: "You've been seen and you've been heard. You've committed an offense entailing expulsion. You're not an ascetic ..." For each statement, he commits an offense entailing suspension.

101 He has seen someone committing an offense entailing expulsion, but he is unsure of what he has seen, he does not believe what he has seen, he does not remember what he has seen, he is confused about what he has seen ... he is unsure of what he has heard, he does not believe what he has heard, he does not remember what he has heard, he is confused about what he has heard ... he is unsure of what he suspects, he does not believe what he suspects, he does not remember what he suspects, he is confused about what he suspects.

101.2 If he then has him accused like this: "You're suspected and you've been seen ..." ... he is confused about what he suspects. If he then has him accused like this: "You're suspected and you've been heard ..." ... he is confused about what he suspects. If he then has him accused like this: "You're suspected and you've been seen and you've been heard.

101.3 You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha." For each statement, he commits an offense entailing suspension.

102 Summary

Someone is impure, but viewed as pure; someone is pure, but viewed as impure; someone is impure and viewed as impure; someone is pure and viewed as pure.

103 Impure but viewed as pure

An impure person has committed an offense entailing expulsion. If one views him as pure, but then, without having gotten his permission, speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct.

104 An impure person has committed an offense entailing expulsion. If one views him as pure, but then, having gotten his permission, speaks with the aim of making him leave the monastic life, one commits an offense entailing suspension.

105 An impure person has committed an offense entailing expulsion. If one views him as pure, but then, without having gotten his permission, speaks with the aim of abusing him, one commits one offense for abusive speech and one offense of wrong conduct.

106 An impure person has committed an offense entailing expulsion. If one views him as pure, but then, having gotten his permission, speaks with the aim of abusing him, one commits an offense for abusive speech.

107 Pure but viewed as impure

A pure person has not committed an offense entailing expulsion. If one views him as impure, and then, without having gotten his permission, speaks with the aim of making him leave the monastic life, one commits an offense of wrong conduct.

108 A pure person has not committed an offense entailing expulsion. If one views him as impure, and then, having gotten his permission, speaks with the aim of making him leave the monastic life, there is no offense.

109 A pure person has not committed an offense entailing expulsion. If one views him as impure, and then, without having gotten his permission, speaks with the aim of abusing him, one commits one offense for abusive speech and one offense of wrong conduct.

110 A pure person has not committed an offense entailing expulsion. If one views him as impure, and then, having gotten his permission, speaks with the aim of abusing him, one commits an offense for abusive speech.

111 Impure and viewed as impure
An impure person has committed an offense entailing expulsion. If one views him as impure, and then, without having gotten his permission, speaks with the aim of making him leave the monastic life, one commits an offense of wrong conduct.

112 An impure person has committed an offense entailing expulsion. If one views him as impure, and then, having gotten his permission, speaks with the aim of making him leave the monastic life, there is no offense.

113 An impure person has committed an offense entailing expulsion. If one views him as impure, and then, without having gotten his permission, speaks with the aim of abusing him, one commits one offense for abusive speech and one offense of wrong conduct.

114 An impure person has committed an offense entailing expulsion. If one views him as impure, and then, having gotten his permission, speaks with the aim of abusing him, one commits an offense for abusive speech.

115 Pure and viewed as pure

A pure person has not committed an offense entailing expulsion. If one views him as pure, but then, without having gotten his permission, speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct.

116 A pure person has not committed an offense entailing expulsion. If one views him as pure, but then, having gotten his permission, speaks with the aim of making him leave the monastic life, one commits an offense entailing suspension.

117 A pure person has not committed an offense entailing expulsion. If one views him as pure, but then, without having gotten his permission, speaks with the aim of abusing him, one commits one offense for abusive speech and one offense of wrong conduct.

118 A pure person has not committed an offense entailing expulsion. If one views him as pure, but then, having gotten his permission, speaks with the aim of abusing him, one commits an offense for abusive speech.

119 Non-offenses

There is no offense: if he views a pure person as impure; if he views an impure person as impure; if he is insane; if he is the first offender.

The training rule on making a groundless accusation out of anger, the eighth, is finished.

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MAKING A GROUNDLESS ACCUSATION OUT OF ANGER, USING A PRETEXT

✦

1 Origin story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the monks Mettiya and Bhūmajaka were descending from the Vulture Peak when they saw two goats copulating. They said to each other, "Let's give the he-goat the name Dabba the Mallian and the she-goat the name Mettiyā the nun. We can then say, 'Previously we spoke of what we had heard, but now we've seen Dabba copulating with the nun Mettiyā.'" They then gave them those names and told the monks, "Previously we spoke of what we had heard, but now we've seen Dabba copulating with the nun Mettiyā."

2 The monks replied, "Don't say such things. Venerable Dabba wouldn't do that."

3 The monks told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned Dabba: "Dabba, do you remember doing as these monks say?"

4 "Sir, you know what I'm like."

5 A second and a third time the Buddha asked the same question and got the same response. He then said, "Dabba, the Dabbas don't give such evasive answers. If it was done by you, say so; if it wasn't, then say that."

6 "Since I was born, sir, I don't recall having sexual intercourse even in a dream, let alone when awake."

7 "Well then, monks, call those monks to account." And the Buddha got up from his seat and entered his dwelling.

8 The monks then questioned Mettiya and Bhūmajaka, who told them what had happened. The monks said, "So did you charge Venerable Dabba with an offense entailing expulsion, using an unrelated legal issue as a pretext?"

9 "Yes."

10 The monks of few desires complained and criticized them, "How could Mettiya and Bhūmajaka charge Venerable Dabba with an offense entailing expulsion, using an unrelated legal issue as a pretext?"

11 They rebuked those monks in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned those monks: "Is it true, monks, that you did this?"

12 "It's true, sir."

13 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

14 Final ruling

'If a monk who is angry and displeased, uses an unrelated legal issue as a pretext to charge a monk with an offense entailing expulsion, aiming to make him leave the monastic life, and then after some time, whether he is

questioned or not, it is clear that the legal issue is unrelated and was used as a pretext, and he admits to his ill will, he commits an offense entailing suspension.'"

15 Definitions
A:

16 whoever ...

17 Monk:

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

19 A monk:

20 another monk.

21 Angry:

22 upset, dissatisfied, discontent, having hatred, hostile.

23 Displeased:

24 because of that upset, that ill will, that dissatisfaction, and that discontent, he is displeased.

25 An unrelated legal issue:

26 it is either unrelated in regard to offenses or unrelated in regard to legal issues.

27 How is a legal issue unrelated to a legal issue? A legal issue arising from a dispute is unrelated to a legal issue arising from an accusation, a legal issue arising from an offense, and a legal issue arising from business.

27.2 A legal issue arising from an accusation is unrelated to a legal issue arising from an offense, a legal issue arising from business, and a legal issue arising from a dispute. A legal issue arising from an offense is unrelated to a legal issue arising from business, a legal issue arising from a dispute, and a legal issue arising from an accusation.

27.3 A legal issue arising from business is unrelated to a legal issue arising from a dispute, a legal issue arising from an accusation, and a legal issue arising from an offense. It is in this way that a legal issue is unrelated to a legal issue.

28 How is a legal issue related to a legal issue? A legal issue arising from a dispute is related to a legal issue arising from a dispute. A legal issue arising from an accusation is related to a legal issue arising from an accusation. A legal issue arising from an offense may be either related or unrelated to a legal issue arising from an offense.

29 How is a legal issue arising from an offense unrelated to a legal issue arising from an offense? An offense entailing expulsion in regard to sexual intercourse is unrelated to an offense entailing expulsion in regard to stealing, an offense entailing expulsion in regard to a human being, and an offense entailing expulsion in regard to a superhuman quality.

29.2 An offense entailing expulsion in regard to stealing is unrelated to an offense entailing expulsion in regard to a human being, an offense entailing expulsion in regard to a superhuman quality, and an offense entailing expulsion in regard to sexual intercourse.

29.3 An offense entailing expulsion in regard to a human being is unrelated to an offense entailing expulsion in regard to a superhuman quality, an offense entailing expulsion in regard to sexual intercourse, and an offense entailing expulsion in regard to stealing.

29.4 An offense entailing expulsion in regard to a superhuman quality is unrelated to an offense entailing expulsion in regard to sexual intercourse, an offense entailing expulsion in regard to stealing, and an offense entailing expulsion in regard to a human being. It is in this way that a legal issue arising from an offense is unrelated to a legal issue arising from an offense.

30 How is a legal issue arising from an offense related to a legal issue arising from an offense? An offense entailing expulsion in regard to sexual intercourse is related to an offense entailing expulsion in regard to sexual intercourse. An offense entailing expulsion in regard to stealing is related to an offense entailing expulsion in regard to stealing.

30.2 An offense entailing expulsion in regard to a human being is related to an offense entailing expulsion in regard to a human being. An offense entailing expulsion in regard to a superhuman quality is related to an offense entailing expulsion in regard to a superhuman quality.

30.3 It is in this way that a legal issue arising from an offense is related to a legal issue arising from an offense.

31 A legal issue arising from business is related to a legal issue arising from business. It is in this way that a legal issue is related to a legal issue.

32 Uses as a pretext:

33 A pretext: there are ten kinds of pretext—the pretext of caste, the pretext of name, the pretext of family, the pretext of characteristic, the pretext of offense, the pretext of almsbowl, the pretext of robe, the pretext of preceptor, the pretext of teacher, the pretext of dwelling.

34 The pretext of caste: a monk sees an aristocrat committing an offense entailing expulsion. If he then accuses another aristocrat, saying, "I've seen an aristocrat. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic.

34.2 You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha," he commits an offense entailing suspension for each statement. A monk sees a brahmin ... A monk sees a merchant ... A monk sees a worker committing an offense entailing expulsion. If he then accuses another worker, saying, "I've seen a worker.

34.3 You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. ..." he commits an offense entailing suspension for each statement.

35 The pretext of name: a monk sees someone whose name is Buddharakkhita ... Dhammarakkhita ... Saṅgharakkhita committing an offense entailing expulsion. If he then accuses another person called Saṅgharakkhita, saying, "I've seen Saṅgharakkhita. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. ..." he commits an offense entailing suspension for each statement.

36 The pretext of family: a monk sees someone whose family name is Gotama ... Moggallāna ... Kaccāyana ... Vāsiṭṭha committing an offense entailing expulsion. If he then accuses another person called Vāsiṭṭha, saying,

"I've seen Vāsiṭṭha. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. ..." he commits an offense entailing suspension for each statement.

37 The pretext of characteristic: a monk sees someone tall ... short ... dark-skinned ... fair-skinned committing an offense entailing expulsion. If he then accuses another fair-skinned person, saying, "I've seen a fair-skinned person. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. ..." he commits an offense entailing suspension for each statement.

38 The pretext of offense: a monk sees someone committing a light offense. If he then accuses him of an offense entailing expulsion, saying, "You're not an ascetic, not a Sakyan monastic. ..." he commits an offense entailing suspension for each statement.

39 The pretext of almsbowl: a monk sees someone carrying an iron bowl ... a black ceramic bowl ... an ordinary ceramic bowl committing an offense entailing expulsion. If he then accuses another person carrying an ordinary ceramic bowl, saying, "I've seen someone carrying an ordinary ceramic bowl. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. ..." he commits an offense entailing suspension for each statement.

40 The pretext of robe: a monk sees someone wearing rag robes ... wearing robes given by householders committing an offense entailing expulsion. If he then accuses another person wearing robes given by householders, saying, "I've seen someone wearing robes given by householders. You've com-

mitted an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. ..." he commits an offense entailing suspension for each statement.

41 The pretext of preceptor: a monk sees a student of so-and-so committing an offense entailing expulsion. If he then accuses another student of that person, saying, "I've seen the student of so-and-so. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. ..." he commits an offense entailing suspension for each statement.

42 The pretext of teacher: a monk sees a pupil of so-and-so committing an offense entailing expulsion. If he then accuses another pupil of that person, saying, "I've seen the pupil of so-and-so. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. ..." he commits an offense entailing suspension for each statement.

43 The pretext of dwelling: a monk sees one who dwells in such-and-such a dwelling committing an offense entailing expulsion. If he then accuses someone else who dwells in that dwelling, saying, "I've seen one who dwells in such-and-such a dwelling. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic.

43.2 You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha," he commits an offense entailing suspension for each statement.

44 With an offense entailing expulsion:

45 with one of the four.

46 To charge:

47 accuses him or has him accused.

48 To make him leave the monastic life:

49 to make him leave the monkhood, leave the state of a monastic, leave his morality, leave the virtue of monasticism.

50 And then after some time:

51 the moment, the instant, the second after he has laid the charge.

52 He is questioned:

53 he is questioned about the grounds of his charge.

54 Not:

55 he is not spoken to by anyone.

56 The legal issue:

57 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.

58 Was used as a pretext:

59 he has used a certain pretext among those listed above.

60 And he admits to his ill will:

61 "What I said was empty," "What I said was false," "What I said was unreal," "I said it without knowing."

62 He commits an offense entailing suspension:

63 ... Therefore, too, it is called an offense entailing suspension.

64 Doing the accusing oneself

A monk sees another monk committing an offense entailing suspension, and the first monk regards it as an offense entailing suspension. If he then accuses him of an offense entailing expulsion, saying, "You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha," thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

65 A monk sees another monk committing an offense entailing suspension, but the first monk regards it as a serious offense ... but the first monk regards it as an offense entailing confession ... but the first monk regards it as an offense entailing acknowledgment ... but the first monk regards it as an offense of wrong conduct ... but the first monk regards it as an offense of wrong speech. If he then accuses him of an offense entailing expulsion, saying, "You're not an ascetic ..." thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

66 A monk sees another monk committing a serious offense, and the first monk regards it as a serious offense ... but the first monk regards it as an offense entailing confession ... but the first monk regards it as an offense entailing acknowledgment ... but the first monk regards it as an offense of wrong conduct ... but the first monk regards it as an offense of wrong speech ... but the first monk regards it as an offense entailing suspension. If he then accuses him of an offense entailing expulsion, saying, "You're not an ascetic ..." thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

67 A monk sees another monk committing an offense entailing confession … an offense entailing acknowledgment … an offense of wrong conduct … an offense of wrong speech, and the first monk regards it as an offense of wrong speech … but the first monk regards it as an offense entailing suspension … but the first monk regards it as a serious offense … but the first monk regards it as an offense entailing confession … but the first monk regards it as an offense entailing acknowledgment … but the first monk regards it as an offense of wrong conduct.

67.2 If he then accuses him of an offense entailing expulsion, saying, "You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha," thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

68 The permutation series is to be linked by doing the items one by one.

69 Getting someone else to do the accusing

A monk sees another monk committing an offense entailing suspension, and the first monk regards it as an offense entailing suspension. If he then has him accused of an offense entailing expulsion, saying, "You're not an ascetic …" thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

70 A monk sees another monk committing an offense entailing suspension, but the first monk regards it as a serious offense … but the first monk regards it as an offense entailing confession … but the first monk regards it as an offense entailing acknowledgment … but the first monk regards it as an offense of wrong conduct … but the first monk regards it as an offense of

wrong speech. If he then has him accused of an offense entailing expulsion, saying, "You're not an ascetic ..." thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

71 A monk sees another monk committing a serious offense, and the first monk regards it as a serious offense ... but the first monk regards it as an offense entailing confession ... but the first monk regards it as an offense entailing acknowledgment ... but the first monk regards it as an offense of wrong conduct ... but the first monk regards it as an offense of wrong speech ... but the first monk regards it as an offense entailing suspension. If he then has him accused of an offense entailing expulsion, saying, "You're not an ascetic ..." thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

72 A monk sees another monk committing an offense entailing confession ... an offense entailing acknowledgment ... an offense of wrong conduct ... an offense of wrong speech, and the first monk regards it as an offense of wrong speech ... but the first monk regards it as an offense entailing suspension ... but the first monk regards it as a serious offense ... but the first monk regards it as an offense entailing confession ... but the first monk regards it as an offense entailing acknowledgment ... but the first monk regards it as an offense of wrong conduct.

72.2 If he then has him accused of an offense entailing expulsion, saying, "You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha," thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

73 Non-offenses

There is no offense: if he accuses or has someone accused in accordance with his own perception; if he is insane; if he is the first offender.

The training rule on making a groundless accusation out of anger, using a pretext, the ninth, is finished.

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CAUSING A SCHISM IN THE SANGHA

✦

1 Origin story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, Devadatta went to Kokālika, Kaṭamodakatissaka, Khaṇḍadeviyāputta, and Samuddadatta. He said to them, "Let's cause a schism in the Sangha of the ascetic Gotama. Let's break its authority."

2 Kokālika said to Devadatta, "The ascetic Gotama is powerful and mighty. How can we achieve this?"

3 "Well, let's go to the ascetic Gotama and request five things: 'In many ways, sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, the reduction in things, and being energetic. And there are five things that lead to just that. It would be good, sir:

4 If the monks stayed in the wilderness for life, and whoever stayed near an inhabited area would commit an offense,

5 If they ate only almsfood for life, and whoever accepted an invitational meal would commit an offense,

6 If they wore rag robes for life, and whoever accepted robe-cloth from a householder would commit an offense,

7 If they lived at the foot of a tree for life, and whoever took shelter would commit an offense,

8 If they didn't eat fish or meat for life, and whoever did would commit an offense.'

9 The ascetic Gotama won't allow this. We'll then be able to win people over with these five points."

10 Kokālika said, "It might be possible to cause a schism in the Sangha with these five points, for people have confidence in austerity."

11 Devadatta and his followers then went to the Buddha, bowed and sat down, and Devadatta made his request. The Buddha replied, "No, Devadatta. Those who wish may stay in the wilderness, and those who wish may live near inhabited areas. Those who wish may eat only alms-food, and those who wish may accept invitational meals. Those who wish may wear rag robes, and those who wish may accept robe-cloth from householders.

11.2 I have allowed the foot of a tree as a resting place for eight months of the year, as well as fish and meat that are pure in three respects: one hasn't seen, heard, or suspected that the animal was specifically killed to feed a monastic."

12 Devadatta thought, "The Buddha doesn't allow the five points." Glad and elated, he got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left with his followers.

13 Devadatta then entered Rājagaha and won people over with the five points, saying, "The ascetic Gotama doesn't agree to them, but we practice in accordance with them."

14 The foolish people with little faith and confidence said, “These Sakyan monastics are practicing asceticism and living with the aim of self-effacement. But the ascetic Gotama is extravagant and has chosen a life of indulgence.” But the wise people who had faith and confidence complained and criticized Devadatta, “How can Devadatta pursue schism in the Sangha of the Buddha? How can he break its authority?”

15 The monks heard the criticism of those people, and the monks of few desires complained and criticized him in the same way.

16 After rebuking Devadatta in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Devadatta: “Is it true, Devadatta, that you are doing this?”

17 “It’s true, sir.”

18 The Buddha rebuked him … “Foolish man, how can you do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

19 Final ruling

‘If a monk pursues schism in a united Sangha or persists in taking up a legal issue conducive to schism, the monks should correct him like this: “Venerable, don’t pursue schism in the united Sangha or persist in taking up a legal issue conducive to schism. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease.” If that monk continues as before, the monks should press him up to three times to make him stop. If he then stops, all is well. If he does not stop, he commits an offense entailing suspension.’”

[20] Definitions

A:

[21] whoever …

[22] Monk:

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

[24] A united Sangha:

[25] those belonging to the same Buddhist sect and staying within the same monastery zone.

[26] Pursues schism:

[27] thinking, "What can I do to split, separate, and divide them?" he searches for a faction and puts together a group.

[28] A legal issue conducive to schism:

[29] the eighteen grounds for schism.

[30] Taking up:

[31] having adopted.

[32] Taking up:

[33] he proclaims.

[34] If he persists in:

35 if he does not stop.

36 Him:

37 the monk who is pursuing schism in the Sangha.

38 The monks:

39 other monks who see it or hear about it. They should correct him like this:

40 "Venerable, don't pursue schism in the united Sangha or persist in taking up a legal issue conducive to schism. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease."

41 And they should correct him a second and a third time. If he stops, all is well. If he does not stop, he commits an offense of wrong conduct.

42 If those who hear about it do not say anything, they commit an offense of wrong conduct.

43 That monk, even if he has to be pulled into the Sangha, should be corrected like this:

44 "Venerable, don't pursue schism in the united Sangha or persist in taking up a legal issue conducive to schism. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease."

45 They should correct him a second and a third time. If he stops, all is well. If he does not stop, he commits an offense of wrong conduct.

46 Should press him:

47 "And, monks, he should be pressed like this. A competent and capable monk should inform the Sangha:

48 'Please, venerables, I ask the Sangha to listen. The monk so-and-so is pursuing schism in the united Sangha. And he keeps on doing it. If the Sangha is ready, it should press monk so-and-so to make him stop. This is the motion.

49 Please, venerables, I ask the Sangha to listen. The monk so-and-so is pursuing schism in the united Sangha. And he keeps on doing it. The Sangha presses monk so-and-so to make him stop. Any monk who approves of pressing monk so-and-so to make him stop should remain silent. Any monk who doesn't approve should speak up.

50 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The monk so-and-so is pursuing schism in the united Sangha. And he keeps on doing it. The Sangha presses monk so-and-so to make him stop. Any monk who approves of pressing monk so-and-so to make him stop should remain silent. Any monk who doesn't approve should speak up.

51 The Sangha has pressed monk so-and-so to make him stop. The Sangha approves and is therefore silent. I will remember it thus.'"

52 After the motion, he commits an offense of wrong conduct. After each of the first two announcements, he commits a serious offense. When the last announcement is finished, he commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

53 He commits an offense entailing suspension:

54 … Therefore, too, it is called an offense entailing suspension.

55 Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he does not stop, he commits an offense entailing suspension.

56 If it is a legitimate legal procedure, but he is unsure of it, and he does not stop, he commits an offense entailing suspension.

57 If it is a legitimate legal procedure, but he perceives it as illegitimate, and he does not stop, he commits an offense entailing suspension.

58 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct.

59 If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct.

60 If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

61 Non-offenses

There is no offense: if he has not been pressed; if he stops; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

The training rule on causing a schism in the Sangha, the tenth, is finished.

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SIDING WITH A SCHISMATIC

✦

1 Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time Devadatta was pursuing schism in the Sangha, a break in authority. The monks were saying, "Devadatta speaks contrary to the Teaching and the training. How can he pursue schism in the Sangha?"

2 But Kokālika, Kaṭamodakatissaka, Khaṇḍadeviyāputta, and Samuddadatta said to those monks, "No, venerables, Devadatta speaks in accordance with the Teaching and the training. And he speaks with our consent and approval. He knows about us and speaks for us, and we approve of this."

3 The monks of few desires complained and criticized them, "How can these monks support Devadatta's pursuit of schism in the Sangha?"

4 They rebuked those monks in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who support this?"

5 "It's true, sir."

6 The Buddha rebuked them … "Monks, how can those foolish men support this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

[7] Final ruling

'That monk may have one, two, or three monks who side with him and support him, and they may say, "Venerables, don't correct this monk. He speaks in accordance with the Teaching and the training. And he speaks with our consent and approval. He knows about us and speaks for us, and we approve of this." The monks should correct those monks like this: "No, venerables, this monk speaks contrary to the Teaching and the training. And don't consent to schism in the Sangha. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease." If those monks continue as before, the monks should press them up to three times to make them stop. If they then stop, all is well. If they do not stop, they commit an offense entailing suspension.'"

[8] Definitions

That:

[9] that monk who is pursuing schism in the Sangha.

[10] May have monks:

[11] may have other monks.

[12] Who side with him:

[13] they have the same view, the same belief, the same persuasion as he does.

[14] Who support him:

[15] they praise him and take his side.

[16] One, two, or three:

17 there is one, or two, or three. They may say, “Venerables, don’t correct this monk. He speaks in accordance with the Teaching and the training. And he speaks with our consent and approval. He knows about us and speaks for us, and we approve of this.”

18 Those monks:

19 those monks who side with him.

20 The monks:

21 other monks who see it or hear about it. They should correct them like this:

22 “No, venerables, this monk speaks contrary to the Teaching and the training. And don’t consent to schism in the Sangha. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease.”

23 And they should correct them a second and a third time. If they stop, all is well. If they do not stop, they commit an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.

24 Those monks, even if they have to be pulled into the Sangha, should be corrected like this:

25 “No, venerables, this monk speaks contrary to the Teaching and the training. And don’t consent to schism in the Sangha. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease.”

26 They should correct them a second and a third time. If they stop, all is well. If they do not stop, they commit an offense of wrong conduct.

27 Should press them:

28 "And, monks, they should be pressed like this. A competent and capable monk should inform the Sangha:

29 'Please, venerables, I ask the Sangha to listen. Monks so-and-so and so-and-so are siding with and supporting monk so-and-so who is pursuing schism in the Sangha. And they keep on doing it. If the Sangha is ready, it should press monks so-and-so and so-and-so to make them stop. This is the motion.

30 Please, venerables, I ask the Sangha to listen. Monks so-and-so and so-and-so are siding with and supporting monk so-and-so who is pursuing schism in the Sangha. And they keep on doing it. The Sangha presses monks so-and-so and so-and-so to make them stop. Any monk who approves of pressing monks so-and-so and so-and-so to make them stop should remain silent. Any monk who doesn't approve should speak up.

31 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. Monks so-and-so and so-and-so are siding with and supporting monk so-and-so who is pursuing schism in the Sangha. And they keep on doing it. The Sangha presses monks so-and-so and so-and-so to make them stop. Any monk who approves of pressing monks so-and-so and so-and-so to make them stop should remain silent. Any monk who doesn't approve should speak up.

32 The Sangha has pressed monks so-and-so and so-and-so to make them stop. The Sangha approves and is therefore silent. I will remember it thus.'"

33 After the motion, they commit an offense of wrong conduct. After each of the first two announcements, they commit a serious offense. When the last announcement is finished, they commit an offense entailing suspension. For those who commit the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled. Two or three may be pressed together, but not more than that.

34 They commit an offense entailing suspension:

35 ... Therefore, too, it is called an offense entailing suspension.

36 Permutations
If it is a legitimate legal procedure, and they perceive it as such, and they do not stop, they commit an offense entailing suspension.

37 If it is a legitimate legal procedure, but they are unsure of it, and they do not stop, they commit an offense entailing suspension.

38 If it is a legitimate legal procedure, but they perceive it as illegitimate, and they do not stop, they commit an offense entailing suspension.

39 If it is an illegitimate legal procedure, but they perceive it as legitimate, they commit an offense of wrong conduct.

40 If it is an illegitimate legal procedure, but they are unsure of it, they commit an offense of wrong conduct.

41 If it is an illegitimate legal procedure, and they perceive it as such, they commit an offense of wrong conduct.

42 Non-offenses

There is no offense: if they have not been pressed; if they stop; if they are insane; if they are deranged; if they are overwhelmed by pain; if they are the first offenders.

The training rule on siding with a schismatic, the eleventh, is finished.

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BEING DIFFICULT TO CORRECT

✦

1 Origin story

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, Venerable Channa was misbehaving. The monks would tell him, "Don't do that; it's not allowable," and he would reply, "Who are you to correct me? I should correct you! The Buddha is mine; the Teaching is mine. The Master realized the Truth because of me. Just as grass, sticks, and fallen leaves are whirled up by a strong wind all at once, just as various water plants are whirled up by a mountain stream all at once, so too have you–after going forth with various names, various families, various castes, various households–been lifted up all at once. So, who are you to correct me? I should correct you! The Buddha is mine; the Teaching is mine. The Master realized the Truth because of me."

2 The monks of few desires complained and criticized him, "How can Venerable Channa make himself incorrigible when he's legitimately corrected by the monks?"

3 They rebuked Channa in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned Channa: "Is it true, Channa, that you do this?

4 "It's true, sir."

5 The Buddha rebuked him … "Foolish man, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

[6] Final ruling

'If a monk is difficult to correct, and he makes himself incorrigible when legitimately corrected by the monks concerning the training rules that are recited, saying, "Venerables, don't say anything to me, either good or bad, and I won't say anything to you, either good or bad. Please refrain from correcting me," then the monks should correct him like this: "Be easy to correct, venerable, not incorrigible. And please give legitimate correction to the monks, and the monks will do the same to you. For it's in this way that the Buddha's community has grown, that is, through mutual correction and mutual clearing of offenses." If that monk continues as before, the monks should press him up to three times to make him stop. If he then stops, all is well. If he does not stop, he commits an offense entailing suspension.'"

[7] Definitions

If a monk is difficult to correct:

[8] if he is hard to correct, endowed with qualities that make him hard to correct, resistant, not receiving instructions respectfully.

[9] Concerning the training rules that are recited:

[10] concerning the training rules of the Monastic Code.

[11] The monks:

[12] other monks.

[13] Legitimately:

14 the training rules laid down by the Buddha—this is called "legitimately". When corrected in regard to this, he makes himself incorrigible, saying, "Venerables, don't say anything to me, either good or bad, and I won't say anything to you, either good or bad. Please refrain from correcting me."

15 Him:

16 the monk who is difficult to correct.

17 The monks:

18 other monks who see it or hear about it. They should correct him like this:

19 "Be easy to correct, venerable, not incorrigible. And please give legitimate correction to the monks, and the monks will do the same to you. For it's in this way that the Buddha's community has grown, that is, through mutual correction and mutual clearing of offenses."

20 And they should correct him a second and a third time. If he stops, all is well. If he does not stop, he commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.

21 That monk, even if he has to be pulled into the Sangha, should be corrected like this:

22 "Be easy to correct, venerable, not incorrigible. And please give legitimate correction to the monks, and the monks will do the same to you. For it's in this way that the Buddha's community has grown, that is, through mutual correction and mutual clearing of offenses."

23 They should correct him a second and a third time. If he stops, all is well. If he does not stop, he commits an offense of wrong conduct.

24 Should press him:

25 "And, monks, he should be pressed like this. A competent and capable monk should inform the Sangha:

26 'Please, venerables, I ask the Sangha to listen. The monk so-and-so makes himself incorrigible when legitimately corrected by the monks. And he keeps on doing it. If the Sangha is ready, it should press monk so-and-so to make him stop. This is the motion.

27 Please, venerables, I ask the Sangha to listen. The monk so-and-so makes himself incorrigible when legitimately corrected by the monks. And he keeps on doing it. The Sangha presses monk so-and-so to make him stop. Any monk who approves of pressing monk so-and-so to make him stop should remain silent. Any monk who doesn't approve should speak up.

28 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The monk so-and-so makes himself incorrigible when legitimately corrected by the monks. And he keeps on doing it. The Sangha presses monk so-and-so to make him stop. Any monk who approves of pressing monk so-and-so to make him stop should remain silent. Any monk who doesn't approve should speak up.

29 The Sangha has pressed monk so-and-so to make him stop. The Sangha approves and is therefore silent. I will remember it thus.'"

30 After the motion, he commits an offense of wrong conduct. After each of the first two announcements, he commits a serious offense. When the last announcement is finished, he commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

31 He commits an offense entailing suspension:

32 ... Therefore, too, it is called an offense entailing suspension.

33 Permutations
If it is a legitimate legal procedure, and he perceives it as such, and he does not stop, he commits an offense entailing suspension.

34 If it is a legitimate legal procedure, but he is unsure of it, and he does not stop, he commits an offense entailing suspension.

35 If it is a legitimate legal procedure, but he perceives it as illegitimate, and he does not stop, he commits an offense entailing suspension.

36 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct.

37 If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct.

38 If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

[39] Non-offenses

There is no offense: if he has not been pressed; if he stops; if he is insane; if he is the first offender.

The training rule on being difficult to correct, the twelfth, is finished.

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BEING A CORRUPTER OF FAMILIES

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the bad and shameless monks Assaji and Punabbasuka were staying at Kīṭāgiri. They were misbehaving in many ways.

[2] They planted flowering trees, watered and plucked them, and then tied the flowers together. They made the flowers into garlands, garlands with stalks on one side and garlands with stalks on both sides. They made flower arrangements, wreaths, ornaments for the head, ornaments for the ears, and ornaments for the chest. And they had others do the same. They then took these things, or sent them, to the women, the daughters, the girls, the daughters-in-law, and the female slaves of respectable families.

[3] They ate from the same plates as these women and drank from the same vessels. They sat on the same seats as them, and they lay down on the same beds, on the same sheets, under the same covers, and both on the same sheets and under the same covers. They ate at the wrong time, drank alcohol, and wore garlands, perfumes, and cosmetics. They danced, sang, played instruments, and performed. While the women were dancing, singing, playing instruments, and performing, so would they.

[4] They played various games: eight-row checkers, ten-row checkers, imaginary checkers, hopscotch, pick-up-sticks, board games, tipcat, painting with the hand, dice, leaf flutes, toy plows, somersaults, pinwheels, toy mea-

sures, toy carriages, toy bows, guessing from syllables, thought guessing, mimicking deformities.

5 They trained in elephant riding, in horsemanship, in carriage riding, in archery, in swordsmanship. And they ran in front of elephants, horses, and carriages, and they ran backward and forward. They whistled, clapped their hands, wrestled, and boxed. They spread their outer robe on a stage and said to the dancing girls, "Dance here, sister," and they made gestures of approval. And they misbehaved in a variety of ways.

6 Just then a monk who had completed the rainy-season residence in Kāsi was on his way to visit the Buddha at Sāvatthī when he arrived at Kīṭāgiri. In the morning he robed up, took his bowl and robe, and entered Kīṭāgiri to collect almsfood. He was pleasing in his conduct: in going out and coming back, in looking ahead and looking aside, in bending and stretching his arms.

6.2 His eyes were lowered, and he was perfect in deportment. When people saw him, they said, "Who's this, acting like a moron and always frowning? Who's gonna give almsfood to him? Almsfood should be given to our Venerables Assaji and Punabbasuka, for they're gentle, congenial, pleasant to speak with, greeting one with a smile, welcoming, friendly, open, the first to speak."

7 A certain lay follower saw that monk walking for alms in Kīṭāgiri. He approached him, bowed, and said, "Venerable, have you received any almsfood?"

8 "No, I haven't."

9 "Come, let's go to my house."

10 He took that monk to his house and gave him a meal. He then said, "Where are you going, venerable?"

11 "I'm going to Sāvatthī to see the Buddha."

12 "Well then, would you please pay respect at the Buddha's feet in my name and say, 'Sir, the monastery at Kīṭāgiri has been corrupted. The bad and shameless monks Assaji and Punabbasuka are staying there. And they're misbehaving in many ways. They plant flowering trees, water them ... And they misbehave in a variety of ways.

12.2 Those who previously had faith and confidence have now lost it, and there's no longer any support for the Sangha. The good monks have left and the bad monks are staying on. Sir, please send monks to stay at the monastery at Kīṭāgiri.'"

13 The monk agreed, got up, and set out for Sāvatthī. When he eventually arrived, he went to the Buddha in Anāthapiṇḍika's Monastery. He bowed to the Buddha and sat down. Since it is the custom for Buddhas to greet newly-arrived monks, the Buddha said to him, "I hope you're keeping well, monk, I hope you're getting by? I hope you're not tired from traveling? And where have you come from?"

14 "I'm keeping well, sir, I'm getting by. I'm not tired from traveling." He then told the Buddha all that had happened at Kīṭāgiri,

19 adding, "That's where I've come from, sir."

20 Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that the bad and shameless monks Assaji and Punabbasuka are staying at Kīṭāgiri and misbehaving in this way?

And is it true that those people who previously had faith and confidence have now lost it, that there's no longer any support for the Sangha, and that the good monks have left and the bad monks are staying on?"

21 "It's true, sir."

22 The Buddha rebuked them ... "Monks, how can those foolish men misbehave in this way?

24 This will affect people's confidence ..." He then gave a teaching and addressed Sāriputta and Moggallāna: "Go to Kīṭāgiri and do a legal procedure of banishment from Kīṭāgiri against the monks Assaji and Punabbasuka. They're your students."

25 "Sir, how can we do a procedure of banishment against these monks? They're temperamental and harsh."

26 "Well then, take many monks."

27 "Yes, sir."

28 "And, monks, this is how it should be done. First you should accuse the monks Assaji and Punabbasuka. They should then be reminded of what they've done, before they're charged with an offense. A competent and capable monk should then inform the Sangha:

29 'Please, venerables, I ask the Sangha to listen. These monks, Assaji and Punabbasuka, are corrupters of families and badly behaved. Their bad behavior has been seen and heard about, and the families corrupted by them have been seen and heard about. If the Sangha is ready, it should do a legal

procedure of banishment from Kīṭāgiri against the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri. This is the motion.

30 Please, venerables, I ask the Sangha to listen. These monks, Assaji and Punabbasuka, are corrupters of families and badly behaved. Their bad behavior has been seen and heard about, and the families corrupted by them have been seen and heard about.

30.2 The Sangha does a legal procedure of banishment from Kīṭāgiri against the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri. Any monk who approves of doing a legal procedure of banishment from Kīṭāgiri against the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri, should remain silent. Any monk who doesn't approve should speak up.

31 For the second time, I speak on this matter. ... For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. ... should speak up.

32 The Sangha has done a legal procedure of banishment from Kīṭāgiri against the monks Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri. The Sangha approves and is therefore silent. I will remember it thus.'"

33 Soon afterwards a sangha of monks, headed by Sāriputta and Moggallāna, went to Kīṭāgiri and did the procedure of banishment against Assaji and Punabbasuka, prohibiting them from staying at Kīṭāgiri. Even so, they did not conduct themselves properly or suitably so as to deserve to be released, nor did they ask the monks for forgiveness.

33.2 Instead they abused and reviled them, and they slandered them as acting from favoritism, ill will, confusion, and fear. And they left and they disrobed. The monks of few desires complained and criticized them, "How can these monks act like this when the Sangha has done a legal procedure of banishment against them?"

34 They rebuked the monks Assaji and Punabbasuka in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks Assaji and Punabbasuka acted like this?" "It's true, sir."

35 The Buddha rebuked them ... "And, monks, this training rule should be recited like this:

36 Final ruling

'If a monk who lives supported by a village or town is a corrupter of families and badly behaved, and his bad behavior has been seen and heard about, and the families corrupted by him have been seen and heard about, then the monks should correct him like this: "Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about. Leave this monastery; you've stayed here long enough." If he replies, "You're acting out of favoritism, ill will, confusion, and fear. Because of this sort of offense, you only banish some, but not others," then the monks should correct him like this: "No, venerable, the monks are not acting out of favoritism, ill will, confusion, and fear. Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about. Leave this monastery; you've stayed here long enough." If

that monk continues as before, the monks should press him up to three times to make him stop. If he then stops, all is well. If he does not stop, he commits an offense entailing suspension.'"

37 Definitions
A monk ... a village or town:

38 a village and a town and a city are included in just a village and a town.

39 Lives supported by:

40 robe-cloth, almsfood, dwellings, and medicinal supplies can be obtained in that place.

41 A family:

42 there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

43 A corrupter of families:

44 he corrupts families by means of flowers, fruit, bath powder, soap, tooth cleaners, bamboo, medical treatment, or by taking messages on foot.

45 Badly behaved:

46 he plants flowering trees and has it done; he waters them and has it done; he plucks them and has it done; he ties the flowers together and has it done.

47 Has been seen and heard about:

48 those who are present see it; those who are absent hear about it.

49 The families corrupted by him:

50 they have lost their faith because of him; they have lost their confidence because of him.

51 Have been seen and heard about:

52 those who are present see it; those who are absent hear about it.

53 Him:

54 that monk who is a corrupter of families.

55 The monks:

56 other monks who see it or hear about it. They should correct him like this: "Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about. Leave this monastery; you've stayed here long enough." If he replies, "You're acting out of favoritism, ill will, confusion, and fear. Because of this sort of offense, you only banish some, but not others."

57 Him:

58 that monk who is having a legal procedure done against him.

59 The monks:

60 other monks who see it or hear about it. They should correct him like this: "No, venerable, the monks are not acting out of favoritism, ill will, confusion, and fear. Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families

corrupted by you have been seen and heard about. Leave this monastery; you've stayed here long enough." And they should correct him a second and a third time.

61 If he stops, all is well. If he does not stop, he commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.

62 That monk, even if he has to be pulled into the Sangha, should be corrected like this: "No, venerable, the monks are not acting out of favoritism, ill will, confusion, and fear. Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about.

62.2 Leave this monastery; you've stayed here long enough." They should correct him a second and a third time. If he stops, all is well. If he does not stop, he commits an offense of wrong conduct.

63 Should press him:

64 "And, monks, he should be pressed like this. A competent and capable monk should inform the Sangha:

65 'Please, venerables, I ask the Sangha to listen. The monk so-and-so, who has had a legal procedure of banishment done against him, is slandering the monks as acting out of favoritism, ill will, confusion, and fear. And he keeps on doing it. If the Sangha is ready, it should press monk so-and-so to make him stop. This is the motion.

66 Please, venerables, I ask the Sangha to listen. The monk so-and-so, who has had a legal procedure of banishment done against him, is slandering the monks as acting out of favoritism, ill will, confusion, and fear. And he

keeps on doing it. The Sangha presses monk so-and-so to make him stop. Any monk who approves of pressing monk so-and-so to make him stop should remain silent. Any monk who doesn't approve should speak up.

67 For the second time, I speak on this matter. ... For the third time, I speak on this matter. ...

68 The Sangha has pressed monk so-and-so to make him stop. The Sangha approves and is therefore silent. I will remember it thus.'"

69 After the motion, he commits an offense of wrong conduct. After each of the first two announcements, he commits a serious offense. When the last announcement is finished, he commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

70 He commits an offense entailing suspension:

71 only the Sangha gives probation for that offense, sends back to the beginning, gives the trial period, and rehabilitates—not several monks, not an individual. Therefore it is called an offense entailing suspension. This is the name and designation of this class of offense. Therefore, too, it is called an offense entailing suspension.

72 Permutations
If it is a legitimate legal procedure, and he perceives it as such, and he does not stop, he commits an offense entailing suspension.

73 If it is a legitimate legal procedure, but he is unsure of it, and he does not stop, he commits an offense entailing suspension.

74 If it is a legitimate legal procedure, but he perceives it as illegitimate, and he does not stop, he commits an offense entailing suspension.

75 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct.

76 If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct.

77 If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

78 Non-offenses
There is no offense: if he has not been pressed; if he stops; if he is insane; if he is the first offender.

The training rule on being a corrupter of families, the thirteenth, is finished.

80 "Venerables, the thirteen rules on suspension have been recited, nine being immediate offenses, four after the third announcement. If a monk commits any one of them, he is to undergo probation for the same number of days as he knowingly concealed that offense. When this is completed, he must undertake the trial period for a further six days. When this is completed, he is to be rehabilitated wherever there is a sangha of at least twenty monks. If that monk is rehabilitated by a sangha of even one less than twenty, that monk is not rehabilitated and those monks are blameworthy. This is the proper procedure.

81 In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.”

The group of thirteen is finished.

83 This is the summary:

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

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

The chapter on offenses entailing suspension is finished.

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SITTING WITH A WOMAN IN A CONCEALED PLACE

✦

1 Venerables, these two undetermined rules come up for recitation.

2 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was associating with and visiting a number of families in Sāvatthī. On one occasion one of the families that supported him gave their daughter in marriage to the son of another family. Soon afterwards Venerable Udāyī robed up in the morning, took his bowl and robe, and went to the first of those families. When he arrived, he asked where the daughter was, and he was told that she had been given to another family. That family too supported Udāyī. He then went there and again asked where the girl was. They said, "She's sitting in her room." He went up to that girl, and the two of them sat down alone in private on a concealed seat suitable for the deed. When they were able, they chatted; otherwise he gave her a teaching.

3 At that time Visākhā Migāramātā had many healthy children and grandchildren. As a consequence, she was considered auspicious. At sacrifices, ceremonies, and celebrations people would feed Visākhā first. Just then she had been invited to that family that supported Udāyī.

3.2 When she arrived, she saw him sitting alone with that girl, and she said to him, "Venerable, it's not appropriate for you to sit down in private alone with a woman on a concealed seat suitable for the deed. You may not

be aiming at that act, but it's hard to convince people with little confidence." But Udāyī did not listen.

3.3 After leaving, Visākhā told the monks what had happened. The monks of few desires complained and criticized him, "How could Venerable Udāyī sit down in private alone with a woman on a concealed seat suitable for the deed?"

4 After rebuking Udāyī in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you did this?"

5 "It's true, sir."

6 The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

7 Final ruling

'If a monk sits down in private alone with a woman on a concealed seat suitable for the deed, and a trustworthy female lay follower sees him and accuses him of an offense entailing expulsion, an offense entailing suspension, or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these three or according to what that trustworthy female lay follower has said. This rule is undetermined.'"

8 Definitions

A:

9 whoever ...

10 Monk:

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

12 A woman:

13 a human female, not a female spirit, not a female ghost, not a female animal; even a girl born on that very day, let alone an older one.

14 With:

15 together.

16 Alone:

17 just the monk and the woman.

18 In private:

19 private to the eye and private to the ear.

20 Private to the eye:

21 one is unable to see them winking, raising an eyebrow, or nodding.

22 Private to the ear:

23 one is unable to hear ordinary speech.

24 Concealed seat:

25 it is concealed by a wall, a screen, a door, a cloth screen, a tree, a pillar, a grain container, or anything else.

26 Suitable for the deed:

27 one is able to have sexual intercourse.

28 Sits down:

29 the monk sits down or lies down next to the seated woman. The woman sits down or lies down next to the seated monk. Both are seated or both are lying down.

30 Trustworthy:

31 she has attained the fruit, she has broken through, she has understood the instruction.

32 Female lay follower:

33 she has gone for refuge to the Buddha, the Teaching, and the Sangha.

34 Sees:

35 having seen.

36 If she accuses him of an offense entailing expulsion, an offense entailing suspension, or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these three or according to what that trustworthy female lay follower has said:

37 If she accuses him like this: "I've seen you seated, having sexual intercourse with a woman," and he admits to that, then he is to be dealt with for the offense.

37.2 If she accuses him like this: "I've seen you seated, having sexual intercourse with a woman," but he says, "It's true that I was seated, but I didn't have sexual intercourse," then he is to be dealt with for the sitting.

37.3 If she accuses him like this: "I've seen you seated, having sexual intercourse with a woman," but he says, "I wasn't seated, but lying down," then he is to be dealt with for the lying down. If she accuses him like this: "I've seen you seated, having sexual intercourse with a woman," but he says, "I wasn't seated, but standing," then he is not to be dealt with.

38 If she accuses him like this: "I've seen you lying down, having sexual intercourse with a woman," and he admits to that, then he is to be dealt with for the offense.

38.2 If she accuses him like this: "I've seen you lying down, having sexual intercourse with a woman," but he says, "It's true that I was lying down, but I didn't have sexual intercourse," then he is to be dealt with for the lying down.

38.3 If she accuses him like this: "I've seen you lying down, having sexual intercourse with a woman," but he says, "I wasn't lying down, but seated," then he is to be dealt with for the sitting. If she accuses him like this: "I've seen you lying down, having sexual intercourse with a woman," but he says, "I wasn't lying down, but standing," then he is not to be dealt with.

39 If she accuses him like this: "I've seen you seated, making physical contact with a woman," and he admits to that, then he is to be dealt with for the offense. … "It's true that I was seated, but I didn't make physical contact," then he is to be dealt with for the sitting. … "I wasn't seated, but lying down," then he is to be dealt with for the lying down. … "I wasn't seated, but standing," then he is not to be dealt with.

40 If she accuses him like this: "I've seen you lying down, making physical contact with a woman," and he admits to that, then he is to be dealt with for the offense. ... "It's true that I was lying down, but I didn't make physical contact," then he is to be dealt with for the lying down. ... "I wasn't lying down, but seated," then he is to be dealt with for the sitting. ... "I wasn't lying down, but standing," then he is not to be dealt with.

41 If she accuses him like this: "I've seen you seated in private alone with a woman on a concealed seat suitable for the deed," and he admits to that, then he is to be dealt with for the sitting. ... "I wasn't seated, but lying down," then he is to be dealt with for the lying down. ... "I wasn't seated, but standing," then he is not to be dealt with.

42 If she accuses him like this: "I've seen you lying down in private alone with a woman on a concealed seat suitable for the deed," and he admits to that, then he is to be dealt with for the lying down. ... "I wasn't lying down, but seated," then he is to be dealt with for the sitting. ... "I wasn't lying down, but standing," then he is not to be dealt with.

43 Undetermined:

44 not determined. It is either an offense entailing expulsion, an offense entailing suspension, or an offense entailing confession.

45 Permutations

If he admits to going, and he admits to sitting, and he admits to an offense, he is to be dealt with for the offense. If he admits to going, but he does not admit to sitting, yet he admits to an offense, he is to be dealt with for the offense. If he admits to going, and he admits to sitting, but he does

not admit to an offense, he is to be dealt with for the sitting. If he admits to going, but he does not admit to sitting, nor does he admit to an offense, he is not to be dealt with.

46 If he does not admit to going, but he admits to sitting, and he admits to an offense, he is to be dealt with for the offense. If he does not admit to going, nor does he admit to sitting, but he admits to an offense, he is to be dealt with for the offense. If he does not admit to going, but he admits to sitting, yet he does not admit to an offense, he is to be dealt with for the sitting. If he does not admit to going, nor does he admit to sitting, nor does he admit to an offense, he is not to be dealt with.

The first undetermined offense on sitting with a woman in a concealed place is finished.

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SITTING ALONE WITH A WOMAN

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At this time Venerable Udāyī heard that the Buddha had prohibited sitting alone with a woman on a private and concealed seat suitable for the deed, and so instead he sat down in private alone with the same girl. When they were able, they just chatted; otherwise he gave her a teaching.

2 A second time Visākhā had been invited to that family. When she arrived, she saw Udāyī sitting in private alone with the same girl, and she said to Udāyī, "Venerable, it's not appropriate for you to sit down in private alone with a woman. You may not be aiming at that act, but it's hard to convince people with little confidence." But Udāyī did not listen.

2.2 After leaving, Visākhā told the monks what had happened. The monks of few desires complained and criticized him, "How could Venerable Udāyī sit down in private alone with a woman?"

3 After rebuking Udāyī in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you did this?"

4 "It's true, sir."

5 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

[6] Final ruling

'Although a seat is not concealed, nor suitable for the deed, it may be suitable for speaking indecently to a woman. If a monk sits down on such a seat in private alone with a woman, and a trustworthy female lay follower sees him and accuses him of an offense entailing suspension or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these two or according to what that trustworthy female lay follower has said. This rule too is undetermined.'"

[7] Definitions

Although a seat is not concealed:

[8] it is not concealed by a wall, a screen, a door, a cloth screen, a tree, a pillar, a grain container, or anything else.

[9] Nor suitable for the deed:

[10] one is not able to have sexual intercourse.

[11] It may be suitable for speaking indecently to a woman:

[12] one is able to speak indecently to a woman.

[13] A:

[14] whoever ...

[15] Monk:

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

17 On such a seat:

18 on that sort of seat.

19 A woman:

20 a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning good and bad speech, what is decent and what is indecent.

21 With:

22 together.

23 Alone:

24 just the monk and the woman.

25 In private:

26 private to the eye and private to the ear.

27 Private to the eye:

28 one is unable to see them winking, raising an eyebrow, or nodding.

29 Private to the ear:

30 one is unable to hear ordinary speech.

31 Sits down:

32 the monk sits down or lies down next to the seated woman. The woman sits down or lies down next to the seated monk. Both are seated or both are lying down.

33 Trustworthy:

34 she has attained the fruit, she has broken through, she has understood the instruction.

35 Female lay follower:

36 she has gone for refuge to the Buddha, the Teaching, and the Sangha.

37 Sees:

38 having seen.

39 If she accuses him of an offense entailing suspension or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these two or according to what that trustworthy female lay follower has said.

40 If she accuses him like this: "I've seen you seated, making physical contact with a woman," and he admits to that, then he is to be dealt with for the offense. If she accuses him like this: "I've seen you seated, making physical contact with a woman," but he says, "It's true that I was seated, but I didn't make physical contact," then he is to be dealt with for the sitting. ...

40.2 "I wasn't seated, but lying down," then he is to be dealt with for the lying down. ... "I wasn't seated, but standing," then he is not to be dealt with.

41 If she accuses him like this: "I've seen you lying down, making physical contact with a woman," and he admits to that, then he is to be dealt with for the offense. ... "It's true that I was lying down, but I didn't make physi-

cal contact," then he is to be dealt with for the lying down. ... "I wasn't lying down, but seated," then he is to be dealt with for the sitting. ... "I wasn't lying down, but standing," then he is not to be dealt with.

42 If she accuses him like this: "I've heard you speaking indecently to a woman while seated," and he admits to that, then he is to be dealt with for the offense. If she accuses him like this: "I've heard you speaking indecently to a woman while seated," but he says, "It's true that I was seated, but I didn't speak indecently," then he is to be dealt with for the sitting. ...

42.2 "I wasn't seated, but lying down," then he is to be dealt with for the lying down. ... "I wasn't seated, but standing," then he is not to be dealt with.

43 If she accuses him like this: "I've heard you speaking indecently to a woman while lying down," and he admits to that, then he is to be dealt with for the offense. ... "It's true that I was lying down, but I didn't speak indecently," then he is to be dealt with for the lying down. ... "I wasn't lying down, but seated," then he is to be dealt with for the sitting. ... "I wasn't lying down, but standing," then he is not to be dealt with.

44 If she accuses him like this: "I've seen you seated in private alone with a woman," and he admits to that, then he is to be dealt with for the sitting. ... "I wasn't seated, but lying down," then he is to be dealt with for the lying down. ... "I wasn't seated, but standing," then he is not to be dealt with.

45 If she accuses him like this: "I've seen you lying down in private alone with a woman," and he admits to that, then he is to be dealt with for the lying down. ... "I wasn't lying down, but seated," then he is to be dealt

with for the sitting. … "I wasn't lying down, but standing," then he is not to be dealt with.

46 This rule too:

47 this is said with reference to the previous undetermined rule.

48 Undetermined:

49 not determined. It is either an offense entailing suspension or an offense entailing confession.

50 Permutations
If he admits to going, and he admits to sitting, and he admits to an offense, he is to be dealt with for the offense. If he admits to going, but he does not admit to sitting, yet he admits to an offense, he is to be dealt with for the offense. If he admits to going, and he admits to sitting, but he does not admit to an offense, he is to be dealt with for the sitting. If he admits to going, but he does not admit to sitting, nor does he admit to an offense, he is not to be dealt with.

51 If he does not admit to going, but he admits to sitting, and he admits to an offense, he is to be dealt with for the offense. If he does not admit to going, nor does he admit to sitting, but he admits to an offense, he is to be dealt with for the offense. If he does not admit to going, but he admits to sitting, yet he does not admit to an offense, he is to be dealt with for the sitting. If he does not admit to going, nor does he admit to sitting, nor does he admit to an offense, he is not to be dealt with.

The second undetermined offense on sitting alone with a woman is finished.

53 "Venerables, the two undetermined rules have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus."

54 This is the summary:

55 "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."

The chapter on undetermined offenses is finished.

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THE TRAINING RULE ON KEEPING EXTRA ROBE-CLOTH BEYOND TEN DAYS

✦

1 Venerables, these thirty rules on relinquishment and confession come up for recitation.

2 First substory
At one time when the Buddha was staying at Vesālī at the Gotamaka Shrine, he allowed the three robes for the monks. When they heard about this, the monks from the group of six went to the village in one set of three robes, stayed in the monastery in another set, and went to bathe in yet another set. The monks of few desires complained and criticized them, "How can the monks from the group of six keep extra robes?"

3 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you do this?"

4 "It's true, sir."

5 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

6 Preliminary ruling
'If a monk keeps an extra robe, he commits an offense entailing relinquishment and confession.'"

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

8 Second substory

Soon afterwards Venerable Ānanda was offered an extra robe. He wanted to give it to Venerable Sāriputta who was staying at Sāketa. Knowing that the Buddha had laid down a rule against having extra robes, Ānanda thought, "What should I do now?" He told the Buddha, who said, "How long is it, Ānanda, before Sāriputta returns?"

9 "Nine or ten days."

10 Soon afterwards the Buddha gave a teaching and addressed the monks: "Monks, you should keep an extra robe for ten days at the most. And so, monks, this training rule should be recited like this:

11 Final ruling

'When his robe is finished and the robe season has ended, a monk should keep an extra robe for ten days at the most. If he keeps it longer than that, he commits an offense entailing relinquishment and confession.'"

12 Definitions

When his robe is finished:

13 the monk has made a robe; or the robe-cloth has been lost, destroyed, or burned; or his expectation of receiving further robe-cloth is disappointed.

14 The robe season has ended:

15 it has ended according to one of the eight key phrases or the Sangha has ended it.

16 For ten days at the most:

17 it should be kept ten days at a maximum.

18 An extra robe:

19 it has not been determined nor assigned to another.

20 Robe:

21 one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

22 If he keeps it longer than that, it becomes subject to relinquishment:

23 it becomes subject to relinquishment at dawn on the eleventh day.

24 The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. After approaching the Sangha, that monk should arrange his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say:

25 'Venerables, this robe-cloth, which I have kept over ten days, is to be relinquished. I relinquish it to the Sangha.'"

26 After relinquishing it, he should confess the offense. The confession should be received by a competent and capable monk. The relinquished robe-cloth is then to be given back:

27 "Please, venerables, I ask the Sangha to listen. This robe-cloth, which was to be relinquished by monk so-and-so, has been relinquished to the Sangha. If the Sangha is ready, it should give this robe-cloth back to monk so-and-so."

28 Or: after approaching several monks, that monk should arrange his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say:

29 "Venerables, this robe-cloth, which I have kept over ten days, is to be relinquished. I relinquish it to you."

30 After relinquishing it, he should confess the offense. The confession should be received by a competent and capable monk. The relinquished robe-cloth is then to be given back:

31 "Please, venerables, I ask you to listen. This robe-cloth, which was to be relinquished by monk so-and-so, has been relinquished to you. If the venerables are ready, you should give this robe-cloth back to monk so-and-so."

32 Or: after approaching a single monk, that monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say:

33 "This robe-cloth, which I have kept over ten days, is to be relinquished. I relinquish it to you."

34 After relinquishing it, he should confess the offense. The confession should be received by that monk. The relinquished robe-cloth is then to be given back:

35 "I give this robe-cloth back to you."

36 Permutations

If it is more than ten days and he perceives it as more, he commits an offense entailing relinquishment and confession. If it is more than ten days,

but he is unsure of it, he commits an offense entailing relinquishment and confession. If it is more than ten days, but he perceives it as less, he commits an offense entailing relinquishment and confession.

37 If it has not been determined, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been assigned to another, but he perceives that it has, he commits an offense entailing relinquishment and confession.

37.2 If it has not been given away, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been lost, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been destroyed, but he perceives that it has, he commits an offense entailing relinquishment and confession.

37.3 If it has not been burned, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been stolen, but he perceives that it has, he commits an offense entailing relinquishment and confession.

38 If he uses robe-cloth that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If it is less than ten days, but he perceives it as more, he commits an offense of wrong conduct. If it is less than ten days, but he is unsure of it, he commits an offense of wrong conduct. If it is less than ten days and he perceives it as less, there is no offense.

39 Non-offenses

There is no offense: if within ten days it has been determined, assigned to another, given away, lost, destroyed, burned, stolen, or taken on trust; if he

is insane; if he is the first offender.

40 Soon afterwards the monks from the group of six did not give back relinquished robe-cloth. They told the Buddha.

41 "Monks, relinquished robe-cloth should be given back. If you don't give it back, you commit an offense of wrong conduct."

The training rule on keeping extra robe-cloth beyond ten days, the first, is finished.

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STAYING APART FROM ONE'S ROBES

✦

1 First substory

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks stored one of their robes with other monks and then left to wander the country in a sarong and an upper robe. Because they were stored for a long time, the robes became moldy. The monks put them out in the sun.

2 Then, while walking about the dwellings, Venerable Ānanda noticed that the monks were sunning those robes. He asked them, "Whose moldy robes are these?" And they told him what had happened. Venerable Ānanda complained and criticized them, "How can those monks store a robe with other monks and then leave to wander the country in a sarong and an upper robe?"

3 After rebuking those monks in many ways, Venerable Ānanda told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who do this?"

4 "It's true, sir."

5 The Buddha rebuked them … "How can those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

6 Preliminary ruling

'When his robe is finished and the robe season has ended, if a monk stays apart from his three robes even for a single day, he commits an offense entailing relinquishment and confession.'"

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

8 Second substory

At one time a certain monk at Kosambī was sick. His relatives sent him a message, saying, "Come, venerable, we'll nurse you." The monks urged him to go, but he said, "The Buddha has laid down a training rule that you can't be apart from your three robes. Now because I'm sick, I'm unable to travel with my three robes. So I can't go."

9 They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

10 "Monks, I allow you to give permission to a sick monk to stay apart from his three robes.

11 And it should be given like this. After approaching the Sangha, the sick monk should arrange his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say, 'Venerables, I'm sick. I'm unable to travel with my three robes. I ask the Sangha for permission to stay apart from my three robes.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

12 'Please, venerables, I ask the Sangha to listen. The monk so-and-so is sick. He is unable to travel with his three robes. He is asking the Sangha for permission to stay apart from his three robes. If the Sangha is ready, it

should give permission to monk so-and-so to stay apart from his three robes. This is the motion.

13 Please, venerables, I ask the Sangha to listen. The monk so-and-so is sick. He is unable to travel with his three robes. He is asking the Sangha for permission to stay apart from his three robes. The Sangha gives permission to monk so-and-so to stay apart from his three robes. Any monk who approves of giving permission to monk so-and-so to stay apart from his three robes should remain silent. Any monk who doesn't approve should speak up.

14 The Sangha has given permission to monk so-and-so to stay apart from his three robes. The Sangha approves and is therefore silent. I will remember it thus.'

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

16 Final ruling
'When his robe is finished and the robe season has ended, if a monk stays apart from his three robes even for a single day, except if the monks have agreed, he commits an offense entailing relinquishment and confession.'"

17 Definitions
When his robe is finished:

18 the monk has made a robe; or the robe-cloth has been lost, destroyed, or burned; or his expectation of receiving further robe-cloth is disappointed.

19 The robe season has ended:

20 it has ended according to one of the eight key phrases or the Sangha has ended it.

21 If a monk stays apart from his three robes even for a single day:

22 from the outer robe, the upper robe, or the sarong.

23 Except if the monks have agreed:

24 unless the monks have agreed.

25 Entailing relinquishment:

26 it becomes subject to relinquishment at dawn.

27 The robe should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. …” (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

28 “Venerables, this robe, which I have stayed apart from for one day without the agreement of the monks, is to be relinquished. I relinquish it to the Sangha.” … “the Sangha should give …” “you should give …” “I give this robe back to you.”

29 Summary
An inhabited area may have a single access or many; a house may have a single access or many; a storehouse may have a single access or many; a watchtower may have a single access or many; a stilt house may have a single access or many; a boat may have a single access or many; a caravan may have a single access or many; a field may have a single access or many; a threshing floor may have a single access or many; a monastery may have a single access or many; a dwelling may have a single access or many; the foot of a tree may have a single access or many; out-in-the-open may have a single access or many.

30 An inhabited area

"An inhabited area with a single access" refers to the following.

31 An enclosed inhabited area belonging to one clan: if the robe is kept within the inhabited area, one must stay within the inhabited area. An unenclosed inhabited area belonging to one clan: one must stay in the house where the robe is kept, or not go beyond arm's reach of the house.

32 An enclosed inhabited area belonging to many clans: if the robe is kept in a house, one must stay in that house, in the public meeting hall, or at the gateway to the inhabited area, or not go beyond arm's reach of the public meeting hall or the gateway.

32.2 If one puts aside the robe within arm's reach while going to the public meeting hall, one must stay in the public meeting hall, or at the gateway to the inhabited area, or not go beyond arm's reach of either. If the robe is kept in the public meeting hall, one must stay in the public meeting hall, or at the gateway to the inhabited area, or not go beyond arm's reach of either.

32.3 An unenclosed inhabited area belonging to many clans: one must stay in the house where the robe is kept, or not go beyond arm's reach of the house.

33 A house

An enclosed house belonging to one clan and having many rooms: if the robe is kept in the house, one must stay within the house. An unenclosed house belonging to one clan and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room.

34 An enclosed house belonging to many clans and having many rooms: if the robe is kept in a room, one must stay in that room, or at the main entrance, or not go beyond arm's reach of either. An unenclosed house belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room.

35 A storehouse

An enclosed storehouse belonging to one clan and having many rooms: if the robe is kept in the building, one must stay within the building. An unenclosed storehouse belonging to one clan and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room.

36 An enclosed storehouse belonging to many clans and having many rooms: if the robe is kept in a room, one must stay in that room, or at the main entrance, or not go beyond arm's reach of either. An unenclosed storehouse belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room.

37 A watchtower

A watchtower belonging to one clan: if the robe is kept in the watchtower, one must stay within the watchtower.

38 A watchtower belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or at the main entrance, or not go beyond arm's reach of either.

39 A stilt house

A stilt house belonging to one clan: if the robe is kept in the stilt house, one must stay within the stilt house.

40 A stilt house belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or at the main entrance, or not go beyond arm's reach of either.

45 A boat

A boat belonging to one clan: if the robe is kept on the boat, one must stay on the boat.

46 A boat belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room.

47 A caravan

A caravan belonging to one clan: if the robe is kept within the caravan, one must not go further than 80 meters in front of or behind the caravan, and no further than 11 meters from either side.

48 A caravan belonging to many clans: if the robe is kept within the caravan, one must not go beyond arm's reach of the caravan.

49 A field

An enclosed field belonging to one clan: if the robe is kept within the field, one must stay within that field. An unenclosed field belonging to one clan: one must not go beyond arm's reach of the robe.

50 An enclosed field belonging to many clans: if the robe is kept within the field, one must stay at the entrance to the field, or not go beyond arm's reach of the entrance or the robe. An unenclosed field belonging to many clans: one must not go beyond arm's reach of the robe.

51 A threshing floor
An enclosed threshing floor belonging to one clan: if the robe is kept on the threshing floor, one must stay on that threshing floor. An unenclosed threshing floor belonging to one clan: one must not go beyond arm's reach of the robe.

52 An enclosed threshing floor belonging to many clans: if the robe is kept on the threshing floor, one must stay at the entrance to the threshing floor, or not go beyond arm's reach of the entrance or the robe. An unenclosed threshing floor belonging to many clans: one must not go beyond arm's reach of the robe.

53 A monastery
An enclosed monastery belonging to one clan: if the robe is kept within the monastery, one must stay within that monastery. An unenclosed monastery belonging to one clan: one must not go beyond arm's reach of the robe.

54 An enclosed monastery belonging to many clans: if the robe is kept within the monastery, one must stay at the entrance to the monastery, or not go beyond arm's reach of the entrance or the robe. An unenclosed monastery belonging to many clans: one must not go beyond arm's reach of the robe.

55 A dwelling

An enclosed dwelling belonging to one clan: if the robe is kept within the dwelling, one must stay within that dwelling. An unenclosed dwelling belonging to one clan: one must stay in the dwelling where the robe is kept, or not go beyond arm's reach of that dwelling.

56 An enclosed dwelling belonging to many clans: one must stay in the dwelling where the robe is kept, or at the main entrance to the dwelling, or not go beyond arm's reach of either. An unenclosed dwelling belonging to many clans: one must stay in the dwelling where the robe is kept, or not go beyond arm's reach of the dwelling.

57 The foot of a tree

At the foot of a tree belonging to one clan: if the robe is kept within the area of the midday shadow of the tree, one must stay within that area.

58 At the foot of a tree belonging to many clans: one must not go beyond arm's reach of the robe.

59 In the open

Out-in-the-open with a single access: in an uninhabited area, in the wilderness, the area covered by a circle with 80 meters radius has a single access. Whatever lies beyond that has many accesses.

60 If he has stayed apart and he perceives that he has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If he has stayed apart, but he is unsure of it, then, except if the monks have agreed, he commits an offense entailing relinquishment and

confession. If he has stayed apart, but he does not perceive that he has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

61 If it has not been relinquished, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it has not been given away, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

61.2 If it has not been lost, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it has not been destroyed, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

61.3 If it has not been burned, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it has not been stolen, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

62 If he uses a robe that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If he has not stayed apart, but he perceives that he has, he commits an offense of wrong conduct. If he has not stayed apart, but he is unsure of it, he commits an offense of wrong conduct. If he has not stayed apart and he does not perceive that he has, there is no offense.

63 Non-offenses

There is no offense: if before dawn it has been relinquished, given away, lost, destroyed, burned, stolen, or taken on trust; if he has the permission of the monks; if he is insane; if he is the first offender.

The training rule on staying apart from one's robes, the second, is finished.

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KEEPING EXTRA ROBE-CLOTH BEYOND A MONTH

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a monk had been given robe-cloth outside the robe season. While he was making the robe, he realized there was not enough cloth. Lifting it up, he smoothed it out again and again.

2 While walking about the dwellings, the Buddha saw that monk acting in this way. He went up to him and said, "What are you doing, monk?"

3 "Sir, I've been given this out-of-season robe-cloth, but it's not enough to make a robe. That's why I lift it up and smooth it out again and again."

4 "Are you expecting to receive more cloth?"

5 "I am."

6 Soon afterwards the Buddha gave a teaching and addressed the monks:

7 "Monks, I allow you to keep out-of-season robe-cloth if you are expecting to receive more."

8 When they heard about this, some monks kept out-of-season robe-cloth for more than a month, keeping them in bundles on a bamboo robe rack. While walking about the dwellings, Venerable Ānanda saw that robe-cloth, and he asked the monks, "Whose cloth is this?"

9 "It's our out-of-season robe-cloth, which we're keeping because we're expecting more."

10 "But how long have you kept it?"

11 "More than a month."

12 Venerable Ānanda complained and criticized them, "How can these monks keep out-of-season robe-cloth for more than a month?"

13 After rebuking those monks in many ways, Venerable Ānanda told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who do this?"

14 "It's true, sir."

15 The Buddha rebuked them ... "How can those foolish men keep out-of-season robe-cloth for more than a month? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

16 Final ruling

'When his robe is finished and the robe season has ended, if out-of-season robe-cloth is offered to a monk, he may receive it if he wishes. If he receives it, he should quickly make a robe. If there is not enough cloth, but he is expecting more, he should keep it at most one month to make up the lack. If he keeps it longer than that, then even if he expects more cloth, he commits an offense entailing relinquishment and confession.'"

17 Definitions

When his robe is finished:

18 the monk has made a robe; or the robe-cloth has been lost, destroyed, or burned; or his expectation of receiving further robe-cloth is disappointed.

19 The robe season has ended:

20 it has ended according to one of the eight key phrases or the Sangha has ended it.

21 Out-of-season robe-cloth:

22 for one who has not participated in the robe-making ceremony, it is robe-cloth given during the eleven months. for one who has participated in the robe-making ceremony, it is robe-cloth given during the seven months. Also, if it is given in the robe season, but the cloth is designated, it is called "out-of-season robe-cloth".

23 If it is offered:

24 If it is offered by a sangha, by a group, by a relative, or by a friend, or if it is rags, or if he got it by means of his own property.

25 If he wishes:

26 if he desires, he may receive it.

27 If he receives it, he should quickly make a robe:

28 it should be made within ten days.

29 If there is not enough cloth:

30 if there is not enough cloth when the robe is being made.

31 He should keep it at most one month:

32 he should keep it one month at a maximum.

33 To make up the lack:

34 for the purpose of making up the lack.

35 But he is expecting more:

36 he is expecting more from a sangha, from a group, from a relative, or from a friend, or he is expecting to get rags, or he is expecting to get it by means of his own property.

37 If he keeps it longer than that, then even if he expects more cloth:

38 if he is given the expected robe-cloth on the same day as he was given the original robe-cloth, it must be made into a robe within ten days. If he is given the expected robe-cloth the day after he was given the original robe-cloth, it must be made into a robe within ten days.

38.2 If he is given the expected robe-cloth two days after … three days after … eighteen days after … nineteen days after he was given the original robe-cloth, it must be made into a robe within ten days. If he is given the expected robe-cloth twenty days after he was given the original robe-cloth, it must be made into a robe within nine days.

38.3 If he is given the expected robe-cloth twenty-one days after he was given the original robe-cloth, it must be made into a robe within eight days. … twenty-two days after … twenty-seven days after … If he is given the expected robe-cloth twenty-eight days after he was given the original robe-cloth, it must be made into a robe within one day.

38.4 If he is given the expected robe-cloth twenty-nine days after he was given the original robe-cloth, it must be determined, assigned to another, or given away on that very day. If he does not determine it, assign it to another, or give it away, it becomes subject to relinquishment at dawn on the thirtieth day.

39 The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

40 "Venerables, this out-of-season robe-cloth, which I have kept for more than a month, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this robe-cloth back to you."

41 If he is given the expected robe-cloth, but it is different from the robe-cloth originally given to him, and there are days remaining, he does not have to make a robe if he does not want to.

42 Permutations

If it is more than a month and he perceives it as more, he commits an offense entailing relinquishment and confession. If it is more than a month, but he is unsure of it, he commits an offense entailing relinquishment and confession. If it is more than a month, but he perceives it as less, he commits an offense entailing relinquishment and confession.

43 If it has not been determined, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been assigned to another, but he perceives that it has, he commits an offense entailing relinquishment and confession.

43.2 If it has not been given away, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been lost, but he perceives that it has, he commits an offense entailing relin-

quishment and confession. If it has not been destroyed, but he perceives that it has, he commits an offense entailing relinquishment and confession.

43.3 If it has not been burned, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been stolen, but he perceives that it has, he commits an offense entailing relinquishment and confession.

44 If he uses robe-cloth that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If it is less than a month, but he perceives it as more, he commits an offense of wrong conduct. If it is less than a month, but he is unsure of it, he commits an offense of wrong conduct. If it is less than a month and he perceives it as less, there is no offense.

45 Non-offenses

There is no offense: if within a month it has been determined, assigned to another, given away, lost, destroyed, burned, stolen, or taken on trust; if he is insane; if he is the first offender.

The third training rule on keeping extra robe-cloth beyond a month, the third, is finished.

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HAVING A NUN WASH A USED ROBE

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Udāyī's ex-wife became a nun. She frequently visited Udāyī, and he frequently visited her. And Udāyī shared his meals with that nun.

2 One morning Udāyī robed up, took his bowl and robe, and went to her. He then uncovered his genitals in front of her and sat down on a seat. She too uncovered her genitals in front of him and sat down on a seat. Lustfully staring at her genitals, he emitted semen.

3 He then said to that nun: "Sister, get some water. I'll wash the robe."

4 "Give it to me, venerable, I'll wash it."

5 She then took some of the semen in her mouth and inserted some into her vagina. Because of that she became pregnant. The nuns said, "This nun doesn't abstain from sex. She's pregnant."

6 She said, "Venerables, I do abstain from sex," and she told them what had happened.

7 The nuns complained and criticized Udāyī, "How could Venerable Udāyī get a nun to wash a used robe?" They then told the monks. The monks of few desires complained and criticized him, "How could Venerable Udāyī get a nun to wash a used robe?"

8 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you did this?"

9 "It's true, sir."

10 "Is she a relative of yours?"

11 "No."

12 "Foolish man, a man and a woman who are unrelated don't know what's appropriate and inappropriate, what's inspiring and uninspiring, in dealing with each other. And still you did this. This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

13 Final ruling
'If a monk has an unrelated nun wash, dye, or beat a used robe, he commits an offense entailing relinquishment and confession.'"

14 Definitions
A:

15 whoever ...

16 Monk:

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

18 Unrelated:

19 anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

20 A nun:

21 she has been given the full ordination by both Sanghas.

22 A used robe:

23 a sarong or an upper robe, even worn once.

24 If he tells her to wash it, he commits an offense of wrong conduct. When it has been washed, it becomes subject to relinquishment. If he tells her to dye it, he commits an offense of wrong conduct. When it has been dyed, it becomes subject to relinquishment. If he tells her to beat it, he commits an offense of wrong conduct. When she has struck it once with her hand or with an implement, it becomes subject to relinquishment.

25 The robe should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

26 "Venerables, this used robe, which I got an unrelated nun to wash, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this robe back to you."

27 Permutations
If she is unrelated and he perceives her as such, and he has her wash a used robe, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her wash and dye a used robe, he commits one offense entailing relinquishment and one of-

fense of wrong conduct. If she is unrelated and he perceives her as such, and he has her wash and beat a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her wash, dye, and beat a used robe, he commits one offense entailing relinquishment and two offenses of wrong conduct.

28 If she is unrelated and he perceives her as such, and he has her dye a used robe, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her dye and beat a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct.

28.2 If she is unrelated and he perceives her as such, and he has her dye and wash a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her dye, beat, and wash a used robe, he commits one offense entailing relinquishment and two offenses of wrong conduct.

29 If she is unrelated and he perceives her as such, and he has her beat a used robe, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her beat and wash a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct.

29.2 If she is unrelated and he perceives her as such, and he has her beat and dye a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her beat, wash, and dye a used robe, he commits one offense entailing relinquishment and two offenses of wrong conduct.

30 If she is unrelated, but he is unsure of it … If she is unrelated, but he perceives her as related …

31 If he has her wash a used robe belonging to someone else, he commits an offense of wrong conduct. If he has her wash a sitting mat or a sheet, he commits an offense of wrong conduct. If he has a nun who is fully ordained only on one side do the washing, he commits an offense of wrong conduct.

32 If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related and he perceives her as such, there is no offense.

33 Non-offenses

There is no offense: if a related nun does the washing and an unrelated nun helps her; if a nun does the washing without being asked; if he has a nun wash an unused robe; if he has a nun wash any requisite apart from a robe; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on having a nun wash a used robe, the fourth, is finished.

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RECEIVING A ROBE FROM A NUN

✦

1 First substory

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the nun Uppalavaṇṇā was staying at Sāvatthī. One morning she robed up, took her bowl and robe, and entered Sāvatthī to collect almsfood. When she had completed her almsround, eaten her meal, and returned, she went to the Blind Men's Grove where she sat down at the foot of a tree for the day's meditation.

2 Just then some bandits who had stolen and slaughtered a cow were taking the meat to the Blind Men's Grove. The head bandit saw Uppalavaṇṇā sitting at the foot of that tree. He thought, "If my sons and brothers see this nun, they'll harass her," and he took a different path. Soon afterwards when the meat was cooked, he took the best part, tied it up with a palm-leaf wrap, hung it from a tree not far from Uppalavaṇṇā, and said, "Whatever ascetic or brahmin sees this gift, please take it." And he left.

3 Uppalavaṇṇā had just come out from the stillness of meditation when she heard the head bandit making that statement. She took the meat and returned to the nunnery. The following morning she prepared the meat and made it into a bundle with her upper robe. She then rose into the air and landed in the Bamboo Grove.

4 When she arrived, the Buddha had already gone to the village for alms, but Venerable Udāyī had been left behind to look after the dwellings. Uppalavaṇṇā approached Udāyī and said, "Sir, where's the Buddha?"

5 "He's gone to the village for alms."

6 "Please give this meat to the Buddha."

7 "You'll please the Buddha with that meat. If you give me your sarong, you'll please me too."

8 "It's hard for women to get material support, and this is one of my five robes. I don't have another. I can't give it away."

9 "Sister, just as a man giving an elephant might decorate it with a girdle, so should you, when giving meat to the Buddha, decorate me with your sarong."

10 Being pressured by Udāyī, Uppalavaṇṇā gave him her sarong and then returned to the nunnery. The nuns who received Uppalavaṇṇā's bowl and robe asked her where her sarong was. And she told them what had happened. The nuns complained and criticized Udāyī, "How could Venerable Udāyī receive a robe from a nun? It's hard for women to get material support."

11 The nuns told the monks. The monks of few desires complained and criticized Udāyī, "How could Venerable Udāyī receive a robe from a nun?"

12 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you did this?"

13 "It's true, sir."

14 “Is she a relative of yours?”

15 “No.”

16 “Foolish man, a man and a woman who are unrelated don’t know what’s appropriate and inappropriate, what’s good and bad, in dealing with each other. And still you did this. This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

17 Preliminary ruling
‘If a monk receives a robe directly from an unrelated nun, he commits an offense entailing relinquishment and confession.’”

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

19 Second substory
Then, being afraid of wrongdoing, the monks did not receive robes from nuns even in exchange. The nuns complained and criticized them, “How can they not receive robes from us in exchange?”

20 The monks heard the criticism of those nuns and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

21 “Monks, I allow you to receive things in exchange from five kinds of people: monks, nuns, trainee nuns, novice monks, and novice nuns.

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

23 Final ruling
‘If a monk receives a robe directly from an unrelated nun, except in exchange, he commits an offense entailing relinquishment and confession.’”

[24] Definitions

A:

[25] whoever …

[26] Monk:

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

[28] Unrelated:

[29] anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

[30] A nun:

[31] she has been given the full ordination by both Sanghas.

[32] A robe:

[33] one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

[34] Except in exchange:

[35] unless there is an exchange.

[36] If he accepts, then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

37 The robe-cloth should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. …” (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

38 “Venerables, this robe-cloth, which I received directly from an unrelated nun without anything in exchange, is to be relinquished. I relinquish it to the Sangha.” … “the Sangha should give …” “you should give …” “I give this robe-cloth back to you.”

39 Permutations

If she is unrelated and he perceives her as such, and he receives robe-cloth from her, except in exchange, he commits an offense entailing relinquishment and confession. If she is unrelated, but he is unsure of it, and he receives robe-cloth from her, except in exchange, he commits an offense entailing relinquishment and confession. If she is unrelated, but he perceives her as related, and he receives robe-cloth from her, except in exchange, he commits an offense entailing relinquishment and confession.

40 If he receives robe-cloth directly from a nun who is fully ordained only on one side, except in exchange, he commits an offense of wrong conduct. If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related and he perceives her as such, there is no offense.

41 Non-offenses

There is no offense: if the nun is related; if much is exchanged with little or little is exchanged with much; if he takes it on trust; if he borrows it; if

he receives any requisite apart from robe-cloth; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on receiving a robe from a nun, the fifth, is finished.

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ASKING AN UNRELATED PERSON FOR A ROBE

✦

1 First substory

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Upananda the Sakyan was skilled at teaching. On one occasion the son of a wealthy merchant went to Upananda, bowed, and sat down. And Upananda instructed, inspired, and gladdened him with a teaching. Afterwards that merchant's son said to Upananda:

2 "Venerable, please tell me what you need. I can give you robe-cloth, almsfood, a dwelling, and medicinal supplies."

3 "If you wish to give me something, give me one of your wrap garments."

4 "It's shameful, venerable, for a gentleman to walk around in only one wrap. Please wait until I get back home. I'll send you this wrap or a better one."

5 A second time and a third time Upananda said the same thing to that merchant's son, and he got the same reply. He then said, "What's the point of inviting me if you don't want to give?"

6 Being pressured by Upananda, that merchant's son gave him one of his wraps and left. People asked him why he was walking around in only one wrap, and he told them what had happened. People complained and criticized Upananda, "These Sakyan monastics have great desires. They're not

content. Even to make them an appropriate offer isn't easy. How could they take his wrap when the merchant's son was making an appropriate offer?"

7 The monks heard the complaints of those people, and the monks of few desires complained and criticized him too, "How could Venerable Upananda ask the merchant's son for a robe?"

8 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: "Is it true, Upananda, that you did this?"

9 "It's true, sir."

10 "Is he a relative of yours?"

11 "No."

12 "Foolish man, people who are unrelated don't know what's appropriate and inappropriate, what's good and bad, in dealing with each other. And still you did this. This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

13 Preliminary ruling

'If a monk asks an unrelated male or female householder for a robe, he commits an offense entailing relinquishment and confession.'"

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

15 Second substory

Soon afterwards a number of monks who were traveling from Sāketa to Sāvatthī were robbed by bandits. Knowing that the Buddha had laid down this training rule and being afraid of wrongdoing, they did not ask

for robes. As a consequence, they walked naked to Sāvatthī, where they bowed down to the monks. The monks there said, "These Ājīvaka ascetics are good people, as they bow down to the monks."

16 "We're not Ājīvakas! We're monks!"

17 The monks asked Venerable Upāli to examine them.

18 When the naked monks told him what had happened, Upāli said to the monks, "They are monks. Please give them robes."

19 The monks of few desires complained and criticized them, "How can monks go naked? Shouldn't they have covered up with grass and leaves?"

20 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

21 "Monks, if a monk's robes are stolen or lost, I allow him to ask an unrelated householder for robes. At the first monastery where he arrives, if the Sangha has a communal robe, a bedspread, a floor cover, or a mattress cover, he should take that and put it on, thinking, 'When I get a robe, I'll return it.' If there's none of these things, he should cover up with grass and leaves before going on. He should not go on while naked. If he does, he commits an offense of wrong conduct.

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

23 Final ruling
'If a monk asks an unrelated male or female householder for a robe, except on an appropriate occasion, he commits an offense entailing relinquishment and confession. These are the appropriate occasions: his robes are stolen or his robes are lost.'"

[24] Definitions

A:

[25] whoever …

[26] Monk:

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

[28] Unrelated:

[29] anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

[30] A male householder:

[31] any man who lives at home.

[32] A female householder:

[33] any woman who lives at home.

[34] A robe:

[35] one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

[36] Except on an appropriate occasion:

[37] unless it is an appropriate occasion.

[38] His robes are stolen:

39 a monk's robe is taken by kings, bandits, scoundrels, or whoever.

40 His robes are lost:

41 a monk's robe is burned by fire, carried away by flooding, eaten by rats or termites, or worn through use.

42 If he asks, except on an appropriate occasion, then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

43 The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

44 "Venerables, this robe-cloth, which I received after asking an unrelated householder, but not on an appropriate occasion, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this robe-cloth back to you."

45 Permutations

If the person is unrelated and the monk perceives them as such, and he asks them for robe-cloth, except on an appropriate occasion, he commits an offense entailing relinquishment and confession. If the person is unrelated, but the monk is unsure of it, and he asks them for robe-cloth, except on an appropriate occasion, he commits an offense entailing relinquishment and confession. If the person is unrelated, but the monk perceives them as related, and he asks them for robe-cloth, except on an appropriate occasion, he commits an offense entailing relinquishment and confession.

46 If the person is related, but the monk perceives them as unrelated, he commits an offense of wrong conduct. If the person is related, but the monk is unsure of it, he commits an offense of wrong conduct. If the person is related and the monk perceives them as such, there is no offense.

47 Non-offenses

There is no offense: if it is an appropriate occasion; if he asks relatives; if he asks those who have given an invitation; if he asks for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on asking an unrelated person for a robe, the sixth, is finished.

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ACCEPTING TOO MANY ROBES

✦

[1] Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six said to the monks whose robes had been stolen, "The Buddha has allowed a monk whose robes have been stolen or lost to ask an unrelated householder for a robe. You should ask for a robe."

[2] "It's not necessary. We've already gotten robes."

[3] "We'll ask for you."

[4] "Do as you please."

[5] The monks from the group of six then went to householders and said, "Monks have arrived whose robes have been stolen. Please give them robes." And they asked for many robes.

[6] Soon afterwards in the public meeting hall a certain man said to another, "Sir, monks have arrived whose robes have been stolen. I've given them robes."

[7] The other replied, "So have I." And another said the same.

[8] They complained and criticized those monks, "How can the Sakyan monastics ask for many robes without moderation? Are they going to trade in cloth or set up shop?"

9 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, “How could the monks from the group of six ask for many robes without moderation?”

10 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that you did this?”

11 “It’s true, sir.”

12 The Buddha rebuked them … “Foolish men, how could you do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

13 Final ruling
‘If an unrelated male or female householder invites that monk to take many robes, he should accept at most one sarong and one upper robe. If he accepts more than that, he commits an offense entailing relinquishment and confession.’”

14 Definitions
That monk:

15 the monk whose robes have been stolen.

16 Unrelated:

17 anyone who is not a descendant of one’s male ancestors going back eight generations, either on the mother’s side or on the father’s side.

18 A male householder:

19 any man who lives at home.

20 A female householder:

21 any woman who lives at home.

22 Many robes:

23 a lot of robes.

24 Invites to take:

25 saying, “Take as many as you like.”

26 He should accept at most one sarong and one upper robe:

27 if three robes are lost, he should accept two; if two robes are lost, he should accept one; if one robe is lost, he should not accept any.

28 If he accepts more than that:

29 if he asks for more than that, then for the effort there is an act of wrong conduct. When he gets the robe, it becomes subject to relinquishment.

30 The robe should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. …” (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

31 “Venerables, this robe, which I received after asking an unrelated householder for too many, is to be relinquished. I relinquish it to the Sangha.” … “the Sangha should give …” “you should give …” “I give this robe back to you.”

32 Permutations

If the person is unrelated and the monk perceives them as such, and he asks them for too many robes, he commits an offense entailing relinquishment and confession. If the person is unrelated, but the monk is unsure of it, and he asks them for too many robes, he commits an offense entailing relinquishment and confession. If the person is unrelated, but the monk perceives them as related, and he asks them for too many robes, he commits an offense entailing relinquishment and confession.

33 If the person is related, but the monk perceives them as unrelated, he commits an offense of wrong conduct. If the person is related, but the monk is unsure of it, he commits an offense of wrong conduct. If the person is related and the monk perceives them as such, there is no offense.

34 Non-offenses

There is no offense: if he takes too much, but with the intention of returning the remainder; if they give, saying, "The remainder is for you;" if they give, but not because his robes were stolen; if they give, but not because his robes were lost; if it is from relatives; if it is from those who have given an invitation; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on accepting too many robes, the seventh, is finished.

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REQUESTING A FINE ROBE FROM A FUND

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain man said to his wife, "I'm going to give robe-cloth to Venerable Upananda."

2 An alms-collecting monk heard that man making that statement. He then went to Upananda the Sakyan and said, "Upananda, you have much merit. In such-and-such a place I heard a man tell his wife that he's going to give you robe-cloth."

3 "He's my supporter."

4 Upananda then went to that man and said, "Is it true that you want to give me robe-cloth?"

5 "Yes, that's just what I was thinking."

6 "If that's the case, give me such-and-such robe-cloth. For what's the point of giving robe-cloth that I won't use?"

7 That man complained and criticized him, "These Sakyan monastics have great desires. They're not content. It's no easy matter to give them robe-cloth. How could Venerable Upananda come to me and say what kind of robe-cloth he wants without first being invited by me to do so?"

8 The monks heard the complaints of that man, and the monks of few desires complained and criticized him, "How could Venerable Upananda go to a householder and say what kind of robe-cloth he wants without first being invited to do so?"

9 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: "Is it true, Upananda, that you did this?"

10 "It's true, sir."

11 "Is he a relative of yours?"

12 "No."

13 "Foolish man, people who are unrelated don't know what's appropriate and inappropriate, what's good and bad, in dealing with each other. And still you did this. This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

14 Final ruling

'If a male or female householder has set aside a robe fund for an unrelated monk, thinking, "With this robe fund I will buy robe-cloth and give it to monk so-and-so;" and if that monk, without first being invited, goes to them and specifies the kind of robe-cloth he wants, saying, "Please use this robe fund to buy such-and-such robe-cloth and then give it to me," and he does so because he wants something fine, he commits an offense entailing relinquishment and confession.'"

15 Definitions

For a monk:

16 for the benefit of a monk; making a monk the object of consideration, one wants to give to him.

17 Unrelated:

18 anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

19 A male householder:

20 any man who lives at home.

21 A female householder:

22 any woman who lives at home.

23 A robe fund:

24 money, gold, a pearl, a gem, a coral, a crystal, cloth, thread, or cotton wool.

25 With this robe fund:

26 with that which is at one's disposal.

27 I will buy:

28 having traded.

29 I will give:

30 I will donate.

31 If that monk:

32 the monk the robe fund has been set aside for.

33 Without first being invited:

[34] he or she has not said beforehand: “Venerable, what kind of robe-cloth do you need? What kind of robe-cloth can I buy for you?”

[35] Goes to them:

[36] having gone to their house or having gone wherever.

[37] Specifies the kind of robe-cloth he wants:

[38] please make it long or wide or closely woven or soft.

[39] This robe fund:

[40] that which is at one’s disposal.

[41] Such-and-such:

[42] long or wide or closely woven or soft.

[43] To buy:

[44] having traded.

[45] Give:

[46] donate.

[47] Because he wants something fine:

[48] wanting something good, wanting something expensive.

[49] If that householder buys robe-cloth that is long, wide, closely woven, or soft because of the monk’s statement, then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

50 The robe-cloth should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. …” (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

51 “Venerables, this robe-cloth, which I received after going to an unrelated householder and saying what kind of robe-cloth I wanted without first being invited, is to be relinquished. I relinquish it to the Sangha.” … “the Sangha should give …” “you should give …” “I give this robe-cloth back to you.”

52 Permutations

If the householder is unrelated and the monk perceives them as such, and, without first being invited, he goes to them and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession. If the householder is unrelated, but the monk is unsure of it, and, without first being invited, he goes to them and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession. If the householder is unrelated, but the monk perceives them as related, and, without first being invited, he goes to them and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession.

53 If the householder is related, but the monk perceives them as unrelated, he commits an offense of wrong conduct. If the householder is related, but the monk is unsure of it, he commits an offense of wrong conduct. If the householder is related and the monk perceives them as such, there is no offense.

54 Non-offenses

There is no offense: if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of another; if it is by means of his own property; if the householder wishes to buy something expensive, but the monk has them buy something inexpensive; if he is insane; if he is the first offender.

The training rule on requesting a fine robe from a fund, the eighth, is finished.

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REQUESTING A FINE ROBE FROM A COMBINED FUND

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain man said to another man, "I'm going to give robe-cloth to Venerable Upananda." And he replied, "So am I."

2 An alms-collecting monk heard that conversation. He then went to Upananda the Sakyan and said, "Upananda, you have much merit. In such-and-such a place I heard two men telling each other that they're each going to give you robe-cloth."

3 "They are my supporters."

4 Upananda then went to those men and said, "Is it true that you want to give me robe-cloth?"

5 "Yes, that's just what we were thinking."

6 "If that's the case, then give me such-and-such robe-cloth. For what's the point of giving robe-cloth that I won't use?"

7 Those men complained and criticized him, "These Sakyan monastics have great desires. They're not content. It's no easy matter to give them robe-cloth. How could Venerable Upananda come to us and say what kind of robe-cloth he wants without first being invited by us to do so?"

8 The monks heard the complaints of those men, and the monks of few desires complained and criticized him, “How could Venerable Upananda go to householders and say what kind of robe-cloth he wants without first being invited to do so?”

9 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: “Is it true, Upananda, that you did this?”

10 “It’s true, sir.”

11 “Are they relatives of yours?”

12 “No.”

13 “Foolish man, people who are unrelated don’t know what’s appropriate and inappropriate, what’s good and bad, in dealing with each other. And still you did this. This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

14 Final ruling

‘If two male or female householders have set aside separate robe funds for an unrelated monk, thinking, “With these separate robe funds we’ll buy separate robe-cloths and give them to monk so-and-so;” and if that monk, without first being invited, goes to them and specifies the kind of robe-cloth he wants, saying, “Please put these separate robe funds together to buy such-and-such robe-cloth and then give it to me,” and he does so because he wants something fine, he commits an offense entailing relinquishment and confession.’”

15 Definitions

For a monk:

16 for the benefit of a monk; making a monk the object of consideration, they want to give to him.

17 Two:

18 a pair.

19 Unrelated:

20 anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

21 Male householders:

22 any men who live at home.

23 Female householders:

24 any women who live at home.

25 Robe funds:

26 money, gold, pearls, gems, corals, crystals, cloth, thread, or cotton wool.

27 With these separate robe funds:

28 with that which is at their disposal.

29 We'll buy:

30 having traded.

31 We'll give:

32 we'll donate.

33 If that monk:

34 the monk the robe funds have been set aside for.

35 Without first being invited:

36 they have not said beforehand: “Venerable, what kind of robe-cloth do you need? What kind of robe-cloth can we buy for you?”

37 Goes to them:

38 having gone to their house or having gone wherever.

39 Specifies the kind of robe-cloth he wants:

40 please make it long or wide or closely woven or soft.

41 These separate robe funds:

42 that which is at their disposal.

43 Such-and-such:

44 long or wide or closely woven or soft.

45 To buy:

46 having traded.

47 Give:

48 donate.

49 Put together:

50 two people supplying him with one robe-cloth.

51 Because he wants something fine:

52 wanting something good, wanting something expensive.

53 If those householders buy robe-cloth that is long, wide, closely woven, or soft because of his statement, then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

54 The robe-cloth should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. ...” (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

55 “Venerables, this robe-cloth, which I received after going to unrelated householders and saying what kind of robe-cloth I wanted without first being invited, is to be relinquished. I relinquish it to the Sangha.” ... “the Sangha should give ...” “you should give ...” “I give this robe-cloth back to you.”

56 Permutations

If the householders are unrelated and he perceives them as such, and, without first being invited, he goes to them and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession. If the householders are unrelated, but he is unsure of it, and, without first being invited, he goes to them and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession. If the householders are unrelated, but he perceives them as related, and, without first being invited, he goes to them and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession.

57 If the householders are related, but he perceives them as unrelated, he commits an offense of wrong conduct. If the householders are related, but he is unsure of it, he commits an offense of wrong conduct. If the householders are related and he perceives them as such, there is no offense.

58 Non-offenses

There is no offense: if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of another; if it is by means of his own property; if the householders wish to buy something expensive, but he has them buy something inexpensive; if he is insane; if he is the first offender.

The second training rule on requesting a fine robe from a combined fund, the ninth, is finished.

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EXCESSIVE PROMPTING TO GET A ROBE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a certain government official was a supporter of Venerable Upananda the Sakyan. On one occasion that official sent a robe fund by messenger, saying, "Buy robe-cloth with this fund and give it to Venerable Upananda."

2 The messenger went to Upananda and said, "Venerable, I've brought a robe fund for you. Please receive it."

3 "We don't receive robe funds, but we do receive allowable robe-cloth at the right time."

4 "Is there anyone who provides services for you?"

5 Just then a lay follower had come to the monastery on some business. Upananda told the messenger, "This lay follower provides services for the monks."

6 The messenger instructed that lay follower and then returned to Upananda, saying, "I've instructed the lay follower you pointed out to me. Please go to them at the right time and they'll give you robe-cloth."

7 Later on that government official sent a message to Upananda, saying, "Please use the robe-cloth. I would like you to use the robe-cloth." When Upananda did not say anything to that lay follower, that government offi-

cial sent him a second message saying the same thing. When Upananda still did not say anything to that lay follower, that government official sent him a third message.

8 At that time the householder association had made an agreement that whoever came late to a meeting would be fined fifty coins. And now they were having a meeting. Just then Upananda went to that lay follower and said, "I need robe-cloth."

9 "Please wait one day, venerable, for today there's a meeting of the householder association. They've made an agreement that whoever comes late gets fined fifty coins."

10 Saying, "Give me the robe-cloth today," he grabbed him by the belt.

11 Being pressured by Upananda, the lay follower bought him robe-cloth, and as a consequence he was late for the meeting. People asked him, "Sir, why are you late? You've just lost fifty coins."

12 When that lay follower told them what had happened, they complained and criticized Upananda, "These Sakyan monastics have great desires. They're not content. It's no easy matter to provide them with a service. How could Venerable Upananda not agree when asked by a lay follower to wait for a day?"

13 The monks heard the complaints of those people, and the monks of few desires complained and criticized him, "How could Venerable Upananda not agree when asked by a lay follower to wait for a day?"

14 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: "Is it true, Upananda, that you did this?"

15 "It's true, sir."

16 The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

17 Final ruling

'If a king, a king's employee, a brahmin, or a householder sends a robe fund for a monk by messenger, saying, "Buy robe-cloth with this robe fund and give it to monk so-and-so," and the messenger goes to that monk and says, "Venerable, I have brought a robe fund for you. Please receive it," then that monk should reply, "We don't receive robe funds, but we do receive allowable robe-cloth at the right time." If that messenger says, "Is there anyone who provides services for you?" the monk, if he needs robe-cloth, should point out a monastery worker or a lay follower and say, "They provide services for the monks." If the messenger instructs that service provider and then returns to the monk and says, "Venerable, I have instructed the service provider you pointed out. Please go to them at the right time and they'll give you robe-cloth," then, if that monk needs robe-cloth, he should go to that service provider and prompt them and remind them two or three times, saying, "I need robe-cloth." If he then gets robe-cloth, all is well. If he does not get it, he should stand in silence for it at most six times. If he then gets robe-cloth, all is well. If he makes any further effort and then gets robe-cloth, he commits an offense entailing relinquishment and confession. If he does not get robe-cloth, he should go to

the owners of that robe fund, or send a message, saying, "That monk hasn't received any benefit from the robe fund you sent for him. Please recover what's yours, or it might perish." This is the proper procedure.'"

18 Definitions
For a monk:

19 for the benefit of a monk; making a monk the object of consideration, one wants to give to him.

20 A king:

21 whoever rules.

22 A king's employee:

23 whoever gets food and wages from a king.

24 A brahmin:

25 a brahmin by birth.

26 A householder:

27 anyone apart from a king, a king's employee, and a brahmin.

28 A robe fund:

29 money, gold, a pearl, or a gem.

30 With this robe fund:

31 with that which is at one's disposal.

32 Buy:

33 having traded.

34 Give:

35 donate.

36 And the messenger goes to that monk and says, “Venerable, I have brought a robe fund for you. Please receive it,” then that monk should reply, “We don’t receive robe funds, but we do receive allowable robe-cloth at the right time.” If that messenger says, “Is there anyone who provides services for you?” the monk, if he needs robe-cloth, should point out a monastery worker or a lay follower and say, “They provides services for the monks”:

37 he should not say, “Give it to them,” “They’ll put it aside,” “They’ll trade it,” “They’ll buy it.”

38 If the messenger instructs that service provider and then returns to the monk and says, “Venerable, I have instructed the service provider you pointed out. Please go to them at the right time and they’ll give you robe-cloth,” then, if that monk needs robe-cloth, he should go to that service provider and prompt them and remind them two or three times, saying, “I need robe-cloth”:

39 he should not say, “Give me robe-cloth,” “Get me robe-cloth,” “Trade me robe-cloth,” “Buy me robe-cloth.”

40 He should say it a second and a third time.

41 If he gets it, all is well. If he does not get it, he should go there and stand in silence for it:

42 he should not sit down on a seat; he should not receive food; he should not give a teaching. If he is asked, "Why have you come?" he should say, "Think about it." If he sits down on a seat, or he receives food, or he gives a teaching, he loses one allowance to stand.

43 He should stand a second and a third time. If he prompts four times, he can stand four times. If he prompts five times, he can stand twice. If he prompts six times, he cannot stand at all.

44 If he makes any further effort and then gets robe-cloth:

45 for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

46 The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

47 "Venerables, this robe-cloth, which I got after prompting more than three times and standing more than six times, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this robe-cloth back to you."

48 If he does not get robe-cloth, he should go to the owner of that robe fund, or send a message, saying, "That monk hasn't received any benefit from the robe fund you sent for him. Please recover what's yours, or it might perish."

49 This is the proper procedure:

50 this is the right method.

51 Permutations

If he prompts more than three times and stands more than six times, and he perceives it as more, and he gets robe-cloth, he commits an offense entailing relinquishment and confession. If he prompts more than three times and stands more than six times, but he is unsure of it, and he gets robe-cloth, he commits an offense entailing relinquishment and confession. If he prompts more than three times and stands more than six times, but he perceives it as less, and he gets robe-cloth, he commits an offense entailing relinquishment and confession.

52 If he prompts less than three times and stands less than six times, but he perceives it as more, he commits an offense of wrong conduct. If he prompts less than three times and stands less than six times, but he is unsure of it, he commits an offense of wrong conduct. If he prompts less than three times and stands less than six times, and he perceives it as less, there is no offense.

53 Non-offenses

There is no offense: if he prompts three times and stands six times; if he prompts less than three times and stands less than six times; if it is given without prompting; if the owners prompt and then it is given; if he is insane; if he is the first offender.

The training rule on excessive prompting to get a robe, the tenth, is finished.

The first subchapter on the robe season is finished.

56 This is the summary:

57 “Three on the ended robe season,
And washing, receiving;
Three on those who are unrelated,
Of both, and with messenger.”

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MAKING A BLANKET WITH SILK

✦

1 Origin story

At one time when the Buddha was staying at Aḷavī at the Aggāḷava Shrine, the monks from the group of six went to silk-makers and said, "Please boil a heap of silkworms and give us silk. We want to make a blanket containing silk." The silk-makers complained and criticized them, "How can the Sakyan monastics come and say such things to us? It's our misfortune that we must kill many small creatures because of our livelihoods and because of our wives and children."

2 The monks heard the complaints of those silk-makers, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six go to silk-makers and say such a thing?"

3 After rebuking them in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you did this?"

4 "It's true, sir."

5 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

6 Final ruling

'If a monk has a blanket made that contains silk, he commits an offense entailing relinquishment and confession.'"

[7] Definitions

A:

[8] whoever …

[9] Monk:

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

[11] A blanket:

[12] it is made by strewing, not by weaving.

[13] Has made:

[14] If he makes a blanket that contains even one thread of silk, or he has one made, then for the effort there is an act of wrong conduct. When he gets the blanket, it becomes subject to relinquishment.

[15] The blanket should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. …" (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

[16] "Venerables, this blanket containing silk, which I got made, is to be relinquished. I relinquish it to the Sangha." … "the Sangha should give …" "you should give …" "I give this blanket back to you."

17 Permutations

If he finishes what he began himself, he commits an offense entailing relinquishment and confession. If he has others finish what he began himself, he commits an offense entailing relinquishment and confession. If he finishes himself what was begun by others, he commits an offense entailing relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

18 If he makes one, or has one made, for someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

19 Non-offenses

There is no offense: if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on making a blanket with silk, the first, is finished.

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MAKING A BLANKET ENTIRELY OF BLACK WOOL

✦

1 Origin story

At one time when the Buddha was staying in the house with the peaked roof in the Great Wood near Vesālī, the monks from the group of six were having blankets made entirely of black wool. People who were walking about the dwellings complained and criticized them, "How could the Sakyan monastics have blankets made entirely of black wool? They're just like householders who indulge in worldly pleasures!"

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six have blankets made entirely of black wool?"

3 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you do this?"

4 "It's true, sir."

5 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

6 Final ruling

'If a monk has a blanket made entirely of black wool, he commits an offense entailing relinquishment and confession.'"

[7] Definitions

A:

[8] whoever ...

[9] Monk:

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

[11] Black:

[12] there are two kinds of black: natural black and dyed black.

[13] A blanket:

[14] it is made by strewing, not by weaving.

[15] Has made:

[16] if he makes the blanket, or has it made, then for the effort there is an act of wrong conduct. When he gets the blanket, it becomes subject to relinquishment.

[17] The blanket should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

[18] "Venerables, this blanket, which I got made entirely of black wool, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this blanket back to you."

19 Permutations

If he finishes what he began himself, he commits an offense entailing relinquishment and confession. If he has others finish what he began himself, he commits an offense entailing relinquishment and confession. If he finishes himself what was begun by others, he commits an offense entailing relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

20 If he makes one, or has one made, for someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

21 Non-offenses

There is no offense: if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on making a blanket entirely of black wool, the second, is finished.

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MAKING A NEW BLANKET WITH TOO MUCH BLACK WOOL

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time, when the monks from the group of six knew that the Buddha had prohibited having a blanket made entirely of black wool, they added just a little bit of white on the edge, effectively having a blanket made entirely of black wool just as before. The monks of few desires complained and criticized them, "How could the monks from the group of six do this?"

2 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk is having a new blanket made, he should use two parts of entirely black wool, a third part of white, and a fourth part of brown. If he has a new blanket made without using two parts of entirely black wool, a third part of white, and a fourth part of brown, he commits an offense entailing relinquishment and confession.'"

[6] Definitions

New:

[7] newly made is what is meant.

[8] A blanket:

[9] it is made by strewing, not by weaving.

[10] Is having made:

[11] making it himself or having it made.

[12] He should use two parts of entirely black wool:

[13] having weighed it, he should use two measures.

[14] A third part of white:

[15] one measure of white.

[16] A fourth part of brown:

[17] one measure of brown.

[18] Without using two parts of entirely black wool, a third part of white, and a fourth part of brown:

[19] if he makes it, or has it made, without using two measures of entirely black wool, one measure of white, and one measure of brown, then for the effort there is an act of wrong conduct. When he gets the blanket, it becomes subject to relinquishment.

[20] The blanket should be relinquished to a sangha, a group, or an individual. “And, monks, it should be relinquished like this. …” (To be expanded as in Bu NP

1:3.2.5–3.2.29, with appropriate substitutions.)

21 "Venerables, this blanket, which I got made without using two measures of entirely black wool, one measure of white, and one measure of brown, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this blanket back to you."

22 Permutations

If he finishes what he began himself, he commits an offense entailing relinquishment and confession. If he has others finish what he began himself, he commits an offense entailing relinquishment and confession. If he finishes himself what was begun by others, he commits an offense entailing relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

23 If he makes one, or has one made, for someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

24 Non-offenses

There is no offense: if he makes one using one measure of white and one measure of brown; if he makes one using more than one measure of white and more than one measure of brown; if he makes one using just white and brown; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on making a new blanket with too much black wool, the third, is finished.

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KEEPING A NEW BLANKET LESS THAN SIX YEARS

✦

1 First substory

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time monks were having blankets made every year. They kept on begging and asking, "Please give wool! We need wool!" People complained and criticized them, "How can the Sakyan monastics have blankets made every year, begging and asking, 'Please give wool! We need wool!'? We only make blankets for ourselves every five or six years, even though our children defecate and urinate on them and they're eaten by rats."

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can those monks do this?"

3 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who do this?"

4 "It's true, sir."

5 The Buddha rebuked them, "How can those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

6 Preliminary ruling

'If a monk has had a new blanket made, he should keep it for six years. Whether that blanket has been given away or not, if he has another new blanket made in less than six years, he commits an offense entailing relinquishment and confession.'"

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

8 Second substory

At one time a certain monk at Kosambī was sick. His relatives sent him a message, saying, "Come, venerable, we'll nurse you." The monks urged him to go, but he said, "The Buddha has laid down a training rule that a monk who has had a new blanket made must keep it for six years. Now because I'm sick, I'm unable to travel with my blanket. And because I'm not comfortable without it, I can't go."

9 They told the Buddha.

10 Soon afterwards he gave a teaching and addressed the monks:

11 "Monks, I allow you to give permission to a sick monk to make a blanket.

12 And it should be given like this. After approaching the Sangha, the sick monk should arrange his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say, 'Venerables, I'm sick. I'm unable to travel with my blanket. I ask the Sangha for permission to make a blanket.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha:

13 'Please, venerables, I ask the Sangha to listen. The monk so-and-so is sick. He's unable to travel with his blanket. He's asking the Sangha for permission to make a blanket. If the Sangha is ready, it should give permission to monk so-and-so to make a blanket. This is the motion.

14 Please, venerables, I ask the Sangha to listen. The monk so-and-so is sick. He's unable to travel with his blanket. He's asking the Sangha for permission to make a blanket. The Sangha gives permission to monk so-and-so to make a blanket. Any monk who approves of giving permission to monk so-and-so to make a blanket should remain silent. Any monk who doesn't approve should speak up.

15 The Sangha has given permission to monk so-and-so to make a blanket. The Sangha approves and is therefore silent. I will remember it thus.'

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

17 Final ruling
'If a monk has had a new blanket made, he should keep it for six years. Whether that blanket has been given away or not, if he has another new blanket made in less than six years, except if the monks have agreed, he commits an offense entailing relinquishment and confession.'"

18 Definitions
New:

19 newly made is what is meant.

20 A blanket:

21 it is made by strewing, not by weaving.

22 Has had made:

23 has made or has had made.

24 He should keep it for six years:

25 he should keep it for six years at a minimum.

26 In less than six years:

27 fewer than six years.

28 That blanket has been given away:

29 it has been given to others.

30 Not:

31 it has not been given to anyone.

32 Except if the monks have agreed:

33 if he makes another new blanket, or has one made, unless the monks have agreed, then for the effort there is an act of wrong conduct. When he gets the blanket, it becomes subject to relinquishment.

34 The blanket should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

35 "Venerables, this blanket, which I got made after less than six years without the agreement of the monks, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this blanket back to you."

36 Permutations

If he finishes what he began himself, he commits an offense entailing relinquishment and confession. If he has others finish what he began himself, he commits an offense entailing relinquishment and confession. If he finishes himself what was begun by others, he commits an offense entailing relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

37 Non-offenses

There is no offense: if he makes one after six years; if he makes one after more than six years; if he makes one, or has one made, for the sake of another; if he gets what was made by another and then uses it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he has the permission of the monks; if he is insane; if he is the first offender.

The training rule on keeping a new blanket less than six years, the fourth, is finished.

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MAKING AN INAPPROPRIATE SITTING BLANKET

✦

1 Origin story
At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. There the Buddha addressed the monks: "Monks, I wish to do a solitary retreat for three months. No one should visit me except the one who brings me almsfood."

2 "Yes, sir," they replied, and no one visited him except the one who brought him almsfood.

3 Soon afterwards the Sangha at Sāvatthī made the following agreement: "The Buddha wishes to be on solitary retreat for three months. No one should visit him except the one who brings him almsfood. Anyone who does must confess an offense entailing confession."

4 Just then Venerable Upasena of Vaṅganta and his followers went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly-arrived monks, the Buddha said to Upasena, "I hope you're keeping well, Upasena, I hope you're getting by? I hope you're not tired from traveling?"

5 "We're keeping well, sir, we're getting by. We're not tired from traveling."

6 One of Upasena's students was seated not far from the Buddha, and the Buddha said to him, "Do you like rag robes, monk?"

7 “I don’t like rag robes, sir.”

8 “Why then do you wear them?”

9 “My preceptor wears them, and so I do it too.”

10 And the Buddha said to Upasena, “Upasena, your followers are inspiring. How do you train them?”

11 “When anyone asks me for the full ordination, I tell him this: ‘I stay in the wilderness, I eat only almsfood, and I wear rag robes. If you do the same, I’ll give you the full ordination.’ If he agrees, I ordain him. Otherwise I don’t. And I do the same when anyone asks me for support. It’s in this way that I train my followers.”

12 “Good, Upasena, you train your followers well. But do you know the agreement made by the Sangha at Sāvatthī?”

13 “No.”

14 “The Sangha at Sāvatthī has made the following agreement: ‘The Buddha wishes to be on solitary retreat for three months. No one should visit him except the one who brings him almsfood. Anyone who does must confess an offense entailing confession.’”

15 “Sir, let the Sangha at Sāvatthī be known for this agreement. We, however, don’t lay down new rules, nor do we get rid of the existing ones. We practice and undertake the training rules as they are.”

16 “Good, Upasena. One should not lay down new rules, nor should one get rid of the existing ones. One should practice and undertake the training rules as they are.

17 And, Upasena, I allow those monks who stay in the wilderness, who eat only almsfood, and who wear rag robes to visit me whenever they please."

18 Upasena and his followers got up from their seats, bowed down, circumambulated the Buddha with their right sides toward him, and left. Just then a number of monks were standing outside the gateway, thinking, "We'll make Venerable Upasena confess an offense entailing confession." And they said to Upasena, "Upasena, do you know the agreement of the Sangha at Sāvatthī?"

19 "The Buddha asked me the same question, and I replied that I didn't. He then told me what it was, and I said, 'Sir, let the Sangha at Sāvatthī be known for this agreement. We, however, don't lay down new rules, nor do we get rid of the existing ones. We practice and undertake the training rules as they are.' Also, the Buddha has allowed those monks who stay in the wilderness, who eat only almsfood, and who wear rag robes to visit him whenever they please."

20 Those monks thought, "It's true what Venerable Upasena says."

21 The monks heard that the Buddha had allowed those monks who stay in the wilderness, who eat only almsfood, and who wear rag robes to visit him whenever they please. Longing to see the Buddha, they discarded their blankets and undertook the practice of staying in the wilderness, of eating only almsfood, and of wearing rag robes.

22 Soon afterwards, when the Buddha and a number of monks were walking about the dwellings, he saw discarded blankets here and there. He asked the monks, "Who owns these discarded blankets?"

23 The monks told him. Soon afterwards he gave a teaching and addressed the monks: "Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of 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. And, monks, this training rule should be recited like this:

24 Final ruling
'If a monk is having a sitting blanket made, he must incorporate a piece of one standard handspan from the border of an old blanket in order to make it ugly. If he has a new sitting blanket made without incorporating a piece of one standard handspan from the border of an old blanket, he commits an offense entailing relinquishment and confession.'"

25 Definitions
Sitting (blanket):

26 one with a border is what is meant.

27 A blanket:

28 it is made by strewing, not by weaving.

29 Is having made:

30 making it himself or having it made.

31 An old blanket:

32 even worn once.

33 He must incorporate a piece of one standard handspan from the border in order to make it ugly:

34 to make it strong, he cuts out a circular or a rectangular piece, and he then incorporates it in one place or he strews it on after pulling it apart.

35 Without incorporating a piece of one standard handspan from the border of an old blanket:

36 if he makes a new sitting blanket, or has one made, without incorporating a piece of one standard handspan from the border of an old blanket, then for the effort there is an act of wrong conduct. When he gets the sitting blanket, it becomes subject to relinquishment.

37 The sitting blanket should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

38 "Venerables, this sitting blanket, which I got made without incorporating a piece of one standard handspan from the border of an old blanket, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this sitting blanket back to you."

39 Permutations

If he finishes what he began himself, he commits an offense entailing relinquishment and confession. If he has others finish what he began himself, he commits an offense entailing relinquishment and confession. If he finishes himself what was begun by others, he commits an offense entailing relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

40 If he makes one, or has one made, for the sake of another, he commits an offense of wrong conduct.

41 Non-offenses

There is no offense: if he makes one incorporating a piece of one standard handspan from the border of an old blanket; if he is unable to get hold of such a piece and he makes one incorporating a smaller piece; if he is unable to get hold of such a smaller piece and he makes one without; if he gets what was made by another and then uses it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on making an inappropriate sitting blanket, the fifth, is finished.

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CARRYING WOOL TOO FAR

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain monk was given wool as he was walking through the Kosalan country on his way to Sāvatthī. He bound it into a bundle with his upper robe and carried on. People who saw him teased him, "Venerable, how much did it cost you? How much will the profit be?" As a result he was humiliated.

2 When he arrived at Sāvatthī, he threw the wool to the ground. The monks asked him why.

3 "People have been teasing me because of this wool."

4 "But how far have you carried it?"

5 "Over 40 kilometers."

6 The monks of few desires complained and criticized him, "How could a monk carry wool more than 40 kilometers?"

7 After rebuking that monk in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monk, that you did this?"

8 "It's true, sir."

9 The Buddha rebuked him … “Foolish man, how could you do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

10 Final ruling

‘If wool is given to a monk who is traveling, he may receive it if he wishes. If he receives it and there is no one else to carry it, he may carry it himself for at most 40 kilometers. If he carries it further than that, even if there is no one else to carry it, he commits an offense entailing relinquishment and confession.’”

11 Definitions

To a monk who is traveling:

12 to one who is walking on a road.

13 If wool is given:

14 if it is given by a sangha, by a group, by a relative, by a friend, or if it is discarded wool, or if he got it by means of his own property.

15 If he wishes:

16 if he desires, he may receive it.

17 If he receives it, he may carry it himself for at most 40 kilometers:

18 he may carry it himself a maximum of 40 kilometers.

19 There is no one else to carry it:

20 there is no other person who can carry it, either a woman or a man, either a householder or a monastic.

21 If he carries it further than that, even if there is no one else to carry it:

22 when he goes beyond 40 kilometers with the first foot, he commits an offense of wrong conduct. When he goes beyond with the second foot, he commits an offense entailing relinquishment and confession. If he stands within the 40 kilometer limit, but drops it beyond the 40 kilometer limit, he commits an offense entailing relinquishment and confession. If he places it in the vehicle or among the goods of another without their knowledge, and it goes more than 40 kilometers, it becomes subject to relinquishment.

23 The wool should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

24 "Venerables, this wool, which I have taken more than 40 kilometers, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this wool back to you."

25 Permutations

If he takes it more than 40 kilometers and he perceives it as more, he commits an offense entailing relinquishment and confession. If he takes it more than 40 kilometers, but he is unsure of it, he commits an offense entailing relinquishment and confession. If he takes it more than 40 kilometers, but he perceives it as less, he commits an offense entailing relinquishment and confession.

26 If he takes it less than 40 kilometers, but he perceives it as more, he commits an offense of wrong conduct. If he takes it less than 40 kilometers, but he is unsure of it, he commits an offense of wrong conduct. If he takes it less than 40 kilometers and he perceives it as less, there is no offense.

27 Non-offenses

There is no offense: if he carries it 40 kilometers; if he carries it less than 40 kilometers; if he carries it 40 kilometers and then carries it back; if he takes it 40 kilometers with the intention of staying there, but then takes it further; if he gets back what had been taken from him and then takes it further; if he gets back what he had given up and then takes it further; if he gets someone else to carry it; if it is a finished article; if he is insane; if he is the first offender.

The training rule on carrying wool too far, the sixth, is finished.

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GETTING A NUN TO WASH WOOL

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1 Origin story

At one time the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu. At that time the monks from the group of six had the nuns wash, dye, and comb wool. Because of this, the nuns neglected recitation, testing, the higher morality, the higher mind, and the higher wisdom.

2 Mahāpajāpati Gotamī then went to the Buddha and bowed down to him. And the Buddha said to her, "Gotamī, I hope the nuns are heedful, energetic, and diligent?"

3 "How could the nuns be heedful, venerable sir?" And she told him what was happening.

4 The Buddha then instructed, inspired, and gladdened her with a teaching. She bowed down, circumambulated him with her right side toward him, and left.

5 Soon afterwards the Buddha had the Sangha gathered and questioned the monks from the group of six: "Is it true, monks, that you do this?"

6 "It's true, sir."

7 "Are they your relatives?"

8 "No."

9 “Foolish men, people who are unrelated don’t know what’s appropriate and inappropriate, what’s inspiring and uninspiring, in dealing with each other. And still you do this. This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

10 Final ruling
‘If a monk has an unrelated nun wash, dye, or comb wool, he commits an offense entailing relinquishment and confession.’”

11 Definitions
A:

12 whoever …

13 Monk:

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

15 Unrelated:

16 anyone who is not a descendant of one’s male ancestors going back eight generations, either on the mother’s side or on the father’s side.

17 A nun:

18 she has been given the full ordination by both Sanghas.

19 If he tells her to wash it, he commits an offense of wrong conduct. When it has been washed, it becomes subject to relinquishment. If he tells her to dye it, he commits an offense of wrong conduct. When it has been

dyed, it becomes subject to relinquishment. If he tells her to comb it, he commits an offense of wrong conduct. When it has been combed, it becomes subject to relinquishment.

20 The wool should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

21 "Venerables, this wool, which I got washed by an unrelated nun, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this wool back to you."

22 Permutations

If she is unrelated and he perceives her as such, and he has her wash wool, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her wash and dye wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her wash and comb wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her wash, dye, and comb wool, he commits one offense entailing relinquishment and two offenses of wrong conduct.

23 If she is unrelated and he perceives her as such, and he has her dye wool, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her dye and comb wool, he commits one offense entailing relinquishment and one offense of wrong conduct.

23.2 If she is unrelated and he perceives her as such, and he has her dye and wash wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her dye, comb, and wash wool, he commits one offense entailing relinquishment and two offenses of wrong conduct.

24 If she is unrelated and he perceives her as such, and he has her comb wool, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her comb and wash wool, he commits one offense entailing relinquishment and one offense of wrong conduct.

24.2 If she is unrelated and he perceives her as such, and he has her comb and dye wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her comb, wash, and dye wool, he commits one offense entailing relinquishment and two offenses of wrong conduct.

25 If she is unrelated, but he is unsure of it ... If she is unrelated, but he perceives her as related ...

26 If he has her wash wool belonging to someone else, he commits an offense of wrong conduct. If he has a nun who is fully ordained only on one side do the washing, he commits an offense of wrong conduct. If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related and he perceives her as such, there is no offense.

[27] Non-offenses

There is no offense: if a related nun does the washing and an unrelated nun helps her; if a nun does the washing without being asked; if he has a nun wash an unused and finished article; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on getting a nun to wash wool, the seventh, is finished.

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BECOMING THE OWNER OF MONEY

✦

1 Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time Venerable Upananda was associating with a family from which he received a regular meal. Whenever that family obtained food, they put aside a portion for Upananda. And that's what they did when one evening they obtained some meat.

2 The following morning their son got up early and cried, "Give me meat!" The man said to his wife, "Give him the venerable's portion. We'll buy something else for the venerable."

3 On the same morning Upananda robed up, took his bowl and robe, and went to that family where he sat down on the prepared seat. The man of the house approached Upananda, bowed, sat down, and said, "Yesterday evening, venerable, we obtained some meat, and we put aside a portion for you. But then in the morning our son got up early and cried, 'Give me meat!' and we gave him your portion. What can we get you for a kahāpaṇa?"

4 "Are you giving up a kahāpaṇa coin for me?"

5 "Yes."

6 "Then just give me that kahāpaṇa."

7 After giving a kahāpaṇa to Upananda, that man complained and criticized him, “The Sakyan monastics accept money just as we do.”

8 The monks heard the complaints of that man, and the monks of few desires complained and criticized him, “How could Venerable Upananda receive money?”

9 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: “Is it true, Upananda, that you did this?”

10 “It’s true, sir.”

11 The Buddha rebuked him … “Foolish man, how could you do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

12 Final ruling
‘If a monk takes, has someone else take, or consents to gold, silver, or money being deposited for him, he commits an offense entailing relinquishment and confession.’”

13 Definitions
A:

14 whoever …

15 Monk:

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

meant in this case.

17 Gold:

18 that which has the color of the Teacher is what is meant.

19 Silver:

20 a kahāpaṇa coin, a copper māsaka coin, a wooden māsaka coin, a resin māsaka coin—whatever is used in commerce.

21 Takes:

22 if he takes hold of it himself, he commits an offense entailing relinquishment and confession.

23 Has someone else take:

24 if he has another take hold of it, he commits an offense entailing relinquishment and confession.

25 Consents to ... being deposited for him:

26 if someone says, "This is for you," and he consents to it being deposited for him, it becomes subject to relinquishment.

27 It should be relinquished in the midst of the Sangha. "And, monks, it should be relinquished like this. After approaching the Sangha, that monk should arrange his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say:

28 'Venerables, I have received money. It is to be relinquished. I relinquish it to the Sangha.'"

29 After relinquishing it, he is to confess the offense. The confession should be received by a competent and capable monk.

30 If a monastery worker or a lay follower is available, you should tell him, "Look into this." If he says, "What can I get you with this?" one should not say, "Get this or that;" one should point out what is allowable: ghee, oil, honey, or syrup. If he makes a purchase and brings back what is allowable, everyone may enjoy it except the one who received the money.

31 If this is what happens, all is well. If not, he should be told, "Discard it." If he discards it, all is well. If he does not, a monk who has five qualities should be appointed as the money discarder: he's not biased by desire, ill will, confusion, or fear, and he knows what has and has not been discarded.

32 "And, monks, he should be appointed like this. First the monk should be asked and then a competent and capable monk should inform the Sangha:

33 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the money discarder. This is the motion.

34 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the money discarder. Any monk who approves of appointing monk so-and-so as the money discarder should remain silent. Any monk who doesn't approve should speak up.

35 The Sangha has appointed monk so-and-so as the money discarder. The Sangha approves and is therefore silent. I will remember it thus.'"

36 The appointed monk should throw it away without taking note of where. If he takes note of where he throws it, he commits an offense of wrong conduct.

37 Permutations

If it is money, and he perceives it as such, and he receives it, he commits an offense entailing relinquishment and confession. If it is money, but he is unsure of it, and he receives it, he commits an offense entailing relinquishment and confession. If it is money, but he does not perceive it as such, and he receives it, he commits an offense entailing relinquishment and confession.

38 If it is not money, but he perceives it as such, he commits an offense of wrong conduct. If it is not money, but he is unsure of it, he commits an offense of wrong conduct. If it is not money, and he does not perceive it as such, there is no offense.

39 Non-offenses

There is no offense: if, within a monastery or a lodging, he takes it or has someone take it, and he then puts it aside with the thought, "Whoever owns it will come and get it;" if he is insane; if he is the first offender.

The training rule on becoming the owner of money, the eighth, is finished.

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TRADING WITH MONEY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six engaged in various kinds of trades involving money. People complained and criticized them, "How can the Sakyan monastics engage in trades that involve money? They're just like householders who indulge in worldly pleasures!"

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six do this?"

3 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned those monks: "Is it true, monks, that you do this?"

4 "It's true, sir."

5 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

6 Final ruling

'If a monk engages in various kinds of trades involving money, he commits an offense entailing relinquishment and confession.'"

[7] Definitions

A:

[8] whoever …

[9] Monk:

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

[11] Various kinds:

[12] what is shaped, what is not shaped, and what is both shaped and not shaped.

[13] What is shaped:

[14] what is meant for the head, what is meant for the neck, what is meant for the hands, what is meant for the feet, what is meant for the waist.

[15] What is not shaped:

[16] what is shaped in a lump is what is meant.

[17] What is both shaped and not shaped:

[18] both of them.

[19] Money:

[20] a golden kahāpaṇa coin, a copper māsaka coin, a wooden māsaka coin, a resin <i lang='pi'

translate='no'>māsaka</i> coin—whatever is used in commerce.

21 Engages:

22 If he exchanges what is shaped with what is shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is not shaped with what is shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is both shaped and not shaped with what is shaped, he commits an offense entailing relinquishment and confession.

23 If he exchanges what is shaped with what is not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is not shaped with what is not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is both shaped and not shaped with what is not shaped, he commits an offense entailing relinquishment and confession.

24 If he exchanges what is shaped with what is both shaped and not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is not shaped with what is both shaped and not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is both shaped and not shaped with what is both shaped and not shaped, he commits an offense entailing relinquishment and confession.

25 It should be relinquished in the midst of the Sangha. “And, monks, it should be relinquished like this. After approaching the Sangha, that monk should arrange his upper robe over one shoulder and pay respect at the

feet of the senior monks. He should then squat on his heels, raise his joined palms, and say,

26 'Venerables, I have engaged in various kinds of trades involving money. This is to be relinquished. I relinquish it to the Sangha.'"

27 After relinquishing it, he is to confess the offense. The confession should be received by a competent and capable monk.

28 If a monastery worker or a lay follower is available, you should tell him, "Look into this." If he says, "What can I get you with this?" one should not say, "Get this or that;" one should point out what is allowable: ghee, oil, honey, or syrup. If he makes a purchase and brings back what is allowable, everyone may enjoy it except the one who did the exchange involving money.

29 If this is what happens, all is well. If not, he should be told, "Discard this." If he discards it, all is well. If he does not, a monk who has five qualities should be appointed as the money discarder: he's not biased by desire, ill will, confusion, or fear, and he knows what has and has not been discarded.

30 "And, monks, he should be appointed like this. First the monk should be asked and then a competent and capable monk should inform the Sangha:

31 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the money discarder. This is the motion.

32 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the money discarder. Any monk who approves of appointing monk so-and-so as the money discarder should remain silent. Any monk who doesn't approve should speak up.

33 The Sangha has appointed monk so-and-so as the money discarder. The Sangha approves and is therefore silent. I will remember it thus.'"

34 The appointed monk should throw it away without taking note of where. If he takes note of where he throws it, he commits an offense of wrong conduct.

35 Permutations

If it is money, and he perceives it as such, and he exchanges it for money, he commits an offense entailing relinquishment and confession. If it is money, but he is unsure of it, and he exchanges it for money, he commits an offense entailing relinquishment and confession. If it is money, but he does not perceive it as such, and he exchanges it for money, he commits an offense entailing relinquishment and confession.

36 If it is not money, but he perceives it as such, and he exchanges it for money, he commits an offense entailing relinquishment and confession. If it is not money, but he is unsure of it, and he exchanges it for money, he commits an offense entailing relinquishment and confession. If it is not money, and he does not perceive it as such, but he exchanges it for money, he commits an offense entailing relinquishment and confession.

37 If it is not money, but he perceives it as such, he commits an offense of wrong conduct. If it is not money, but he is unsure of it, he commits an offense of wrong conduct. If it is not money, and he does not perceive it as

such, there is no offense.

38 Non-offenses

There is no offense: if he is insane; if he is the first offender.

The training rule on trading with money, the ninth, is finished.

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BARTERING

✦

1 Origin story
At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Upananda the Sakyan had become skilled at making robes. He made an upper robe of old cloth, well-dyed and beautifully made, and he wore it.

2 Just then a certain wanderer who was wearing an expensive robe went up to Upananda and said, "Your upper robe is beautiful. Please give it to me in exchange for my robe."

3 "Are you sure?"

4 "I am."

5 Saying, "Alright, then," he gave it.

6 The wanderer put on the upper robe and went to the wanderers' monastery. The wanderers said to him, "This upper robe of yours is beautiful. Where did you get it?"

7 "I traded it for my robe."

8 "But how long will it last? Your other robe was better."

9 The wanderer realized they were right, and so he returned to Upananda and said, "Here's your upper robe. Please give me back mine."

10 "But didn't I ask you if you were sure? I won't give it back."

11 Then that wanderer complained and criticized him, “Even householders give back to each other when they regret a trade. How, then, can a monastic not do the same?”

12 The monks heard the complaints of that wanderer, and the monks of few desires complained and criticized Upananda, “How could Venerable Upananda barter with a wanderer?”

13 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: “Is it true, Upananda, that you did this?”

14 “It’s true, sir.”

15 The Buddha rebuked him … “Foolish man, how could you do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

16 Final ruling
‘If a monk engages in various kinds of barter, he commits an offense entailing relinquishment and confession.’”

17 Definitions
A:

18 whoever …

19 Monk:

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

21 Various kinds:

22 robes, almsfood, a dwelling, or medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string.

23 Engages in barter:

24 if he misbehaves, saying, “Give that for this,” “Bring that for this,” “Trade that with this,” “Exchange that for this,” he commits an offense of wrong conduct. When it has been bartered—his own goods are in the hands of the other and the other’s goods are in his own hands—it becomes subject to relinquishment.

25 The goods should be relinquished to a sangha, a group, or an individual. “And, monks, they should be relinquished like this. ...” (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

26 “Venerables, I have engaged in various kinds of barter. This is to be relinquished. I relinquish it to the Sangha.” ... “the Sangha should give ...” “you should give ...” “I give this back to you.”

27 Permutations

If it is bartering, and he perceives it as such, he commits an offense entailing relinquishment and confession. If it is bartering, but he is unsure of it, he commits an offense entailing relinquishment and confession. If it is bartering, but he does not perceive it as such, he commits an offense entailing relinquishment and confession.

28 If it is not bartering, but he perceives it as such, he commits an offense of wrong conduct. If it is not bartering, but he is unsure of it, he commits an offense of wrong conduct. If it is not bartering, and he does not perceive it as such, there is no offense.

29 Non-offenses

There is no offense: if he asks about the value; if he tells an attendant; if he says, "I have this and I have need of such-and-such;" if he is insane; if he is the first offender.

The training rule on bartering, the tenth, is finished.

The second subchapter on silk is finished.

32 This is the summary:

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

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KEEPING AN EXTRA ALMSBOWL BEYOND TEN DAYS

✦

1 First substory

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six were storing up many almsbowls. When people walking about the dwellings saw this, they complained and criticized them, "How can the Sakyan monastics store up many bowls? Are they starting up as bowl merchants or setting up a bowl shop?"

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six keep extra bowls?"

3 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you do this?"

4 "It's true, sir."

5 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

6 Preliminary ruling

'If a monk keeps an extra almsbowl, he commits an offense entailing relinquishment and confession.'"

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

8 Second substory

Soon afterwards Venerable Ānanda was offered an extra bowl. He wanted to give it to Venerable Sāriputta, who was staying at Sāketa. Knowing that the Buddha had laid down a rule against keeping an extra bowl, Venerable Ānanda thought, "What should I do now?" He told the Buddha, who said, "How long is it, Ānanda, before Sāriputta returns?"

9 "Nine or ten days, venerable sir."

10 Soon afterwards the Buddha gave a teaching and addressed the monks: "Monks, you should keep an extra almsbowl for ten days at the most. And so, monks, this training rule should be recited like this:

11 Final ruling

'A monk should keep an extra almsbowl for ten days at the most. If he keeps it longer than that, he commits an offense entailing relinquishment and confession.'"

12 Definitions

For ten days at the most:

13 it should be kept ten days at a maximum.

14 An extra almsbowl:

15 a bowl that is not determined, nor assigned to another.

16 An almsbowl:

17 there are two kinds of bowls: the iron bowl and the ceramic bowl.

18 And there are three sizes of bowls: the large bowl, the medium bowl, and the small bowl.

19 The large bowl: it holds half an āḷhaka measure of cooked rice, a fourth part of fresh food, and a suitable amount of curry.

20 The medium bowl: it holds a nāḷika measure of cooked rice, a fourth part of fresh food, and a suitable amount of curry.

21 The small bowl: it holds a pattha measure of cooked rice, a fourth part of fresh food, and a suitable amount of curry. Anything larger than this is not a bowl, nor anything smaller.

22 If he keeps it longer than that, it becomes subject to relinquishment:

23 it becomes subject to relinquishment at dawn on the eleventh day.

24 The bowl should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. After approaching the Sangha, that monk should arrange his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say,

25 'Venerables, this almsbowl, which I have kept over ten days, is to be relinquished. I relinquish it to the Sangha.'"

26 After relinquishing it, he should confess the offense. The confession should be received by a competent and capable monk. The relinquished bowl is then to be given back:

27 “Please, venerables, I ask the Sangha to listen. This almsbowl, which was to be relinquished by monk so-and-so, has been relinquished to the Sangha. If the Sangha is ready, it should give this bowl back to monk so-and-so.”

28 Or: after approaching several monks, that monk should arrange his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say:

29 “Venerables, this almsbowl, which I have kept over ten days, is to be relinquished. I relinquish it to you.”

30 After relinquishing it, he should confess the offense. The confession should be received by a competent and capable monk. The relinquished bowl is then to be given back:

31 “Please, venerables, I ask you to listen. This almsbowl, which was to be relinquished by monk so-and-so, has been relinquished to you. If the venerables are ready, you should give this bowl back to monk so-and-so.”

32 Or: after approaching a single monk, that monk should arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say: “This almsbowl, which I have kept over ten days, is to be relinquished. I relinquish it to you.” After relinquishing it, he should confess the offense. The confession should be received by that monk. The relinquished bowl is then to be given back:

33 “I give this almsbowl back to you.”

34 Permutations

If it is more than ten days and he perceives it as more, he commits an offense entailing relinquishment and confession. If it is more than ten days, but he is unsure of it, he commits an offense entailing relinquishment and confession. If it is more than ten days, but he perceives it as less, he commits an offense entailing relinquishment and confession.

35 If it has not been determined, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been assigned to another, but he perceives that it has, he commits an offense entailing relinquishment and confession.

35.2 If it has not been given away, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been lost, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been destroyed, but he perceives that it has, he commits an offense entailing relinquishment and confession.

35.3 If it has not been broken, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been stolen, but he perceives that it has, he commits an offense entailing relinquishment and confession.

36 If he uses an almsbowl that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If it is less than ten days, but he perceives it as more, he commits an offense of wrong conduct. If it is less than ten days, but he is unsure of it, he commits an offense of wrong conduct. If it is less than ten days and he perceives it as less, there is no offense.

37 Non-offenses

There is no offense: if, within ten days, it has been determined, assigned to another, given away, lost, destroyed, broken, stolen, or taken on trust; if he is insane; if he is the first offender.

38 Soon afterwards the monks from the group of six did not give back a relinquished bowl. They told the Buddha.

39 "Monks, a relinquished almsbowl should be given back. If you don't give it back, you commit an offense of wrong conduct."

The training rule on keeping an extra almsbowl beyond ten days, the first, is finished.

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EXCHANGING AN ALMSBOWL WITH FEWER THAN FIVE MENDS

✦

1 Origin story

At one time the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu. At that time a potter had invited the monks, saying, "If any of you needs an almsbowl, I'll provide it." But the monks had no sense of moderation, and they asked for many bowls. Those who had small bowls asked for large ones, and those who had large bowls asked for small ones. The potter was so busy making bowls for the monks that he was unable to make goods for sale. He could not make a living for himself, and his wives and children suffered. People complained and criticized them, "How can the Sakyan monastics have no sense of moderation and ask for many bowls? This potter is so busy making bowls for them that he is unable to make goods for sale. He is unable to make a living for himself, and his wives and children are suffering."

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can those monks have no sense of moderation and ask for many bowls?"

3 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who do this?"

4 "It's true, sir."

5 The Buddha rebuked them … "How can those foolish men do this? This will affect people's confidence …" After rebuking them, he gave a teaching and addressed the monks:

6 "Monks, a monk should not ask for an almsbowl. If he does, he commits an offense of wrong conduct."

7 Soon afterwards the bowl of a certain monk broke. Knowing that the Buddha had prohibited asking for a bowl and being afraid of wrongdoing, he did not ask for a new one. As a consequence, he collected almsfood with his hands. People complained and criticized him, "How can the Sakyan monastics collect almsfood with their hands, just like the monastics of other religions?"

8 The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

9 "Monks, I allow you to ask for a new almsbowl if your bowl has been lost or is broken."

10 When they heard about the Buddha's allowance, the monks from the group of six asked for many bowls even when their existing bowls only had a minor chip or scratch. Once again that potter was so busy making bowls for the monks that he was unable to make goods for sale. He could not make a living for himself, and his wives and children suffered. And people complained and criticized them as before.

11 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six ask for many bowls even when their existing bowls only

have a minor chip or scratch?"

12 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you do this?"

13 "It's true, sir."

14 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

15 Final ruling

'If a monk exchanges an almsbowl with fewer than five mends for a new almsbowl, he commits an offense entailing relinquishment and confession. That monk should relinquish that almsbowl to a gathering of monks. He should then be given the last almsbowl belonging to that gathering: "Monk, this bowl is yours. Keep it until it breaks." This is the proper procedure.'"

16 Definitions

A:

17 whoever ...

18 Monk:

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

20 An almsbowl with fewer than five mends:

21 it has no mends, one mend, two mends, three mends, or four mends.

22 An almsbowl with a mend that does not count:

23 one that does not have a fracture of 3.5 cm.

24 An almsbowl with a mend that counts:

25 one that does have a fracture of 3.5 cm.

26 New almsbowl:

27 asked for is what is meant.

28 Exchanges:

29 if he asks, then for the effort there is an act of wrong conduct. When he gets the bowl, it becomes subject to relinquishment.

30 It should be relinquished in the midst of the Sangha. All determined bowls should be brought together. One should not determine an inferior bowl, thinking, "I'll get a valuable one."

31 If one determines an inferior bowl, thinking, "I'll get a valuable one," one commits an offense of wrong conduct.

32 "And, monks, it should be relinquished like this. After approaching the Sangha, that monk should arrange his upper robe over one shoulder and pay respect at the feet of the senior monks. He should then squat on his heels, raise his joined palms, and say:

33 'Venerables, this almsbowl, which I got in exchange for a bowl that had fewer than five mends, is to be relinquished. I relinquish it to the Sangha.'"

34 After relinquishing it, he should confess the offense. The confession should be received by a competent and capable monk.

35 A monk who has five qualities should be appointed as the distributor of almsbowls: he's not biased by favoritism, ill will, confusion, or fear, and he knows what has and has not been distributed. "And, monks, he should be appointed like this. First the monk should be asked, and then a competent and capable monk should inform the Sangha:

36 'Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as the distributor of almsbowls. This is the motion.

37 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the distributor of almsbowls. Any monk who approves of appointing monk so-and-so as the distributor of almsbowls should remain silent. Any monk who doesn't approve should speak up.

38 The Sangha has appointed monk so-and-so as the distributor of almsbowls. The Sangha approves and is therefore silent. I will remember it thus.'"

39 The appointed monk should give away that relinquished bowl. He should ask the most senior monk, "Sir, would you like this bowl?" If the most senior monk takes it, his old bowl should be offered to the next monk.

40 He should not not take that bowl out of sympathy. If he does, he commits an offense of wrong conduct.

41 It is not to be offered to anyone who does not have bowl. In this manner it should be offered all the way to the most junior monk in the Sangha.

42 He should then be given the last almsbowl belonging to that gathering: "Monk, this bowl is yours. Keep it until it breaks":

43 That monk is not to store that bowl in an unsuitable place, use it in an unsuitable way, or give it away, thinking, "How may this bowl be lost, destroyed, or broken?" If he stores it in an unsuitable place, uses it in an unsuitable way, or gives it away, he commits an offense of wrong conduct.

44 This is the proper procedure:

45 this is the right method.

46 Permutations
If he exchanges a bowl without mends for a bowl without mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with one mend, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with two mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with three mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with four mends, he commits an offense entailing relinquishment and confession.

47 If he exchanges a bowl with one mend for a bowl without mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl with one mend for a bowl with one mend, he commits an

offense entailing relinquishment and confession. If he exchanges a bowl with one mend for a bowl with two mends, he commits an offense entailing relinquishment and confession.

47.2 If he exchanges a bowl with one mend for a bowl with three mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl with one mend for a bowl with four mends, he commits an offense entailing relinquishment and confession.

48 If he exchanges a bowl with two mends for a bowl without mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl with two mends for a bowl with one mend ... for a bowl with two mends ... for a bowl with three mends ... If he exchanges a bowl with two mends for a bowl with four mends, he commits an offense entailing relinquishment and confession.

49 If he exchanges a bowl with three mends for a bowl without mends ... for a bowl with one mend ... for a bowl with two mends ... for a bowl with three mends ... If he exchanges a bowl with three mends for a bowl with four mends, he commits an offense entailing relinquishment and confession.

50 If he exchanges a bowl with four mends for a bowl without mends ... for a bowl with one mend ... for a bowl with two mends ... for a bowl with three mends ... If he exchanges a bowl with four mends for a bowl with four mends, he commits an offense entailing relinquishment and confession.

51 If he exchanges a bowl without mends for a bowl without mends that count, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with one mend that counts ... for a bowl with two mends that count ... for a bowl with three mends that count ... If he exchanges a bowl without mends for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

52 If he exchanges a bowl with one mend for a bowl without mends that count ... for a bowl with one mend that counts ... for a bowl with two mends that count ... for a bowl with three mends that count ... If he exchanges a bowl with one mend for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

53 If he exchanges a bowl with two mends for a bowl without mends that count ... If he exchanges a bowl with two mends for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

54 If he exchanges a bowl with three mends for a bowl without mends that count ... If he exchanges a bowl with three mends for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

55 If he exchanges a bowl with four mends for a bowl without mends that count ... for a bowl with one mend that counts ... for a bowl with two mends that count ... for a bowl with three mends that count ... If he exchanges a bowl with four mends for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

56 If he exchanges a bowl without mends that count for a bowl without mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends that count for a bowl with one mend … for a bowl with two mends … for a bowl with three mends … for a bowl with four mends, he commits an offense entailing relinquishment and confession. …

57 If he exchanges a bowl with four mends that count for a bowl without mends … If he exchanges a bowl with four mends that count for a bowl with one mend … for a bowl with two mends … for a bowl with three mends … If he exchanges a bowl with four mends that count for a bowl with four mends, he commits an offense entailing relinquishment and confession.

58 If he exchanges a bowl without mends that count for a bowl without mends that count … for a bowl with one mend that counts … for a bowl with two mends that count … for a bowl with three mends that count … If he exchanges a bowl without mends that count for a bowl with four mends that count, he commits an offense entailing relinquishment and confession. …

59 If he exchanges a bowl with four mends that count for a bowl without mends that count … for a bowl with one mend that counts … for a bowl with two mends that count … for a bowl with three mends that count … If he exchanges a bowl with four mends that count for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

60 Non-offenses

There is no offense: if his almsbowl is lost; if his almsbowl is broken; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on exchanging an almsbowl with fewer than five mends, the second, is finished.

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STORING THE FIVE TONICS TOO LONG

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Pilindavaccha was clearing a slope near Rājagaha, intending to build a shelter. Just then King Seniya Bimbisāra of Magadha went to Pilindavaccha, bowed, sat down, and said, "Venerable, what are you having made?"

2 "I'm clearing a slope, great king. I want to build a shelter."

3 "Do you need a monastery worker?"

4 "The Buddha hasn't allowed monastery workers."

5 "Well then, sir, please ask the Buddha and tell me the outcome."

6 "Yes, great king."

7 Pilindavaccha then instructed, inspired, and gladdened King Bimbisāra with a teaching, after which the king got up from his seat, bowed down, circumambulated Pilindavaccha with his right side toward him, and left.

8 Soon afterwards Pilindavaccha sent a message to the Buddha: "Sir, King Seniya Bimbisāra of Magadha wishes to provide a monastery worker. What should I tell him?" The Buddha then gave a teaching and addressed the monks:

9 "Monks, I allow monastery workers."

10 Once again King Bimbisāra went to Pilindavaccha, bowed, sat down, and said, “Sir, has the Buddha allowed monastery workers?”

11 “Yes, great king.”

12 “Well then, I’ll provide you with a monastery worker.”

13 But after making this promise, he forgot, and only remembered after a long time. He then addressed the official in charge of all practical affairs: “Listen, has the monastery worker I promised been provided?”

14 “No, sir, he hasn’t.”

15 “How long has it been since we made that promise?”

16 The official counted the days and said, “It’s been five hundred days.”

17 “Well then, provide him with five hundred monastery workers.”

18 “Yes.”

19 The official provided Pilindavaccha with those monastery workers and a separate village was established. They called it “The Monastery Workers’ Village” and “Pilinda Village”.

20 And Pilindavaccha began associating with the families in that village.

21 After robing up one morning, he took his bowl and robe and went to Pilinda Village for alms. At that time they were holding a celebration in that village and the children were dressed up with ornaments and garlands. As Pilindavaccha was walking on continuous almsround, he came to the house of a certain monastery worker where he sat down on the prepared seat.

21.2 Just then the daughter of that house had seen the other children dressed up in ornaments and garlands. She cried, saying, "Give me a garland! Give me ornaments!" Pilindavaccha asked her mother why the girl was crying. She told him, adding, "Poor people like us can't afford garlands and ornaments."

21.3 Pilindavaccha took a pad of grass and said to the mother, "Here, place this on the girl's head." She did, and it turned into a beautiful golden garland. Even the royal compound had nothing like it.

22 People told King Bimbisāra, "In the house of such-and-such a monastery worker there's a beautiful golden garland. Even in your court, sir, there's nothing like it. So how did those poor people get it? They must have stolen it." King Bimbisāra had that family imprisoned.

23 Once again Pilindavaccha robed up in the morning, took his bowl and robe, and went to Pilinda Village for alms. As he was walking on continuous almsround, he came to the house of that monastery worker. He then asked the neighbors what had happened to that family.

24 "The king has jailed them, venerable, because of that golden garland."

25 Pilindavaccha then went to King Bimbisāra's house and sat down on the prepared seat. King Bimbisāra approached Pilindavaccha, bowed, and sat down. Pilindavaccha said, "Great king, why have you jailed the family of that monastery worker?"

26 "Sir, in the house of that monastery worker there was a beautiful golden garland. Even the royal compound has nothing like it. So how did those poor people get it? They must have stolen it."

27 Pilindavaccha then focused his mind on turning King Bimbisāra's stilt house into gold. As a result, the whole house became gold. He said, "Great king, how did you get so much gold?"

28 "Understood, sir! It's your supernormal power." He then released that family.

29 People said, "They say Venerable Pilindavaccha has performed a superhuman feat, a wonder of supernormal power, for the king and his court!" Being delighted and gaining confidence in Pilindavaccha, they brought him the five tonics: ghee, butter, oil, honey, and syrup. Ordinarily, too, Pilindavaccha was getting the five tonics.

29.2 Since he was getting so much, he gave it away to his followers, who ended up with an abundance of tonics. After filling up basins and waterpots and setting these aside, they filled their water filters and bags and hung these in the windows. But the tonics were dripping, and the dwellings became infested with rats.

29.3 When people walking about the dwellings saw this, they complained and criticized them, "These Sakyan monastics are hoarding things indoors, just like King Seniya Bimbisāra of Magadha."

30 The monks heard the complaints of those people and the monks of few desires complained and criticized those monks, "How can these monks choose to live with such abundance?"

31 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who live like this?"

32 "It's true, sir."

33 The Buddha rebuked them … "How can those foolish men live like this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

34 Final ruling

'After being received, the tonics allowable for sick monks—that is, ghee, butter, oil, honey, and syrup—should be used from storage for at most seven days. If one uses them longer than that, one commits an offense entailing relinquishment and confession.'"

35 Definitions

The tonics allowable for sick monks: Ghee:

36 ghee from cows, ghee from goats, ghee from buffaloes, or ghee from whatever animal whose meat is allowable.

37 Butter:

38 butter from the same animals.

39 Oil:

40 sesame oil, mustard oil, honey-tree oil, castor oil, oil from fat.

41 Honey:

42 honey from bees.

43 Syrup:

44 from sugarcane.

45 After being received, they should be used from storage for at most seven days:

46 they are to be used for seven days at a maximum.

47 If one uses them longer than that, one commits an offense entailing relinquishment:

48 it becomes subject to relinquishment at dawn on the eighth day.

49 The tonics should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

50 "Venerables, these tonics, which I have kept over seven days, are to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give these tonics back to you."

51 Permutations

If it is more than seven days and he perceives it as more, he commits an offense entailing relinquishment and confession. If it is more than seven days, but he is unsure of it, he commits an offense entailing relinquishment and confession. If it is more than seven days, but he perceives it as less, he commits an offense entailing relinquishment and confession.

52 If they have not been determined, but he perceives that they have, he commits an offense entailing relinquishment and confession. If they have not been given away, but he perceives that they have, he commits an offense entailing relinquishment and confession.

52.2 If they have not been lost, but he perceives that they have, he commits an offense entailing relinquishment and confession. If they have not been destroyed, but he perceives that they have, he commits an offense en-

tailing relinquishment and confession. If they have not been burned, but he perceives that they have, he commits an offense entailing relinquishment and confession.

52.3 If they have not been stolen, but he perceives that they have, he commits an offense entailing relinquishment and confession.

53 After the relinquished tonics have been returned, they are not to be used on the body, nor are they to be eaten. They may be used in lamps or as a black coloring agent. Other monks may use them on the body, but they may not eat them.

54 If it is less than seven days, but he perceives it as more, he commits an offense of wrong conduct. If it is less than seven days, but he is unsure of it, he commits an offense of wrong conduct. If it is less than seven days and he perceives it as less, there is no offense.

55 Non-offenses

There is no offense: if within seven days they have been determined, given away, lost, destroyed, burned, stolen, or taken on trust; if, without any desire for them, he gives them up to a person who is not fully ordained, and he then obtains them again and then uses them; if he is insane; if he is the first offender.

The training rule on storing the five tonics too long, the third, is finished.

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MAKING A RAINY-SEASON ROBE AT THE WRONG TIME

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, he allowed the rainy-season robe for the monks. Knowing that this was the case, the monks from the group of six went looking for cloth for their rainy-season robes in advance. And after sewing them in advance, they wore them. Then, because their rainy-season robes were worn out, they bathed naked in the rain.

2 The monks of few desires complained and criticized them, "How could the monks from the group of six go looking for cloth for their rainy-season robes in advance, sew them in advance, and then wear them, and then, because their rainy-season robes are worn out, bathe naked in the rain?"

3 After rebuking the monks from the group of six in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you did this?"

4 "It's true, sir."

5 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

[6] Final ruling

'When there is a month left of summer, a monk may go looking for cloth for his rainy-season robe. When there is a half-month left, he may sew it and then wear it. If he goes looking for cloth for his rainy-season robe when there is more than a month left of summer, or if he sews it and then wears it when there is more than a half-month left, he commits an offense entailing relinquishment and confession.'"

[7] Definitions

When there is a month left of summer, a monk may go looking for cloth for his rainy-season robe:

[8] after going to those people who previously, too, have given cloth for the rainy-season robes, he should say, "It's time for the rainy-season robe," "It's the occasion for the rainy-season robe," "Other people, too, are giving cloth for the rainy-season robe." He should not say, "Give me cloth for the rainy-season robe," "Bring me cloth for the rainy-season robe," "Trade me cloth for the rainy-season robe," "Buy me cloth for the rainy-season robe."

[9] When there is a half-month left, he may sew it and then wear it:

[10] after sewing it during the last half-month of summer, he may wear it.

[11] When there is more than a month left of summer:

[12] if he goes looking for cloth for the rainy-season robe when there is more than a month left of summer, he commits an offense entailing relinquishment and confession.

[13] When there is more than a half-month left:

14 if he wears it after sewing it when there is more than a half-month left of summer, it becomes subject to relinquishment.

15 The rainy-season robe should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

16 "Venerables, this cloth for the rainy-season robe, which I went looking for when there was more than a month left of summer or which I wore after sewing it when there was more than a half-month left of summer, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this cloth for the rainy-season robe back to you."

17 Permutations

If there is more than a month left of summer, and he perceives it as more, and he goes looking for cloth for a rainy-season robe, he commits an offense entailing relinquishment and confession. If there is more than a month left of summer, but he is unsure of it, and he goes looking for cloth for a rainy-season robe, he commits an offense entailing relinquishment and confession. If there is more than a month left of summer, but he perceives it as less, and he goes looking for cloth for a rainy-season robe, he commits an offense entailing relinquishment and confession.

18 If there is more than a half-month left of summer, and he perceives it as more, and he wears the rainy-season robe after sewing it, he commits an offense entailing relinquishment and confession.

18.2 If there is more than a half-month left of summer, but he is unsure of it, and he wears the rainy-season robe after sewing it, he commits an offense entailing relinquishment and confession.

18.3 If there is more than a half-month left of summer, but he perceives it as less, and he wears the rainy-season robe after sewing it, he commits an offense entailing relinquishment and confession.

19 If he has a rainy-season robe, but he bathes naked in the rain, he commits an offense of wrong conduct. If there is less than a month left of summer, but he perceives it as more, he commits an offense of wrong conduct. If there is less than a month left of summer, but he is unsure of it, he commits an offense of wrong conduct. If there is less than a month left of summer, and he perceives it as less, there is no offense.

20 If there is less than a half-month left of summer, but he perceives it as more, he commits an offense of wrong conduct. If there is less than a half-month left of summer, but he is unsure of it, he commits an offense of wrong conduct. If there is less than a half-month left of summer, and he perceives it as less, there is no offense.

21 Non-offenses

There is no offense: if he goes looking for cloth for the rainy-season robe when there is a month left of summer; if he wears the rainy-season robe after sewing it when there is a half-month left of summer; if he goes looking for cloth for the rainy-season robe when there is less than a month left of summer; if he wears the rainy-season robe after sewing it when there is less than a half-month left of summer; if, after looking for a rainy-season robe, he postpones the rainy-season residence; if, after wearing a rainy-season robe, he postpones the rainy-season residence (in which case he should

wash it and store it and then use it at the right time); if his robe has been stolen; if his robe has been lost; if there is an emergency; if he is insane; if he is the first offender.

The training rule on making a rainy-season robe at the wrong time, the fourth, is finished.

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TAKING BACK ROBE-CLOTH IN ANGER

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan said to his brother's student, "Come, let's go wandering the country."

2 "I can't, venerable, my robes are worn out."

3 "I'll give you a robe." And he gave him a robe.

4 Soon afterwards that monk heard that the Buddha was about to go wandering the country. He thought, "Now I'll go wandering with the Buddha instead." Then, when Upananda said, "Let's go," he replied, "I'm not going with you, but with the Buddha."

5 "Well, that robe I gave you is going with me," and he just took it back in anger.

6 That monk told other monks what had happened. And the monks of few desires complained and criticized Upananda, "How could Venerable Upananda give away a robe and then take it back in anger?"

7 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, Upananda, that you did this?"

8 "It's true, sir."

9 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

10 Final ruling

'If a monk himself gives a robe to a monk, but then, in anger, takes it back or has it taken back, he commits an offense entailing relinquishment and confession.'"

11 Definitions

A:

12 whoever …

13 Monk:

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

15 To a monk:

16 to another monk.

17 Himself:

18 he himself has given it.

19 A robe:

20 one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

21 In anger:

22 discontent, having hatred, hostile.

23 Takes back:

24 if he takes it back himself, he commits an offense entailing relinquishment and confession.

25 Has taken back:

26 if he asks another, he commits an offense of wrong conduct. If he only asks once, then even if the other takes back many, it becomes subject to relinquishment.

27 The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

28 "Venerables, this robe-cloth, which I took back after giving it to a monk, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this robe-cloth back to you."

29 Permutations
If the other person is fully ordained and he perceives them as such, and after giving them robe-cloth, he takes it back in anger or has it taken back, he commits an offense entailing relinquishment and confession. If the other person is fully ordained, but he is unsure of it, and after giving them robe-cloth, he takes it back in anger or has it taken back, he commits an offense entailing relinquishment and confession. If the other person is fully or-

dained, but he does not perceive them as such, and after giving them robe-cloth, he takes it back in anger or has it taken back, he commits an offense entailing relinquishment and confession.

30 If, after giving them another requisite, he takes it back in anger or has it taken back, he commits an offense of wrong conduct. If, after giving robe-cloth or another requisite to a person who is not fully ordained, he takes it back in anger or has it taken back, he commits an offense of wrong conduct.

31 If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

32 Non-offenses

There is no offense: if the other person gives it back; if he takes it on trust from them; if he is insane; if he is the first offender.

The training rule on taking back robe-cloth in anger, the fifth, is finished.

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ASKING FOR THREAD

✦

1 Origin story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the monks from the group of six were making robes and they asked for a large amount of thread. But when their robes were finished, there was much thread left over. They said, "Well, let's ask for even more thread and get weavers to weave us robe-cloth." Yet even when that robe-cloth had been woven, there was much thread left over. A second time they asked for more thread and had weavers weave them robe-cloth. Once again there was much thread left over. A third time they asked for more thread and had weavers weave them robe-cloth. People complained and criticized them, "How could the Sakyan monastics ask for thread and then get weavers to weave them robe-cloth?"

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six ask for thread and then get weavers to weave them robe-cloth?"

3 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned those monks: "Is it true, monks, that you did this?"

4 "It's true, sir."

[5] The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

[6] Final ruling
'If a monk himself asks for thread, and then has weavers weave him robe-cloth, he commits an offense entailing relinquishment and confession.'"

[7] Definitions
A:

[8] whoever ...

[9] Monk:

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

[11] Himself:

[12] he himself has asked.

[13] Thread:

[14] there are six kinds of thread: linen, cotton, silk, wool, sunn hemp, and hemp.

[15] Weavers:

[16] if he has it woven by weavers, then for every effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

17 The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

18 "Venerables, this robe-cloth, which I got weavers to weave after asking for the thread myself, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this robe-cloth back to you."

19 Permutations

If he had it woven, and he perceives that he did, he commits an offense entailing relinquishment and confession. If he had it woven, but he is unsure of it, he commits an offense entailing relinquishment and confession. If he had it woven, but he does not perceive that he did, he commits an offense entailing relinquishment and confession.

20 If he did not have it woven, but he perceives that he did, he commits an offense of wrong conduct. If he did not have it woven, but he is unsure of it, he commits an offense of wrong conduct. If he did not have it woven, and he does not perceive that he did, there is no offense.

21 Non-offenses

There is no offense: if it is to sew a robe; if it is for a back-and-knee strap; if it is for a belt; if it is for a shoulder strap; if it is for a bowl bag; if it is for a

water filter; if it is from relatives; if it is from those who have given an invitation; if it for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on asking for thread, the sixth, is finished.

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BRIBING WEAVERS

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a man who was going away said to his wife, "Please weigh some thread, take it to the weavers, get them to weave robe-cloth, and put the robe-cloth aside. When I return, I'll give it to Venerable Upananda."

2 An alms-collecting monk heard that man speaking those words. He then went to Upananda the Sakyan and said, "Upananda, you have much merit. In such-and-such a place I heard a man, as he was going away, tell his wife to get robe-cloth woven so that he could give it to you when he returned."

3 "He's my supporter." And the weaver was Upananda's supporter too.

4 Upananda then went to that weaver and said, "This robe-cloth that you're weaving for me, make it long and wide. And make it closely woven, well-woven, well-stretched, well-scraped, and well-combed."

5 "Venerable, they've already weighed the thread and given it to me, telling me to weave the robe-cloth with that. I won't be able to make it long, wide, or closely woven. But I'm able to make it well-woven, well-stretched, well-scraped, and well-combed."

6 "Just make it long, wide, and closely woven. There'll be enough thread."

7 Then, when all the thread had been used up, that weaver went to that woman and said, "Ma'am, I need more thread."

8 "But didn't I tell you to weave the robe-cloth with that thread?"

9 "You did. But Venerable Upananda told me to make it long, wide, and closely woven. And he said there would be enough thread." That woman then gave him as much thread again as she had done the first time.

10 When Upananda heard that her husband had returned from his travels, he went to his house and sat down on the prepared seat. That man approached him, bowed, and sat down. He then said to his wife, "Has the robe-cloth been woven?"

11 "Yes, it has."

12 "Please bring it. I'll give it to Venerable Upananda."

13 She then got the robe-cloth, gave it to her husband, and told him what had happened. After giving the robe-cloth to Upananda, he complained and criticized him, "These Sakyan monastics have great desires; they're not content. It's no easy matter to give them robe-cloth. How could Venerable Upananda go to the weavers and say what kind of robe-cloth he wanted without first being invited by me?"

14 The monks heard the complaints of that man, and the monks of few desires complained and criticized Upananda, "How could Venerable Upananda go to a householder's weavers and say what kind of robe-cloth he wants without first being invited?"

15 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Upananda: "Is it true, Upananda, that you did this?"

16 "It's true, sir."

17 "Is he a relative of yours?"

18 “No, sir.”

19 “Foolish man, people who are unrelated don’t know what’s appropriate and inappropriate, what’s good and bad, in dealing with each other. And still you did this. This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

20 Final ruling

‘If a male or female householder is having robe-cloth woven by weavers for an unrelated monk and, without first being invited, that monk goes to those weavers and specifies the kind of robe-cloth he wants, saying, “This robe-cloth that you are weaving for me, make it long and wide; make it closely woven, well-woven, well-stretched, well-scraped, and well-combed, and perhaps I will even give you a small gift,” then, in saying that and afterwards giving them a small gift, even a bit of almsfood, he commits an offense entailing relinquishment and confession.’”

21 Definitions

For a monk:

22 for the benefit of a monk; making a monk the object of consideration, one wants to give to him.

23 Unrelated:

24 anyone who is not a descendant of one’s male ancestors going back eight generations, either on the mother’s side or on the father’s side.

25 A male householder:

26 any man who lives at home.

27 A female householder:

28 any woman who lives at home.

29 By weavers:

30 by those who weave.

31 Robe-cloth:

32 one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

33 Is having woven:

34 is causing to weave.

35 If that monk:

36 the monk the robe-cloth is being woven for.

37 Without first being invited:

38 without it first being said, "Venerable, what kind of robe-cloth do you need? What kind of robe-cloth should I get woven for you?"

39 Goes to those weavers:

40 having gone to their house, having gone up to them wherever.

41 Specifies the kind of robe-cloth he wants:

42 "This robe-cloth that you are weaving for me, make it long and wide; make it closely woven, well-woven, well-stretched, well-scraped, and well-combed; and perhaps I will even give you a small gift."

43 Then in saying that and afterwards giving them a small gift, even a bit of almsfood— Almsfood:

[44] congee, a meal, fresh food, a bit of bath powder, a tooth cleaner, a piece of string, and even if he gives a teaching. If the weaver makes it long or wide or closely woven because of the monk's statement, then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

[45] The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

[46] "Venerables, this robe-cloth, for which I went to the weavers of an unrelated householder and specified what kind of robe-cloth I wanted without first being invited, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this robe-cloth back to you."

[47] Permutations

If the householder is unrelated and the monk perceives them as such and, without first being invited, he goes to their weavers and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession. If the householder is unrelated, but the monk is unsure of it and, without first being invited, he goes to their weavers and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession. If the householder is unrelated, but the monk perceives them as related and, without first being invited, he goes to their weavers and specifies the kind of robe-cloth he wants, he commits an offense entailing relinquishment and confession.

48 If the householder is related, but the monk perceives them as unrelated, he commits an offense of wrong conduct. If the householder is related, but the monk is unsure of it, he commits an offense of wrong conduct. If the householder is related and the monk perceives them as such, there is no offense.

49 Non-offenses

There is no offense: if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if someone wants to have expensive robe-cloth woven, but he has them weave inexpensive robe-cloth instead; if he is insane; if he is the first offender.

The long training rule on bribing weavers, the seventh, is finished.

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STORING HASTE-CLOTH TOO LONG

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a government official who was about to set out on a journey sent a message to the monks, saying, "Come, venerables, I wish to give robe-cloth to those who have completed the rainy-season residence."

2 The monks thought, "The Buddha has allowed such robes only for those who have completed the rains residence," and being afraid of wrongdoing they did not go. That government official complained and criticized them, "How could they not come when I send a message? I'm about to set out with the army. It's hard to know whether I'll live or die."

3 The monks heard the complaints of that government official, and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

4 "Monks, I allow you to receive a haste-cloth, and then store it."

5 When they heard about this, monks received haste-cloths and stored them beyond the robe season, keeping them in bundles on a bamboo robe rack.

6 While walking about the dwellings, Venerable Ānanda saw those cloths, and he asked the monks, "Whose cloths are these?"

7 "They're our haste-cloths."

8 "But how long have you stored them?"

9 They told him. Ānanda then complained and criticized them, "How could these monks receive haste-cloths and then store them beyond the robe season?"

10 After rebuking those monks in many ways, Ānanda told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who do this?"

11 "It's true, sir."

12 The Buddha rebuked them ... "How could those foolish men do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

13 Final ruling

'When there are ten days left to the Kattika full moon that ends the first rainy-season residence and a haste-cloth is given to a monk, he may receive it if he regards it as urgent. He may then store it until the end of the robe season. If he stores it beyond that, he commits an offense entailing relinquishment and confession.'"

14 Definitions

There are ten days left:

15 the invitation ceremony is ten days in the future.

16 The Kattika full moon that ends the first rainy-season residence:

17 the Kattika full moon of the invitation ceremony is what is meant.

18 Haste-cloth:

19 when someone intends to set out with the army, when someone intends to set out on a journey, when someone is sick, when someone is pregnant, when someone without faith acquires faith, when someone without confidence acquires confidence—if that person sends a message to the monks, saying, "Come, venerables, I wish to give a robe to those who have completed the rainy-season residence," this is called "haste-cloth".

20 He may receive it if he regards it as urgent. He may then store it until the end of the robe season:

21 establishing the perception of it as a haste-cloth, he may store it.

22 The robe season:

23 for one who has not participated in the robe-making ceremony, it is the last month of the rainy season; for one who has participated in the robe-making ceremony, it is the five month period.

24 If he stores it beyond that:

25 for one who has not participated in the robe-making ceremony, if he stores it beyond the last day of the rainy season, he commits an offense entailing relinquishment and confession. For one who has participated in the robe-making ceremony, if he stores it beyond the day on which the robe season ends, the cloth becomes subject to relinquishment.

26 The cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

27 "Venerables, this haste-cloth, which I have stored beyond the robe season, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this cloth back to you."

28 Permutations

If it is a haste-cloth and he perceives it as such, and he stores it beyond the robe season, he commits an offense entailing relinquishment and confession. If it is a haste-cloth, but he is unsure of it, and he stores it beyond the robe season, he commits an offense entailing relinquishment and confession. If it is a haste-cloth, but he does not perceive it as such, and he stores it beyond the robe season, he commits an offense entailing relinquishment and confession.

29 If it has not been determined, but he perceives that it has ... If it has not been assigned to another, but he perceives that it has ... If it has not been given away, but he perceives that it has ... If it has not been lost, but he perceives that it has ... If it has not been destroyed, but he perceives that it has ... If it has not been burned, but he perceives that it has ...

29.2 If it has not been stolen, but he perceives that it has, and he stores it beyond the robe season, he commits an offense entailing relinquishment and confession.

30 If he uses cloth that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If it is not a haste-cloth, but he perceives it as such, he commits an offense of wrong conduct. If it is not a haste-cloth, but he is unsure of it, he commits an offense of wrong conduct. If it is not a haste-cloth and he does not perceive it as such, there is no offense.

31 Non-offenses

There is no offense: if within the robe season the haste-cloth has been determined, assigned to another, given away, lost, destroyed, burned, stolen, or taken on trust; if he is insane; if he is the first offender.

The training rule on storing haste-cloth too long, the eighth, is finished.

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STORING A ROBE FOR MORE THAN SIX DAYS IN AN INHABITED AREA

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time monks who had completed the rainy-season residence were staying in wilderness dwellings. Thieves who were active during the month of Kattika attacked those monks, thinking, "They have been given things."

2 The monks told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

3 "Monks, I allow monks who are staying in wilderness dwellings to store one of their three robes in an inhabited area."

4 When they heard about this, monks stored one of their three robes in inhabited areas, staying apart from them for more than six days. The robes were lost, destroyed, burned, and eaten by rats. As a consequence, those monks became poorly dressed. Other monks asked them why, and they told them what had happened. The monks of few desires complained and criticized them, "How could those monks store one of their three robes in an inhabited area and then stay apart from it for more than six days?"

5 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who do this?"

6 “It’s true, sir.”

7 The Buddha rebuked them … “How could those foolish men do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

8 Final ruling
‘There are wilderness dwellings that are considered risky and dangerous. After observing the Kattika full moon that ends the rainy season, a monk who is staying in such a dwelling may, if he so desires, store one of his three robes in an inhabited area so long as he has a reason for staying apart from that robe. He should stay apart from that robe for six days at the most. If he stays apart from it longer than that, except if the monks have agreed, he commits an offense entailing relinquishment and confession.’”

9 Definitions
After observing:

10 after completing the rainy season.

11 The Kattika full moon that ends the rainy season:

12 the fourth full moon of the rainy season in the month of Kattika is what is meant.

13 There are wilderness dwellings:

14 a wilderness dwelling: it is at least 800 meters away from any inhabited area.

15 Risky:

16 in the monastery, or in the vicinity of the monastery, thieves have been seen camping, eating, standing, sitting, or lying down.

17 Dangerous:

18 in the monastery, or in the vicinity of the monastery, thieves have been seen injuring, robbing, or beating people.

19 A monk who is staying in such a dwelling:

20 a monk who is staying in that kind of dwelling.

21 If he so desires:

22 if he so wishes.

23 One of his three robes:

24 the outer robe, the upper robe, or the sarong.

25 May store in an inhabited area:

26 may store it anywhere in his alms village.

27 So long as he has a reason for staying apart from that robe:

28 if there is a reason, if there is something to be done.

29 He should stay apart from that robe for six days at the most:

30 he should stay apart from it for six days at a maximum.

31 Except if the monks have agreed:

32 unless the monks have agreed.

33 If he stays apart from it longer than that:

[34] the robe becomes subject to relinquishment at dawn on the seventh day.

[35] The robe should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

[36] "Venerables, this robe, which I have stayed apart from for more than six days without the agreement of the monks, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this robe back to you."

[37] Permutations
If it is more than six days and he perceives it as more, and he is staying apart from it, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it is more than six days, but he is unsure of it, and he is staying apart from it, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it is more than six days, but he perceives it as less, and he is staying apart from it, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

[38] If the determination has not been given up, but he perceives that it has ... If it has not been given away, but he perceives that it has ... If it has not been lost, but he perceives that it has ... If it has not been destroyed, but he perceives that it has ... If it has not been burned, but he perceives that it

has ... If it has not been stolen, but he perceives that it has, and he is staying apart from it, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

39 If he uses a robe that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If it is less than six days, but he perceives it as more, he commits an offense of wrong conduct. If it is less than six days, but he is unsure of it, he commits an offense of wrong conduct. If it is less than six days and he perceives it as less, there is no offense.

40 Non-offenses

There is no offense: if he stays apart from the robe for six days; if he stays apart from the robe for less than six days; if, after staying apart from it for six days, he stays overnight within the village zone and then leaves; if within the six days he gives up the determination, or the robe has been given away, lost, destroyed, burned, stolen, or taken on trust; if he has the permission of the monks; if he is insane; if he is the first offender.

The training rule on storing a robe for more than six days in an inhabited area, the ninth, is finished.

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DIVERTING AN OFFERING INTENDED FOR THE SANGHA

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, an association had prepared a meal together with robe-cloth for the Sangha, intending to offer the robe-cloth after giving the meal.

2 But the monks from the group of six went to that association and said, "Please give this robe-cloth to us."

3 "Venerables, we can't do that. We've prepared our annual alms-offering together with robe-cloth for the Sangha."

4 "The Sangha has many donors and supporters. But since we're staying here, we look to you for support. If you don't give to us, who will? So give us the robe-cloth." Being pressured by the monks from the group of six, that association gave the prepared robe-cloth to them and served the food to the Sangha.

5 The monks who knew that a meal together with robe-cloth had been prepared for the Sangha, but who did not know that the robe-cloth had been given to the monks from the group of six, said, "Please dedicate the robe-cloth."

6 "There isn't any. The monks from the group of six have diverted to themselves the robe-cloth we had prepared."

7 The monks of few desires complained and criticized those monks, "How could the monks from the group of six divert to themselves things they knew were intended for the Sangha?"

8 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you did this?"

9 "It's true, sir."

10 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

11 Final ruling
'If a monk diverts to himself material support that he knows was intended for the Sangha, he commits an offense entailing relinquishment and confession.'"

12 Definitions
A:

13 whoever ...

14 Monk:

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

16 He knows:

17 he knows by himself or others have told him or the donor has told him.

18 For the Sangha:

19 given to the Sangha, given up to the Sangha.

20 Material support:

21 robe-cloth, almsfood, a dwelling, and medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string.

22 Intended:

23 they have said, "We'll give," "We'll prepare." If he diverts it to himself, then for the effort there is an act of wrong conduct. When he gets it, it becomes subject to relinquishment.

24 It should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. ..." (To be expanded as in Bu NP 1:3.2.5–3.2.29, with appropriate substitutions.)

25 "Venerables, this thing, which I diverted to myself knowing that it was intended for the Sangha, is to be relinquished. I relinquish it to the Sangha." ... "the Sangha should give ..." "you should give ..." "I give this back to you."

26 Permutations
If it was intended for the Sangha and he perceives it as such, and he diverts it to himself, he commits an offense entailing relinquishment and confession. If it was intended for the Sangha, but he is unsure of it, and he di-

verts it to himself, he commits an offense of wrong conduct. If it was intended for the Sangha, but he does not perceive it as such, and he diverts it to himself, there is no offense.

27 If it was intended for one Sangha and he diverts it to another Sangha or to a shrine, he commits an offense of wrong conduct. If it was intended for one shrine and he diverts it to another shrine or to a sangha or to an individual, he commits an offense of wrong conduct. If it was intended for an individual and he diverts it to another individual or to a sangha or to a shrine, he commits an offense of wrong conduct.

28 If it was not intended for the Sangha, but he perceives it as such, he commits an offense of wrong conduct. If it was not intended for the Sangha, but he is unsure of it, he commits an offense of wrong conduct. If it was not intended for the Sangha and he does not perceive it as such, there is no offense.

29 Non-offenses

There is no offense: if being asked, "Where may we give?" he says, "Give where your gift will be useful;" "Give where it goes toward repairs;" "Give where it will last for a long time;" "Give where you feel inspired;" if he is insane; if he is the first offender.

The training rule on diverting an offering intended for the Sangha, the tenth, is finished.

The third subchapter on almsbowls is finished.

32 This is the summary:

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

34 "Venerables, the thirty rules on relinquishment and confession have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus."

The chapter on offenses entailing relinquishment is finished.

The canonical text beginning with the offenses entailing expulsion is finished.

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THE TRAINING RULE ON LYING

✦

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

2 Venerables, these ninety-two rules on confession come up for recitation.

3 Origin story
At one time when the Buddha was staying at Sāvatthī in the Jeta grove, Anāthapiṇḍika's Monastery, Hatthaka the Sakyan was beaten in debate. While talking with the monastics of other religions, he would assert things after denying them, and he would deny things after asserting them. He evaded the issues, lied, and made sham appointments. The monastics of other religions complained and criticized him, "When Hatthaka talks with us, how can he assert things after denying them, deny things after asserting them, evade the issues, lie, and make sham appointments?"

4 The monks heard the complaints of those monastics of other religions. They then went to Hatthaka and said, "Is it true, Hatthaka, that you're doing this?"

5 "These monastics of other religions should be beaten, whatever it takes! They shouldn't be allowed to win."

6 The monks of few desires complained and criticized him, "When Hatthaka talks with the monastics of other religions, how can he assert things after denying them, deny things after asserting them, evade the issues, lie, and make sham appointments?"

7 After rebuking Hatthaka in many ways, they told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned Hatthaka: "Is it true, Hatthaka, that you're doing this?"

8 "It's true, sir."

9 The Buddha rebuked him ... "Foolish man, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

10 Final ruling
'If a monk lies in full awareness, he commits an offense entailing confession.'"

11 Definitions
Lies in full awareness:

12 the speech of one who is aiming to deceive—his words, his way of speaking, his breaking into speech, his verbal expression, his eight kinds of ignoble speech: he says that he has seen what he has not seen; he says that he has heard what he has not heard; he says that he has sensed what he has not sensed; he says that he has mentally experienced what he has not mentally experienced; he says that he has not seen what he has seen; he says that he has not heard what he has heard; he says that he has not sensed what he has sensed; he says that he has not mentally experienced what he has mentally experienced.

13 Definitions
Not seen:

14 not seen with the eye.

15 Not heard:

16 not heard with the ear.

17 Not sensed:

18 not smelled with the nose, not tasted with the tongue, not touched with the body.

19 Not mentally experienced:

20 not mentally experienced with the mind.

21 Seen:

22 seen with the eye.

23 Heard:

24 heard with the ear.

25 Sensed:

26 smelled with the nose, tasted with the tongue, touched with the body.

27 Mentally experienced:

28 mentally experienced with the mind.

29 Falsely claiming to have experienced what he has not experienced: a single sense door
If he lies in full awareness, saying that he has seen what he has not seen, he commits an offense entailing confession when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

30 If he lies in full awareness, saying that he has seen what he has not seen, he commits an offense entailing confession when four conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

31 If he lies in full awareness, saying that he has seen what he has not seen, he commits an offense entailing confession when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true.

32 If he lies in full awareness, saying that he has seen what he has not seen, he commits an offense entailing confession when six conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true.

33 If he lies in full awareness, saying that he has seen what he has not seen, he commits an offense entailing confession when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

[34] If he lies in full awareness, saying that he has heard what he has not heard … saying that he has sensed what he has not sensed … saying that he has mentally experienced what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

[35] … when four conditions are fulfilled … when five conditions are fulfilled … when six conditions are fulfilled … If he lies in full awareness, saying that he has mentally experienced what he has not mentally experienced, he commits an offense entailing confession when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

[36] Falsely claiming to have experienced what he has not experienced: multiple sense doors

If he lies in full awareness, saying that he has seen and heard what he has not seen, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has seen and sensed what he has not seen, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has seen and mentally experienced what he has not seen, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has seen and heard and sensed what he has not seen, he commits an offense entailing confession when

three conditions are fulfilled ... If he lies in full awareness, saying that he has seen and heard and mentally experienced what he has not seen, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has seen and heard and sensed and mentally experienced what he has not seen, he commits an offense entailing confession when three conditions are fulfilled ...

37 If he lies in full awareness, saying that he has heard and sensed what he has not heard, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has heard and mentally experienced what he has not heard, he commits an offense entailing confession when three conditions are fulfilled ...

37.2 If he lies in full awareness, saying that he has heard and seen what he has not heard, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has heard and sensed and mentally experienced what he has not heard, he commits an offense entailing confession when three conditions are fulfilled ...

37.3 If he lies in full awareness, saying that he has heard and sensed and seen what he has not heard, he commits an offense entailing confession when three conditions are fulfilled ...

37.4 If he lies in full awareness, saying that he has heard and sensed and mentally experienced and seen what he has not heard, he commits an offense entailing confession when three conditions are fulfilled ...

38 If he lies in full awareness, saying that he has sensed and mentally experienced what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, say-

ing that he has sensed and seen what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled ...

38.2 If he lies in full awareness, saying that he has sensed and heard what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has sensed and mentally experienced and seen what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled ...

38.3 If he lies in full awareness, saying that he has sensed and mentally experienced and heard what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled ...

38.4 If he lies in full awareness, saying that he has sensed and mentally experienced and seen and heard what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled ...

39 If he lies in full awareness, saying that he has mentally experienced and seen what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ...

39.2 If he lies in full awareness, saying that he has mentally experienced and heard what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ...

39.3 If he lies in full awareness, saying that he has mentally experienced and sensed what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ...

39.4 If he lies in full awareness, saying that he has mentally experienced and seen and heard what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ...

39.5 If he lies in full awareness, saying that he has mentally experienced and seen and sensed what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ...

39.6 If he lies in full awareness, saying that he has mentally experienced and seen and heard and sensed what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ...

40 Falsely claiming not to have experienced what he has experienced

If he lies in full awareness, saying that he has not seen what he has seen, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has not heard what he has heard ... saying that he has not sensed what he has sensed ... saying that he has not mentally experienced what he has mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ...

41 Falsely claiming to have experienced with one sense what he has experienced with another

If he lies in full awareness, saying that he has heard what he has seen, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has sensed what he has seen ... saying that he has mentally experienced what he has seen, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has heard and sensed what he has seen, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has heard and mentally experienced what he has seen ... saying that

he has heard and sensed and mentally experienced what he has seen, he commits an offense entailing confession when three conditions are fulfilled ...

42 If he lies in full awareness, saying that he has sensed what he has heard, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has mentally experienced what he has heard ... saying that he has seen what he has heard, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has sensed and mentally experienced what he has heard, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has sensed and seen what he has heard ... saying that he has sensed and mentally experienced and seen what he has heard, he commits an offense entailing confession when three conditions are fulfilled ...

43 If he lies in full awareness, saying that he has mentally experienced what he has sensed, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has seen what he has sensed ... saying that he has heard what he has sensed, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has mentally experienced and seen what he has sensed, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has mentally experienced and heard what he has sensed ... saying that he has mentally experienced and seen and heard what he has sensed, he commits an offense entailing confession when three conditions are fulfilled ...

44 If he lies in full awareness, saying that he has seen what he has mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has heard what he has mentally experienced ... saying that he has sensed what he has mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ... If he lies in full awareness, saying that he has seen and heard what he has mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ... saying that he has seen and sensed what he has mentally experienced ... saying that he has seen and heard and sensed what he has mentally experienced, he commits an offense entailing confession when three conditions are fulfilled ...

45 Making claims while having doubts

If he is unsure of what he has seen, has doubts about what he has seen, does not remember what he has seen, is confused about what he has seen ... If he is unsure of what he has heard, has doubts about what he has heard, does not remember what he has heard, is confused about what he has heard ... If he is unsure of what he has sensed, has doubts about what he has sensed, does not remember what he has sensed, is confused about what he has sensed ... If he is unsure of what he has mentally experienced, has doubts about what he has mentally experienced, does not remember what he has mentally experienced, is confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and seen ... is confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and heard ... is confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and sensed ... is

confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and seen and heard ... is confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and seen and sensed ... is confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and seen and heard and sensed, he commits an offense entailing confession when three conditions are fulfilled ... when four conditions are fulfilled ... when five conditions are fulfilled ... when six conditions are fulfilled ... is confused about what he has mentally experienced, but he lies in full awareness, saying that he has mentally experienced and seen and heard and sensed, he commits an offense entailing confession when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

[46] Non-offenses

There is no offense: if he speaks playfully; if he speaks too fast;

[47] (Speaks playfully means:

[48] speaking quickly.

[49] Speaks too fast means:

[50] meaning to say one thing, he says something else.)

51 if he is insane; if he is the first offender.

The training rule on lying, the first, is finished.

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ABUSIVE SPEECH

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six were arguing with and speaking abusively to the good monks. They reviled and insulted them about their caste, name, family, occupation, profession, illnesses, physical traits, defilements, and offenses, and by calling them names. The monks of few desires complained and criticized them, "How can the monks from the group of six argue with and abuse good monks? How can they revile and insult them about these things?"

2 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you're doing this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks:

5 Jataka

"Once upon a time, monks, there was a brahmin in Takkasilā who had an ox called Nandivisāla. On one occasion the ox said to that brahmin, 'Go, brahmin, and bet a thousand coins with the wealthy merchant that your ox will pull one hundred carts tied together.' And that brahmin did just

that. Then, after tying one hundred carts together and yoking Nandivisāla to them, he said, ‘Go, you fraud! Pull, you liar!’ But Nandivisāla didn’t budge.

6 Then that brahmin became depressed because he had lost a thousand coins. Nandivisāla said to him, ‘Why are you depressed?’

7 ‘Because I lost one thousand coins because of you.’

8 ‘But why did you disgrace me by calling me a fraud when I’m not? Now go, brahmin, and make the same bet with that merchant, but increase the stakes to two thousand coins. Just don’t disgrace me by calling me a fraud.’ Once again that brahmin did just that. Then, after tying one hundred carts together and yoking Nandivisāla to them, he said, ‘Go, good ox! Pull, good ox!’ And Nandivisāla pulled those one hundred carts.

9 ‘One should say what’s pleasant,
Never what’s unpleasant.
Because of his pleasant speech,
Heavy loads were pulled,
And he obtained wealth;
And he was delighted with that.’

10 Even at that time, monks, reviling and insulting was unpleasant to me. How then could reviling and insulting be pleasant now? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

11 Final ruling
‘If a monk speaks abusively, he commits an offense entailing confession.’”

12 Definitions
Speaks abusively:

13 he speaks abusively in ten ways: about caste, about name, about family, about occupation, about profession, about illnesses, about physical traits, about defilements, about offenses, and by name-calling.

14 Definitions
Caste:

15 there are two kinds of castes: low castes and high castes.

16 Low castes:

17 outcasts, bamboo workers, hunters, carriage makers, waste removers—these are called “low castes”.

18 High castes:

19 aristocrats and brahmins—these are called “high castes”.

20 Name:

21 there are two kinds of names: low names and high names.

22 Low names:

23 Avakaṇṇaka, Javakaṇṇaka, Dhaniṭṭhaka, Saviṭṭhaka, Kulavaḍḍhaka, or names, in whatever countries, that are despised, looked down upon, scorned, treated with contempt, disregarded—these are called “low names”.

24 High names:

25 those connected with the Buddha, connected with the Teaching, or connected with the Sangha, or names, in whatever countries, that are highly regarded, highly thought of, respected, valued, esteemed—these are called "high names".

26 Family:

27 there are two kinds of families: low families and high families.

28 Low families:

29 the Kosiya family, the Bhāradvāja family, or families, in whatever countries, that are despised, looked down upon, scorned, treated with contempt, disregarded—these are called "low families".

30 High families:

31 the Gotama family, the Moggallāna family, the Kaccāna family, the Vāsiṭṭha family, or families, in whatever countries, that are highly regarded, highly thought of, respected, valued, esteemed—these are called "high families".

32 Occupation:

33 there are two kinds of occupations: low occupations and high occupations.

34 Low occupations:

35 carpentry, waste removing, or occupations, in whatever countries, that are despised, looked down upon, scorned, treated with contempt, disregarded—these are called "low occupations".

36 High occupations:

37 farming, trade, cattle keeping, or occupations, in whatever countries, that are highly regarded, highly thought of, respected, valued, esteemed—these are called “high occupations”.

38 Profession:

39 there are two kinds of professions: low professions and high professions.

40 Low professions:

41 reed work, pottery, weaving, leather work, barbering, or professions, in whatever countries, that are despised, looked down upon, scorned, treated with contempt, disregarded—these are called “low professions”.

42 High professions:

43 arithmetic, accounting, writing, or professions, in whatever countries, that are highly regarded, highly thought of, respected, valued, esteemed—these are called “high professions”.

44 Illnesses:

45 all are low, but there is the illness of diabetes which is high.

46 Physical traits:

47 there are two kinds of physical traits: low physical traits and high physical traits.

48 Low physical traits:

49 too tall, too short, too dark, too fair—these are called “low physical traits”.

50 High physical traits:

51 not too tall, not too short, not too dark, not too fair—these are called "high physical traits".

52 Defilements:

53 all are low.

54 Offenses:

55 all are low, but there is the attainment of streamentry which is high.

56 Name-calling:

57 there are two kinds of name-calling: low name-calling and high name-calling.

58 Low name-calling:

59 "You're a camel," "You're a ram," "You're an ox," "You're a donkey," "You're an animal," "You're bound for hell," "You're not going to a good destination," "You can only expect a bad destination," or adding disparaging endings to someone's name, or calling someone words for the male or female genitals—this is called "low name-calling".

60 High name-calling:

61 "You're wise," "You're competent," "You're intelligent," "You're learned," "You're an expounder of the Teaching," "You're not going to a bad destination," "You can only expect a good destination"—this is called "high name-calling".

62 Abuse about caste

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is

low—an outcast, a bamboo worker, a hunter, a carriage maker, a waste remover—saying, "You're an outcast," "You're a bamboo worker," "You're a hunter," "You're a carriage maker," "You're a waste remover," then for every statement, he commits an offense entailing confession.

63 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—an aristocrat, a brahmin—saying, "You're an outcast," "You're a bamboo worker," "You're a hunter," "You're a carriage maker," "You're a waste remover," then for every statement, he commits an offense entailing confession.

64 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—an outcast, a bamboo worker, a hunter, a carriage maker, a waste remover—saying, "You're an aristocrat," "You're a brahmin," then for every statement, he commits an offense entailing confession.

65 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—an aristocrat, a brahmin—saying, "You're an aristocrat," "You're a brahmin," then for every statement, he commits an offense entailing confession.

66 Abuse about name

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—an Avakaṇṇaka, a Javakaṇṇaka, a Dhaniṭṭhaka, a Saviṭṭhaka, a

Kulavaḍḍhaka— saying, “You’re an Avakaṇṇaka,” “You’re a Javakaṇṇaka,” “You’re a Dhaniṭṭhaka,” “You’re a Saviṭṭhaka,” “You’re a Kulavaḍḍhaka,” then for every statement, he commits an offense entailing confession.

67 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—a Buddharakkhita, a Dhammarakkhita, a Saṅgharakkhita—saying, “You’re an Avakaṇṇaka,” “You’re a Javakaṇṇaka,” “You’re a Dhaniṭṭhaka,” “You’re a Saviṭṭhaka,” “You’re a Kulavaḍḍhaka,” then for every statement, he commits an offense entailing confession.

68 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—an Avakaṇṇaka, a Javakaṇṇaka, a Dhaniṭṭhaka, a Saviṭṭhaka, a Kulavaḍḍhaka—saying, “You’re a Buddharakkhita,” “You’re a Dhammarakkhita,” “You’re a Saṅgharakkhita,” then for every statement, he commits an offense entailing confession.

69 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—a Buddharakkhita, a Dhammarakkhita, a Saṅgharakkhita—saying, “You’re a Buddharakkhita,” “You’re a Dhammarakkhita,” “You’re a Saṅgharakkhita,” then for every statement, he commits an offense entailing confession.

70 Abuse about family

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is

low—one from the Kosiya family, one from the Bhāradvāja family—saying, "You're a Kosiya," "You're a Bhāradvāja," then for every statement, he commits an offense entailing confession.

71 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—one from the Gotama family, one from the Moggallāna family, one from the Kaccāna family, one from the Vāsiṭṭha family—saying, "You're a Kosiya," "You're a Bhāradvāja," then for every statement, he commits an offense entailing confession.

72 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—one from the Kosiya family, one from the Bhāradvāja family—saying, "You're a Gotama," "You're a Moggallāna," "You're a Kaccāna," "You're a Vāsiṭṭha," then for every statement, he commits an offense entailing confession.

73 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—one from the Gotama family, one from the Moggallāna family, one from the Kaccāna family, one from the Vāsiṭṭha family—saying, "You're a Gotama," "You're a Moggallāna," "You're a Kaccāna," "You're a Vāsiṭṭha," then for every statement, he commits an offense entailing confession.

74 Abuse about occupation

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is

low—a carpenter, a waste remover—saying, "You're a carpenter," "You're a waste remover," then for every statement, he commits an offense entailing confession.

75 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—a farmer, a trader, a cattle keeper— saying, "You're a carpenter," "You're a waste remover," then for every statement, he commits an offense entailing confession.

76 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—a carpenter, a waste remover—saying, "You're a farmer," "You're a trader," "You're a cattle keeper," then for every statement, he commits an offense entailing confession.

77 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—a farmer, a trader, a cattle keeper—saying, "You're a farmer," "You're a trader," "You're a cattle keeper," then for every statement, he commits an offense entailing confession.

78 Abuse about profession

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—a reed worker, a potter, a weaver, a leather worker, a barber—saying, "You're a reed worker," "You're a potter," "You're a weaver," "You're a leather worker," "You're a barber," then for every statement, he commits an offense entailing confession.

79 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—an arithmetician, an accountant, a clerk—saying, "You're a reed worker," "You're a potter," "You're a weaver," "You're a leather worker," "You're a barber," then for every statement, he commits an offense entailing confession.

80 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—a reed worker, a potter, a weaver, a leather worker, a barber—saying, "You're an arithmetician," "You're an accountant," "You're a clerk," then for every statement, he commits an offense entailing confession.

81 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—an arithmetician, an accountant, a clerk—saying, "You're an arithmetician," "You're an accountant," "You're a clerk," then for every statement, he commits an offense entailing confession.

82 Abuse about illnesses

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—a leper, one with abscesses, one with mild leprosy, one with tuberculosis, an epileptic—saying, "You're a leper," "You have abscesses," "You have mild leprosy," "You have tuberculosis," "You're an epileptic," then for every statement, he commits an offense entailing confession.

83 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—a diabetic—saying, "You're a leper," "You have abscesses," "You have mild leprosy," "You have tuberculosis," "You're an epileptic," then for every statement, he commits an offense entailing confession.

84 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—a leper, one with abscesses, one with mild leprosy, one with tuberculosis, an epileptic—saying, "You're a diabetic," then for every statement, he commits an offense entailing confession.

85 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—a diabetic—saying, "You're a diabetic," then for every statement, he commits an offense entailing confession.

86 Abuse about physical traits

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—one who is too tall, one who is too short, one who is too dark, one who is too fair—saying, "You're too tall," "You're too short," "You're too dark," "You're too fair," then for every statement, he commits an offense entailing confession.

87 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—one who is not too tall, one who is not too short, one who is

not too dark, one who is not too fair—saying, "You're too tall," "You're too short," "You're too dark," "You're too fair," then for every statement, he commits an offense entailing confession.

88 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—one who is too tall, one who is too short, one who is too dark, one who is too fair—saying, "You're not too tall," "You're not too short," "You're not too dark," "You're not too fair," then for every statement, he commits an offense entailing confession.

89 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—one who is not too tall, one who is not too short, one who is not too dark, one who is not too fair—saying, "You're not too tall," "You're not too short," "You're not too dark," "You're not too fair," then for every statement, he commits an offense entailing confession.

90 Abuse about defilements

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—one full of sensual desire, one full of ill will, one full of confusion—saying, "You're full of sensual desire," "You're full of ill will," "You're full of confusion," then for every statement, he commits an offense entailing confession.

91 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—one without sensual desire, one without ill will, one without

confusion—saying, "You're full of sensual desire," "You're full of ill will," "You're full of confusion," then for every statement, he commits an offense entailing confession.

92 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—one full of sensual desire, one full of ill will, one full of confusion—saying, "You're without sensual desire," "You're without ill will," "You're without confusion," then for every statement, he commits an offense entailing confession.

93 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—one without sensual desire, one without ill will, one without confusion—saying, "You're without sensual desire," "You're without ill will," "You're without confusion," then for every statement, he commits an offense entailing confession.

94 Abuse about offenses

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—one who has committed an offense entailing expulsion, one who has committed an offense entailing suspension, one who has committed a serious offense, one who has committed an offense entailing confession, one who has committed an offense entailing acknowledgment, one who has committed an offense of wrong conduct, one who has committed an offense of wrong speech—saying, "You've committed an offense entailing expulsion," "You've committed an offense entailing suspension," "You've committed a serious offense," "You've committed an offense entailing con-

fession," "You've committed an offense entailing acknowledgment," "You've committed an offense of wrong conduct," "You've committed an offense of wrong speech," then for every statement, he commits an offense entailing confession.

95 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—a streamenterer—saying, "You've committed an offense entailing expulsion," "You've committed an offense entailing suspension," "You've committed a serious offense," "You've committed an offense entailing confession," "You've committed an offense entailing acknowledgment," "You've committed an offense of wrong conduct," "You've committed an offense of wrong speech," then for every statement, he commits an offense entailing confession.

96 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—one who has committed an offense entailing expulsion, one who has committed an offense entailing suspension, one who has committed a serious offense, one who has committed an offense entailing confession, one who has committed an offense entailing acknowledgment, one who has committed an offense of wrong conduct, one who has committed an offense of wrong speech—saying, "You're a streamenterer," then for every statement, he commits an offense entailing confession.

97 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—a streamenterer—saying, "You're a streamenterer," then for every statement, he commits an offense entailing confession.

98 Insulting abuse

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—a camel, a ram, an ox, a donkey, an animal, one bound for hell—saying, "You're a camel," "You're a ram," "You're an ox," "You're a donkey," "You're an animal," "You're bound for hell," "You're not going to a good destination," "You can only expect a bad destination," then for every statement, he commits an offense entailing confession.

99 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—one who is wise, one who is competent, one who is intelligent, one who is learned, one who is an expounder of the Teaching—saying, "You're a camel," "You're a ram," "You're an ox," "You're a donkey," "You're an animal," "You're bound for hell," "You're not going to a good destination," "You can only expect a bad destination," then for every statement, he commits an offense entailing confession.

100 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—a camel, a ram, an ox, a donkey, an animal, one bound for hell —saying, "You're wise," "You're competent," "You're intelligent," "You're learned," "You're an expounder of the Teaching," "You're not going to a bad destination," "You can only expect a good destination," then for every statement, he commits an offense entailing confession.

101 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—one who is wise, one who is competent, one who is intelli-

gent, one who is learned, one who is an expounder of the Teaching—saying, "You're wise," "You're competent," "You're intelligent," "You're learned," "You're an expounder of the Teaching," "You're not going to a bad destination," "You can only expect a good destination," then for every statement, he commits an offense entailing confession.

102 Indirect abuse

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says, "There are outcasts right here," "There are bamboo workers right here," "There are hunters right here," "There are carriage makers right here," "There are waste removers right here," then for every statement, he commits an offense of wrong conduct.

103 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says, "There are aristocrats right here," "There are brahmins right here," then for every statement, he commits an offense of wrong conduct.

104 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says, "There are Avakaṇṇakas right here," "There are Javakaṇṇakas right here," "There are Dhaniṭṭhakas right here," "There are Saviṭṭhakas right here," "There are Kulavaḍḍhakas right here," ... says, "There are Buddharakkhitas right here," "There are Dhammarakkhitas right here," "There are Saṅgharakkhitas right here," ... says, "There are Kosiyas right here," "There are Bhāradvājas right here," ... says, "There are Gotamas right here," "There are Moggallānas right here," "There are Kaccānas right here," "There are Vāsiṭṭhas right here," ... says, "There are carpenters right here,"

"There are waste removers right here," ... says, "There are farmers right here," "There are traders right here," "There are cattle keepers right here," ... says, "There are reed workers right here," "There are potters right here," "There are weavers right here," "There are leather workers right here," "There are barbers right here," ... says, "There are arithmeticians right here," "There are accountants right here," "There are clerks right here," ... says, "There are lepers right here," "There are some with abscesses right here," "There are some with mild leprosy right here," "There are some with tuberculosis right here," "There are epileptics right here," ... says, "There are diabetics right here," ... says, "There are some who are too tall right here," "There are some who are too short right here," "There are some who are too dark right here," "There are some who are too fair right here," ... says, "There are some who are not too tall right here," "There are some who are not too short right here," "There are some who are not too dark right here," "There are some who are not too fair right here," ... says, "There are some who are full of sensual desire right here," "There are some who are full of ill will right here," "There are some who are full of confusion right here," ... says, "There are some without sensual desire right here," "There are some without ill will right here," "There are some without confusion right here," ... says, "There are some who have committed an offense entailing expulsion right here ... etc. ... some who have committed an offense of wrong speech right here," ... says, "There are streamenterers right here," ... says, "There are camels right here," "There are rams right here," "There are oxen right here," "There are donkeys right here," "There are animals right here," "There are those bound for hell right here,"

"There are those not going to a good destination right here," "There are those who can only expect a bad destination right here," then for every statement, he commits an offense of wrong conduct.

105 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says, "There are wise ones right here," "There are competent ones right here," "There are intelligent ones right here," "There are learned ones right here," "There are expounders of the Teaching right here," "There are those not going to a bad destination right here," "There are those who can only expect a good destination right here," then for every statement, he commits an offense of wrong conduct.

106 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says, "Perhaps these are outcasts," "Perhaps these are bamboo workers," "Perhaps these are hunters," "Perhaps these are carriage makers," "Perhaps these are waste removers," then for every statement, he commits an offense of wrong conduct. ...

107 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says, "Perhaps these are wise ones," "Perhaps these are competent ones," "Perhaps these are intelligent ones," "Perhaps these are learned ones," "Perhaps these are expounders of the Teaching," then for every statement, he commits an offense of wrong conduct.

108 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says, "We're not outcasts," "We're not bamboo workers," "We're not hunters," "We're not carriage makers," "We're not waste removers," ... "We're not wise ones," "We're not competent ones," "We're not intelligent ones," "We're not learned ones," "We're not expounders of the Teaching," "We're not going to a bad destination," "We can only expect a good destination," then for every statement, he commits an offense of wrong conduct.

109 Abuse of one who is not fully ordained

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate someone who is not fully ordained, says what is low to one who is low ... says what is low to one who is high ... says what is high to one who is low ... says what is high to one who is high—one who is wise, one who is competent, one who is intelligent, one who is learned, one who is an expounder of the Teaching—saying, "You're wise," "You're competent," "You're intelligent," "You're learned," "You're an expounder of the Teaching," "You're not going to a bad destination," "You can only expect a good destination," then for every statement, he commits an offense of wrong conduct.

110 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate someone who is not fully ordained, says, "There are outcasts right here," "There are bamboo workers right here," "There are hunters right here," "There are carriage makers right here," "There are waste removers right here," ... "There are wise ones right here," "There are competent ones right here," "There are intelligent ones right here," "There are learned ones right here," "There are expounders of the Teaching right

here," "There are those not going to a bad destination right here," "There are those who can only expect a good destination right here," then for every statement, he commits an offense of wrong conduct.

111 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate someone who is not fully ordained, says, "Perhaps these are outcasts," "Perhaps these are bamboo workers," "Perhaps these are hunters," "Perhaps these are carriage makers," "Perhaps these are waste removers," ... "Perhaps these are wise ones," "Perhaps these are competent ones," "Perhaps these are intelligent ones," "Perhaps these are learned ones," "Perhaps these are expounders of the Teaching," then for every statement, he commits an offense of wrong conduct.

112 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate someone who is not fully ordained, says, "We're not outcasts," "We're not bamboo workers," "We're not hunters," "We're not carriage makers," "We're not waste removers," ... "We're not wise ones," "We're not competent ones," "We're not intelligent ones," "We're not learned ones," "We're not expounders of the Teaching," "We're not going to a bad destination," "We can only expect a good destination," then for every statement, he commits an offense of wrong conduct.

113 Not intending to abuse, direct speech

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says what is low to one who is low—an outcast, a bamboo worker, a hunter, a carriage maker, a waste remover—saying, "You're an

outcast," "You're a bamboo worker," "You're a hunter," "You're a carriage maker," "You're a waste remover," then for every statement, he commits an offense of wrong speech.

114 If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says what is low to one who is high—an aristocrat, a brahmin—saying, "You're an outcast," "You're a bamboo worker," "You're a hunter," "You're a carriage maker," "You're a waste remover," then for every statement, he commits an offense of wrong speech.

115 If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says what is high to one who is low—an outcast, a bamboo worker, a hunter, a carriage maker, a waste remover—saying, "You're an aristocrat," "You're a brahmin," then for every statement, he commits an offense of wrong speech.

116 If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says what is high to one who is high—an aristocrat, a brahmin—saying, "You're an aristocrat," "You're a brahmin," then for every statement, he commits an offense of wrong speech.

117 If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says what is low to one who is low … says what is low to one who is high … says what is high to one who is low … says what is high to one who is high—one who is wise, one who is competent, one who is intel-

ligent, one who is learned, one who is an expounder of the Teaching— saying, "You're wise," "You're competent," "You're intelligent," "You're learned," "You're an expounder of the Teaching," "You're not going to a bad destination," "You can only expect a good destination," then for every statement, he commits an offense of wrong speech.

118 Not intending to abuse, indirect speech

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says, "There are outcasts right here," "There are bamboo workers right here," "There are hunters right here," "There are carriage makers right here," "There are waste removers right here," ... "There are wise ones right here," "There are competent ones right here," "There are intelligent ones right here," "There are learned ones right here," "There are expounders of the Teaching right here," "There are those not going to a bad destination right here," "There are those who can only expect a good destination right here," then for every statement, he commits an offense of wrong speech.

119 If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says, "Perhaps these are outcasts," "Perhaps these are bamboo workers," "Perhaps these are hunters," "Perhaps these are carriage makers," "Perhaps these are waste removers," ... "Perhaps these are wise ones," "Perhaps these are competent ones," "Perhaps these are intelligent ones," "Perhaps these are learned ones," "Perhaps these are expounders of the Teaching," then for every statement, he commits an offense of wrong speech.

120 If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says, "We're not outcasts," "We're not bamboo workers," "We're not hunters," "We're not carriage makers," "We're not waste removers," ... "We're not wise ones," "We're not competent ones," "We're not intelligent ones," "We're not learned ones," "We're not expounders of the Teaching," "We're not going to a bad destination," "We can only expect a good destination," then for every statement, he commits an offense of wrong speech.

121 Not intending to abuse one who is not fully ordained
If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate someone who is not fully ordained, but wanting to have fun, says what is low to one who is low ... says what is low to one who is high ... says what is high to one who is low ... says what is high to one who is high—one who is wise, one who is competent, one who is intelligent, one who is learned, one who is an expounder of the Teaching— saying, "You're wise," "You're competent," "You're intelligent," "You're learned," "You're an expounder of the Teaching," "You're not going to a bad destination," "You can only expect a good destination," then for every statement, he commits an offense of wrong speech.

122 If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate someone who is not fully ordained, but wanting to have fun, says, "There are outcasts right here," "There are bamboo workers right here," "There are hunters right here," "There are carriage makers right here," "There are waste removers right here," ... "There are wise ones right here," "There are competent ones right here," "There

are intelligent ones right here," "There are learned ones right here," "There are expounders of the Teaching right here," "There are those not going to a bad destination right here," "There are those who can only expect a good destination right here," then for every statement, he commits an offense of wrong speech.

123 If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate someone who is not fully ordained, but wanting to have fun, says, "Perhaps these are outcasts," "Perhaps these are bamboo workers," "Perhaps these are hunters," "Perhaps these are carriage makers," "Perhaps these are waste removers," ... "Perhaps these are wise ones," "Perhaps these are competent ones," "Perhaps these are intelligent ones," "Perhaps these are learned ones," "Perhaps these are expounders of the Teaching," then for every statement, he commits an offense of wrong speech.

124 If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate someone who is not fully ordained, but wanting to have fun, says, "We're not outcasts," "We're not bamboo workers," "We're not hunters," "We're not carriage makers," "We're not waste removers," ... "We're not wise ones," "We're not competent ones," "We're not intelligent ones," "We're not learned ones," "We're not expounders of the Teaching," "We're not going to a bad destination," "We can only expect a good destination," then for every statement, he commits an offense of wrong speech.

125 Non-offenses

There is no offense: if he is aiming at something beneficial; if he is aiming at giving a teaching; if he is aiming at giving an instruction; if he is insane;

if he is deranged; if he is overwhelmed by pain; if he is the first offender.

The training rule on abusive speech, the second, is finished.

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MALICIOUS TALEBEARING

✦

[1] Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six were engaged in malicious talebearing between monks who were arguing. After hearing something on one side they reported it to the other side, and vice versa, in order to create division between them. In this way they started new quarrels and made existing quarrels worse.

[2] The monks of few desires complained and criticized them, "How can the monks from the group of six engage in malicious talebearing between monks who are arguing? How can they report to one side what they have heard on the other side, and vice versa, in order to create division, and in this way start new quarrels and make existing quarrels worse?"

[3] After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned those monks: "Is it true, monks, that you do this?"

[4] "It's true, sir."

[5] The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

6 Final ruling

'If a monk engages in malicious talebearing between monks, he commits an offense entailing confession.'"

7 Definitions

Malicious talebearing:

8 there is malicious talebearing in two ways: for one wanting to endear himself and for one aiming at division. One engages in malicious talebearing in ten ways: about caste, about name, about family, about occupation, about profession, about illnesses, about physical traits, about defilements, about offenses, and by name-calling.

9 Definitions

Caste:

10 there are two kinds of castes: low castes and high castes.

11 Low castes:

12 outcasts, bamboo workers, hunters, carriage makers, waste removers—these are called "low castes".

13 High castes:

14 aristocrats and brahmins—these are called "high castes".

> Note
> *(To be expanded as in previous rule.)*

16 Name-calling:

17 there are two kinds of name-calling: low name-calling and high name-calling.

18 Low name-calling:

19 "You're a camel," "You're a ram," "You're an ox," "You're a donkey," "You're an animal," "You're bound for hell," "You're not going to a good destination," "You can only expect a bad destination," or adding disparaging endings to someone's name, or calling someone words for the male and female genitals—this is called "low name-calling".

20 High name-calling:

21 "You're wise," "You're competent," "You're intelligent," "You're learned," "You're an expounder of the Teaching," "You're not going to a bad destination," "You can only expect a good destination"—this is called "high name-calling".

22 Direct abuse
If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's an outcast,' 'He's a bamboo worker,' 'He's a hunter,' 'He's a carriage maker,' 'He's a waste remover,'" then for every statement, he commits an offense entailing confession.

23 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's an aristocrat,' 'He's a brahmin,'" then for every statement, he commits an offense entailing confession.

24 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's an Avakaṇṇaka,' 'He's a Javakaṇṇaka,' 'He's a Dhaniṭṭhaka,' 'He's a Saviṭṭhaka,' 'He's a Kulavaḍḍhaka,'" then for every statement, he commits an offense entailing confession.

25 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a Buddharakkhita,' 'He's a Dhammarakkhita,' 'He's a Saṅgharakkhita,'" then for every statement, he commits an offense entailing confession.

26 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a Kosiya,' 'He's a Bhāradvāja,'" then for every statement, he commits an offense entailing confession.

27 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a Gotama,' 'He's a Moggallāna,' 'He's a Kaccāna,' 'He's a Vāsiṭṭha,'" then for every statement, he commits an offense entailing confession.

28 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a carpenter,' 'He's a

waste remover,'" then for every statement, he commits an offense entailing confession.

29 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a farmer,' 'He's a trader,' 'He's a cattle keeper,'" then for every statement, he commits an offense entailing confession.

30 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a reed worker,' 'He's a potter,' 'He's a weaver,' 'He's a leather worker,' 'He's a barber,'" then for every statement, he commits an offense entailing confession.

31 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's an arithmetician,' 'He's an accountant,' 'He's a clerk,'" then for every statement, he commits an offense entailing confession.

32 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a leper,' 'He has abscesses,' 'He has mild leprosy,' 'He has tuberculosis,' 'He's an epileptic,'" then for every statement, he commits an offense entailing confession.

33 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a diabetic,'" then for

every statement, he commits an offense entailing confession.

34 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's too tall,' 'He's too short,' 'He's too dark,' 'He's too fair,'" then for every statement, he commits an offense entailing confession.

35 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's not too tall,' 'He's not too short,' 'He's not too dark,' 'He's not too fair,'" then for every statement, he commits an offense entailing confession.

36 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's full of sensual desire,' 'He's full of ill will,' 'He's full of confusion,'" then for every statement, he commits an offense entailing confession.

37 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's without sensual desire,' 'He's without ill will,' 'He's without confusion,'" then for every statement, he commits an offense entailing confession.

38 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He has committed an offense entailing expulsion,' 'He has committed an offense entailing suspen-

sion,' 'He has committed a serious offense,' 'He has committed an offense entailing confession,' 'He has committed an offense entailing acknowledgment,' 'He has committed an offense of wrong conduct,' 'He has committed an offense of wrong speech,'" then for every statement, he commits an offense entailing confession.

39 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a streamenterer,'" then for every statement, he commits an offense entailing confession.

40 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a camel,' 'He's a ram,' 'He's an ox,' 'He's a donkey,' 'He's an animal,' 'He's bound for hell,' 'He's not going to a good destination,' 'He can only expect a bad destination,'" then for every statement, he commits an offense entailing confession.

41 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's wise,' 'He's competent,' 'He's intelligent,' 'He's learned,' 'He's an expounder of the Teaching,' 'He's not going to a bad destination,' 'He can only expect a good destination,'" then for every statement, he commits an offense entailing confession.

42 Indirect abuse

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is

fully ordained, "So-and-so says, 'There are outcasts right here,' 'There are bamboo workers right here,' 'There are hunters right here,' 'There are carriage makers right here,' 'There are waste removers right here,' and he's not speaking about someone else, he's speaking about you," then for every statement, he commits an offense of wrong conduct.

43 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says, 'There are aristocrats right here,' 'There are brahmins right here,' and he's not speaking about someone else, he's speaking about you," then for every statement, he commits an offense of wrong conduct. ...

44 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says, 'There are wise ones right here,' 'There are competent ones right here,' 'There are intelligent ones right here,' 'There are learned ones right here,' 'There are expounders of the Teaching right here,' 'There are those not going to a bad destination right here,' 'There are those who can only expect a good destination right here,' and he's not speaking about someone else, he's speaking about you," then for every statement, he commits an offense of wrong conduct.

45 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says, 'Perhaps these are outcasts,' 'Perhaps these are bamboo workers,' 'Perhaps these are hunters,' 'Perhaps these are car-

riage makers,' 'Perhaps these are waste removers,' and he's not speaking about someone else, he's speaking about you," then for every statement, he commits an offense of wrong conduct. ...

46 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says, 'Perhaps these are wise ones,' 'Perhaps these are competent ones,' 'Perhaps these are intelligent ones,' 'Perhaps these are learned ones,' 'Perhaps these are expounders of the Teaching,' and he's not speaking about someone else, he's speaking about you," then for every statement, he commits an offense of wrong conduct.

47 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says, 'We're not outcasts,' 'We're not bamboo workers,' 'We're not hunters,' 'We're not carriage makers,' 'We're not waste removers,' and he's not speaking about someone else, he's speaking about you," then for every statement, he commits an offense of wrong conduct. ...

48 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says, 'We're not wise ones,' 'We're not competent ones,' 'We're not intelligent ones,' 'We're not learned ones,' 'We're not expounders of the Teaching,' 'We're not going to a bad destination,' 'We can only expect a good destination,' and he's not speaking about someone else, he's speaking about you," then for every statement, he commits an offense of wrong conduct.

49 Permutations part 2

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing to yet another who is fully ordained, then for every statement, he commits an offense entailing confession.

50 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing to one who is not fully ordained, then for every statement, he commits an offense of wrong conduct.

51 If one who is fully ordained, after hearing it from one who is not fully ordained, engages in malicious talebearing to another who is fully ordained, then for every statement, he commits an offense of wrong conduct.

52 If one who is fully ordained, after hearing it from one who is not fully ordained, engages in malicious talebearing to another who is not fully ordained, then for every statement, he commits an offense of wrong conduct.

53 Non-offenses

There is no offense: if he does not want to endear himself and he is not aiming at division; if he is insane; if he is the first offender.

The training rule on malicious talebearing, the third, is finished.

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INSTRUCTING A HOUSEHOLDER TO MEMORIZE THE TEACHING

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six were instructing lay followers to memorize the Teaching. Those lay followers became disrespectful, undeferential, and rude toward the monks.

2 The monks of few desires complained and criticized them, "How can the monks from the group of six instruct lay followers to memorize the Teaching?"

3 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you do this?"

4 "It's true, sir."

5 The Buddha rebuked them … "Foolish men, how can you do this?" This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

6 Final ruling
'If a monk instructs a person who is not fully ordained to memorize the Teaching, he commits an offense entailing confession.'"

7 Definitions
A:

[8] whoever …

[9] Monk:

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

[11] A person who is not fully ordained:

[12] anyone except a fully ordained monk or a fully ordained nun.

[13] To memorize:

[14] a line, the next line, the next syllable, the next phrase.

[15] A line:

[16] they start together and finish together.

[17] The next line:

[18] one of them starts, but they finish together.

[19] The next syllable:

[20] when ‘Rūpaṁ aniccaṁ’ is being said, he prompts him, saying, ‘rū’.

[21] The next phrase:

[22] when ‘Rūpaṁ aniccaṁ,’ is being said, the other says, ‘Vedanā aniccā.’

23 And whatever line there is, whatever next line, whatever next syllable, whatever next phrase— this is all called “to memorize”.

24 The Teaching:

25 what has been spoken by the Buddha, what has been spoken by disciples, what has been spoken by sages, what has been spoken by gods, what is connected with what is beneficial, what is connected with the Teaching.

26 Instructs:

27 if he instructs by the line, then for every line he commits an offense entailing confession. If he instructs by the syllable, then for every syllable he commits an offense entailing confession.

28 Permutations
If the person is not fully ordained, and the monk does not perceive them as such, and he instructs them to memorize the Teaching, he commits an offense entailing confession. If the person is not fully ordained, but the monk is unsure of it, and he instructs them to memorize the Teaching, he commits an offense entailing confession. If the person is not fully ordained, but the monk perceives them as such, and he instructs them to memorize the Teaching, he commits an offense entailing confession.

29 If the person is fully ordained, but the monk does not perceive them as such, he commits an offense of wrong conduct. If the person is fully ordained, but the monk is unsure of it, he commits an offense of wrong conduct. If the person is fully ordained, and the monk perceives them as such, there is no offense.

30 Non-offenses

There is no offense: if the recitation is done together; if they practice together; if he prompts one who is speaking a mostly familiar text; if he prompts one who is reciting; if he is insane; if he is the first offender.

The training rule on instructing a householder to memorize the Teaching, the fourth, is finished.

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LYING DOWN WITH ONE NOT FULLY ORDAINED

✦

1 First substory

At one time the Buddha was staying at Aḷavī at the Aggāḷava Shrine. At that time the lay followers were coming to the monastery to listen to the Teaching. When the instruction was over, the senior monks went to their own dwellings, but the newly ordained monks lay down right there in the assembly hall together with the lay followers—absentminded, heedless, naked, muttering, and snoring. The lay followers complained and criticized them, "How can the venerables lie down absentminded, heedless, naked, muttering, and snoring?"

2 The monks heard the complaints of those lay followers, and the monks of few desires complained and criticized those monks, "How can monks lie down in the same sleeping place as people who are not fully ordained?"

3 After rebuking those newly ordained monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that monks did this?"

4 "It's true, sir."

5 The Buddha rebuked them … "How could those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

6 Preliminary ruling
'If a monk lies down in the same sleeping place as a person who is not fully ordained, he commits an offense entailing confession.'"

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

8 Second substory
After staying at Aḷavī for as long as he wanted, the Buddha set out wandering toward Kosambī. When he eventually arrived, he stayed at the Badarikā Monastery.

9 Just then the monks there said to Venerable Rāhula, "Rāhula, the Buddha has laid down a training rule that we can't lie down in the same sleeping place as a person who's not fully ordained. Please find another sleeping place." Since Rāhula was not able to find a sleeping place, he lay down in the restroom.

10 Then, after rising early in the morning, the Buddha went to the restroom where he cleared his throat. Rāhula, too, cleared his throat.

11 "Who's there?"

12 "It's me, sir, Rāhula."

13 "Why are you sitting here, Rāhula?"

14 Rāhula told the Buddha what had happened. Soon afterwards the Buddha gave a teaching and addressed the monks:

15 "Monks, I allow you to lie down in the same sleeping place as a person who isn't fully ordained for two or three nights.

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

17 Final ruling

'If a monk lies down more than two or three nights in the same sleeping place as a person who is not fully ordained, he commits an offense entailing confession.'"

18 Definitions

A:

19 whoever ...

20 Monk:

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

22 A person who is not fully ordained:

23 anyone except a fully ordained monk.

24 More than two or three nights:

25 in excess of two or three nights.

26 Same:

27 together.

28 Sleeping place:

29 fully roofed, fully walled; mostly roofed, mostly walled.

30 Lies down in the same sleeping place:

31 at dawn on the fourth day: if he lies down when the person who is not fully ordained is already lying down, he commits an offense entailing confession; if the person who is not fully ordained lies down when he is already lying down, he commits an offense entailing confession; if they both lie down together, he commits an offense entailing confession; every time they get up and then lie down again, he commits an offense entailing confession.

32 Permutations

If they are not fully ordained, and the monk does not perceive them as such, and he lies down more than two or three nights in the same sleeping place as them, he commits an offense entailing confession. If they are not fully ordained, but the monk is unsure of it, and he lies down more than two or three nights in the same sleeping place as them, he commits an offense entailing confession. If they are not fully ordained, but the monk perceives them as such, and he lies down more than two or three nights in the same sleeping place as them, he commits an offense entailing confession.

33 If it is half-roofed and half-walled, he commits an offense of wrong conduct. If they are fully ordained, but the monk does not perceive them as such, he commits an offense of wrong conduct. If they are fully ordained, but the monk is unsure of it, he commits an offense of wrong conduct. If they are fully ordained, and the monk perceives them as such, there is no offense.

34 Non-offenses

There is no offense: if he stays together with them for two or three nights; if he stays together with them for less than two or three nights; if, after

staying together for two nights, he leaves before dawn on the third night and then stays together again; if it is fully roofed, but not walled; if it is fully walled, but not roofed; if it is mostly not roofed; if it is mostly not walled; if the monk sits when the person who is not fully ordained is lying down; if the person who is not fully ordained sits when the monk is lying down; if they both sit; if he is insane; if he is the first offender.

The training rule on lying down with one not fully ordained, the fifth, is finished.

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LYING DOWN WITH A WOMAN

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Anuruddha was walking through the Kosalan country on his way to Sāvatthī, when one evening he arrived at a certain village. Just then a woman in that village had prepared her guesthouse. Anuruddha went to that woman and said, "If it's not inconvenient for you, I'd like to stay in your guesthouse for one night."

2 "Please stay, venerable."

3 Other travelers also went to that woman and said, "Ma'am, if it's not troublesome for you, we'd like to stay in your guesthouse for one night."

4 "Sirs, a monastic is already staying there. If he agrees, you may stay."

5 Those travelers then approached Anuruddha and said, "If you don't mind, venerable, we'd like to stay one night in the guesthouse."

6 "No problem."

7 Now as soon as that woman had seen Anuruddha, she had fallen in love with him. She now went to him and said, "Sir, you won't be comfortable surrounded by these people. Why don't I prepare a bed for you in the main house?" Anuruddha consented by remaining silent.

8 After preparing a bed in the main house, she put on jewelry and perfume, and she went to Anuruddha and said, "You're attractive, sir, and so am I. Why don't you take me as your wife?" But Anuruddha remained

silent. She said the same thing a second time, but again got no response. And a third time she said, "You're attractive, sir, and so am I.

8.2 Why don't you take me and all this property?" Once again Anuruddha remained silent. She then threw off her wrap, and she walked back and forth, stood, sat down, and lay down in front of him. But Anuruddha controlled his senses and neither looked at nor spoke to her. Then that woman said, "It's astonishing and amazing.

8.3 Many people pay a hundred or a thousand coins to be with me. But this monastic doesn't want me and all this property, even when I beg him!" After dressing, she bowed down with her head at Anuruddha's feet and said, "Sir, I've made a mistake. I've been foolish, confused, and unskillful. Please forgive me so that I may restrain myself in the future."

9 "You have certainly made a mistake. You've been foolish, confused, and unskillful. But since you acknowledge your mistake and make proper amends, I forgive you. For this is called growth in the training of the noble ones: acknowledging a mistake, making proper amends, and undertaking restraint for the future."

10 The following morning that woman personally served and satisfied Anuruddha with various kinds of fine foods. When he had finished his meal, she bowed and sat down to one side. And Anuruddha instructed, inspired, and gladdened her with a teaching. She then said to him, "Wonderful, sir, wonderful! Just as one might set upright what's overturned, or reveal what's hidden, or show the way to one who's lost, or bring a lamp into the dark so that one with eyes might see what's there—just so have you made the Teaching clear in many ways.

10.2 I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who's gone for refuge for life."

11 Soon afterwards, after arriving at Sāvatthī, Anuruddha told the monks what had happened. The monks of few desires complained and criticized him, "How could Venerable Anuruddha lie down in the same sleeping place as a woman?"

12 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Anuruddha: "Is it true, Anuruddha, that you did this?"

13 "It's true, sir."

14 The Buddha rebuked him ... "Anuruddha, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

15 Final ruling
'If a monk lies down in the same sleeping place as a woman, he commits an offense entailing confession.'"

16 Definitions
A:

17 whoever ...

18 Monk:

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

20 A woman:

21 a human female, not a female spirit, not a female ghost, not a female animal; even a girl born on that very day, let alone an older one.

22 Same:

23 together.

24 Sleeping place:

25 fully roofed, fully walled; mostly roofed, mostly walled.

26 Lies down in the same sleeping place:

27 when the sun has set: if the monk lies down when the woman is already lying down, he commits an offense entailing confession; if the woman lies down when the monk is already lying down, he commits an offense entailing confession; if they both lie down together, he commits an offense entailing confession; every time they get up and then lie down again, he commits an offense entailing confession.

28 Permutations
If it is a woman, and he perceives her as such, and he lies down in the same sleeping place as her, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he lies down in the same sleeping place as her, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he lies down in the same sleeping place as her, he commits an offense entailing confession.

29 If it is half-roofed and half-walled, he commits an offense of wrong conduct. If he lies down in the same sleeping place as a female spirit, a female ghost, a paṇḍaka, or a female animal, he

commits an offense of wrong conduct. If it is not a woman, but he perceives them as such, he commits an offense of wrong conduct.

29.2 If it is not a woman, but he is unsure of it, he commits an offense of wrong conduct. If it is not a woman, and he does not perceive them as such, there is no offense.

30 Non-offenses

There is no offense: if it is fully roofed, but not walled; if it is fully walled, but not roofed; if it is mostly not roofed; if it is mostly not walled; if the monk sits when the woman is lying down; if the woman sits when the monk is lying down; if they both sit down together; if he is insane; if he is the first offender.

The training rule on lying down with a woman, the sixth, is finished.

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TEACHING A WOMAN ALONE

✦

1 First substory

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was associating with and visiting a number of families in Sāvatthī. After robing up one morning, he took his bowl and robe and went to a certain family. Just then the housewife was sitting at the door to the house, while the daughter-in-law was sitting at the door to the guesthouse. Udāyī went up to the housewife and gave her a teaching, whispering in her ear. And the daughter-in-law thought, "Is this monastic my mother-in-law's lover, or is he speaking indecently?"

2 After teaching the housewife in this way, Udāyī went up to the daughter-in-law and gave her a teaching in the same way. Then the housewife thought, "Is this monastic my daughter-in-law's lover, or is he speaking indecently?"

3 When Udāyī had left, the housewife said to her daughter-in-law, "Hey, what did that monastic say to you?"

4 "He gave me a teaching, ma'am. But what did he say to you?"

5 "He gave me a teaching, too."

6 And they complained and criticized him, "How can Venerable Udāyī give teachings by whispering in the ear? Should not teachings be given audibly and openly?"

7 The monks heard the complaints of those women, and the monks of few desires complained and criticized Udāyī, "How can Venerable Udāyī give teachings to women?"

8 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you did this?"

9 "It's true, sir."

10 The Buddha rebuked him ... "Foolish man, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

11 First preliminary ruling
'If a monk gives a teaching to a woman, he commits an offense entailing confession.'"

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

13 Second substory
Soon afterwards some female lay followers saw some monks and said to them, "Venerables, please give a teaching."

14 "It's not allowable for us to teach women."

15 "Just teach five or six sentences. That might be enough for us to understand."

16 "It's not allowable for us to teach women." And being afraid of wrongdoing, they did not teach them.

17 Those female lay followers complained and criticized them, “How can they not teach us when asked?”

18 The monks heard the complaints of those female lay followers, and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

19 “Monks, I allow you to teach five or six sentences to a woman.

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

21 Second preliminary ruling
‘If a monk gives a teaching of more than five or six sentences to a woman, he commits an offense entailing confession.’”

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

23 Third substory
When the monks from the group of six heard that the Buddha had made this allowance, they taught women more than five or six sentences with a man who did not understand sitting nearby. The monks of few desires complained and criticized them, “How can the monks from the group of six teach women more than five or six sentences with a man who doesn’t understand sitting nearby?”

24 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: “Is it true, monks, that you do this?”

25 “It’s true, sir.”

26 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And so, monks, this training rule should be recited like this:

27 Final ruling
'If a monk gives a teaching of more than five or six sentences to a woman, except in the presence of a man who understands, he commits an offense entailing confession.'"

28 Definitions
A:

29 whoever …

30 Monk:

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

32 A woman:

33 a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning good and bad speech, what is decent and what is indecent.

34 More than five or six sentences:

35 in excess of five or six sentences.

36 A teaching:

37 what has been spoken by the Buddha, what has been spoken by disciples, what has been spoken by sages, what has been spoken by gods, what is connected with what is beneficial, what is connected with the Teaching.

38 Gives:

39 if he teaches by the line, then for every line he commits an offense entailing confession. If he teaches by the syllable, then for every syllable he commits an offense entailing confession.

40 Except in the presence of a man who understands:

41 unless a man who understands is present.

42 A man who understands:

43 one who is capable of discerning good and bad speech, what is decent and what is indecent.

44 Permutations
If it is a woman, and he perceives her as such, and he teaches her more than five or six sentences, except in the presence of a man who understands, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he teaches her more than five or six sentences, except in the presence of a man who understands, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he teaches her more than five or six sentences, except in the presence of a man who understands, he commits an offense entailing confession.

45 If he teaches more than five or six sentences to a female spirit, a female ghost, a paṇḍaka, or a female animal in the form of a woman, except in the presence of a man who understands, he

commits an offense of wrong conduct. If it is not a woman, but he perceives them as such, he commits an offense of wrong conduct. If it is not a woman, but he is unsure of it, he commits an offense of wrong conduct. If it is not a woman, and he does not perceive them as such, there is no offense.

[46] Non-offenses

There is no offense: if a man who understands is present; if he teaches five or six sentences; if he teaches fewer than five or six sentences; if he gets up, sits down again, and then teaches; if the woman gets up and sits down again, and he then teaches her; if he teaches another woman; if he asks a question; if he is asked a question and then speaks; if he is speaking for the benefit of someone else and a woman listens in; if he is insane; if he is the first offender.

The training rule on teaching a woman alone, the seventh, is finished.

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TRUTHFULLY ANNOUNCING A SUPERHUMAN QUALITY

✦

1 Origin story

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

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

3 Some said, "We could work for the householders, and they'll support us in return."

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

5 Still others said, "There's no need to work or take messages for them. Let's instead talk up one another's superhuman qualities to the householders: 'That monk has the first absorption, that monk the second absorption, that monk the third, that monk the fourth; that monk is a streamenterer, that monk a once-returner, that a non-returner, that a perfected one; that monk has the three true insights, and that the six direct knowledges.'

5.2 Then they'll support us. In this way we'll have a comfortable rains, live together in peace and harmony, and get almsfood without trouble. This is the way to go."

6 Then those monks did just that. And the people there thought, "We're so fortunate that such monks have come to us for the rainy-season residence. Such virtuous and good monks have never before entered the rains residence with us."

6.2 And they gave such food and drink to those monks that they did not even eat and drink themselves, or give to their parents, to their wives and children, to their slaves, servants, and workers, to their friends and companions, or to their relatives. Soon those monks had a good color, bright faces, clear skin, and sharp senses.

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

8 At that time the monks who had completed the rains residence in that region were thin, haggard and pale, with veins protruding all over their bodies. Yet the monks from the banks of the Vaggumudā had a good color, bright faces, clear skin, and sharp senses.

9 Since it is the custom for Buddhas to greet newly-arrived monks, the Buddha said to them, "I hope you're keeping well, monks, I hope you're getting by? I hope you had a comfortable and harmonious rains, and got almsfood without trouble?"

10 "We're keeping well, sir, we're getting by. We had a comfortable and harmonious rains, and got almsfood without trouble."

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

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

13 They then told him.

14 "But did you really have those superhuman qualities?"

15 "Yes, sir."

16 The Buddha rebuked them, "How could you for the sake of your stomachs talk up one another's superhuman qualities to householders? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

17 Final ruling
'If a monk truthfully tells a person who is not fully ordained of a superhuman quality, he commits an offense entailing confession.'"

[18] Definitions
A:

[19] whoever ...

[20] Monk:

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

[22] A person who is not fully ordained:

[23] anyone except a fully ordained monk or a fully ordained nun.

[24] A superhuman quality:

[25] absorption, release, stillness, attainment, knowledge and vision, development of the path, realization of the fruits, abandoning the defilements, a mind without hindrances, delighting in solitude.

[26] Definitions
Absorption:

[27] the first absorption, the second absorption, the third absorption, the fourth absorption.

[28] Release:

[29] emptiness release, signless release, desireless release.

[30] Stillness:

[31] emptiness stillness, signless stillness, desireless stillness.

[32] Attainment:

[33] emptiness attainment, signless attainment, desireless attainment.

[34] Knowledge and vision:

[35] the three true insights.

[36] Development of the path:

[37] the four applications of mindfulness, the four right efforts, the four foundations for supernormal power, the five spiritual faculties, the five spiritual powers, the seven factors of awakening, the noble eightfold path.

[38] Realization of the fruits:

[39] realization of the fruit of streamentry, realization of the fruit of once-returning, realization of the fruit of non-returning, realization of perfection.

[40] Abandoning the defilements:

[41] the abandoning of sensual desire, the abandoning of ill will, the abandoning of confusion.

[42] A mind without hindrances:

[43] a mind without sensual desire, a mind without ill will, a mind without confusion.

[44] Delighting in solitude:

[45] because of the first absorption there is delight in solitude, because of the second absorption there is delight in solitude, because of the third absorption there is delight in solitude, because of the fourth absorption there is delight in solitude.

46 First absorption
Tells:

47 if a monk says to a person who is not fully ordained, "I attained the first absorption," he commits an offense entailing confession.

48 Tells:

49 if a monk says to a person who is not fully ordained, "I'm attaining the first absorption," he commits an offense entailing confession.

50 Tells:

51 if a monk says to a person who is not fully ordained, "I've attained the first absorption," he commits an offense entailing confession.

52 Tells:

53 if a monk says to a person who is not fully ordained, "I obtain the first absorption," he commits an offense entailing confession.

54 Tells:

55 if a monk says to a person who is not fully ordained, "I master the first absorption," he commits an offense entailing confession.

56 Tells:

57 if a monk says to a person who is not fully ordained, "I've realized the first absorption," he commits an offense entailing confession.

58 Other individual attainments
Tells:

59 if a monk says to a person who is not fully ordained, "I attained the second absorption … the third absorption … the fourth absorption … I'm attaining … I've attained … I obtain … I master … I've realized the fourth absorption," he commits an offense entailing confession.

60 Tells:

61 if a monk says to a person who is not fully ordained, "I attained the emptiness release … the signless release … the desireless release … the emptiness stillness … the signless stillness … the desireless stillness … I'm attaining … I've attained … I obtain … I master … I've realized the desireless stillness," he commits an offense entailing confession.

62 Tells:

63 if a monk says to a person who is not fully ordained, "I attained the emptiness attainment … the signless attainment … the desireless attainment … I'm attaining … I've attained … I obtain … I master … I've realized the desireless attainment," he commits an offense entailing confession.

64 Tells:

65 if a monk says to a person who is not fully ordained, "I attained the three true insights … I'm attaining … I've attained … I obtain … I master … I've realized the three true insights," he commits an offense entailing confession.

66 Tells:

67 if a monk says to a person who is not fully ordained, "I attained the four applications of mindfulness … the four right efforts … the four foundations for supernormal power … I'm attaining … I've attained … I obtain … I

master … I've realized the four foundations for supernormal power," he commits an offense entailing confession.

68 Tells:

69 if a monk says to a person who is not fully ordained, "I attained the five spiritual faculties … the five spiritual powers … I'm attaining … I've attained … I obtain … I master … I've realized the five spiritual powers," he commits an offense entailing confession.

70 Tells:

71 if a monk says to a person who is not fully ordained, "I attained the seven factors of awakening … I'm attaining … I've attained … I obtain … I master … I've realized the seven factors of awakening," he commits an offense entailing confession.

72 Tells:

73 if a monk says to a person who is not fully ordained, "I attained the noble eightfold path … I'm attaining … I've attained … I obtain … I master … I've realized the noble eightfold path," he commits an offense entailing confession.

74 Tells:

75 if a monk says to a person who is not fully ordained, "I attained the fruit of streamentry … the fruit of once-returning … the fruit of non-returning … perfection … I'm attaining … I've attained … I obtain … I master … I've realized perfection," he commits an offense entailing confession.

76 Tells:

77 if a monk says to a person who is not fully ordained, "I've given up sensual desire … I've given up ill will … I've given up confusion, I've renounced it, I've let it go, I've abandoned it, I've relinquished it, I've forsaken it, I've thrown it aside," he commits an offense entailing confession.

78 Tells:

79 if a monk says to a person who is not fully ordained, "My mind is free from the hindrance of sensual desire … My mind is free from the hindrance of ill will … My mind is free from the hindrance of confusion," he commits an offense entailing confession.

80 Tells:

81 if a monk says to a person who is not fully ordained, "I attained the first absorption in solitude … the second absorption … the third absorption … the fourth absorption … I'm attaining … I've attained … I obtain … I master … I've realized the fourth absorption in solitude," he commits an offense entailing confession.

82 Combinations of two attainments
Tells:

83 if a monk says to a person who is not fully ordained, "I attained the first absorption and the second absorption … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the second absorption," he commits an offense entailing confession.

84 Tells:

85 if a monk says to a person who is not fully ordained, "I attained the first absorption and the third absorption … the first absorption and the fourth absorption … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the fourth absorption," he commits an offense entailing confession.

86 Tells:

87 if a monk says to a person who is not fully ordained, "I attained the first absorption and the emptiness release … and the signless release … and the desireless release … and the emptiness stillness … and the signless stillness … and the desireless stillness … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the desireless stillness," he commits an offense entailing confession.

88 Tells:

89 if a monk says to a person who is not fully ordained, "I attained the first absorption and the emptiness attainment … the signless attainment … the desireless attainment … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the desireless attainment," he commits an offense entailing confession.

90 Tells:

91 if a monk says to a person who is not fully ordained, "I attained the first absorption and the three true insights … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the three true insights," he commits an offense entailing confession.

92 Tells:

93 if a monk says to a person who is not fully ordained, "I attained the first absorption and the four applications of mindfulness … the four right efforts … the four foundations for supernormal power … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the four foundations for supernormal power," he commits an offense entailing confession.

94 Tells:

95 if a monk says to a person who is not fully ordained, "I attained the first absorption and the five spiritual faculties … the five spiritual powers … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the five spiritual powers," he commits an offense entailing confession.

96 Tells:

97 if a monk says to a person who is not fully ordained, "I attained the first absorption and the seven factors of awakening … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the seven factors of awakening," he commits an offense entailing confession.

98 Tells:

99 if a monk says to a person who is not fully ordained, "I attained the first absorption and the noble eightfold path … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the noble eightfold path," he commits an offense entailing confession.

100 Tells:

101 if a monk says to a person who is not fully ordained, "I attained the first absorption and the fruit of streamentry … and the fruit of once-returning … and the fruit of non-returning … and perfection … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and perfection," he commits an offense entailing confession.

102 Tells:

103 if a monk says to a person who is not fully ordained, "I attained the first absorption and I've given up sensual desire … and I've given up ill will … and I've given up confusion … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and I've given up confusion," he commits an offense entailing confession.

104 Tells:

105 if a monk says to a person who is not fully ordained, "I attained the first absorption and my mind is free from the hindrance of sensual desire … and my mind is free from the hindrance of ill will … and my mind is free from the hindrance of confusion … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and my mind is free from the hindrance of confusion," he commits an offense entailing confession.

106 Tells:

107 if a monk says to a person who is not fully ordained, "I attained the second absorption and the third absorption … the second absorption and the fourth absorption … I'm attaining … I've attained … I obtain … I master … I've realized the second absorption and the fourth absorption," he commits an offense entailing confession.

108 Tells:

109 if a monk says to a person who is not fully ordained, "I attained the second absorption and the emptiness release … and my mind is free from the hindrance of confusion," he commits an offense entailing confession.

110 Tells:

111 if a monk says to a person who is not fully ordained, "I attained the second absorption and the first absorption … I'm attaining … I've attained … I obtain … I master … I've realized the second absorption and the first absorption," he commits an offense entailing confession. …

The basis in brief is finished.

113 Tells:

114 if a monk says to a person who is not fully ordained, "My mind is free from the hindrance of confusion and I attained the first absorption … I'm attaining … I've attained … I obtain … I master … My mind is free from the hindrance of confusion and I've realized the first absorption," he commits an offense entailing confession. …

115 Tells:

116 if a monk says to a person who is not fully ordained, "My mind is free from the hindrance of confusion and my mind is free from the hindrance of ill will," he commits an offense entailing confession. …

117 Combination of all attainments
Tells:

118 if a monk says to a person who is not fully ordained, "I attained the first absorption and the second absorption and the third absorption and the fourth absorption and the emptiness release and the signless release and the desireless release and the emptiness stillness and the signless stillness and the desireless stillness and the emptiness attainment and the signless attainment and the desireless attainment and the three true insights and the four applications of mindfulness and the four right efforts and the four foundations for supernormal power and the five spiritual faculties and the five spiritual powers and the seven factors of awakening and the noble eightfold path and the fruit of streamentry and the fruit of once-returning and the fruit of non-returning and perfection … and I've given up sensual desire, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and I've given up ill will, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and my mind is free from the hindrance of sensual desire; and my mind is free from the hindrance of ill will; and my mind is free from the hindrance of confusion," he commits an offense entailing confession.

119 Meaning to say one thing, but saying something else
Tells:

120 if a monk means to say to a person who is not fully ordained, "I attained the first absorption," but actually says, "I attained the second absorption," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct.

121 Tells:

122 if a monk means to say to a person who is not fully ordained, "I attained the first absorption," but actually says, "I attained the third absorption ... the fourth absorption ... the emptiness release ... the signless release ... the desireless release ... the emptiness stillness ... the signless stillness ... the desireless stillness ... the emptiness attainment ... the signless attainment ... the desireless attainment ... the three true insights ... the four applications of mindfulness ... the four right efforts ... the four foundations for supernormal power ... the five spiritual faculties ... the five spiritual powers ... the seven factors of awakening ... the noble eightfold path ... the fruit of streamentry ... the fruit of once-returning ... the fruit of non-returning ... perfection ... etc. ...

122.2 I've given up sensual desire ... I've given up ill will ... I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside ... my mind is free from the hindrance of sensual desire ... my mind is free from the hindrance of ill will ... my mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct.

123 Tells:

124 if a monk means to say to a person who is not fully ordained, "I attained the second absorption" ... but actually says, "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. ...

125 Tells:

126 if a monk means to say to a person who is not fully ordained, "I attained the second absorption," but actually says, "I attained the first absorption," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. ...

The basis in brief is finished.

128 Tells:

129 if a monk means to say to a person who is not fully ordained, "My mind is free from the hindrance of confusion," but actually says, "I attained the first absorption," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. ...

130 Tells:

131 if a monk means to say to a person who is not fully ordained, "My mind is free from the hindrance of confusion," but actually says, "My mind is free from the hindrance of ill will," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. ...

132 Tells:

133 if a monk means to say to a person who is not fully ordained, "I attained the first absorption and the second absorption and the third absorption and the fourth absorption ... and my mind is free from the hin-

drance of ill will," but actually says, "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct.

134 Tells:

135 if a monk means to say to a person who is not fully ordained, "I attained the second absorption and the third absorption and the fourth absorption ... and my mind is free from the hindrance of confusion," but actually says, "I attained the first absorption," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. ...

136 Gross hinting
Tells:

137 if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the first absorption ... is attaining ... has attained ... obtains ... masters ... has realized the first absorption," he commits an offense of wrong conduct.

138 Tells:

139 if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the second absorption ... etc. ... the third absorption ... the fourth absorption ... is attaining ... has attained ... obtains ... masters ... has realized the fourth absorption," he commits an offense of wrong conduct.

140 Tells:

141 if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the emptiness release … etc. … the signless release … the desireless release … the emptiness stillness … the signless stillness … the desireless stillness … is attaining … has attained … obtains … masters … has realized the desireless stillness," he commits an offense of wrong conduct.

142 Tells:

143 if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the emptiness attainment … etc. … the signless attainment … the desireless attainment … is attaining … has attained … obtains … masters … has realized the desireless attainment," he commits an offense of wrong conduct.

144 Tells:

145 if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the three true insights … etc. … the four applications of mindfulness … the four right efforts … the four foundations for supernormal power … the five spiritual faculties … the five spiritual powers … the seven factors of awakening … the noble eightfold path … the fruit of streamentry … the fruit of once-returning … the fruit of non-returning … perfection … is attaining … has attained … obtains … masters … has realized … etc. … has given up sensual desire … has given up ill will … has given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside … has a mind free from the hindrance of sen-

sual desire … has a mind free from the hindrance of ill will … has a mind free from the hindrance of confusion," he commits an offense of wrong conduct.

146 Tells:

147 if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the first absorption in solitude … etc. … the second absorption … the third absorption … the fourth absorption … is attaining … has attained … obtains … masters … has realized the fourth absorption in solitude," he commits an offense of wrong conduct.

148 Tells:

149 if a monk says to a person who is not fully ordained, "The monk who used your robe-cloth … who used your almsfood … who used your dwelling … who used your medicinal supplies attained the fourth absorption in solitude … is attaining … has attained … obtains … masters … has realized the fourth absorption in solitude," he commits an offense of wrong conduct.

150 Tells:

151 if a monk says to a person who is not fully ordained, "The monk who has used your dwelling … etc. … who has used your robe-cloth … who has used your almsfood … who has used your furniture … who has used your medicinal supplies attained the fourth absorption in solitude … is attaining … has attained … obtains … masters … has realized the fourth absorption in solitude," he commits an offense of wrong conduct.

152 Tells:

153 if a monk says to a person who is not fully ordained, "The monk you gave a dwelling to … etc. … you gave robe-cloth to … you gave almsfood to … you gave furniture to … you gave medicinal supplies to attained the fourth absorption in solitude … is attaining … has attained … obtains … masters … has realized the fourth absorption in solitude," he commits an offense of wrong conduct.

154 Non-offenses

There is no offense: if he truthfully tells one who is fully ordained; if he is the first offender.

The training rule on truthfully announcing a superhuman quality, the eighth, is finished.

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ANNOUNCING A MONK'S GRAVE OFFENSE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan was quarreling with the monks from the group of six.

2 He then committed an offense of intentional emission of semen. He asked the Sangha for probation for that offense, which he received. Just then an association in Sāvatthī was offering a meal to the Sangha. Because Upananda was on probation, he sat on the last seat in the dining hall.

2.2 The monks from the group of six then told those lay followers, "This Venerable Upananda, the esteemed associate of your families, eats the food given in faith with the same hand he uses to masturbate. After committing an offense of intentional emission of semen, he asked the Sangha for probation for that offense, which he received. And because he's on probation, he now sits on the last seat."

3 The monks of few desires complained and criticized them, "How could the monks from the group of six tell a person who's not fully ordained about a monk's grave offense?" ... "Is it true, monks, that you did this?"

4 "It's true, sir."

5 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

[6] Final ruling

'If a monk tells a person who is not fully ordained about a monk's grave offense, except if the monks have agreed, he commits an offense entailing confession.'"

[7] Definitions

A:

[8] whoever ...

[9] Monk:

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

[11] A monk's:

[12] another monk's.

[13] A grave offense:

[14] the four offenses entailing expulsion and the thirteen entailing suspension.

[15] A person who is not fully ordained:

[16] anyone except a fully ordained monk or a fully ordained nun.

[17] Tells:

[18] tells a woman or a man, a householder or a monastic.

[19] Except if the monks have agreed:

20 unless the monks have agreed.

21 Summary

There is agreement of the monks with a limit on offenses, but not on families. There is agreement of the monks with a limit on families, but not on offenses. There is agreement of the monks with a limit both on offenses and on families. There is agreement of the monks with neither a limit on offenses nor on families.

22 Definitions

With a limit on offenses:

23 offenses are specified: "These particular offenses can be told about."

24 With limit on families:

25 families are specified: "These particular families can be told."

26 With a limit both on offenses and on families:

27 both offenses and families are specified: "These particular offenses can be told about, and these particular families can be told."

28 With neither a limit on offenses nor on families:

29 neither offenses nor families are specified in this way.

30 Exposition

When there is a limit on offenses, if he tells about other offenses than those that are specified, he commits an offense entailing confession.

31 When there is a limit on families, if he tells other families than those that are specified, he commits an offense entailing confession.

32 When there is a limit both on offenses and on families, if he tells about other offenses than those that are specified or he tells other families than those that are specified, he commits an offense entailing confession.

33 When there is neither a limit on offenses nor on families, there is no offense.

34 Permutations part 2
If the offense is grave, and he perceives it as such, and he tells a person who is not fully ordained, then, except if the monks have agreed, he commits an offense entailing confession.

35 If the offense is grave, but he is unsure of it, and he tells a person who is not fully ordained, then, except if the monks have agreed, he commits an offense entailing confession.

36 If the offense is grave, but he perceives it as minor, and he tells a person who is not fully ordained, then, except if the monks have agreed, he commits an offense entailing confession.

37 If he tells about a minor offense, he commits an offense of wrong conduct.

38 If he tells about the misconduct of a person who is not fully ordained, whether grave or minor, he commits an offense of wrong conduct.

39 If the offense is minor, but he perceives it as grave, he commits an offense of wrong conduct.

40 If the offense is minor, but he is unsure of it, he commits an offense of wrong conduct.

41 If the offense is minor, and he perceives it as such, he commits an offense of wrong conduct.

42 Non-offenses

There is no offense: if he tells about the action that was the basis for the offense, but not the class of offense; if he tells about the class of offense, but not the action that was the basis for the offense; if the monks have agreed; if he is insane; if he is the first offender.

The training rule on announcing a monk's grave offense, the ninth, is finished.

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DIGGING THE EARTH

✦

1 Origin story

At one time the Buddha was staying at Aḷavī at the Aggāḷava Shrine. At that time the monks of Aḷavī were doing building work, and they dug the earth and had it dug. People complained and criticized them, "How can the Sakyan monastics dig the earth and have it dug? They are hurting one-sensed life."

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can those monks at Aḷavī dig the earth and have it dug?" ... "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? People regard the earth as conscious. This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk digs the earth or has it dug, he commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Monk:

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

10 The earth:

11 there are two kinds of earth: productive earth and unproductive earth.

12 Productive earth:

13 pure soil, pure clay, with few stones, with few pebbles, with few potsherds, with little gravel, with little sand; mostly soil, mostly clay. If it is unburned, it is also called "productive earth". A pile of soil or clay that has been rained on for more than four months—this too is called "productive earth".

14 Unproductive earth:

15 just stones, just pebbles, just potsherds, just gravel, just sand, with little soil, with little clay; mostly stones, mostly pebbles, mostly potsherds, mostly gravel, mostly sand. If it is burned, it is also called "unproductive earth". A pile of soil or clay that has been rained on for less than four months—this too is called "unproductive earth".

16 Digs:

17 if he digs it himself, he commits an offense entailing confession.

18 Has dug:

19 if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other digs a lot, he commits one offense entailing confession.

20 Permutations

If it is earth, and he perceives it as such, and he digs it or has it dug, or he breaks it or has it broken, or he burns it or has it burned, he commits an offense entailing confession.

21 If it is earth, but he is unsure of it, and he digs it or has it dug, or he breaks it or has it broken, or he burns it or has it burned, he commits an offense of wrong conduct.

22 If it is earth, but he does not perceive it as such, and he digs it or has it dug, or he breaks it or has it broken, or he burns it or has it burned, there is no offense.

23 If it is not earth, but he perceives it as such, he commits an offense of wrong conduct. If it is not earth, but he is unsure of it, he commits an offense of wrong conduct. If it is not earth, and he does not perceive it as such, there is no offense.

24 Non-offenses

There is no offense: if he says, “Consider this,” “Give this,” “Bring this,” “There’s need for this,” “Make this allowable;” if it is unintentional; if he is not mindful; if he does not know; if he is insane; if he is the first offender.

The training rule on digging the earth, the tenth, is finished.

The first subchapter on lying is finished.

27 This is the summary:

28 “Falsely, abusive, and malicious talebearing,
Memorizing, and two on beds;
Except with one who understands, true,
Grave offense, digging.”

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DESTROYING PLANTS

✦

1 Origin story

At one time the Buddha was staying at Aḷavī at the Aggāḷava Shrine. At that time the monks of Aḷavī were doing building work, and they cut down trees and had them cut down. Then, when a certain monk was cutting down a tree, the deity that lived in it said to him, "Venerable, don't cut down our dwelling because you want to build a dwelling for yourself." Not taking any heed, he just cut it down, and he hurt the arm of that deity's child. The deity thought, "Why don't I just kill this monk?" But then it reconsidered, "It wouldn't be right to just kill this monk. Let me instead tell the Buddha about this matter." And it approached the Buddha and told him what had happened.

2 "Well done, deity! It's good that you didn't kill that monk. If you had killed that monk, you would have made much demerit. The tree over there is empty. Take that as your dwelling."

3 People complained and criticized the monks, "How can the Sakyan monastics cut down trees and have them cut down? They are hurting life with one sense."

4 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can those monks at Aḷavī cut down trees and have them cut down?"... "Is it true, monks, that you do this?"

5 "It's true, sir."

6 The Buddha rebuked them … “Foolish men, how can you do this? People regard trees as conscious. This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

7 Final ruling
‘If a monk destroys a plant, he commits an offense entailing confession.’”

8 Definitions
Plant:

9 there are five kinds of propagation: propagation from roots, propagation from stems, propagation from joints, propagation from cuttings, propagation from seeds.

10 Propagation from roots:

11 turmeric, ginger, sweet flag, white sweet flag, atis root, black hellebore, vetiver root, nutgrass, or any other plant produced from roots, that grows from roots—this is called “propagation from roots”.

12 Propagation from stems:

13 the Bodhi tree, the banyan tree, the Indian rock fig, the cluster fig, the Indian cedar, the portia tree, or any other plant produced from stems, that grows from stems—this is called “propagation from stems”.

14 Propagation from joints:

15 sugarcane, bamboo, reed, or any other plant produced from joints, that grows from joints—this is called “propagation from joints”.

16 Propagation from cuttings:

17 shrubby basil, rajmahal hemp, Vicks plant, or any other plant produced from cuttings, that grows from cuttings—this is called "propagation from cuttings".

18 Propagation from seeds:

19 grains, vegetables, or any other plant produced from seeds, that grows from seeds—this is called "propagation from seeds".

20 Permutations
If it is capable of propagation, and he perceives that it is, and he cuts it down or has it cut down, or he breaks it or has it broken, or he cooks it or has it cooked, he commits an offense entailing confession. If it is capable of propagation, but he is unsure of it, and he cuts it down or has it cut down, or he breaks it or has it broken, or he cooks it or has it cooked, he commits an offense of wrong conduct. If it is capable of propagation, but he perceives that it is not, and he cuts it down or has it cut down, or he breaks it or has it broken, or he cooks it or has it cooked, there is no offense.

21 If it is not capable of propagation, but he perceives that it is, he commits an offense of wrong conduct. If it is not capable of propagation, but he is unsure of it, he commits an offense of wrong conduct. If it is not capable of propagation, and he perceives that it is not, there is no offense.

22 Non-offenses

There is no offense: if he says, “Consider this”, “Give this”, “Bring this”, “There’s need for this”, “Make this allowable;” if it is unintentional; if he is not mindful; if he does not know; if he is insane; if he is the first offender.

The training rule on destroying plants, the first, is finished.

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SPEAKING EVASIVELY

✦

1 First substory

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, Venerable Channa was misbehaving. Then, when he was examined about an offense in the midst of the Sangha, he spoke evasively, "Who has committed an offense? What offense was committed? In regard to what was it committed? How was it committed? Who are you talking about? What are you talking about?"

2 The monks of few desires complained and criticized him, "How can Venerable Channa speak evasively when examined about an offense in the midst of the Sangha?"... "Is it true, Channa, that you did this?"

3 "It's true, sir."

4 The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." After rebuking him ... he gave a teaching and addressed the monks: "Well then, monks, the Sangha should charge Channa with evasive speech. And he is to be charged like this. A competent and capable monk should inform the Sangha:

5 'Please, venerables, I ask the Sangha to listen. The monk Channa speaks evasively when examined about an offense in the midst of the Sangha. If the Sangha is ready, it should charge the monk Channa with evasive speech. This is the motion.

6 Please, venerables, I ask the Sangha to listen. The monk Channa speaks evasively when examined about an offense in the midst of the Sangha. The Sangha is charging the monk Channa with evasive speech. Any monk who approves of charging the monk Channa with evasive speech should remain silent. Any monk who doesn't approve should speak up.

7 The Sangha has charged the monk Channa with evasive speech. The Sangha approves and is therefore silent. I will remember it thus.'"

8 After rebuking Channa in many ways, the Buddha spoke in dispraise of being difficult to support ... "And, monks, this training rule should be recited like this:

9 Preliminary ruling
'If a monk speaks evasively, he commits an offense entailing confession.'"

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

11 Second substory
Later, when Channa was again being examined about an offense in the midst of the Sangha, he thought, "By speaking evasively I'll commit an offense," and he instead harassed the Sangha by remaining silent.

12 The monks of few desires complained and criticized him, "When he's examined about an offense in the midst of the Sangha, how can Venerable Channa harass the Sangha by remaining silent?" ... "Is it true, Channa, that you did this?"

13 "It's true, sir."

14 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" After rebuking him … he gave a teaching and addressed the monks: "Well then, monks, the Sangha should charge Channa with harassment. And he is to be charged like this. A competent and capable monk should inform the Sangha:

15 'Please, venerables, I ask the Sangha to listen. The monk Channa, when examined about an offense in the midst of the Sangha, harasses the Sangha by remaining silent. If the Sangha is ready, it should charge the monk Channa with harassment. This is the motion.

16 Please, venerables, I ask the Sangha to listen. The monk Channa, when examined about an offense in the midst of the Sangha, harasses the Sangha by remaining silent. The Sangha is charging the monk Channa with harassment. Any monk who approves of charging the monk Channa of harassment should remain silent. Any monk who doesn't approve should speak up.

17 The Sangha has charged the monk Channa with harassment. The Sangha approves and is therefore silent. I will remember it thus.'"

18 After rebuking Channa in many ways, the Buddha spoke in dispraise of being difficult to support … "And so, monks, this training rule should be recited like this:

19 Final ruling

'If a monk speaks evasively or harasses, he commits an offense entailing confession.'"

20 Definitions

One who speaks evasively:

21 when being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, he speaks evasively because he does not want to talk about it or reveal it, saying, "Who has committed an offense? What offense was committed? In regard to what was it committed? How was it committed? Who are you talking about? What are you talking about?"—this is called "one who speaks evasively".

22 One who harasses:

23 when being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, he harasses the Sangha by remaining silent because he does not want to talk about it or reveal it—this is called "one who harasses".

24 Permutations

If he has not been charged with evasive speech, but he is being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, and he then speaks evasively because he does not want to talk about it or reveal it, saying, "Who has committed an offense? What offense was committed? In regard to what was it committed? How was it committed? Who are you talking about? What are you talking about?" then he commits an offense of wrong conduct.

25 If he has not been charged with harassment, but he is being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, and he then harasses the Sangha by remaining silent because he does not want to talk about it or reveal it, then he commits an offense of wrong conduct.

26 If he has been charged with evasive speech, and he is being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, and he then speaks evasively because he does not want to talk about it or reveal it, saying,

27 "Who has committed an offense? What offense was committed? In regard to what was it committed? How was it committed? Who are you talking about? What are you talking about?" then he commits an offense entailing confession.

28 If he has been charged with harassment, and he is being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, and he then harasses the Sangha by remaining silent because he does not want to talk about it or reveal it, then he commits an offense entailing confession.

29 If it is a legitimate legal procedure, and he perceives it as such, and he speaks evasively or he harasses, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he speaks evasively or he harasses, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he speaks evasively or he harasses, he commits an offense entailing confession.

30 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

31 Non-offenses

There is no offense: if he asks because he does not know; if he does not speak because he is sick; if he does not speak because he thinks there will be quarrels or disputes in the Sangha; if he does not speak because he thinks there will be a fracture or schism in the Sangha; if he does not speak because he thinks the legal procedure will be illegitimate, done by an incomplete assembly, or done to one who does not deserve a legal procedure; if he is insane; if he is the first offender.

The training rule on speaking evasively, the second, is finished.

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COMPLAINING

✦

1 First substory

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time Venerable Dabba the Mallian was assigning the dwellings and designating the meals, and the monks Mettiya and Bhūmajaka were newly ordained. They had little merit, getting inferior dwellings and meals. They then complained about Dabba to other monks, "Dabba the Mallian assigns dwellings and designates meals based on favoritism."

2 The monks of few desires complained and criticized them, "How can the monks Mettiya and Bhūmajaka complain about Venerable Dabba to other monks?"... "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Preliminary ruling

'If a monk complains, he commits an offense entailing confession.'"

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

7 Second substory

Knowing that the Buddha had prohibited complaining, the monks Mettiya and Bhūmajaka thought of other ways of getting the monks to

hear about their grievances. They then criticized Dabba the Mallian in the vicinity of other monks, "Dabba assigns dwellings and designates meals based on favoritism."

8 The monks of few desires complained and criticized them, "How can the monks Mettiya and Bhūmajaka criticize Venerable Dabba?"... "Is it true, monks, that you do this?"

9 "It's true, sir."

10 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And so, monks, this training rule should be recited like this:

11 Final ruling
'If a monk complains or criticizes, he commits an offense entailing confession.'"

12 Definitions
Complaining:

13 when someone who is fully ordained is the assigner of dwellings or the designator of meals or the distributor of congee or the distributor of fruit or the distributor of fresh foods or the distributor of minor requisites, and he has been appointed by the Sangha as such, then if a monk complains about him or criticizes him to one who is fully ordained—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—he commits an offense entailing confession.

14 Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he complains or criticizes, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he complains or criticizes, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he complains or criticizes, he commits an offense entailing confession.

15 If he complains or criticizes him to one who is not fully ordained, he commits an offense of wrong conduct.

16 When someone who is fully ordained is the assigner of dwellings or the designator of meals or the distributor of congee or the distributor of fruit or the distributor of fresh foods or the distributor of minor requisites, but he has not been appointed by the Sangha as such, then if a monk complains about him or criticizes him to one who is fully ordained or to one who is not fully ordained—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—he commits an offense of wrong conduct.

17 When someone who is not fully ordained is the assigner of dwellings or the designator of meals or the distributor of congee or the distributor of fruit or the distributor of fresh foods or the distributor of minor requisites, whether he has been appointed by the Sangha as such or not, then if a monk complains about him or criticizes him to one who is fully ordained or to one who is not fully ordained—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—he commits an offense of wrong conduct.

18 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

19 Non-offenses

There is no offense: if he complains about or criticizes one who regularly acts out of favoritism, ill will, confusion, or fear; if he is insane; if he is the first offender.

The training rule on complaining, the third, is finished.

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LEAVING FURNITURE OUTSIDE

✦

[1] First substory

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery during winter, the monks put furniture out in the open in order to warm themselves in the sun. But when the time for departure was announced, they departed without putting it away, having it put away, or informing anyone. The furniture was rained on.

[2] The monks of few desires complained and criticized them, "How could those monks put furniture out in the open and then depart without putting it away, having it put away, or informing anyone? The furniture was rained on."

[3] After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you did this?" ... "And, monks, this training rule should be recited like this:

[4] Final ruling

'If a monk takes a bed, a bench, a mattress, or a stool belonging to the Sangha and puts it out in the open or has it put out in the open, and he then departs without putting it away, having it put away, or informing anyone, he commits an offense entailing confession.'"

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

[6] Second substory

Soon afterwards, monks who had stayed out in the open brought the furniture back even though it was not the rainy season. The Buddha saw this. After giving a teaching, he addressed the monks:

[7] "Monks, during the eight months outside of the rainy season, I allow you to store furniture under a roof cover or at the foot of a tree or wherever crows or ravens don't leave droppings."

[8] Definitions

A:

[9] whoever ...

[10] Monk:

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

[12] Belonging to the Sangha:

[13] given to the Sangha, given up to the Sangha.

[14] A bed:

[15] there are four kinds of beds: one with legs and frame, called masāraka; one with legs and frame, called bundikābaddha; one with crooked legs; one with detachable legs.

[16] A bench:

17 there are four kinds of benches: one with legs and frame, called masāraka; one with legs and frame, called bundikābaddha; one with crooked legs; one with detachable legs.

18 A mattress:

19 there are five kinds of mattresses: a mattress stuffed with wool, a mattress stuffed with cloth, a mattress stuffed with bark, a mattress stuffed with grass, a mattress stuffed with leaves.

20 A stool:

21 one made of bark, one made of vetiver grass, one made of reed. It is upholstered and then bound together.

22 Puts it:

23 puts it oneself.

24 Has it put:

25 gets another to put it. If he gets one who is not fully ordained to put it, it is the responsibility of the monk. If he gets one who is fully ordained to put it, it is the responsibility of the one who puts it.

26 Departs without putting it away:

27 he does not put it away himself.

28 Having it put away:

29 he does not get another to put it away.

30 Or informing anyone:

31 if he does not inform a monk, a novice monk, or a monastery worker, then when he goes beyond the distance of a stone's throw of an average man, he commits an offense entailing confession.

32 Permutations

If it belongs to the Sangha, and he perceives it as such, and he puts it out in the open or has it put out in the open, and he then departs without putting it away or having it put away or informing anyone, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it ... If it belongs to the Sangha, but he perceives it as belonging to an individual, and he puts it out in the open or has it put out in the open, and he then departs without putting it away or having it put away or informing anyone, he commits an offense entailing confession.

33 If it is a mat underlay, a bedspread, a floor cover, a straw mat, a hide, a foot-wiping cloth, or a plank bench, and he puts it out in the open or has it put out in the open, and he then departs without putting it away or having it put away or informing anyone, he commits an offense of wrong conduct.

34 If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

[35] Non-offenses

There is no offense: if he departs after putting it away; if he departs after having it put away; if he departs after informing someone; if he departs while he is sunning it; if the furniture is obstructed; if there is an emergency; if he is insane; if he is the first offender.

The training rule on leaving furniture outside, the fourth, is finished.

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NOT PUTTING AWAY BEDDING

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of seventeen were friends. The lived together, and when going somewhere they would leave together. On one occasion they put out bedding in a dwelling belonging to the Sangha, but then departed without putting it away, having it put away, or informing anyone. The furniture was eaten by termites.

[2] The monks of few desires complained and criticized them, "How could those monks from the group of seventeen put out bedding in a dwelling belonging to the Sangha, and then depart without putting it away, getting it put away, or informing anyone? The furniture was eaten by termites."

[3] After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that those monks did this?"

[4] "It's true, sir."

[5] The Buddha rebuked them … "How could those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

[6] Final ruling

'If a monk puts out bedding in a dwelling belonging to the Sangha, or has it put out, and he then departs without putting it away, having it put away, or informing anyone, he commits an offense entailing confession.'"

[7] Definitions

A:

[8] whoever ...

[9] Monk:

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

[11] A dwelling belonging to the Sangha:

[12] given to the Sangha, given up to the Sangha.

[13] Bedding:

[14] a mattress, a mat underlay, a bedspread, a floor cover, a straw mat, a hide, a sitting mat, a sheet, a spread of grass, a spread of leaves.

[15] Puts out:

[16] puts out oneself.

[17] Has put out:

[18] gets another to put out.

[19] Departs without putting it away:

20 he does not put it away himself.

21 Having it put away:

22 he does not get another to put it away.

23 Or informing anyone:

24 if he does not inform a monk, a novice monk, or a monastery worker, and he crosses the boundary of an enclosed monastery, he commits an offense entailing confession. If he goes beyond the vicinity of an unenclosed monastery, he commits an offense entailing confession.

25 Permutations
If it belongs to the Sangha, and he perceives it as such, and he puts out bedding there or has it put out, and he then departs without putting it away or having it put away or informing anyone, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it, and he puts out bedding there or has it put out, and he then departs without putting it away or having it put away or informing anyone, he commits an offense entailing confession. If it belongs to the Sangha, but he perceives it as belonging to an individual, and he puts out bedding there or has it put out, and he then departs without putting it away or having it put away or informing anyone, he commits an offense entailing confession.

26 If he puts out bedding, or has it put out, in the vicinity of a dwelling, in the assembly hall, under a roof-cover, or at the foot of a tree, and he then departs without putting it away or having it put away or informing anyone, he commits an offense of wrong conduct. If he puts out a bed or a bench, or has it put out, in a dwelling, in the vicinity of a dwelling, in the

assembly hall, under a roof cover, or at the foot of a tree, and he then departs without putting it away or having it put away or informing anyone, he commits an offense of wrong conduct.

27 If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

28 Non-offenses

There is no offense: if he departs after putting it away; if he departs after having it put away; if he departs after informing someone; if the bedding is obstructed; if he abandons his intention to return, and at that spot informs anyone; if he is obstructed; if there is an emergency; if he is insane; if he is the first offender.

The training rule on not putting away bedding, the fifth, is finished.

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ENCROACHING ON A MONK

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six had taken possession of the best sleeping places. When the the senior monks evicted them, they thought, "How can we get to stay here during the rainy season?" They then arranged their sleeping places so as to encroach on the senior monks, thinking, "Whoever feels crowded will leave."

2 The monks of few desires complained and criticized them, "How could the monks from the group of six arrange their sleeping places so as to encroach on the senior monks?"

3 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you did this?"

4 "It's true, sir."

5 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

6 Final ruling

'If, in a dwelling belonging to the Sangha, a monk arranges his sleeping place in a way that encroaches on a monk that he knows arrived there be-

fore him, with the intention that anyone who feels crowded will leave, and he does so only for this reason and no other, he commits an offense entailing confession.'"

[7] Definitions
A:

[8] whoever ...

[9] Monk:

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

[11] A dwelling belonging to the Sangha:

[12] given to the Sangha, given up to the Sangha.

[13] He knows:

[14] he knows that he is senior, he knows that he is sick, he knows that it was given to him by the Sangha.

[15] To encroach on:

[16] enters after.

[17] Arranges his sleeping place:

[18] if he puts out his sleeping place at the access to the bed, the bench, the entrance, or the exit, he commits an offense of wrong conduct. If he sits down or lies down on it, he commits an offense entailing confession.

19 He does so only for this reason and no other:

20 there is no other reason for arranging his sleeping place in a way that encroaches.

21 Permutations

If it belongs to the Sangha, and he perceives it as such, and he arranges his sleeping place there in a way that encroaches, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it, and he arranges his sleeping place there in a way that encroaches, he commits an offense entailing confession. If it belongs to the Sangha, but he perceives it as belonging to an individual, and he arranges his sleeping place there in a way that encroaches, he commits an offense entailing confession.

22 If he puts out his sleeping place, or has it put out, anywhere apart from the access to the bed, the bench, the entrance, or the exit, he commits an offense of wrong conduct. If he sits down or lies down on it, he commits an offense of wrong conduct.

22.2 If he puts out his sleeping place, or has it put out, in the vicinity of a dwelling, in an assembly hall, under a roof cover, at the foot of a tree, or out in the open, he commits an offense of wrong conduct. If he sits down or lies down on it, he commits an offense of wrong conduct.

23 If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

24 Non-offenses

There is no offense: if he enters because he is sick; if he enters because he is feeling cold or hot; if there is an emergency; if he is insane; if he is the first offender.

The training rule on encroaching on a monk, the sixth, is finished.

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EVICTING A MONK

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of seventeen were repairing a large dwelling nearby, intending to stay there for the rainy season. The monks from the group of six saw this and said, "These monks from the group of seventeen are repairing a dwelling. Let's throw them out." But some of them said, "Let's wait until they've finished repairing it."

2 Soon afterwards the monks from the group of six said to those from the group of seventeen, "Leave, this dwelling is ours."

3 "Shouldn't you have told us beforehand? We would've repaired another one."

4 "Doesn't this dwelling belong to the Sangha?"

5 "Yes, it does."

6 "Well then, leave! This dwelling is ours."

7 "The dwelling is large. You can stay here and so can we."

8 But they said, "Leave, this dwelling is ours," and they grabbed them by the necks and threw them out in anger.

9 The monks from the group of seventeen cried. When other monks asked them why, they told them what had happened.

10 The monks of few desires complained and criticized them, "How could the monks from the group of six angrily throw other monks out of a dwelling belonging to the Sangha?"

11 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you did this?"

12 "It's true, sir."

13 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

14 Final ruling
'If a monk, in anger, throws a monk out of a dwelling belonging to the Sangha, or has him thrown out, he commits an offense entailing confession.'"

15 Definitions
A:

16 whoever ...

17 Monk:

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

19 A monk:

[20] another monk.

[21] In anger:

[22] discontent, having hatred, hostile.

[23] A dwelling belonging to the Sangha:

[24] given to the Sangha, given up to the Sangha.

[25] Throws out:

[26] if he takes hold of him in a room and throws him out to the entryway, he commits an offense entailing confession. If he takes hold of him in the entryway and throws him outside, he commits an offense entailing confession. Even if he makes him go through many doors with a single effort, he commits one offense entailing confession.

[27] Has thrown out:

[28] if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other makes him go through many doors, he commits one offense entailing confession.

[29] Permutations
If it belongs to the Sangha, and he perceives it as such, and in anger he throws him out, or has him thrown out, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it, and in anger he throws him out, or has him thrown out, he commits an offense entailing confession. If it belongs to the Sangha, but he perceives it as belonging to an individual, and in anger he throws him out, or has him thrown out, he commits an offense entailing confession.

30 If he throws out one of his requisites, or he has it thrown out, he commits an offense of wrong conduct. If he throws him out, or has him thrown out, from the vicinity of a dwelling, from an assembly hall, from under a roof cover, from the foot of a tree, or from a space out in the open, he commits an offense of wrong conduct.

30.2 If he throws out one of his requisites from any of these places, or he has it thrown out, he commits an offense of wrong conduct. If he throws out one who is not fully ordained, or has them thrown out, from a dwelling, from the vicinity of a dwelling, from an assembly hall, from under a roof cover, from the foot of a tree, or from a space out in the open, he commits an offense of wrong conduct.

30.3 If he throws out one of their requisites from any of these places, or has it thrown out, he commits an offense of wrong conduct.

31 If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

32 Non-offenses

There is no offense: if he throws out one who is shameless, or has him thrown out; if he throws out one of the requisites belonging to that person, or has them thrown out; if he throws out one who is insane, or has him thrown out; if he throws out one of the requisites belonging to that person, or has them thrown out; if he throws out one who is quarrelsome and argumentative, who creates legal issues in the Sangha, or has them

thrown out; if he throws out one of the requisites belonging to that person, or has them thrown out; if he throws out a pupil or student who is not conducting himself properly, or has him thrown out; if he throws out one of the requisites belonging to such a person, or has them thrown out; if he is insane; if he is the first offender.

The training rule on evicting a monk, the seventh, is finished.

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SITTING DOWN ON AN UPPER STORY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time two monks were staying in a dwelling with an upper story belonging to the Sangha, one staying below and one above. The monk above sat down hastily on a bed with detachable legs. A leg fell off and hit the monk below on the head. He cried out. Monks rushed up and asked him why, and he told them what had happened.

2 The monks of few desires complained and criticized him,

3 "How could a monk sit down hastily on a bed with detachable legs on an upper story in a dwelling belonging to the Sangha?"

4 After rebuking that monk in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monk, that you did this?"

5 "It's true, sir."

6 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

[7] Final ruling

'If a monk sits down or lies down on a bed or a bench with detachable legs on an upper story in a dwelling belonging to the Sangha, he commits an offense entailing confession.'"

[8] Definitions

A:

[9] whoever ...

[10] Monk:

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

[12] A dwelling belonging to the Sangha:

[13] given to the Sangha, given up to the Sangha.

[14] An upper story:

[15] a man of average height does not hit his head.

[16] A bed with detachable legs:

[17] it stands after inserting the limbs.

[18] A bench with detachable legs:

[19] it stands after inserting the limbs.

[20] Sits down:

[21] if he sits down on it, he commits an offense entailing confession.

22 Lies down:

23 if he lies down on it, he commits an offense entailing confession.

24 Permutations

If it belongs to the Sangha, and he perceives it as such, and he sits down or lies down on a bed or a bench with detachable legs on an upper story, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it ... If it belongs to the Sangha, but he perceives it as belonging to an individual, and he sits down or lies down on a bed or a bench with detachable legs on an upper story, he commits an offense entailing confession.

25 If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

26 Non-offenses

There is no offense: if there is no upper story; if the upper story is so low that one hits the head; if the lower story is not in use; if the upper story has floorboards; if the legs are fastened by bolts; if he stands on it to get hold of something or to put something up; if he is insane; if he is the first offender.

The training rule on sitting down on an upper story, the eighth, is finished.

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APPLYING EXCESSIVE MATERIALS TO A LARGE DWELLING

✦

1 Origin story

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, a government official who was Venerable Channa's supporter was making him a dwelling. When the dwelling was finished, Channa had it roofed and plastered over and over. Being overloaded, the dwelling collapsed. Then, while collecting grass and sticks, Channa spoiled the barley field belonging to a certain brahmin. That brahmin complained and criticized him, "How can the venerables spoil my barley field?"

2 The monks heard the complaints of that brahmin, and the monks of few desires complained and criticized Channa, "How could Venerable Channa have a finished dwelling roofed and plastered over and over until it collapsed from overloading?"

3 After rebuking him in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned Channa: "Is it true, Channa, that you did this?"

4 "It's true, sir."

5 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

[6] Final ruling

'When a monk is building a large dwelling, then standing where there are no cultivated plants, he may apply two or three layers of roofing material, taking it as far as the doorcase and using it for fixing the door and for treating the window openings. If he applies more than that, even if he stands where there are no cultivated plants, he commits an offense entailing confession.'"

[7] Definitions

A large dwelling:

[8] one with an owner is what is meant.

[9] A dwelling:

[10] plastered inside or plastered outside or plastered both inside and outside.

[11] Is building:

[12] building it himself or having it built.

[13] As far as the doorcase:

[14] a distance of an arm's reach next to the door frame.

[15] For fixing the door:

[16] for the fixing of the door.

[17] For treating the window openings:

18 for treating the window openings there is white color, black color, and treating with red ocher; and there is making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern.

19 Standing where there are no cultivated plants, he may apply two or three layers of roofing material:

20 cultivated plants: grain and vegetables; if he applies it while standing where there are cultivated plants, he commits an offense of wrong conduct. For someone covering by the line, after covering with two layers, he may ask for a third layer, and he should then leave. For someone covering by the layer, after covering with two layers, he may ask for a third layer, and he should then leave.

21 If he applies more than that, even if he stands where there are no cultivated plants:

22 if he is covering with bricks, then for every brick, he commits an offense entailing confession. If he is covering with slate, then for every piece of slate, he commits an offense entailing confession. If he is covering with plaster, then for every lump, he commits an offense entailing confession. If he is covering with grass, then for every handful, he commits an offense entailing confession. If he is covering with leaves, then for every leaf, he commits an offense entailing confession.

23 Permutations
If it is more than two or three layers, and he perceives it as more, and he applies it, he commits an offense entailing confession. If it is more than two or three layers, but he is unsure of it, and he applies it, he commits an

offense entailing confession. If it is more than two or three layers, but he perceives it as less, and he applies it, he commits an offense entailing confession.

24 If it is less than two or three layers, but he perceives it as more, he commits an offense of wrong conduct. If it is less than two or three layers, but he is unsure of it, he commits an offense of wrong conduct. If it is less than two or three layers, and he perceives it as less, there is no offense.

25 Non-offenses

There is no offense: if he applies two or three layers; if he applies less than two or three layers; if it is a shelter; if it is a cave; if it is a grass hut; if it is for the benefit of someone else; if it is by means of his own property; if it is anything apart from a dwelling; if he is insane; if he is the first offender.

The training rule on applying excessive materials to a large dwelling, the ninth, is finished.

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POURING WATER WITH LIVING BEINGS IN IT

✦

1 Origin story

At one time when the Buddha was staying at Aḷavī at the Aggāḷava Shrine, the monks there were doing building work. They poured water that they knew contained living beings onto grass and clay, and they had others do the same. The monks of few desires complained and criticized them, "How can the monks at Aḷavī pour water that they know contains living beings onto grass and clay, and have others do the same?"

2 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk pours water that he knows contains living beings onto grass or clay, or has it poured, he commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

[8] Monk:

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

[10] He knows:

[11] he knows by himself or others have told him.

[12] Pours:

[13] if he pours it himself, he commits an offense entailing confession.

[14] Has poured:

[15] if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other pours a lot, he commits one offense entailing confession.

[16] Permutations
If it contains living beings, and he perceives it as such, and he pours it onto grass or clay, or he has it poured, he commits an offense entailing confession. If it contains living beings, but he is unsure of it, and he pours it onto grass or clay, or he has it poured, he commits an offense of wrong conduct. If it contains living beings, but he does not perceive it as such, and he pours it onto grass or clay, or he has it poured, there is no offense.

[17] If it does not contain living beings, but he perceives it as such, he commits an offense of wrong conduct. If it does not contain living beings, but he is unsure of it, he commits an offense of wrong conduct. If it does not

contain living beings, and he does not perceive it as such, there is no offense.

18 Non-offenses

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

The training rule on pouring water with living beings in it, the tenth, is finished.

The second subchapter on plants is finished.

21 This is the summary:

22 "Plant, with evasion, complaining,
The two with departing;
Before, throwing out, detachable,
Door, and containing living beings."

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INSTRUCTING NUNS WITHOUT APPROVAL

✦

1 First substory

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the senior monks who were instructing the nuns received robe-cloth, almsfood, dwellings, and medicinal supplies. When the monks from the group of six found out about this, they thought, "Well then, let's instruct the nuns." They then went to the nuns and said, "Come to us, sisters, and we too will instruct you."

2 Soon afterwards those nuns went to the monks from the group of six, bowed, and sat down. But after giving just a short teaching, those monks spent the day on worldly talk. They then dismissed the nuns, saying, "Go, sisters."

3 The nuns went to the Buddha and bowed, and the Buddha said to them, "Nuns, I hope the instruction was effective?"

4 "Sir, how could the instruction be effective? After giving just a short teaching, the monks from the group of six spent the day on worldly talk, and then dismissed us."

5 The Buddha instructed, inspired, and gladdened those nuns with a teaching. The nuns bowed, circumambulated the Buddha with their right sides toward him, and left.

6 Soon afterwards the Buddha had the Sangha gathered and questioned the monks from the group of six: “Is it true, monks, that you acted like this?”

7 “It’s true, sir.”

8 The Buddha rebuked them … “Foolish men, how could you act like this? This will affect people’s confidence …” After rebuking them … he gave a teaching and addressed the monks:

9 “Monks, you should appoint an instructor of the nuns. And he should be appointed like this. First a monk should be asked and then a competent and capable monk should inform the Sangha:

10 ‘Please, venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint monk so-and-so as an instructor of the nuns. This is the motion.

11 Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as an instructor of the nuns. Any monk who approves of appointing monk so-and-so as an instructor of the nuns should remain silent. Any monk who doesn’t approve should speak up.

12 For the second time, I speak on this matter. … For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as an instructor of the nuns. Any monk who approves of appointing monk so-and-so as an instructor of the nuns should remain silent. Any monk who doesn’t approve should speak up.

13 The Sangha has appointed monk so-and-so as an instructor of the nuns. The Sangha approves and is therefore silent. I will remember it thus.’”

14 Then, after rebuking the monks from the group of six in many ways, the Buddha spoke in dispraise of being difficult to support … "And, monks, this training rule should be recited like this:

15 Final ruling

'If a monk who has not been appointed instructs the nuns, he commits an offense entailing confession.'"

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

17 Second substory

After being appointed to do so, the senior monks who instructed the nuns still received robe-cloth, almsfood, dwellings, and medicinal supplies. When they found out about this, the monks from the group of six said, "Well then, let's go outside the monastery zone, appoint each other as instructors of the nuns, and then instruct them." After doing just that, they again went to the nuns and said, "Sisters, we too have been appointed. Come to us, and we will instruct you."

18 Once again the nuns went to the monks from the group of six and everything unfolded as before.

19 The Buddha then had the Sangha gathered and questioned the monks from the group of six: "Is it true, monks, that you acted like this?"

20 "It's true, sir."

21 The Buddha rebuked them … "Foolish men, how could you act like this? This will affect people's confidence …" After rebuking them … he gave a teaching and addressed the monks:

22 “Monks, you may appoint a monk who possesses eight qualities as an instructor of the nuns:

23 He is virtuous and restrained by the Monastic Code. His conduct is good, he associates with the right people, and he sees danger in minor faults. He undertakes and trains in the training rules.

24 He has learned much, and he retains and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—he has learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view.

25 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.

26 He is well-spoken and has a good voice.

27 He is generally liked by and pleasing to the nuns.

28 He is capable of instructing the nuns.

29 He has never committed a heavy offense against a Buddhist nun.

30 He has been fully ordained for at least twenty years.

31 Monks, you may appoint a monk who possesses these eight qualities as an instructor of the nuns.”

32 Definitions
A:

[33] whoever …

[34] Monk:

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

[36] Who has not been appointed:

[37] who has not been appointed through a legal procedure consisting of one motion and three announcements.

[38] The nuns:

[39] they have been given the full ordination by both Sanghas.

[40] Instructs:

[41] if he instructs in the eight important principles, he commits an offense entailing confession. If he instructs in any other teaching, he commits an offense of wrong conduct. If he instructs a nun who is fully ordained only on one side, he commits an offense of wrong conduct.

[42] The monk who has been appointed should sweep the yard, set out water for drinking and water for washing, prepare a seat, get hold of a companion, and then sit down. The nuns should go there, bow down to the monk, and sit down. The monk should then ask them, “Are you all here, sisters?”

[43] If they say, “We’re all here, venerable,” he should say, “Are you keeping the eight important principles?”

44 If they say, "We are," he should say, "This is the instruction."

45 If they say, "We're not," he should recite the important principles:

46 "A nun who has been fully ordained for a hundred years should bow down to a monk who was given the full ordination on that very day, and she should stand up for him, raise her joined palms to him, and do acts of respect toward him. This principle is to be honored and respected all one's life, and is not to be breached.

47 A nun shouldn't spend the rainy-season residence in a monastery without monks. This principle too is to be honored and respected all one's life, and is not to be breached.

48 Every half-month a nun should seek two things from the Sangha of monks: asking it about the observance day and going to it for the instruction. This principle too is to be honored and respected all one's life, and is not to be breached.

49 A nun who has completed the rainy-season residence should invite correction from both Sanghas in regard to three things: what has been seen, heard, or suspected. This principle too is to be honored and respected all one's life, and is not to be breached.

50 A nun who has committed a heavy offense must undertake a trial period for a half-month toward both Sanghas. This principle too is to be honored and respected all one's life, and is not to be breached.

51 A trainee nun who has trained for two years in the six rules may seek for full ordination in both Sanghas. This principle too is to be honored and respected all one's life, and is not to be breached.

52 A nun may not in any way abuse or revile a monk. This principle too is to be honored and respected all one's life, and is not to be breached.

53 From today onwards, nuns may not correct monks, but monks may correct nuns. This principle too is to be honored and respected all one's life, and is not to be breached."

54 If they say, "We're all here, venerable," and he instructs them with another teaching, then he commits an offense of wrong conduct. If they say, "We're not all here, venerable," and he instructs them in the eight important principles, then he commits an offense of wrong conduct. If he does not give the instruction, but he gives them another teaching, then he commits an offense of wrong conduct.

55 Permutations

If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense entailing confession.

56 If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession.

56.2 If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession.

56.3 If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense entailing confession.

57 If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession.

57.2 If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession.

57.3 If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense entailing confession.

58 If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense entailing confession.

58.2 If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession.

58.3 If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession.

59 If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense entailing confession.

59.2 If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession.

59.3 If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession.

60 If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense entailing confession.

60.2 If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession.

60.3 If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession.

61 If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct.

61.2 If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct.

61.3 If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense of wrong conduct.

62 If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct.

62.2 If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct.

62.3 If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense of wrong conduct.

63 If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct.

63.2 If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct.

63.3 If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense of wrong conduct.

64 If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense of wrong conduct.

64.2 If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct.

64.3 If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct.

65 If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense of wrong conduct.

65.2 If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct.

65.3 If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct.

66 If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense of wrong conduct.

66.2 If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct.

66.3 If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, there is no offense.

[67] Non-offenses

There is no offense: if he recites; if he tests them; if he recites when asked to do so; if he asks a question; if he replies when asked a question; if he is speaking for the benefit of someone else and the nuns listen in; if it is to a trainee nun; if it is to a novice nun; if he is insane; if he is the first offender.

The training rule on instructing nuns without approval, the first, is finished.

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INSTRUCTING NUNS AFTER SUNSET

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the senior monks were taking turns instructing the nuns. Then, on one occasion, it was Venerable Cūḷapanthaka's turn. The nuns said, "Today the instruction won't be effective. Venerable Cūḷapanthaka will just be repeating the same thing over and over."

2 Soon afterwards those nuns went to Cūḷapanthaka, bowed, and sat down. Cūḷapanthaka then said to them, "Are you all here, sisters?"

3 "We're all here, venerable."

4 "Are you keeping the eight important principles?"

5 "We are."

6 After saying, "This is the instruction," he uttered the same heartfelt exclamation again and again:

7 "For the heedful one possessed of the higher mind,
For the sage training on the path to sagacity—
There are no sorrows for such a one,
The peaceful one, who is always mindful."

8 And the nuns said, "Didn't we say that the instruction wouldn't be effective, that Venerable Cūḷapanthaka would just be repeating the same thing over and over?" Cūḷapanthaka overheard that conversation between

the nuns. He then rose up into the air, walked back and forth in space, and he stood, sat down, and lay down there.

8.2 He emitted smoke and fire, and he disappeared, all the while uttering the same heartfelt exclamation and many other sayings by the Buddha. The nuns said, "It's astonishing and amazing! No previous instruction has been as effective as this one from Venerable Cūḷapanthaka!"

8.3 And Cūḷapanthaka kept on instructing those nuns until the dark of night and then dismissed them, saying, "Go, sisters."

9 But because the gates to town were closed, those nuns spent the night outside and only entered early in the morning. People complained and criticized them, "These nuns aren't celibate. They spend the night in the monastery with the monks and only now do they enter town."

10 The monks heard the complaints of those people, and the monks of few desires complained and criticized Cūḷapanthaka, "How could Venerable Cūḷapanthaka instruct the nuns after the sun has set?"... "Is it true, Cūḷapanthaka, that you did this?"

11 "It's true, sir."

12 The Buddha rebuked him ... "Cūḷapanthaka, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

13 Final ruling

'Even if he has been appointed, if a monk instructs the nuns after sunset, he commits an offense entailing confession.'"

14 Definitions

Has been appointed:

15 has been appointed through a legal procedure consisting of one motion and three announcements.

16 After sunset:

17 after the sun has gone down.

18 The nuns:

19 they have been given the full ordination by both Sanghas.

20 Instructs:

21 if he instructs in the eight important principles or he gives any other teaching, he commits an offense entailing confession.

22 Permutations
If the sun has set, and he perceives that it has, and he instructs the nuns, he commits an offense entailing confession. If the sun has set, but he is unsure of it, and he instructs the nuns, he commits an offense entailing confession. If the sun has set, but he perceives that it has not, and he instructs the nuns, he commits an offense entailing confession.

23 If he instructs a nun who is fully ordained only on one side, he commits an offense of wrong conduct. If the sun has not set, but he perceives that it has, he commits an offense of wrong conduct. If the sun has not set, but he is unsure of it, he commits an offense of wrong conduct. If the sun has not set, and he perceives that it has not, there is no offense.

24 Non-offenses
There is no offense: if he recites; if he tests them; if he recites when asked to do so; if he asks a question; if he replies when asked a question; if he is

speaking for the benefit of someone else and the nuns listen in; if it is to a trainee nun; if it is to a novice nun; if he is insane; if he is the first offender.

The training rule on instructing nuns after sunset, the second, is finished.

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INSTRUCTING NUNS IN A NUNNERY

✦

1 First substory

At one time when the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu, the monks from the group of six went to the nunnery and instructed the nuns from the group of six.

2 Soon afterwards, other nuns said to the nuns from the group of six, "Come, venerables, let's go to the instruction."

3 "There's no need. The monks from the group of six came and instructed us right here."

4 The nuns complained and criticized the monks from the group of six, "How could the monks from the group of six go to the nunnery and instruct the nuns?" Then those nuns told the monks.

5 The monks of few desires complained and criticized those monks, "How could those monks do this?"... "Is it true, monks, that you did this?"

6 "It's true, sir."

7 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

8 Preliminary ruling

'If a monk goes to a nunnery and instructs the nuns, he commits an offense entailing confession.'"

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

10 Second substory

Soon afterwards Mahāpajāpati Gotamī became sick. The senior monks went to see her and said, "We hope you're bearing up, Gotamī, we hope you're getting better?"

11 "I'm not bearing up, venerables, and I'm not getting better. Please give me a teaching."

12 "It's not allowable for us to go a nunnery and teach the nuns." And being afraid of wrongdoing, they did not teach her.

13 Soon afterwards, after robing up in the morning, the Buddha took his bowl and robe and went to Mahāpajāpati Gotamī where he sat down on the prepared seat. He said to her, "I hope you're bearing up, Gotamī, I hope you're getting better?"

14 "Previously, sir, the senior monks would come and teach me, and because of that I would be comfortable. But now that this has been prohibited by the Buddha, they don't teach because they're afraid of wrongdoing. Because of that I'm not comfortable."

15 After instructing, inspiring, and gladdening her with a teaching, the Buddha got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

16 "Monks, I allow you to go a nunnery and instruct a sick nun.

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

18 Final ruling

'If a monk goes to a nunnery and instructs the nuns, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: a nun is sick.'"

19 Definitions

A:

20 whoever ...

21 Monk:

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

23 A nunnery:

24 wherever nuns stay, even for a single night.

25 Goes to:

26 goes there.

27 The nuns:

28 they have been given the full ordination by both Sanghas.

29 Instructs:

30 if he instructs about the eight important principles, he commits an offense entailing confession.

31 Except on an appropriate occasion:

32 unless it is an appropriate occasion.

33 A sick nun:

34 she is not able to go to the instruction or to a formal meeting of the community.

35 Permutations
If she is fully ordained, and he perceives her as such, and he goes to the nunnery and instructs her, except on an appropriate occasion, he commits an offense entailing confession. If she is fully ordained, but he is unsure of it, and he goes to the nunnery and instructs her, except on an appropriate occasion, he commits an offense entailing confession. If she is fully ordained, but he does not perceive her as such, and he goes to the nunnery and instructs her, except on an appropriate occasion, he commits an offense entailing confession.

36 If he instructs her with another teaching, he commits an offense of wrong conduct. If he instructs a nun who is fully ordained only on one side, he commits an offense of wrong conduct. If she is not fully ordained, but he perceives her as such, he commits an offense of wrong conduct. If she is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If she is not fully ordained, and he does not perceive her as such, there is no offense.

37 Non-offenses
There is no offense: if it is an appropriate occasion; if he recites; if he tests them; if he recites when asked to do so; if he asks a question; if he replies

when asked a question; if he is speaking for the benefit of someone else and the nuns listen in; if it is to a trainee nun; if it is to a novice nun; if he is insane; if he is the first offender.

The training rule on instructing nuns in a nunnery, the third, is finished.

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ACCUSING MONKS OF TEACHING NUNS FOR PROFIT

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the senior monks who were instructing the nuns received robe-cloth, almsfood, dwellings, and medicinal supplies. And the monks from the group of six said this about them, "The senior monks aren't instructing the nuns as a service, but for the sake of worldly gain."

2 The monks of few desires complained and criticized them, "How can the monks from the group of six say that the senior monks aren't instructing the nuns to render a service, but for the sake of worldly gain?" ... "Is it true, monks, that you say this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you say this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk says that the senior monks are instructing the nuns for the sake of worldly gain, he commits an offense entailing confession.'"

6 Definitions

A:

[7] whoever ...

[8] Monk:

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

[10] For the sake of worldly gain:

[11] for the sake of robe-cloth, for the sake of almsfood, for the sake of a dwelling, for the sake of medicinal supplies, for the sake of honor, for the sake of respect, for the sake of deference, for the sake of veneration, for the sake of worship.

[12] Says:

[13] if, concerning one who is fully ordained and who has been appointed by the Sangha as an instructor of nuns—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—he says, "He instructs for the sake of robe-cloth," "... for the sake of almsfood," "... for the sake of a dwelling," "... for the sake of medicinal supplies," "... for the sake of honor," "... for the sake of respect," "... for the sake of deference," "... for the sake of veneration," "... for the sake of worship," he commits an offense entailing confession.

[14] Permutations
If it is a legitimate legal procedure, and he perceives it as such, and he says such a thing, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he says such a thing, he

commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he says such a thing, he commits an offense entailing confession.

15 When someone who is fully ordained is an instructor of nuns, but he has not been appointed by the Sangha as such, and a monk—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—says, "He instructs for the sake of robe-cloth," "... for the sake of almsfood," "... for the sake of a dwelling," "... for the sake of medicines," "... for the sake of honor," "... for the sake of respect," "... for the sake of deference," "... for the sake of veneration," "... for the sake of worship," he commits an offense of wrong conduct. When someone who is not fully ordained is an instructor of nuns, whether or not he has been appointed by the Sangha as such, and a monk—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—says, "He instructs for the sake of robe-cloth," "... for the sake of almsfood," "... for the sake of a dwelling," "... for the sake of medicinal supplies," "... for the sake of honor," "... for the sake of respect," "... for the sake of deference," "... for the sake of veneration," "... for the sake of worship," he commits an offense of wrong conduct.

16 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

[17] Non-offenses

There is no offense: if he says it to one who regularly gives the instruction for the sake of robe-cloth, … for the sake of almsfood, … for the sake of a dwelling, … for the sake of medicinal supplies, … for the sake of honor, … for the sake of respect, … for the sake of deference, … for the sake of veneration, … for the sake of worship; if he is insane; if he is the first offender.

The training rule on accusing monks of teaching nuns for profit, the fourth, is finished.

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GIVING ROBE-CLOTH TO A NUN

✦

1 First substory

On one occasion when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain monk was walking for almsfood along a street in Sāvatthī, as was a certain nun. That monk said to that nun, "Go to such-and-such a place, sister, and you'll get alms," and she said the same to him. And because they met frequently, they became friends.

2 Just then robe-cloth belonging to the Sangha was being distributed. Then, after going to the instruction, that nun went to that monk and bowed. He then said to her, "Sister, will you accept my share of the robe-cloth?"

3 "Yes, venerable, my robes are worn."

4 And he gave his robe-cloth to that nun. As a consequence, his robes, too, became worn. Other monks said to him, "Why don't you make a robe for yourself?" And he told them what had happened.

5 The monks of few desires complained and criticized him, "How could a monk give robe-cloth to a nun?" ... "Is it true, monk, that you did this?"

6 "It's true, sir."

7 "Is she a relative of yours?"

8 "No."

9 "Foolish man, a man and a woman who are unrelated don't know what's appropriate and inappropriate, what's good and bad, in dealing with each other. And still you did this. This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

10 Preliminary ruling

'If a monk gives robe-cloth to an unrelated nun, he commits an offense entailing confession.'"

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

12 Second substory

Once this had happened, the monks did not even give robe-cloth to the nuns in exchange, being afraid of wrongdoing. The nuns complained and criticized them, "How can they not give us robe-cloth in exchange?"

13 The monks heard the complaints of those nuns and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

14 "Monks, I allow you to give things in exchange to five kinds of people: monks, nuns, trainee nuns, novice monks, and novice nuns.

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

16 Final ruling

'If a monk gives robe-cloth to an unrelated nun, except in exchange, he commits an offense entailing confession.'"

17 Definitions

A:

18 whoever …

19 Monk:

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

21 Unrelated:

22 anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

23 A nun:

24 she has been given the full ordination by both Sanghas.

25 Robe-cloth:

26 one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

27 Except in exchange:

28 unless there is an exchange.

29 Permutations

If she is unrelated and he perceives her as such, and he gives her robe-cloth, except in exchange, he commits an offense entailing confession. If she is unrelated, but he is unsure of it, and he gives her robe-cloth, except in exchange, he commits an offense entailing confession. If she is unrelated, but he perceives her as related, and he gives her robe-cloth, except in exchange, he commits an offense entailing confession.

30 If he gives robe-cloth to a nun who is fully ordained only on one side, except in exchange, he commits an offense of wrong conduct. If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related and he perceives her as such, there is no offense.

31 Non-offenses

There is no offense: if she is related; if much is exchanged with little or little is exchanged with much; if the nun takes it on trust; if she borrows it; if he gives any requisite apart from robe-cloth; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on giving robe-cloth to a nun, the fifth, is finished.

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SEWING A ROBE FOR A NUN

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī had become skilled in making robes. On one occasion a certain nun went to Udāyī and said to him, "Venerable, would you please sew me a robe?"

2 He then sewed a robe for that nun, well-dyed and beautifully made, and he drew a picture in the middle of it. He then folded it and put it aside. Soon afterwards that nun went to Udāyī and said, "Sir, where's the robe?"

3 "Now, sister, take this robe as it's folded and put it aside. When the Sangha of nuns goes to the instruction, then put it on and follow right behind the other nuns."

4 And that nun did just that. People complained and criticized her, "How indecent these nuns are, what shameless scoundrels, in drawing pictures on their robes!"

5 The nuns asked her, "Who did this?"

6 "Venerable Udāyī."

7 "This sort of work would not even make an indecent, shameless scoundrel look good, let alone Venerable Udāyī."

8 The nuns told the monks, and the monks of few desires complained and criticized him, "How could Venerable Udāyī sew a robe for a nun?" … "Is it true, Udāyī, that you did this?"

9 “It’s true, sir.”

10 “Is she a relative of yours?”

11 “No.”

12 “Foolish man, a man and a woman who are unrelated don’t know what’s appropriate and inappropriate, what’s inspiring and uninspiring, in dealing with each other. And still you did this. This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

13 Final ruling
‘If a monk sews a robe for an unrelated nun, or has one sewn, he commits an offense entailing confession.’”

14 Definitions
A:

15 whoever …

16 Monk:

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

18 Unrelated:

19 anyone who is not a descendant of one’s male ancestors going back eight generations, either on the mother’s side or on the father’s side.

20 A nun:

21 she has been given the full ordination by both Sanghas.

22 A robe:

23 one of the six kinds of robes.

24 Sews:

25 if he sews it himself, then for each stitch he commits an offense entailing confession.

26 Has sewn:

27 if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other sews a lot, he commits one offense entailing confession.

28 Permutations
If she is unrelated and he perceives her as such, and he sews her a robe or has one sewn, he commits an offense entailing confession. If she is unrelated, but he is unsure of it, and he sews her a robe or has one sewn, he commits an offense entailing confession. If she is unrelated, but he perceives her as related, and he sews her a robe or has one sewn, he commits an offense entailing confession.

29 If he sews a robe, or has one sewn, for a nun who is fully ordained only on one side, he commits an offense of wrong conduct. If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related and he perceives her as such, there is no offense.

30 Non-offenses

There is no offense: if she is related; if he sews any requisite apart from a robe, or has it sewn; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on sewing a robe for a nun, the sixth, is finished.

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TRAVELING WITH A NUN

✦

1 First substory

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six traveled by arrangement with nuns. People complained and criticized them, "Just as we walk about with our wives, so these Sakyan monastics walk about by arrangement with nuns."

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six travel by arrangement with the nuns?" ... "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Preliminary ruling

'If a monk travels by arrangement with a nun, even just to the next inhabited area, he commits an offense entailing confession.'"

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

7 Second substory

Soon afterwards a number of monks and nuns were traveling from Sāketa to Sāvatthī. The nuns said to the monks, "Let's go together."

8 “Sisters, it’s not allowable for us to travel by arrangement with nuns. Either you go first, or we will.”

9 “You have the higher status, venerables. Please go first.”

10 But because the nuns went behind, they were robbed and raped by bandits. When they arrived at Sāvatthī, they told the nuns there what had happened. The nuns then told the monks, who in turn told the Buddha.

11 Soon afterwards the Buddha gave a teaching and addressed the monks:

12 “Monks, I allow you to travel by arrangement with a nun if it’s a risky and dangerous road that should be traveled with a group.

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

14 Final ruling
‘If a monk travels by arrangement with a nun, even just to the next inhabited area, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: the road is considered risky and dangerous and should be traveled with a group.’”

15 Definitions
A:

16 whoever …

17 Monk:

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

19 A nun:

20 she has been given the full ordination by both Sanghas.

21 With:

22 together.

23 By arrangement:

24 if he makes an arrangement like this: he says, "Let's go, sister," and she replies, "Yes, let's go, venerable;" or she says, "Let's go, venerable," and he replies, "Yes, let's go, sister;" or he says, "Let's go today," "Let's go tomorrow," "Let's go the day after tomorrow," then he commits an offense of wrong conduct.

25 Even just to the next inhabited area:

26 when the inhabited areas are a chicken's flight apart, then for every next inhabited area he commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers he commits an offense entailing confession.

27 Except on an appropriate occasion:

28 unless it is an appropriate occasion.

29 The road should be traveled with a group:

30 it is not possible to travel without a group.

31 Risky:

32 a place has been seen along that road where criminals are camping, eating, standing, sitting, or lying down.

33 Dangerous:

34 criminals have been seen along that road, injuring, robbing, or beating people. If they go together thinking it is dangerous, but then see that it is not, the nuns are to be dismissed, "Go, sisters."

35 Permutations

If there is an arrangement, and he perceives that there is, and he travels with a nun, even just to the next inhabited area, except on an appropriate occasion, he commits an offense entailing confession. If there is an arrangement, but he is unsure of it, and he travels with a nun, even just to the next inhabited area, except on an appropriate occasion, he commits an offense entailing confession. If there is an arrangement, but he does not perceive that there is, and he travels with a nun, even just to the next inhabited area, except on an appropriate occasion, he commits an offense entailing confession.

36 If the monk makes an arrangement, but the nun does not express her agreement, he commits an offense of wrong conduct. If there is no arrangement, but he perceives that there is, he commits an offense of wrong conduct. If there is no arrangement, but he is unsure of it, he commits an offense of wrong conduct. If there is no arrangement, and he does not perceive that there is, there is no offense.

[37] Non-offenses

There is no offense: if it is an appropriate occasion; if he goes without an arrangement; if the nun has made an arrangement, but he has not expressed his agreement; if they go, but not according to the arrangement; if there is an emergency; if he is insane; if he is the first offender.

The training rule on traveling with a nun, the seventh, is finished.

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TRAVELING ON A BOAT WITH A NUN

✦

1 First substory

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were boarding boats by arrangement with nuns. People complained and criticized them, "Just as we enjoy ourselves on boats with our wives, so these Sakyan monastics make arrangements with the nuns and then enjoy themselves on boats."

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six board boats by arrangement with nuns?" ... "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Preliminary ruling

'If a monk boards a boat by arrangement with a nun, either to go upstream or downstream, he commits an offense entailing confession.'"

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

[7] Second substory

Soon afterwards a number of monks and nuns were traveling from Sāketa to Sāvatthī. On the way they needed to cross a river. The nuns said to the monks, "Let's cross together."

[8] "Sisters, it's not allowable for us to board a boat by arrangement with a nun. Either you cross first, or we will."

[9] "You have the higher status, venerables. Please go first."

[10] But because the nuns crossed afterwards, they were robbed and raped by bandits. When they arrived at Sāvatthī they told the nuns there what had happened. The nuns then told the monks, who in turn told the Buddha.

[11] Soon afterwards the Buddha gave a teaching and addressed the monks:

[12] "Monks, I allow you to board a boat by arrangement with a nun if it's for the purpose of crossing.

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

[14] Final ruling

'If a monk boards a boat by arrangement with a nun, either to go upstream or downstream, except for the purpose of crossing, he commits an offense entailing confession.'"

[15] Definitions

A:

[16] whoever ...

[17] Monk:

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

19 A nun:

20 she has been given the full ordination by both Sanghas.

21 With:

22 together.

23 By arrangement:

24 if he makes an arrangement like this: he says, "Let's board, sister," and she replies, "Yes, let's board, venerable;" or she says, "Let's board, venerable," and he replies, "Yes, let's board, sister;" or he says, "Let's board today," "Let's board tomorrow," "Let's board the day after tomorrow," then he commits an offense of wrong conduct.

24.2 If the monk boards when the nun has already boarded, he commits an offense entailing confession. If the nun boards when the monk has already boarded, he commits an offense entailing confession. If they both board together, he commits an offense entailing confession.

25 To go upstream:

26 for the purpose of going against the stream.

27 To go downstream:

28 for the purpose of going with the stream.

29 Except for the purpose of crossing:

30 unless it is to go across.

31 When the inhabited areas are a chicken's flight apart, then for every next inhabited area he commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers he commits an offense entailing confession.

32 Permutations

If there is an arrangement, and he perceives that there is, and he boards a boat with a nun, either to go upstream or downstream, except for the purpose of crossing, he commits an offense entailing confession. If there is an arrangement, but he is unsure of it, and he boards a boat with a nun, either to go upstream or downstream, except for the purpose of crossing, he commits an offense entailing confession. If there is an arrangement, but he does not perceive that there is, and he boards a boat with a nun, either to go upstream or downstream, except for the purpose of crossing, he commits an offense entailing confession.

33 If the monk makes an arrangement, but the nun does not express her agreement, he commits an offense of wrong conduct. If there is no arrangement, but he perceives that there is, he commits an offense of wrong conduct. If there is no arrangement, but he is unsure of it, he commits an offense of wrong conduct. If there is no arrangement, and he does not perceive that there is, there is no offense.

34 Non-offenses

There is no offense: if it is for the purpose of crossing; if they board without an arrangement; if the nun has made an arrangement, but he has not

expressed his agreement; if they board, but not according to the arrangement; if there is an emergency; if he is insane; if he is the first offender.

The training rule on traveling on a boat with a nun, the eighth, is finished.

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EATING FOOD PREPARED ON A NUN'S INSTRUCTION

✦

1 First substory

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the nun Thullanandā was associating with a family from which she received a regular meal.

2 Now on one occasion the head of that family had invited some senior monks. On the same day, the nun Thullanandā robed up in the morning, took her bowl and robe, and went to that family. And she asked the head of the family, "Why have you prepared so much food?"

3 "'Cause, venerable, I've invited the senior monks."

4 "But who are those senior monks?"

5 "Venerable Sāriputta, Venerable Mahāmoggallāna, Venerable Mahākaccāna, Venerable Mahākoṭṭhika, Venerable Mahākappina, Venerable Mahācunda, Venerable Anuruddha, Venerable Revata, Venerable Upāli, Venerable Ānanda, and Venerable Rāhula."

6 "But why do you invite such inferior monks instead of the great ones?"

7 "Who are these great monks?" "Venerable Devadatta, Venerable Kokālika, Venerable Kaṭamodakatissaka, Venerable Khaṇḍadeviyāputta, and Venerable Samuddadatta."

8 While this conversation was taking place, the senior monks entered. Thullanandā said, "Is it true that you've invited these great monks?"

9 "Just before you called them inferior and now you call them great." And he threw her out of the house and made an end of her regular meal.

10 The monks of few desires complained and criticized Devadatta, "How could Devadatta eat almsfood knowing that a nun had it prepared?" ... "Is it true, Devadatta, that you did this?"

11 "It's true, sir."

12 The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

13 Preliminary ruling
'If a monk eats almsfood knowing that a nun had it prepared, he commits an offense entailing confession.'"

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

15 Second substory
Soon afterwards a monk who had earlier left Rājagaha returned to see his family. Because it was a long time since he had last returned, people prepared food for him respectfully. And the nun who was associating with that family said to them, "Give food to that monk." The monk thought, "The Buddha has prohibited us from eating almsfood knowing that a nun had it prepared," and being afraid of wrongdoing, he did not accept it. And because he was unable to walk for alms, he missed his meal.

16 After returning to the monastery, he told the monks what had happened, and they in turn told the Buddha.

17 Soon afterwards the Buddha gave a teaching and addressed the monks:

18 “Monks, I allow you to eat almsfood knowing that a nun had it prepared if the householder had intended to prepare it anyway.

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

20 Final ruling
‘If a monk eats almsfood knowing that a nun had it prepared, except if the householder had intended to prepare it anyway, he commits an offense entailing confession.’”

21 Definitions
A:

22 whoever …

23 Monk:

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

25 Knowing:

26 he knows by himself or others have told him or the nun has told him.

27 A nun:

28 she has been given the full ordination by both Sanghas.

29 Has it prepared:

30 if she says to those who do not already want to give or want to prepare, "This monk is a reciter," "This monk is learned," "This monk is an expert on the discourses," "This monk is an expert on the Monastic Law," "This monk is an expounder of the Teaching;" "Give to this monk," "Prepare for this monk"—this is called "has it prepared".

31 Almsfood:

32 any of the five cooked foods.

33 Except if the householder had intended to prepare it anyway:

34 unless the householder had intended to prepare it.

35 The householder had intended to prepare it:

36 they are relatives or they have invited or they give regularly.

37 If he receives it with the intention of eating it, except if the householder had intended to prepare it anyway, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing confession.

38 Permutations

If a nun had it prepared, and he perceives it as such, and he eats it, except if the householder had intended to prepare it anyway, he commits an offense entailing confession. If a nun had it prepared, but he is unsure of it, and he eats it, except if the householder had intended to prepare it anyway, he commits an offense of wrong conduct. If a nun had it prepared, but he does not perceive it as such, and he eats it, except if the householder had intended to prepare it anyway, there is no offense.

39 If a nun who is fully ordained only on one side had it prepared, and he eats it, except if the householder had intended to prepare it anyway, he commits an offense of wrong conduct. If a nun did not have it prepared, but he perceives it as such, he commits an offense of wrong conduct. If a nun did not have it prepared, but he is unsure of it, he commits an offense of wrong conduct. If a nun did not have it prepared, and he does not perceive it as such, there is no offense.

40 Non-offenses

There is no offense: if the householder had intended to prepare it anyway; if a trainee nun has it prepared; if a novice nun has it prepared; if it is anything apart from the five cooked foods; if he is insane; if he is the first offender.

The training rule on eating food prepared on a nun's instruction, the ninth, is finished.

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SITTING ALONE WITH A NUN

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Udāyī's ex-wife became a nun. She often went to see Udāyī, and he often went to see her. And Udāyī would sit down in private alone with that nun.

2 The monks of few desires complained and criticized him, "How can Venerable Udāyī sit down in private alone with a nun?" ... "Is it true, Udāyī, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked him ... "Foolish man, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk sits down in private alone with a nun, he commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Monk:

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

10 A nun:

11 she has been given the full ordination by both Sanghas.

12 With:

13 together.

14 Alone:

15 just the monk and the nun.

16 In private:

17 private to the eye and private to the ear.

18 Private to the eye:

19 one is unable to see them winking, raising an eyebrow, or nodding.

20 Private to the ear:

21 one is unable to hear ordinary speech.

22 Sits:

23 if the monk sits down or lies down next to the seated nun, he commits an offense entailing confession. If the nun sits down or lies down next to the seated monk, he commits an offense entailing confession. If both are seated or both are lying down, he commits an offense entailing confession.

24 Permutations

If it is private, and he perceives it as such, and he sits down alone with a nun, he commits an offense entailing confession. If it is private, but he is unsure of it, and he sits down alone with a nun, he commits an offense entailing confession. If it is private, but he does not perceive it as such, and he sits down alone with a nun, he commits an offense entailing confession.

25 If it is not private, but he perceives it as such, he commits an offense of wrong conduct. If it is not private, but he is unsure of it, he commits an offense of wrong conduct. If it is not private, and he does not perceive it as such, there is no offense.

26 Non-offenses

There is no offense: if he has a companion who understands; if he stands and does not sit down; if he is not seeking privacy; if he sits down preoccupied with something else; if he is insane; if he is the first offender.

The training rule on sitting alone with a nun, the tenth, is finished.

The third subchapter on the instruction is finished.

29 This is the summary:

30 "Not appointed, set,
Dwelling place, worldly gain, and with giving;
He sews, a road, a boat, should eat,
Alone: those are the ten."

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EATING EXCESSIVELY AT A PUBLIC GUESTHOUSE

✦

1 First substory

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain association was preparing an almsmeal at a public guesthouse not far from Sāvatthī.

2 Then, after robing up in the morning, the monks from the group of six took their bowls and robes and entered Sāvatthī for alms. Not getting anything, they went to that public guesthouse. Because it was a long time since they had been there, people served them respectfully.

3 A second and a third day those monks did the same thing. Then they thought, "What's the point of returning to the monastery? Tomorrow we'll just have to come back here." So they stayed on and on right there, eating alms at the guesthouse, while the monastics of other religions left. People complained and criticized them, "How can the Sakyan monastics stay on and on, eating alms at the guesthouse? We don't prepare the almsfood just for them; we prepare it for everyone."

4 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six stay on and on, eating alms at a public guesthouse?" … "Is it true, monks, that you did this?"

5 "It's true, sir."

6 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

7 Preliminary ruling
'If a monk eats more than one almsmeal at a public guesthouse, he commits an offense entailing confession.'"

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

9 Second substory
Soon afterwards Venerable Sāriputta was traveling through the Kosalan country on his way to Sāvatthī when he came to a public guesthouse. Because it was a long time since he had been there, people served him respectfully. After he had eaten, Sāriputta became severely ill, and he was unable to leave that guesthouse.

10 On the second day, too, those people said to him, "Please eat, venerable." But since he knew that the Buddha had prohibited eating alms at a public guesthouse after staying on and on, and because he was afraid of wrongdoing, he did not accept. As a consequence, he missed his meal.

11 When he arrived at Sāvatthī, he told the monks what had happened, and they in turn told the Buddha.

12 Soon afterwards the Buddha gave a teaching and addressed the monks:

13 "Monks, I allow a sick monk to stay on at a public guesthouse and eat alms there.

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

15 Final ruling

'If a monk who is not sick eats more than one almsmeal at a public guesthouse, he commits an offense entailing confession.'"

16 Definitions

Who is not sick:

17 who is able to leave that public guesthouse.

18 Who is sick:

19 who is unable to leave that public guesthouse.

20 Almsmeal at a public guesthouse:

21 as much as one needs of any of the five cooked foods, prepared for the general public, in a building, under a roof cover, at the foot of a tree, or out in the open. A monk who is not sick may eat there once. If he receives food beyond that with the intention of eating it, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing confession.

22 Permutations

If he is not sick, and he perceives himself as not sick, and he eats more than one almsmeal at a public guesthouse, he commits an offense entailing confession. If he is not sick, but he is unsure of it, and he eats more than one almsmeal at a public guesthouse, he commits an offense entailing confession. If he is not sick, but he perceives himself as sick, and he eats more than one almsmeal at a public guesthouse, he commits an offense entailing confession.

23 If he is sick, but he perceives himself as not sick, he commits an offense of wrong conduct. If he is sick, but he is unsure of it, he commits an offense of wrong conduct. If he is sick, and he perceives himself as sick, there is no offense.

24 Non-offenses

There is no offense: if he is sick; if he is not sick and he eats once; if he eats while coming or going; if he eats after being invited by the owners; if the food is prepared specifically for him; if there is not as much as he needs; if it is anything apart from the five cooked foods; if he is insane; if he is the first offender.

The training rule on eating excessively at a public guesthouse, the first, is finished.

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EATING IN A GROUP

✦

1 First substory

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time, because of his loss of material support and honor, Devadatta and his followers had to ask families repeatedly to get invited to meals. People complained and criticized him, "How can the Sakyan monastics repeatedly ask families to get invited to meals? Who doesn't like nice food? Who doesn't prefer tasty food?"

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can Devadatta and his followers repeatedly ask families to get invited to meals?" ... "Is it true, Devadatta, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked him ... "Foolish man, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 First preliminary ruling

'If a monk eats in a group, he commits an offense entailing confession.'"

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

7 Second substory

Soon afterwards people invited sick monks to a meal. But knowing that the Buddha had prohibited eating in a group and being afraid of wrong-

doing, they did not accept. They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

8 "Monks, I allow a sick monk to eat in a group.

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

10 Second preliminary ruling
'If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: he is sick.'"

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

12 Third substory
Soon afterwards, during the robe-giving season, people prepared a meal together with robe-cloth and then invited the monks, saying, "We wish to offer a meal and then give robe-cloth." But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. As a result, they only got a small amount of robe-cloth. They told the Buddha. ...

13 "Monks, I allow you to eat in a group during the robe-giving season.

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

15 Third preliminary ruling
'If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season.'"

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

17 Fourth substory

Soon afterwards people invited the robe-making monks for a meal. But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. …

18 "Monks, I allow you to eat in a group at a time when you are making robes.

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

20 Fourth preliminary ruling

'If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes.'"

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

22 Fifth substory

Soon afterwards some monks went traveling with a group of people. The monks said to those people, "Please wait a moment while we walk for alms." They replied, "Venerables, please eat right here." But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. …

23 "Monks, I allow you to eat in a group when you're traveling.

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

25 Fifth preliminary ruling

'If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is

sick; it is the robe-giving season; it is a time of making robes; he is traveling.'"

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

27 Sixth substory

Soon afterwards some monks were traveling by boat with a group of people. The monks said to those people, "Please go to the shore for a moment while we walk for alms." They replied, "Venerables, please eat right here." But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. ...

28 "Monks, I allow you to eat in a group when on board a boat.

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

30 Sixth preliminary ruling

'If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes; he is traveling; he is on a boat.'"

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

32 Seventh substory

Soon afterwards monks who had completed the rainy-season residence in various regions were coming to Rājagaha to visit the Buddha. People saw those monks who had come from various countries and invited them for a meal. But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. ...

33 "Monks, I allow you to eat in a group on big occasions.

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

35 Seventh preliminary ruling
'If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes; he is traveling; he is on a boat; it is a big occasion.'"

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

37 Eighth substory
Soon afterwards a relative of King Seniya Bimbisāra of Magadha who had gone forth with the Ājīvaka ascetics went to the king and said, "Great king, I wish to make a meal for the monastics of all religions."

38 "That's fine, sir, if you first feed the Sangha of monks headed by the Buddha."

39 "I'll do that."

40 And he sent a message to the monks: "Please accept a meal from me tomorrow." But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. That Ājīvaka ascetic then went to the Buddha, exchanged pleasantries with him, and said, "Good Gotama has gone forth and so have I. One who has gone forth should receive alms from another who has gone forth. Good Gotama, please accept a meal from me tomorrow together with the Sangha of monks."

40.2 The Buddha consented by remaining silent. The Ājīvaka understood that the Buddha had consented, and he left.

41 Soon afterwards the Buddha gave a teaching and addressed the monks:

42 "Monks, I allow you to eat in a group when the meal is given by a monastic.

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

44 Final ruling
'If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes; he is traveling; he is on a boat; it is a big occasion; it is a meal given by a monastic.'"

45 Definitions
Eats in a group:

46 wherever four monks, after being invited, eat any of the five cooked foods—this is called "eats in a group".

47 Except on an appropriate occasion:

48 unless it is an appropriate occasion.

49 He is sick:

50 even if he has cracked feet, he may eat in a group.

51 It is the robe-giving season:

52 if he has not participated in the robe-making ceremony, he may eat in a group during the last month of the rainy season. If he has participated in the robe-making ceremony, he may eat in a group during the five month period.

53 It is a time of making robes:

54 when he is making robes, he may eat in a group.

55 He is traveling:

56 he may eat in a group if he intends to travel at least six kilometers, while traveling, and after traveling.

57 He is on a boat:

58 he may eat in a group if he intends to board a boat, while on board, and after disembarking.

59 It is a big occasion:

60 if two or three monks can get by on walking for alms, but not a group of four, he may eat in a group.

61 It is a meal given by a monastic:

62 if any kind of wanderer is making the meal, he may eat in a group.

63 If he receives something intending to eat it, except on an appropriate occasion, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing confession.

64 Permutations

If he eats in a group, and he perceives it as such, except on an appropriate occasion, he commits an offense entailing confession. If he eats in a group, but he is unsure of it, except on an appropriate occasion, he commits an offense entailing confession. If he eats in a group, but he does not perceive it as such, except on an appropriate occasion, he commits an offense entailing confession.

65 If he does not eat in a group, but he perceives it as such, he commits an offense of wrong conduct. If he does not eat in a group, but he is unsure of it, he commits an offense of wrong conduct. If he does not eat in a group, and he does not perceive it as such, there is no offense.

66 Non-offenses

There is no offense: if it is an appropriate occasion; if two or three eat together; if they eat together after walking for alms; if it is a regular meal invitation; if it is a meal for which lots are drawn; if it is a half-monthly meal; if it is on the observance day; if it is on the day after the observance day; if it is anything apart from the five cooked foods; if he is insane; if he is the first offender.

The training rule on eating in a group, the second, is finished.

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EATING MEALS IN SUCCESSION

✦

1 First substory

At one time when the Buddha was staying in the house with the peaked roof in the Great Wood near Vesālī, a succession of fine meals had been arranged in Vesālī. A certain poor worker thought, "Why don't I prepare a meal? It must be really worthwhile, seeing as these people prepare a meal with such respect."

2 He then went to his boss Kira and said, "Sir, I wish to prepare a meal for the Sangha of monks headed by the Buddha. Please give me my salary." Because Kira also had faith and confidence, he gave the worker his salary and much extra. Soon afterwards that worker went to the Buddha, bowed, sat down, and said, "Sir, please accept a meal from me tomorrow together with the Sangha of monks."

3 "The Sangha is large."

4 "No problem! I've prepared much jujube, supplemented with jujube drinks." The Buddha consented by remaining silent, and the worker understood.

5 He got up from his seat, circumambulated the Buddha with his right side toward him, and left.

6 The monks heard that a poor worker had invited the Sangha of monks headed by the Buddha on the following day for a meal supplemented with jujube drinks. And so they ate in the morning after walking for alms.

7 When people heard that a poor worker had invited the Sangha of monks headed by the Buddha for a meal, they brought much food of various kinds to him. The following morning that worker prepared his food, and then had the Buddha informed that the meal was ready.

8 The Buddha robed up, took his bowl and robe and, together with the Sangha of monks, went to the house of that poor worker where he sat down on the prepared seat in the dining hall. The worker served the monks, but they kept saying, "Give just a little."

9 "Venerables, don't accept so little because you think I'm just a poor worker. I've prepared much food of various kinds. Please accept as much as you like."

10 "We're not accepting so little because of that, but because we ate in the morning after walking for alms."

11 That poor worker complained and criticized them, "How could the venerables eat elsewhere when invited by me? Am I not able to give as much as they need?"

12 The monks heard the complaints of that worker, and the monks of few desires complained and criticized those monks, "How could those monks eat elsewhere when invited for a meal?" ... "Is it true, monks, that monks did this?"

13 "It's true, sir."

14 The Buddha rebuked them ... "How could those foolish men do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

15 First preliminary ruling
'If a monk eats a meal before another, he commits an offense entailing confession.'"

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

17 Second substory
Soon afterwards a certain monk became sick. Another monk took some almsfood, went to that monk, and told him to eat it.

18 "I can't. I'm expecting another meal."

19 But since that almsfood only arrived at midday, that monk did not get to eat as much as he had intended. They told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

20 "Monks, I allow a sick monk to eat a meal before another.

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

22 Second preliminary ruling
'If a monk eats a meal before another, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: he is sick.'"

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

24 Third substory
Soon afterwards, during the robe-giving season, people prepared a meal together with robe-cloth and then invited the monks, saying, "We wish to offer a meal and give robe-cloth." But knowing that the Buddha had prohib-

ited eating a meal before another and being afraid of wrongdoing, they did not accept. As a result, they only got a small amount of robe-cloth. They told the Buddha. …

25 "Monks, I allow you to eat a meal before another during the robe-giving season.

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

27 Third preliminary ruling
'If a monk eats a meal before another, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season.'"

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

29 Fourth substory
Soon afterwards people invited the robe-making monks for a meal. But knowing that the Buddha had prohibited eating a meal before another and being afraid of wrongdoing, they did not accept. They told the Buddha. …

30 "Monks, I allow you to eat a meal before another at a time when you are making robes.

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

32 Final ruling
'If a monk eats a meal before another, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes.'"

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

34 Fifth substory

Soon afterwards, after robing up in the morning, the Buddha took his bowl and robe and went to a certain family with Venerable Ānanda as his attendant. He sat down on the prepared seat, and the people there gave cooked food. Being afraid of wrongdoing, Ānanda did not accept it. The Buddha said, "Accept it, Ānanda."

35 "I can't, sir, I'm expecting another meal."

36 "Well then, Ānanda, assign that meal to someone else and then receive this."

37 Soon afterwards the Buddha gave a teaching and addressed the monks:

38 "Monks, I allow you to eat a meal before another if you assign the other meal to someone else.

39 And, monks, this is how it should be assigned: 'I give my expected meal to so-and-so.'"

40 Definitions

Eats a meal before another:

41 if he has been invited to eat any of the five cooked foods, and he then eats any of the five cooked foods elsewhere—this is called "eats a meal before another".

42 Except on an appropriate occasion:

43 unless it is an appropriate occasion.

44 He is sick:

45 if he is not able to eat as much as he needs in one sitting, he may eat a meal before another.

46 It is the robe-giving season:

47 if he has not participated in the robe-making ceremony, he may eat a meal before another during the last month of the rainy season. If he has participated in the robe-making ceremony, he may eat a meal before another during the five month period.

48 It is a time of making robes:

49 when he is making robes, he may eat a meal before another.

50 If he receives food with the intention of eating it, except on an appropriate occasion, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing confession.

51 Permutations
If it is a meal before another, and he perceives it as such, and he eats it, except on an appropriate occasion, he commits an offense entailing confession. If it is a meal before another, but he is unsure of it, and he eats it, except on an appropriate occasion, he commits an offense entailing confession. If it is a meal before another, but he does not perceive it as such, and he eats it, except on an appropriate occasion, he commits an offense entailing confession.

52 If it is not a meal before another, but he perceives it as such, he commits an offense of wrong conduct. If it is not a meal before another, but he is unsure of it, he commits an offense of wrong conduct. If it is not a meal before another, and he does not perceive it as such, there is no offense.

53 Non-offenses

There is no offense: if it is an appropriate occasion; if he assigns his other meal to someone else and then eats; if he eats the food from two or three invitational meals together; if he eats the meals in the same order that the invitations were received; if he is invited by a whole village and he eats anywhere in that village; if he is invited by a whole association and he eats anywhere that belongs to that association; if, when being invited, he says, "I'll get almsfood;" if it is a regular meal invitation; if it is a meal for which lots are drawn; if it is a half-monthly meal; if it is on the observance day; if it is on the day after the observance day; if it is anything apart from the five cooked foods; if he is insane; if he is the first offender.

The training rule on eating meals in succession, the third, is finished.

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ACCEPTING MORE THAN THREE BOWLFULS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time there was a female lay follower Kāṇamātā who had faith and confidence. She had a daughter, Kāṇā, who had been given in marriage to a man in a certain village.

2 On one occasion Kāṇā went to her mother's house on some business. Kāṇā's husband sent her a message: "Please come, Kāṇā, I want you back." Kāṇamātā thought, "It's shameful to go empty-handed," and she baked some cookies. Just when the cookies were finished, an alms-collecting monk entered Kāṇamātā's house, and she gave him some. After leaving, he told another monk, and he too was given cookies. And the same happened a third time. At that, all the cookies were gone.

3 A second time Kāṇā's husband sent her the same message, and everything unfolded as before.

4 A third time he sent the same message, adding, "If Kāṇā doesn't come, I'll find another wife." But once again all the cookies were given to monks. Kāṇā's husband found another wife, and when Kāṇā heard what had happened, she cried.

5 Soon afterwards, after robing up in the morning, the Buddha took his bowl and robe and went to Kāṇamātā's house where he sat down on the prepared seat. Kāṇamātā approached the Buddha, bowed, and sat down.

The Buddha asked her why Kāṇā was crying, and she told him what had happened. After instructing, inspiring, and gladdening her with a teaching, the Buddha got up from his seat and left.

6 Soon afterwards a certain caravan was ready to go south from Rājagaha. An alms-collecting monk went up to that caravan to get almsfood, and a lay follower gave him flour products. After leaving, that monk told another monk, and he too was given flour products. And the same happened a third time. At that, all his provisions were gone.

7 That lay follower said to the other people in the caravan, "Sirs, please wait one day. I've given my provisions to the monks. I need to prepare more."

8 "We can't wait. The caravan is already on its way." And they left.

9 After preparing provisions, that lay follower followed after the caravan, but he was robbed by thieves. People complained and criticized them, "How can the Sakyan monastics receive without moderation? This man gave to them, and then because he was following after the caravan he was robbed by thieves."

10 The monks heard the complaints of those people and they told the Buddha. Soon afterwards he gave a teaching and addressed the monks: "Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of 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. And, monks, this training rule should be recited like this:

11 Final ruling

'If a monk goes to a family and is invited to take cookies or crackers, he may accept two or three bowlfuls if he wishes. If he accepts more than that, he commits an offense entailing confession. If he accepts two or three bowlfuls, he should take it away and share it with the monks. This is the proper procedure.'"

12 Definitions

A monk goes to a family:

13 a family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

14 Goes to:

15 he has gone there.

16 Cookies:

17 whatever has been prepared for the purpose of sending away.

18 Crackers:

19 whatever has been prepared as provisions for a journey.

20 Is invited to take:

21 "Take as much as you like."

22 If he wishes:

23 if he desires.

24 He may accept two or three bowlfuls:

25 two or three bowlfuls can be accepted.

26 If he accepts more than that:

27 when he accepts more than that, he commits an offense entailing confession.

28 If he accepts two or three bowlfuls:

29 leaving that place and seeing a monk, he should tell him, "I've accepted two or three bowlfuls from such-and-such a place; don't accept anything from there." If he sees a monk, but does not tell him, he commits an offense of wrong conduct. If the one who is told accepts from there regardless, he commits an offense of wrong conduct.

30 He should take it away and share it with the monks:

31 he should take it away when returning from almsround and then share it.

32 This is the proper procedure:

33 this is the right method.

34 Permutations

If it is more than two or three bowlfuls, and he perceives it as more, and he accepts it, he commits an offense entailing confession. If it is more than two or three bowlfuls, but he is unsure of it, and he accepts it, he commits

an offense entailing confession. If it is more than two or three bowlfuls, but he perceives it as less, and he accepts it, he commits an offense entailing confession.

35 If it is less than two or three bowlfuls, but he perceives it as more, he commits an offense of wrong conduct. If it is less than two or three bowlfuls, but he is unsure of it, he commits an offense of wrong conduct. If it is less than two or three bowlfuls, and he perceives it as less, there is no offense.

36 Non-offenses

There is no offense: if he accepts two or three bowlfuls; if he accepts less than two or three bowlfuls; if they give anything that has not been prepared for sending away or as provisions for a journey; if they give the leftovers from what was prepared for sending away or as provisions for a journey; if they give after the plans to travel have been canceled; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on accepting more than three bowlfuls, the fourth, is finished.

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EATING MORE AFTER REFUSING AN INVITATION

✦

1 First substory

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain brahmin had invited the monks for a meal. When the monks had finished and refused an invitation to eat more, they went to their respective families, where some ate and some took away almsfood.

2 Soon afterwards that brahmin said to his neighbors, "The monks have been satisfied by me. Come, and I'll satisfy you, too." "How could you satisfy us? Those monks who were invited by you came to our houses. Some of them ate there and some took away almsfood."

3 That brahmin complained and criticized those monks, "How could the venerables eat in our house and afterwards eat elsewhere? Am I not able to give them as much as they need?"

4 The monks heard the complaints of that brahmin, and the monks of few desires complained and criticized those monks, "How could those monks finish their meal and refuse an invitation to eat more, and then eat elsewhere?" ... "Is it true, monks, that monks did this?"

5 "It's true, sir."

6 The Buddha rebuked them ... "How could those foolish men do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

7 Preliminary ruling
'If a monk has finished his meal and refused an invitation to eat more, and then eats fresh or cooked food, he commits an offense entailing confession.'"

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

9 Second substory
Soon afterwards the monks were bringing back fine almsfood for the sick monks. But because the sick monks were unable to eat as much as they had intended, the monks threw the leftovers away. When the Buddha heard the loud sound of crows cawing, he asked Venerable Ānanda, "Ānanda, why is there this loud sound of crows cawing?" Ānanda told him what had happened, and the Buddha said,

10 "But Ānanda, don't the monks eat the leftovers from those who are sick?"

11 "No, sir."

12 Soon afterwards the Buddha gave a teaching and addressed the monks:

13 "Monks, I allow you to eat the leftovers both from those who are sick and from those who are not sick.

14 And, monks, this is how you make food left over: 'I've had enough.' And so, monks, this training rule should be recited like this:

15 Final ruling
'If a monk has finished his meal and refused an invitation to eat more, and then eats fresh or cooked food that is not left over, he commits an offense entailing confession.'"

[16] Definitions

A:

[17] whoever …

[18] Monk:

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

[20] Has finished his meal:

[21] has eaten any of the five cooked foods, even what fits on the tip of a blade of grass.

[22] Refused an invitation to eat more:

[23] there is eating; there is cooked food; they stand within arm's reach; there is an offering; there is a refusal.

[24] Not left over:

[25] the making it left over is done with food that is unallowable; it is done with food that has not been received; it is done with food that is not held in hand; it is done by one who is not within arm's reach; it is done by one who has not finished his meal; it is done by one who has finished his meal, who has refused an invitation to eat more, but who has risen from his seat; "I've had enough," has not been said; it is not left over from one who is sick— this is called "not left over".

[26] Left over:

27 the making it left over is done with food that is allowable; it is done with food that has been received; it is done with food that is held in hand; it is done by one who is within arm's reach; it is done by one who has finished his meal; it is done by one who has finished his meal, who has refused an invitation to eat more, and who has not risen from his seat; "I've had enough," has been said; it is left over from one who is sick— this is called "left over".

28 Fresh food:

29 apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called "fresh food".

30 Cooked food:

31 there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

32 If he receives it intending to eat it, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing confession.

33 Permutations

If it is not left over, and he does not perceive it as such, and he eats fresh or cooked food, he commits an offense entailing confession. If it is not left over, but he is unsure of it, and he eats fresh or cooked food, he commits an offense entailing confession. If it is not left over, but he perceives it as such, and he eats fresh or cooked food, he commits an offense entailing confession.

34 If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense of wrong conduct.

35 If it is left over, but he does not perceive it as such, he commits an offense of wrong conduct. If it is left over, but he is unsure of it, he commits an offense of wrong conduct. If it is left over, and he perceives it as such, there is no offense.

36 Non-offenses

There is no offense: if he eats it after having it made left over; if he receives it with the intention of having it made left over and then eating it; if he is taking food for the benefit of someone else; if he eats the leftovers from a sick person; if, when there is a reason, he uses post-midday tonics, seven-day tonics, or lifetime tonics; if he is insane; if he is the first offender.

The training rule on eating more after refusing an invitation, the fifth, is finished.

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ENCOURAGING A MONASTIC TO EAT AFTER REFUSING AN INVITATION

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time two monks were traveling through the Kosalan country on their way to Sāvatthī. One monk misbehaved and the other said to him, "Don't do that! It's not allowable." Because of that the first monk became resentful. They then carried on to Sāvatthī.

[2] Soon afterwards an association in Sāvatthī was offering a meal to the Sangha. When the second monk had finished his meal and refused an invitation to eat more, the resentful monk brought back some almsfood from his own family. He then said to the other, "Please eat!"

[3] "There's no need. I'm full."

[4] "The almsfood is nice, please eat."

[5] And because he was pressured, he ate the almsfood. The resentful monk then said to him, "Who are you to correct me when you eat food that's not left over even though you have finished your meal and refused an invitation to eat more?"

[6] "Shouldn't you have told me?"

[7] "Shouldn't you have asked?"

8 The second monk told the monks what had happened, and the monks of few desires complained and criticized the other, "How could a monk invite another monk to eat food that's not left over, when the other has finished his meal and refused an invitation to eat more?" ... "Is it true, monk, that you did this?"

9 "It's true, sir."

10 The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

11 Final ruling
'If a monk invites a monk, whom he knows has finished his meal and refused an invitation to eat more, to eat fresh or cooked food that is not left over, saying, "Here, monk, eat," aiming to criticize him, then when the other has eaten, he commits an offense entailing confession.'"

12 Definitions
A:

13 whoever ...

14 Monk:

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

16 A monk:

17 another monk.

18 Whom has finished his meal:

19 whom has eaten any of the five cooked foods, even what fits on the tip of a blade of grass.

20 Refused an invitation to eat more:

21 there is eating; there is cooked food; they stand within arm's reach; there is an offering; there is a refusal.

22 Not left over:

23 the making it left over is done with food that is unallowable; it is done with food that has not been received; it is done with food that is not held in hand; it is done by one who is not within arm's reach; it is done by one who has not finished his meal; it is done by one who has finished his meal, who has refused an invitation to eat more, but who has risen from his seat; "I've had enough," has not been said; it is not left over from one who is sick— this is called "not left over".

24 Fresh food:

25 apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called "fresh food".

26 Cooked food:

27 there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

28 Invites to eat:

29 saying, "Take as much as you like."

30 He knows:

31 he knows by himself or others have told him or the monk has told him.

32 Aiming to criticize him:

33 if he offers it to him, thinking, "With this I'll accuse him," "I'll remind him," "I'll counter accuse him," "I'll counter remind him," "I'll humiliate him," he commits an offense of wrong conduct.

34 If, because of what he says, the other monk receives it with the intention of eating it, then the donor commits an offense of wrong conduct. For every mouthful swallowed, the donor commits an offense of wrong conduct. When the other monk has finished eating, the donor commits an offense entailing confession.

35 Permutations
If the other monk has refused an invitation to eat more, and the donor perceives that he has, and he invites him to eat fresh or cooked food that is not left over, he commits an offense entailing confession. If the other monk has refused an invitation to eat more, but the donor is unsure of it, and he invites him to eat fresh or cooked food that is not left over, he commits an offense of wrong conduct. If the other monk has refused an invitation to eat more, but the donor does not perceive that he has, and he invites him to eat fresh or cooked food that is not left over, there is no offense.

36 If he invites him to eat post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. If, because of what he says, the other monk receives it with the intention

of eating it, then the donor commits an offense of wrong conduct. For every mouthful swallowed, the donor commits an offense of wrong conduct.

37 If the other monk has not refused an invitation to eat more, but the donor perceives that he has, he commits an offense of wrong conduct. If the other monk has not refused an invitation to eat more, but the donor is unsure of it, he commits an offense of wrong conduct. If the other monk has not refused an invitation to eat more, and the donor does not perceive that he has, there is no offense.

38 Non-offenses

There is no offense: if he gives it after having it made left over; if he gives it, saying, "Have it made left over and then eat it;" if he gives it, saying, "Take this food for the benefit of someone else;" if he gives the leftovers from a sick person; if he gives, saying, "When there's a reason, use these post-midday tonics," "... use these seven-day tonics," "... use these lifetime tonics;" if he is insane; if he is the first offender.

The second training rule on encouraging a monastic to eat after refusing an invitation, the sixth, is finished.

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EATING AT THE WRONG TIME

✦

1 Origin story
At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, there was a hilltop fair in Rājagaha, which the monks from the group of seventeen went to see. When people saw the monks, they bathed them, anointed them, fed them cooked food, and gave them fresh food. They took that food and brought it back to the monastery. And they said to the monks from the group of six, "Help yourselves!"

2 "But where did you get this food?" And they told them what had happened.

3 "So, do you eat at the wrong time?"

4 "Yes."

5 The monks from the group of six complained and criticized them, "How can those monks from the group of seventeen eat at the wrong time?"

6 They told the monks, and the monks of few desires complained and criticized them, "How can the monks from the group of seventeen eat at the wrong time?" ... "Is it true, monks, that you do this?"

7 "It's true, sir."

8 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

9 Final ruling
'If a monk eats fresh or cooked food at the wrong time, he commits an offense entailing confession.'"

10 Definitions
A:

11 whoever ...

12 Monk:

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

14 At the wrong time:

15 when the middle of the day has passed, until dawn.

16 Fresh food:

17 apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called "fresh food".

18 Cooked food:

19 there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

20 If he receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing confession.

21 Permutations

If it is the wrong time, and he perceives it as such, and he eats fresh or cooked food, he commits an offense entailing confession. If it is the wrong time, but he is unsure of it, and he eats fresh or cooked food, he commits an offense entailing confession. If it is the wrong time, but he perceives it as the right time, and he eats fresh or cooked food, he commits an offense entailing confession.

22 If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense of wrong conduct.

23 If it is the right time, but he perceives it as the wrong time, he commits an offense of wrong conduct. If it is the right time, but he is unsure of it, he commits an offense of wrong conduct. If it is the right time, and he perceives it as such, there is no offense.

24 Non-offenses

There is no offense: if, when there is a reason, he uses post-midday tonics, seven-day tonics, or lifetime tonics; if he is insane; if he is the first offender.

The training rule on eating at the wrong time, the seventh, is finished.

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EATING STORED FOOD

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Belaṭṭhasīsa, Venerable Ānanda's preceptor, was staying in the wilderness. After walking for alms, he brought plain cooked rice back to the monastery where he dried and stored it. Whenever he got hungry, he moistened and ate it. As a result, he only went the village for alms after a long time.

2 The monks asked him, "Why do you only go for alms after such a long time?" And he told them.

3 "But do you eat food that you've stored?"

4 "Yes."

5 The monks of few desires complained and criticized him, "How can Venerable Belaṭṭhasīsa eat food that he has stored?" ... "Is it true, Belaṭṭhasīsa, that you do this?"

6 "It's true, sir."

7 The Buddha rebuked him ... "Belaṭṭhasīsa, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

8 Final ruling

'If a monk eats fresh or cooked food that he has stored, he commits an offense entailing confession.'"

[9] Definitions

A:

[10] whoever …

[11] Monk:

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

[13] That he has stored:

[14] received today and eaten on the following day.

[15] Fresh food:

[16] apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called "fresh food".

[17] Cooked food:

[18] there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

[19] If he receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing confession.

[20] Permutations

If it has been stored, and he perceives that it has, and he eats the fresh or cooked food, he commits an offense entailing confession. If it has been stored, but he is unsure of it, and he eats the fresh or cooked food, he com-

mits an offense entailing confession. If it has been stored, but he does not perceive that it has, and he eats the fresh or cooked food, he commits an offense entailing confession.

21 If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense of wrong conduct.

22 If it has not been stored, but he perceives that it has, he commits an offense of wrong conduct. If it has not been stored, but he is unsure of it, he commits an offense of wrong conduct. If it has not been stored, and he does not perceive that it has, there is no offense.

23 Non-offenses

There is no offense: if he both stores and eats it during the right time; if he both stores and eats post-midday tonics during the remainder of the day; if he both stores and eats seven-day tonics during the seven-day period; if he uses lifetime tonics when there is a reason; if he is insane; if he is the first offender.

The training rule on eating stored food, the eighth, is finished.

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ASKING FOR FINE FOODS

✦

1 First substory

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six were eating fine foods that they had requested for themselves. People complained and criticized them, "How can the Sakyan monastics eat fine foods that they have requested for themselves? Who doesn't like nice food? Who doesn't prefer tasty food?"

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six eat fine foods that they have requested for themselves?" … "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

5 Preliminary ruling

'If a monk asks for any of these kinds of fine foods for himself—that is, ghee, butter, oil, honey, syrup, fish, meat, milk, and curd—and then eats it, he commits an offense entailing confession.'"

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

7 Second substory

At one time a number of monks were sick. The monks who were looking after them asked, "I hope you're bearing up? I hope you're getting better?"

8 "Previously we ate fine foods that we had requested ourselves, and then we were comfortable. But now that the Buddha has prohibited this, we don't request because we're afraid of wrongdoing. And because of that we're not comfortable."

9 They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

10 "Monks, I allow a sick monk to eat fine foods that he has requested for himself.

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

12 Final ruling

'If a monk who is not sick asks for any of these kinds of fine foods for himself—that is, ghee, butter, oil, honey, syrup, fish, meat, milk, and curd—and then eats it, he commits an offense entailing confession.'"

13 Definitions

These kinds of fine foods:

14 Ghee:

15 ghee from cows, ghee from goats, ghee from buffaloes, or ghee from whatever animal whose meat is allowable.

16 Butter:

17 butter from those same animals.

18 Oil:

19 sesame oil, mustard oil, honey-tree oil, castor oil, oil from fat.

20 Honey:

21 honey from bees.

22 Syrup:

23 from sugarcane.

24 Fish:

25 what lives in water is what is meant.

26 Meat:

27 the meat of those animals whose meat is allowable.

28 Milk:

29 milk from cows, milk from goats, milk from buffaloes, or milk from whatever animal whose meat is allowable.

30 Curd:

31 curd from those same animals.

32 A:

33 whoever …

34 Monk:

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

36 Any of these kinds of fine foods:

37 such kinds of fine foods.

38 Who is not sick:

39 who is comfortable without fine foods.

40 Who is sick:

41 who is not comfortable without fine foods.

42 If he is not sick and he requests for himself, then for the effort there is an act of wrong conduct. When he receives it with the intention of eating it, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing confession.

43 Permutations

If he is not sick, and he does not perceive himself as sick, and he eats fine foods that he has requested for himself, he commits an offense entailing confession. If he is not sick, but he is unsure of it, and he eats fine foods that he has requested for himself, he commits an offense entailing confession. If he is not sick, but he perceives himself as sick, and he eats fine foods that he has requested for himself, he commits an offense entailing confession.

44 If he is sick, but he does not perceive himself as sick, he commits an offense of wrong conduct. If he is sick, but he is unsure of it, he commits an offense of wrong conduct. If he is sick, and he perceives himself as sick, there is no offense.

45 Non-offenses

There is no offense: if he is sick; if he asked for it when he was sick, but eats it when he is no longer sick; if he eats the leftovers from one who is sick; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on asking for fine foods, the ninth, is finished.

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EATING UNGIVEN FOOD

✦

1 First substory

At one time the Buddha was staying in the house with the peaked roof in the Great Wood near Vesālī. At that time a monk who only used discarded things was staying in a charnel ground. He disliked receiving things from people. Instead he would take whatever was offered to the dead at the charnel ground, at the foot of trees, or at the threshold, and he would use that. People complained and criticized him, "How can this monk take the offerings to our ancestors and use them? This monk is big and strong. He probably eats human flesh too!"

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized him, "How can this monk eat food that hasn't been given?" ... "Is it true, monk, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked him ... "Foolish man, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Preliminary ruling

'If a monk eats food that has not been given, he commits an offense entailing confession.'"

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

[7] Second substory

Soon afterwards the monks did not use water or tooth cleaners because they were afraid of wrongdoing. They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

[8] "Monks, I allow you to use water and tooth cleaners after taking them yourselves.

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

[10] Final ruling

'If a monk eats food that has not been given, except for water and tooth cleaners, he commits an offense entailing confession.'"

[11] Definitions

A:

[12] whoever ...

[13] Monk:

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

[15] That has not been given:

[16] what has not been received is what is meant.

[17] Given:

18 standing within arm's reach of one giving by body or by what is connected to his body or by releasing, he receives it by body or by what is connected to his body—this is called "given".

19 Food:

20 whatever is edible, apart from water and tooth cleaners—this is called "food".

21 Except for water and tooth cleaners:

22 apart from water and tooth cleaners.

23 If he takes it with the intention of eating it, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing confession.

24 Permutations
If it has not been received, and he does not perceive it as such, and he eats it, except for water and tooth cleaners, he commits an offense entailing confession. If it has not been received, but he is unsure of it, and he eats it, except for water and tooth cleaners, he commits an offense entailing confession. If it has not been not received, but he perceives it as such, and he eats it, except for water and tooth cleaners, he commits an offense entailing confession.

25 If it has been received, but he does not perceive it as such, he commits an offense of wrong conduct. If it has been received, but he is unsure of it, he commits an offense of wrong conduct. If it has been received, and he perceives it as such, there is no offense.

[26] Non-offenses

There is no offense: if it is water or tooth cleaners; if, when there is a reason, but there is no attendant, he himself takes the four foul edibles and eats them; if he is insane; if he is the first offender.

The training rule on eating ungiven food, the tenth, is finished.

The fourth subchapter on eating is finished.

[29] This is the summary:

[30] "Alms, group, another, cookie,
And two are spoken on invitations;
At the wrong time, store, milk,
With tooth cleaner—those are the ten."

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GIVING FOOD TO NON-BUDDHIST MONASTICS

✦

1 Origin story

At one time when the Buddha was staying in the house with the peaked roof in the Great Wood near Vesālī, the Sangha had an abundance of fresh food. Venerable Ānanda told the Buddha, who said, "Well then, Ānanda, give the cookies to those who take leftovers."

2 "Yes, sir." Ānanda had them sit in a row and gave them one cookie each, until he accidentally gave two to a female wanderer. The female wanderers sitting next to her said to her, "This monastic is your lover."

3 "He's not. He gave me two, thinking they were one."

4 And a second time ... And a third time Ānanda gave them one cookie each, until he accidentally gave two to that same female wanderer. Once again the female wanderers sitting next to her said to her, "This monastic is your lover."

5 "He's not. He gave me two, thinking they were one."

6 And they started to argue about whether or not they were lovers.

7 A certain Ājīvaka ascetic, too, went to that distribution of food. A monk mixed rice with a large amount of ghee and gave him a large lump. He took it and left. Another Ājīvaka asked him, "Where did you get that lump?"

8 "From the food distribution of the ascetic Gotama, that shaven-headed householder."

9 Some lay followers overheard that conversation between those Ājīvaka ascetics. They then went to the Buddha, bowed, sat down, and said, "Sir, these monastics of other religions want to disparage the Buddha, the Teaching, and the Sangha. It would be good if the monks didn't personally give anything to the monastics of other religions."

10 After the Buddha had instructed, inspired, and gladdened those lay followers with a teaching, they got up from their seats, bowed down, circumambulated him with their right sides toward him, and left.

10.2 Soon afterwards the Buddha gave a teaching and addressed the monks: "Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of 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. And, monks, this training rule should be recited like this:

11 Final ruling

'If a monk personally gives fresh or cooked food to a naked ascetic, to a male wanderer, or to a female wanderer, he commits an offense entailing confession.'"

12 Definitions

A:

[13] whoever ...

[14] Monk:

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

[16] A naked ascetic:

[17] any wanderer who is naked.

[18] A male wanderer:

[19] any male wanderer apart from Buddhist monks and novice monks.

[20] A female wanderer:

[21] any female wanderer apart from Buddhist nuns, trainee nuns, and novice nuns.

[22] Fresh food:

[23] apart from the five cooked foods, water, and tooth cleaners, the rest is called “fresh food”.

[24] Cooked food:

[25] there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

[26] Gives:

[27] if he gives by body or by what is connected to the body or by releasing, he commits an offense entailing confession.

28 Permutations

If it is a monastic of another religion, and he perceives them as such, and he personally gives them fresh or cooked food, he commits an offense entailing confession. If it is a monastic of another religion, but he is unsure of it, and he personally gives them fresh or cooked food, he commits an offense entailing confession. If it is a monastic of another religion, but he does not perceive them as such, and he personally gives them fresh or cooked food, he commits an offense entailing confession.

29 If he gives water or a tooth cleaner, he commits an offense of wrong conduct. If it is not a monastic of another religion, but he perceives them as such, he commits an offense of wrong conduct. If it is not a monastic of another religion, but he is unsure of it, he commits an offense of wrong conduct. If it is not a monastic of another religion, and he does not perceive them as such, there is no offense.

30 Non-offenses

There is no offense: if he does not give, but has it given; if he gives by placing it near the person; if he gives ointments for external use; if he is insane; if he is the first offender.

The training rule on giving food to non-Buddhist monastics, the first, is finished.

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DISMISSING A MONK DURING ALMSROUND

✦

1 Origin story

On one occasion when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan said to his brother's student, "Come, let's go to the village for alms." Then, without getting him any food, he sent him away, saying, "Go away! I'm not comfortable talking or sitting with you, but only if I talk and sit by myself." But since the right time for eating was coming to an end, the student was unable to walk for alms. As he returned to the monastery, there was nobody offering food, and so he missed his meal.

2 He then went to the monastery and told the monks what had happened. The monks of few desires complained and criticized Upananda, "How could Venerable Upananda say to a monk, 'Come, let's go to the village for alms,' and then send him away without getting him any food?" ... "Is it true, Upananda, that you did this?"

3 "It's true, sir."

4 The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk says to a monk, "Come, let's go to the village or town for alms," and then, whether he has had food given to him or not, sends him away,

saying, “Go away! I’m not comfortable talking or sitting with you, but only if I talk and sit by myself,” and he does so only for this reason and no other, he commits an offense entailing confession.’”

[6] Definitions
A:

[7] whoever …

[8] Monk:

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

[10] To a monk:

[11] to another monk.

[12] Come … to the village or town:

[13] a village, also a town, also a city; both a village and a town.

[14] He has had food given to him:

[15] he has had congee, a meal, fresh food, or cooked food given to him.

[16] Not:

[17] he has not had anything given to him.

[18] Sends away:

19 if, wanting to laugh with a woman, wanting to enjoy himself with her, wanting to sit down in private with her, wanting to misbehave with her, he says, "Go away! I'm not comfortable talking or sitting with you, but only if I talk and sit by myself," and he sends him away, he commits an offense of wrong conduct.

19.2 If the second monk is in the process of going beyond sight or beyond hearing, the first monk commits an offense of wrong conduct. When the second monk has gone beyond, the first monk commits an offense entailing confession.

20 He does so only for this reason and no other:

21 there is no other reason for sending him away.

22 Permutations

If the second monk is fully ordained, and the first monk perceives him as such, and he sends him away, he commits an offense entailing confession. If the second monk is fully ordained, but the first monk is unsure of it, and he sends him away, he commits an offense entailing confession. If the second monk is fully ordained, but the first monk does not perceive him as such, and he sends him away, he commits an offense entailing confession.

23 If he puts him down, he commits an offense of wrong conduct. If he sends away one who is not fully ordained, he commits an offense of wrong conduct. If he puts him down, he commits an offense of wrong conduct.

24 If the other is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the

other is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

25 Non-offenses

There is no offense: if he sends him away, thinking, "Together we won't get enough;" if he sends him away, thinking, "If he sees these valuable goods, he'll become greedy;" if he sends him away, thinking, "If he sees this woman, he'll become lustful;" if he sends him away, saying, "Take congee or a meal or fresh food or cooked food to the one who is sick or to the one who is left behind or to the one who is guarding the dwellings;" if he does not want to misbehave; if he sends him away when there is something to be done; if he is insane; if he is the first offender.

The training rule on dismissing a monk during almsround, the second, is finished.

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INTRUDING ON A LUSTFUL COUPLE

✦

1 Origin story

On one occasion when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan went to the house of a friend and sat down with his wife in their bedroom. The husband approached Upananda, bowed, and sat down. He then said to his wife, "Please give him alms." And she did so.

2 Soon afterwards he said, "Please leave, sir, the alms have been given."

3 But the woman, knowing that her husband was lustful, said, "Please sit, sir, don't go."

4 A second time and a third time he repeated his request, and both times his wife repeated hers.

5 He then left the house and complained to the monks, "Venerables, Venerable Upananda is seated with my wife in our bedroom. When I ask him to leave because we're busy, he doesn't want to go."

6 The monks of few desires complained and criticized Upananda, "How could Venerable Upananda sit down intruding on a lustful couple?" … "Is it true, Upananda, that you did this?"

7 "It's true, sir."

8 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

9 Final ruling
'If a monk sits down intruding on a lustful couple, he commits an offense entailing confession.'"

10 Definitions
A:

11 whoever …

12 Monk:

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

14 A lustful couple:

15 both a woman and a man are present. The woman and the man have not both left, and both are not without lust.

16 Intruding on:

17 enters after.

18 Sits down:

19 in a large house, if he sits down more than one arm's reach inside the door frame, he commits an offense entailing confession. In a small house, if he sits down beyond the ridge beam, he commits an offense entailing

confession.

20 Permutations

If it is a bedroom, and he perceives it as such, and he sits down intruding on a lustful couple, he commits an offense entailing confession. If it is a bedroom, but he is unsure of it, and he sits down intruding on a lustful couple, he commits an offense entailing confession. If it is a bedroom, but he does not perceive it as such, and he sits down intruding on a lustful couple, he commits an offense entailing confession.

21 If it is not a bedroom, but he perceives it as such, he commits an offense of wrong conduct. If it is not a bedroom, but he is unsure of it, he commits an offense of wrong conduct. If it is not a bedroom, and he does not perceive it as such, there is no offense.

22 Non-offenses

There is no offense: if, in a large house, he sits down, but not more than one arm's reach inside the door frame; if, in a small house, he sits down, but not beyond the ridge beam; if he has a companion monk; if both have left; if both are without lust; if it is not a bedroom; if he is insane; if he is the first offender.

The training rule on intruding on a lustful couple, the third, is finished.

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SITTING WITH A WOMAN IN A CONCEALED PLACE

✦

1 Origin story

On one occasion when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan went to the house of a friend and sat down in private on a concealed seat with his wife. The husband complained and criticized him, "How could Venerable Upananda sit down in private on a concealed seat with my wife?"

2 The monks heard the complaints of that man, and the monks of few desires complained and criticized Upananda, "How could Venerable Upananda sit down in private on a concealed seat with a woman?" … "Is it true, Upananda, that you did this?"

3 "It's true, sir."

4 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk sits down in private on a concealed seat with a woman, he commits an offense entailing confession.'"

6 Definitions

A:

7 whoever …

[8] Monk:

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

[10] A woman:

[11] a human female, not a female spirit, not a female ghost, not a female animal; even a girl born on that very day, let alone an older one.

[12] With:

[13] together.

[14] In private:

[15] private to the eye and private to the ear.

[16] Private to the eye:

[17] one is unable to see them winking, raising an eyebrow, or nodding.

[18] Private to the ear:

[19] one is unable to hear ordinary speech.

[20] A concealed seat:

[21] it is concealed by a wall, a screen, a door, a cloth screen, a tree, a pillar, a grain container, or anything else.

[22] Sits down:

23 if the monk sits down or lies down next to the seated woman, he commits an offense entailing confession. If the woman sits down or lies down next to the seated monk, he commits an offense entailing confession. If both are seated or both are lying down, he commits an offense entailing confession.

24 Permutations

If it is a woman, and he perceives her as such, and he sits down in private on a concealed seat with her, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he sits down in private on a concealed seat with her, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he sits down in private on a concealed seat with her, he commits an offense entailing confession.

25 If he sits down in private on a concealed seat with a female spirit, a female ghost, a paṇḍaka, or a female animal in the form of a woman, he commits an offense of wrong conduct. If it is not a woman, but he perceives them as such, he commits an offense of wrong conduct. If it is not a woman, but he is unsure of it, he commits an offense of wrong conduct. If it is not a woman, and he does not perceive them as such, there is no offense.

[26] Non-offenses

There is no offense: if he has a male companion who understands; if he stands and does not sit down; if he is not seeking privacy; if he sits down preoccupied with something else; if he is insane; if he is the first offender.

The training rule on sitting with a woman in a concealed place, the fourth, is finished.

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SITTING ALONE WITH A WOMAN

✦

1 Origin story
On one occasion when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan went to the house of a friend and sat down in private alone with his wife. The husband complained and criticized him, "How could Venerable Upananda sit down in private alone with my wife?"

2 The monks heard the complaints of that man, and the monks of few desires complained and criticized Upananda, "How could Venerable Upananda sit down in private alone with a woman?" ... "Is it true, Upananda, that you did this?"

3 "It's true, sir."

4 The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling
'If a monk sits down in private alone with a woman, he commits an offense entailing confession.'"

6 Definitions
A:

7 whoever ...

8 Monk:

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

[10] A woman:

[11] a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning good and bad speech, what is decent and what is indecent.

[12] With:

[13] together.

[14] Alone:

[15] just the monk and the woman.

[16] In private:

[17] private to the eye and private to the ear.

[18] Private to the eye:

[19] one is unable to see them winking, raising an eyebrow, or nodding.

[20] Private to the ear:

[21] one is unable to hear ordinary speech.

[22] Sits down:

[23] if the monk sits down or lies down next to the seated woman, he commits an offense entailing confession. If the woman sits down or lies down next to the seated monk, he commits an offense entailing confession. If

both are seated or both are lying down, he commits an offense entailing confession.

24 Permutations

If it is a woman, and he perceives her as such, and he sits down in private alone with her, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he sits down in private alone with her, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he sits down in private alone with her, he commits an offense entailing confession.

25 If he sits down in private alone with a female spirit, a female ghost, a paṇḍaka, or a female animal in the form of a woman, he commits an offense of wrong conduct.

26 If it is not a woman, but he perceives them as such, he commits an offense of wrong conduct. If it is not a woman, but he is unsure of it, he commits an offense of wrong conduct. If it is not a woman, and he does not perceive them as such, there is no offense.

27 Non-offenses

There is no offense: if he has a male companion who understands; if he stands and does not sit down; if he is not seeking privacy; if he sits down preoccupied with something else; if he is insane; if he is the first offender.

The training rule on sitting alone with a woman, the fifth, is finished.

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VISITING FAMILIES BEFORE A MEAL

✦

1 First substory

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, a family that was supporting Venerable Upananda the Sakyan had invited him to a meal, and they had invited other monks too. But since Upananda was visiting other families before that meal, the other monks said to that family, "Please give the meal."

2 "Please wait, sirs, until Venerable Upananda arrives."

3 A second time … A third time those monks said, "Please give the meal before it is too late."

4 "But we prepared the meal because of Venerable Upananda. Please wait until he arrives."

5 Then, after visiting those families, Upananda arrived late, and those monks did not eat as much as they had intended. The monks of few desires complained and criticized Upananda, "How can Venerable Upananda visit families first when invited to a meal?" … "Is it true, Upananda, that you do this?"

6 "It's true, sir."

7 The Buddha rebuked him … "Foolish man, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

8 First preliminary ruling

'If a monk who has been invited to a meal visits families beforehand, he commits an offense entailing confession.'"

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

10 Second substory

Soon afterwards a family that was supporting Upananda sent fresh food to the Sangha. They instructed that the food should be shown to Upananda and then given to the Sangha.

11 But on that occasion Upananda had gone to the village for alms. When those people arrived at the monastery, they asked for Upananda, and they were told where he was. They said, "Venerables, after showing it to Venerable Upananda, this fresh food is to be given to the Sangha." The monks told the Buddha, who then gave a teaching and addressed the monks: "Well then, monks, receive it and put it aside until Upananda returns."

12 When he heard that the Buddha had prohibited visiting families before the meal, Upananda visited them after the meal instead. As a consequence, he returned late to the monastery, and the food had to be returned to the donors.

13 The monks of few desires complained and criticized Upananda, "How can Venerable Upananda visit families after the meal?" ... "Is it true, Upananda, that you do this?"

14 "It's true, sir."

15 The Buddha rebuked him … "Foolish man, how can you do this? This will affect people's confidence …" … "And so, monks, this training rule should be recited like this:

16 Second preliminary ruling
'If a monk who has been invited to a meal visits families beforehand or afterwards, he commits an offense entailing confession.'"

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

18 Third substory
Soon afterwards it was the robe-giving season. But being afraid of wrongdoing, the monks did not visit families. As a result, they only got a small amount of robe-cloth. They told the Buddha. …

19 "Monks, I allow you to visit families during the robe-giving season.

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

21 Third preliminary ruling
'If a monk who has been invited to a meal visits families beforehand or afterwards, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: it is the robe-giving season.'"

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

23 Fourth substory
Soon afterwards the monks were making robes, and they needed a needle, thread, and scissors. But being afraid of wrongdoing, they did not visit families. They told the Buddha. …

24 "Monks, I allow you to visit families at a time of making robes.

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

26 Fourth preliminary ruling
'If a monk who has been invited to a meal visits families beforehand or afterwards, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the robe-giving season; it is a time of making robes.'"

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

28 Fifth substory
Soon afterwards there were sick monks who needed medicines. But being afraid of wrongdoing, the monks did not visit families. They told the Buddha. ...

29 "Monks, I allow you to visit families after informing an available monk.

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

31 Final ruling
'If a monk who has been invited to a meal visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the robe-giving season; it is a time of making robes.'"

32 Definitions
A:

33 whoever ...

34 Monk:

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

36 Invited:

37 invited to eat any of the five cooked foods.

38 To a meal:

39 the invitation includes a meal.

40 An available monk:

41 he is able to inform and then enter.

42 No available monk:

43 he is not able to inform and then enter.

44 Beforehand:

45 he has not yet eaten what he has been invited to eat.

46 Afterwards:

47 even if he has just eaten what fits on the tip of a blade of grass from what he has been invited to eat.

48 A family:

49 there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

50 Visits families:

51 if he enters the vicinity of someone else's house, he commits an offense of wrong conduct. If he crosses the threshold with the first foot, he commits an offense of wrong conduct. If he crosses the threshold with the second foot, he commits an offense entailing confession.

52 Except on an appropriate occasion:

53 unless it is an appropriate occasion.

54 It is the robe-giving season:

55 for one who has not participated in the robe-making ceremony, it is the last month of the rainy season. For one who has participated in the robe-making ceremony, it is the five-month period.

56 It is a time of making robes:

57 when he is making robes.

58 Permutations
If he has been invited, and he perceives that he has, and he visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession. If he has been invited, but he is unsure of it, and he visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession. If he has been invited, but he does not perceive that he has, and he visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession.

59 If he has not been invited, but he perceives that he has, he commits an offense of wrong conduct. If he has not been invited, but he is unsure of it, he commits an offense of wrong conduct. If he has not been invited, and he does not perceive that he has, there is no offense.

60 Non-offenses

There is no offense: if it is an appropriate occasion; if he enters after informing an available monk; if, when there is no available monk, he enters without informing anyone; if the road passes someone else's house; if the road passes the vicinity of someone else's house; if he is going between monasteries; if he is going to a nunnery; if he is going to the dwelling place of the monastics of another religion; if he is returning to the monastery; if he is going to the house where he has been invited; if there is an emergency; if he is insane; if he is the first offender.

The training rule on visiting families before a meal, the sixth, is finished.

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ACCEPTING AN INVITATION OF MORE THAN FOUR MONTHS

✦

1 Origin story

At one time when the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu, Mahānāma the Sakyan had an abundance of tonics. He went to the Buddha, bowed, sat down, and said, "Sir, I wish to invite the Sangha to ask for tonics for four months."

2 "Good, good, Mahānāma. Please do so."

3 But the monks were afraid of wrongdoing and did not accept. They then told the Buddha what had happened. ...

4 "Monks, I allow you to accept an invitation to ask for tonics for four months."

5 Yet the monks only asked Mahānāma for a small amount of tonics, and so he still had an abundance. A second time he went to the Buddha, bowed, sat down, and said, "Sir, I wish to invite the Sangha to ask for tonics for a further four months."

6 "Good, good, Mahānāma. Please do so."

7 Again the monks were afraid of wrongdoing and did not accept. They told the Buddha. ...

8 "Monks, I allow you to accept a further invitation."

9 Once again the monks only asked Mahānāma for a small amount of tonics, and so he still had an abundance. A third time he went to the Buddha, bowed, sat down, and said, “Sir, I wish to invite the Sangha to ask for tonics for life.”

10 “Good, good, Mahānāma. Please do so.”

11 Yet again the monks were afraid of wrongdoing and did not accept. They told the Buddha. …

12 “Monks, I allow you to accept a permanent invitation.”

13 At that time the monks from the group of six were shabbily dressed and improper in appearance. Mahānāma criticized them, “Venerables, why are you shabbily dressed and improper in appearance? Shouldn’t one who has gone forth be suitably dressed and proper in appearance?”

14 The monks from the group of six developed a grudge against Mahānāma. Thinking of ways to humiliate him, it occurred to them, “Mahānāma has invited the Sangha to ask for tonics. Let’s ask him for ghee.”

15 They then went to Mahānāma and said, “We need a doṇa measure of ghee.”

16 “Please wait until tomorrow. People have gone to the cow-pen to get ghee. You may come and get it in the morning.”

17 A second time and a third time the monks from the group of six said the same thing, and Mahānāma replied as before. They then said, “Why do you give an invitation if you don’t wish to give?”

18 Mahānāma complained and criticized them, “How can they not wait for one day when asked?”

19 The monks heard the complaints of Mahānāma, and the monks of few desires complained and criticized those monks, “How could the monks from the group of six not wait for one day when asked by Mahānāma?” … “Is it true, monks, that you acted like this?”

20 “It’s true, sir.”

21 The Buddha rebuked them … “Foolish men, how could you act like this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

22 Final ruling
‘A monk who is not sick may accept an invitation to ask for requisites for four months. If he accepts one beyond that limit, except if it is a further invitation or a permanent invitation, he commits an offense entailing confession.’”

23 Definitions
A monk who is not sick may accept an invitation to ask for requisites for four months:

24 he may accept an invitation to ask for requisites for the sick.

25 He may also accept a further invitation:

26 he should think, “I’ll ask when I’m sick.”

27 He may also accept a permanent invitation:

28 he should think, “I’ll ask when I’m sick.”

29 If he accepts one beyond that limit:

30 there are invitations that have a limit on the tonics, but no limit on the time period; there are invitations that have a limit on the time period, but no limit on the tonics; there are invitations that have a limit on both the tonics and the time period; there are invitations that have neither a limit on the tonics nor on the time period.

31 Limit on the tonics:

32 the tonics are restricted: "I invite you to ask for these particular tonics."

33 Limit on the time period:

34 the time period is restricted: "I invite you to ask during this particular period of time."

35 Limit on both the tonics and the time period:

36 both the tonics and the time period are restricted: "I invite you to ask for these particular tonics during this particular period of time."

37 Neither a limit on the tonics nor on the time period:

38 neither the tonics nor the time period is restricted.

39 When there is a limit on the tonics, if he asks for tonics other than those he has been invited to ask for, he commits an offense entailing confession. When there is a limit on the time period, if he asks outside of the period during which he has been invited to ask, he commits an offense entailing confession.

39.2 When there is a limit on both the tonics and on the time period, if he asks for tonics other than those he has been invited to ask for or he asks outside of the period during which he has been invited to ask, he commits an offense entailing confession. When there is neither a limit on the tonics nor on the time period, there is no offense.

40 If he asks for tonics when he has no need for tonics, he commits an offense entailing confession. If he asks for a tonic other than the tonic he needs, he commits an offense entailing confession.

41 Permutations

If it is beyond the limit, and he perceives it as such, and he asks for tonics, he commits an offense entailing confession. If it is beyond the limit, but he is unsure of it, and he asks for tonics, he commits an offense entailing confession. If it is beyond the limit, but he does not perceive it as such, and he asks for tonics, he commits an offense entailing confession.

42 If it is not beyond the limit, but he perceives it as such, he commits an offense of wrong conduct. If it is not beyond the limit, but he is unsure of it, he commits an offense of wrong conduct. If it is not beyond the limit, and he does not perceive it as such, there is no offense.

43 Non-offenses

There is no offense: if he asks for those tonics for which he was invited to ask; if he asks during the time period for which he was invited to ask; if he asks by informing, "You have invited me to ask for these tonics, but I need such-and-such a tonic;" if he asks by informing, "The time period during which you invited me to ask has passed, but I need tonics;" if it is from rel-

atives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on accepting an invitation of more than four months, the seventh, is finished.

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GOING TO SEE A MOBILIZED ARMY

✦

1 First substory

On one occasion when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, King Pasenadi of Kosala was marching out with the army, and the monks from the group of six went to see it. When King Pasenadi saw the monks coming, he summoned them and said, "Venerables, why have you come here?"

2 "We wish to see the great king."

3 "What's the use of seeing me finding pleasure in battle? Shouldn't you see the Buddha?"

4 And people complained and criticized them, "How can the Sakyan monastics go to see the army? It's our misfortune that we must go out with the army for the sake of our livelihoods and because of our wives and children."

5 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six go to see the army?" ... "Is it true, monks, that you did this?"

6 "It's true, sir."

7 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

[8] Preliminary ruling
'If a monk goes to see an army, he commits an offense entailing confession.'"

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

[10] Second substory
Soon afterwards a certain monk had a sick uncle in the army. The uncle sent a message to that monk: "I'm with the army and I'm sick. Please come, venerable. I want you to come."

[11] Knowing that the Buddha had laid down a rule against going to see an army, that monk thought, "I have a sick uncle in the army. What should I do now?" And he told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

[12] "Monks, I allow you to go to the army when there's a suitable reason.

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

[14] Final ruling
'If a monk goes to see an army, except if there is a suitable reason, he commits an offense entailing confession.'"

[15] Definitions
A:

[16] whoever ...

[17] Monk:

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

19 An army:

20 it has left the inhabited area and is either encamped or marching.

21 An army:

22 elephants, horses, chariots, infantry. An elephant has twelve men; a horse has three men; a chariot has four men; an infantry unit has four men with arrows in hand.

23 If he is on his way to see it, he commits an offense of wrong conduct. Wherever he stands to see it, he commits an offense entailing confession. Every time he goes beyond the range of sight and then sees it again, he commits an offense entailing confession.

24 Except if there is a suitable reason:

25 unless there is a suitable reason.

26 Permutations

If it is an army, and he perceives it as such, and he goes to see it, except if there is a suitable reason, he commits an offense entailing confession. If it is an army, but he is unsure of it, and he goes to see it, except if there is a suitable reason, he commits an offense entailing confession. If it is an army, but he does not perceive it as such, and he goes to see it, except if there is a suitable reason, he commits an offense entailing confession.

27 If he is on his way to see one division of a fourfold army, he commits an offense of wrong conduct. Wherever he stands to see it, he commits an offense of wrong conduct. Every time he goes beyond the range of sight and then sees it again, he commits an offense of wrong conduct.

28 If it is not an army, but he perceives it as such, he commits an offense of wrong conduct. If it is not an army, but he is unsure of it, he commits an offense of wrong conduct. If it is not an army, and he does not perceive it as such, there is no offense.

29 Non-offenses

There is no offense: if he sees it while standing in a monastery; if the army comes to where the monk is standing, sitting, or lying down; if he sees it while walking in the opposite direction; if he has a suitable reason; if there is an emergency; if he is insane; if he is the first offender.

The training rule on going to see a mobilized army, the eighth, is finished.

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STAYING MORE THAN THREE DAYS WITH AN ARMY

✦

1 Origin story

On one occasion when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six went to the army on some business, and they stayed there for more than three nights. People complained and criticized them, "How can the Sakyan monastics stay with the army? It's our misfortune that we must stay with the army for the sake of our livelihoods and because of our wives and children."

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six stay with the army for more than three nights?" ... "Is it true, monks, that you did this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If that monk has a reason for going to the army, he may stay with the army for two or three nights. If he stays longer than that, he commits an offense entailing confession.'"

[6] Definitions

If that monk has a reason for going to the army:

[7] if he has a reason, if he has something to do.

[8] He may stay with the army for two or three nights:

[9] he may stay for two or for three nights.

[10] If he stays longer than that:

[11] if he is staying with the army at sunset on the fourth day, he commits an offense entailing confession.

[12] Permutations

If it is more than three nights, and he perceives it as more, and he is staying with the army, he commits an offense entailing confession. If it is more than three nights, but he is unsure of it, and he is staying with the army, he commits an offense entailing confession. If it is more than three nights, but he perceives it as less, and he is staying with the army, he commits an offense entailing confession.

[13] If it is less than three nights, but he perceives it as more, he commits an offense of wrong conduct. If it is less than three nights, but he is unsure of it, he commits an offense of wrong conduct. If it is less than three nights, and he perceives it as less, there is no offense.

[14] Non-offenses

There is no offense: if he stays for two or three nights; if he stays for less than two or three nights; if he stays for two nights, then leaves before dawn on the third night, and then stays again; if he stays because he is sick;

if he stays because he has to take care of someone who is sick; if the army is obstructed by an enemy army; if he is obstructed from leaving; if there is an emergency; if he is insane; if he is the first offender.

The training rule on staying more than three days with an army, the ninth, is finished.

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SEEING AN ARMY IN ACTION

✦

[1] Origin story

On one occasion when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six were staying with the army for two or three nights. They went to see battles, troop reviews, the massing of the army, and troop inspections. One of the monks who went to a battle was struck by an arrow. People teased him, "We hope you had a good battle, venerable. How many targets did you hit?" And because they teased him, he felt humiliated.

[2] People complained and criticized those monks, "How can the Sakyan monastics go to see a battle? It's our misfortune that we must go to battles for the sake of our livelihoods and because of our wives and children."

[3] The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six go to see a battle?" … "Is it true, monks, that you did this?"

[4] "It's true, sir."

[5] The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

[6] Final ruling

'If a monk who is staying with an army for two or three nights goes to a battle, a troop review, a massing of the army, or a troop inspection, he commits an offense entailing confession.'"

[7] Definitions

If a monk who is staying with an army for two or three nights:

[8] he is staying for two or for three nights.

[9] A battle:

[10] wherever fighting is seen.

[11] A troop review:

[12] so many elephants, so many horses, so many chariots, so much infantry.

[13] A massing of the army:

[14] the elephants should set out from here; the horses should set out from here; the chariots should set out from here; the infantry should set out from here.

[15] A troop:

[16] an elephant troop, a horse troop, a chariot troop, an infantry troop. The smallest troop of elephants is three elephants; the smallest troop of horses is three horses; the smallest troop of chariots is three chariots; the smallest troop of infantry is four men with arrows in hand.

[17] If he is on his way to see it, he commits an offense of wrong conduct. Wherever he stands to see it, he commits an offense entailing confession. Every time he goes beyond the range of sight and then sees it again, he

commits an offense entailing confession.

18 Permutations

If he is on his way to see one division of a fourfold army, he commits an offense of wrong conduct. Wherever he stands to see it, he commits an offense of wrong conduct. Every time he goes beyond the range of sight and then sees it again, he commits an offense of wrong conduct.

19 Non-offenses

There is no offense: if he sees it while standing in a monastery; if the army comes to where the monk is standing, sitting, or lying down, and he then sees fighting; if he sees it while walking in the opposite direction; if he goes because there is something to be done, and he then sees it; if there is an emergency; if he is insane; if he is the first offender.

The training rule on seeing an army in action, the tenth, is finished.

The fifth subchapter on naked ascetics is finished.

22 This is the summary:

23 "Cookie, talking, three on Upananda,
And indeed supporting;
Mahānāma, Pasenadi,
Army, and struck: those are the ten."

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DRINKING ALCOHOL

✦

1 Origin story

On one occasion when the Buddha was wandering in the country of Ceti on his way to Bhaddavatikā, he was seen by a number of cowherds, shepherds, farmers, and travelers. They said to him, "Sir, don't go to Ambatittha. There's a highly venomous dragon with supernormal powers there, in the hermitage of a dreadlocked ascetic. Don't let it harm you." The Buddha was silent. They repeated their request a second and a third time, and the Buddha remained silent.

2 The Buddha then continued on to Bhaddavatikā, and he stayed there.

3 Just then Venerable Sāgata went to the hermitage of that dreadlocked ascetic and entered his fire hut. After preparing a spread of grass, he sat down, crossed his legs, straightened his body, and established mindfulness in front of him. Seeing that Sāgata had entered the fire hut, the dragon was upset and emitted smoke. Sāgata, too, emitted smoke.

3.2 The dragon was not able to contain his rage and emitted flames. Sāgata entered the fire element and he, too, emitted flames. Then, after conquering fire with fire, Sāgata went to Bhaddavatikā.

4 After staying at Bhaddavatikā for as long as he liked, the Buddha set out wandering toward Kosambī.

5 When he arrived, the lay followers there received him.

6 But the lay followers at Kosambī had heard about Sāgata fighting the Ambatittha dragon. And so after receiving the Buddha, they went to see Sāgata. They bowed, stood to one side, and said, "Venerable, what can we prepare for you that's delicious but hard to get?"

7 The monks from the group of six replied, "There's a delicious liquor called Kāpotikā, which is hard for the monks to get. Prepare that."

8 And the lay followers prepared Kāpotikā in house after house. Then, when they saw that Sāgata had entered the town for alms, they said to him, "Drink, venerable, drink the Kāpotikā liquor." Sāgata drank that liquor in house after house, and as he was leaving town, he collapsed at the town gate.

9 Just then the Buddha, together with a number of monks, was also leaving town, and he saw Sāgata at the town gate. He said, "Monks, pick up Sāgata." Saying, "Yes, sir," they led him to the monastery, where they put him down with his head toward the Buddha. But Sāgata turned around, pointing his feet toward the Buddha.

10 The Buddha said, "Previously, monks, wasn't Sāgata respectful and deferential toward me?"

11 "Yes."

12 "But is he now?"

13 "Certainly not."

14 "Just recently, didn't Sāgata fight the Ambatittha dragon?"

15 "Yes."

16 “Would he now be able to fight a dragon?”

17 “Certainly not.”

18 “So, monks, should one drink that which makes one senseless?”

19 “Certainly not, sir.”

20 “It’s not suitable, monks, it’s not proper for Sāgata, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could Sāgata drink alcoholic drinks? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

21 Final ruling
‘If a monk drinks this or that kind of alcoholic drink, he commits an offense entailing confession.’”

22 Definitions
This kind of alcoholic drink:

23 alcoholic drinks made from flour, alcoholic drinks made from cookies, alcoholics drink made from rice, those with yeast added, those made from a combination of ingredients.

24 That kind of alcoholic drink:

25 alcoholic drinks made from flowers, alcoholic drinks made from fruit, alcoholic drinks made from honey, alcoholic drinks made from sugar, those made from a combination of ingredients.

26 Drinks:

27 if he drinks even what fits on the tip of a blade of grass, he commits an offense entailing confession.

28 Permutations

If it is an alcoholic drink, and he perceives it as such, and he drinks it, he commits an offense entailing confession. If it is an alcoholic drink, but he is unsure of it, and he drinks it, he commits an offense entailing confession. If it is an alcoholic drink, but he perceives it as non-alcoholic, and he drinks it, he commits an offense entailing confession.

29 If it is a non-alcoholic drink, but he perceives it as alcoholic, he commits an offense of wrong conduct. If it is a non-alcoholic drink, but he is unsure of it, he commits an offense of wrong conduct. If it is a non-alcoholic drink, and he perceives it as such, there is no offense.

30 Non-offenses

There is no offense: if he drinks a non-alcoholic drink that has the color, smell, or taste of an alcoholic drink; if it is cooked in a bean curry; if it is cooked with meat; if it is cooked with oil; if it is in syrup from emblic myrobalan; if he drinks a drink that is normally alcoholic, but which is actually without alcohol; if he is insane; if he is the first offender.

The training rule on drinking alcohol, the first, is finished.

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TICKLING

✦

1 Origin story

On one occasion when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six tickled one of the monks from the group of seventeen to make him laugh. Not being able to catch his breath, he died.

2 The monks of few desires complained and criticized them, "How could the monks from the group of six tickle a monk to make him laugh?" ... "Is it true, monks, that you did this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk tickles someone, he commits an offense entailing confession.'"

6 Definitions

Tickles someone:

7 if one who is fully ordained makes physical contact with another who is fully ordained, body to body, with the aim of making him laugh, he commits an offense entailing confession.

[8] Permutations

If the other person is fully ordained, and he perceives him as such, and he tickles him to make him laugh, he commits an offense entailing confession. If the other person is fully ordained, but he is unsure of it, and he tickles him to make him laugh, he commits an offense entailing confession. If the other person is fully ordained, but he does not perceive him as such, and he tickles him to make him laugh, he commits an offense entailing confession.

[9] If, with his own body, he makes physical contact with something connected to the other monk's body, he commits an offense of wrong conduct. If, with something connected to his own body, he makes physical contact with the other monk's body, he commits an offense of wrong conduct. If, with something connected to his own body, he makes physical contact with something connected to the other monk's body, he commits an offense of wrong conduct.

[10] If, by releasing something, he makes physical contact with the other monk's body, he commits an offense of wrong conduct. If, by releasing something, he makes physical contact with something connected to the other monk's body, he commits an offense of wrong conduct. If, by releasing something, he makes physical contact with something released by the other monk, he commits an offense of wrong conduct.

[11] If, with his own body, he makes physical contact with the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, with his own body, he makes physical contact with something connected to the body of someone who is not fully ordained, he commits an offense of wrong conduct.

11.2 If, with something connected to his own body, he makes physical contact with the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, with something connected to his own body, he makes physical contact with something connected to the body of someone who is not fully ordained, he commits an offense of wrong conduct.

12 If, by releasing something, he makes physical contact with the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, by releasing something, he makes physical contact with something connected to the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, by releasing something, he makes physical contact with something released by someone who is not fully ordained, he commits an offense of wrong conduct.

13 If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

14 Non-offenses

There is no offense: if he is not aiming to make him laugh; if he makes physical contact with him when there is a need; if he is insane; if he is the first offender.

The training rule on tickling, the second, is finished.

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PLAYING IN WATER

✦

1 Origin story

On one occasion when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of seventeen were playing in the water of the river Aciravatī. Just then, while King Pasenadi of Kosala was up in his finest stilt house with Queen Mallikā, he saw the monks from the group of seventeen playing in the river. He said to Queen Mallikā, "Mallikā, these perfected ones are playing in the water."

2 "Great king, no doubt the Buddha hasn't laid down a rule. Either that, or these monks are ignorant."

3 King Pasenadi thought, "How can the Buddha find out about these monks playing in the water without me telling him?"

4 Having sent for those monks, King Pasenadi gave them a large lump of sugar, saying, "Sirs, please give this lump of sugar to the Buddha."

5 The monks took the lump of sugar, went to the Buddha, and said, "Sir, this lump of sugar is a gift from King Pasenadi."

6 "But, monks, where did you see the king?"

7 "From the river Aciravatī, while playing in the water."

8 The Buddha rebuked them … "Foolish men, how can you play in water? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

9 Final ruling

'If a monk plays in water, he commits an offense entailing confession.'"

10 Definitions

Plays in water:

11 if, aiming to have fun, he immerses himself or emerges on the surface or swims in water that is more than ankle deep, he commits an offense entailing confession.

12 Permutations

If he is playing in water, and he perceives that he is, he commits an offense entailing confession. If he is playing in water, but he is unsure of it, he commits an offense entailing confession. If he is playing in water, but he does not perceive that he is, he commits an offense entailing confession.

13 If he is playing in water less than ankle deep, he commits an offense of wrong conduct.

14 If he is playing in a boat in water, he commits an offense of wrong conduct.

15 If he strikes the water with his hand, with his foot, with a stick, or with a stone, he commits an offense of wrong conduct.

16 If he plays with water in a vessel, or with congee, milk, buttermilk, dye, urine, or mud in a vessel, he commits an offense of wrong conduct.

17 If he is not playing in water, but he perceives that he is, he commits an offense of wrong conduct. If he is not playing in water, but he is unsure of it, he commits an offense of wrong conduct. If he is not playing in water, and he does not perceive that he is, there is no offense.

18 Non-offenses

There is no offense: if he is not aiming to have fun; if, when there is something to be done, he enters the water and then immerses himself or emerges on the surface or swims; if, while crossing a body of water, he immerses himself or emerges on the surface or swims; if there is an emergency; if he is insane; if he is the first offender.

The training rule on playing in water, the third, is finished.

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DISRESPECT

✦

1 Origin story
At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, Venerable Channa was misbehaving. The monks would tell him, "Channa, don't do that; it's not allowable," and he just did it again out of disrespect.

2 The monks of few desires complained and criticized him, "How can Venerable Channa act disrespectfully?" ... "Is it true, Channa, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked him ... "Foolish man, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling
'If a monk is disrespectful, he commits an offense entailing confession.'"

6 Definitions
Disrespectful:

7 there are two kinds of disrespect: disrespect for the person and disrespect for the rule.

8 Disrespect for the person:

9 if, when corrected by one who is fully ordained about a rule that has been laid down, he thinks, “They’ve been ejected,” “They’ve been reproved,” or “They’ve been blamed,” and then, “I won’t do what they say,” and he acts disrespectfully, then he commits an offense entailing confession.

10 Disrespect for the rule:

11 if, when corrected by one who is fully ordained about a rule that has been laid down, he thinks, “What can be done so that this rule is lost?” “What can be done so that it perishes?” or “What can be done so that it disappears?” or he does not want to train in that rule, and he acts disrespectfully, then he commits an offense entailing confession.

12 Permutations

If the other person is fully ordained, and he perceives them as such, and he acts disrespectfully, he commits an offense entailing confession. If the other person is fully ordained, but he is unsure of it, and he acts disrespectfully, he commits an offense entailing confession. If the other person is fully ordained, but he does not perceive them as such, and he acts disrespectfully, he commits an offense entailing confession.

13 If, when corrected about something that has not been laid down, he thinks, “This isn’t conducive to self-effacement,” “This isn’t conducive to ascetic practices,” “This isn’t conducive to being inspiring,” “This isn’t conducive to a reduction in things,” or “This isn’t conducive to being energetic,” and he acts disrespectfully, he commits an offense of wrong conduct. If, when corrected by one who is not fully ordained, whether or not it has been laid down, he thinks, “This isn’t conducive to self-effacement,”

"This isn't conducive to ascetic practices," "This isn't conducive to being inspiring," "This isn't conducive to a reduction in things," or "This isn't conducive to being energetic," and he acts disrespectfully, he commits an offense of wrong conduct.

14 If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

15 Non-offenses

There is no offense: if he says, "This is how we were taught and tested by our teachers;" if he is insane; if he is the first offender.

The training rule on disrespect, the fourth, is finished.

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SCARING A MONK

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six were scaring the monks from the group of seventeen. They cried. Other monks asked them why, and they told them.

2 The monks of few desires complained and criticized them, "How can the monks from the group of six scare other monks?" … "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

5 Final ruling
'If a monk scares a monk, he commits an offense entailing confession.'"

6 Definitions
A:

7 whoever …

8 Monk:

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

[10] A monk:

[11] another monk.

[12] Scares:

[13] if one who is fully ordained, wishing to scare another who is fully ordained, arranges a sight, a sound, a smell, a taste, or a physical contact, then whether the other monk is scared or not, he commits an offense entailing confession. If he tells him about a wilderness inhabited by criminals, predatory animals, or demons, then whether the other monk is scared or not, he commits an offense entailing confession.

[14] Permutations
If the other person is fully ordained, and he perceives him as such, and he scares him, he commits an offense entailing confession. If the other person is fully ordained, but he is unsure of it, and he scares him, he commits an offense entailing confession. If the other person is fully ordained, but he does not perceive him as such, and he scares him, he commits an offense entailing confession.

[15] If, wishing to scare someone who is not fully ordained, he arranges a sight, a sound, a smell, a taste, or a physical contact, then whether the other person is scared or not, he commits an offense of wrong conduct. If he tells

him about a wilderness inhabited by criminals, predatory animals, or demons, then whether the other person is scared or not, he commits an offense of wrong conduct.

16 If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

17 Non-offenses

There is no offense: if he arranges a sight, a sound, a smell, a taste, or a physical contact, or he tells about a wilderness inhabited by criminals, predatory animals, or demons, but not because he wishes to scare anyone; if he is insane; if he is the first offender.

The training rule on scaring a monk, the fifth, is finished.

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LIGHTING A FIRE

✦

1 First substory

At one time the Buddha was staying in the Bhagga country at Susumāragira in the Bhesakaḷā Grove, the deer park. At that time, during winter, the monks were warming themselves after setting fire to a hollow log. Heated by the fire, a black snake came out of the log and attacked the monks. The monks ran here and there.

2 The monks of few desires complained and criticized them, "How could those monks light a fire to warm themselves?" ... "Is it true, monks, that monks did this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "How could those foolish men do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 First preliminary ruling

'If a monk lights a fire to warm himself, or has one lit, he commits an offense entailing confession.'"

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

7 Second substory

At one time a number of monks were sick. The monks who were looking after them asked, "I hope you're bearing up? I hope you're getting better?"

8 “Previously we lit a fire to warm ourselves, and then we were comfortable. But now that the Buddha has prohibited this, we don’t warm ourselves because we’re afraid of wrongdoing. Because of that we’re not comfortable.”

9 They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

10 “Monks, I allow a sick monk to light a fire to warm himself, or to have one lit.

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

12 Second preliminary ruling
‘If a monk who is not sick lights a fire to warm himself, or has one lit, he commits an offense entailing confession.’”

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

14 Third substory
Soon afterwards the monks did not light lamps, small fires, or saunas because they were afraid of wrongdoing. They told the Buddha …

15 “Monks, I allow you to light a fire, or to have one lit, if there’s a suitable reason.

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

17 Final ruling
‘If a monk who is not sick lights a fire to warm himself, or has one lit, except if there is a suitable reason, he commits an offense entailing confession.’”

[18] Definitions

A:

[19] whoever ...

[20] Monk:

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

[22] Who is not sick:

[23] who is comfortable without a fire.

[24] Who is sick:

[25] who is not comfortable without a fire.

[26] To warm himself:

[27] wanting to heat himself.

[28] A fire:

[29] flames are what is meant.

[30] Lights:

[31] if he lights it himself, he commits an offense entailing confession.

[32] Has one lit:

33 if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other lights many fires, he commits one offense entailing confession.

34 Except if there is a suitable reason:

35 unless there is a suitable reason.

36 Permutations
If he is not sick, and he does not perceive himself as sick, and he lights a fire to warm himself, or has one lit, except if there is a suitable reason, he commits an offense entailing confession. If he is not sick, but he is unsure of it, and he lights a fire to warm himself, or has one lit, except if there is a suitable reason, he commits an offense entailing confession. If he is not sick, but he perceives himself as sick, and he lights a fire to warm himself, or has one lit, except if there is a suitable reason, he commits an offense entailing confession.

37 If he puts back a burning piece of wood that has fallen off, he commits an offense of wrong conduct. If he is sick, but he does not perceive himself as sick, he commits an offense of wrong conduct. If he is sick, but he is unsure of it, he commits an offense of wrong conduct. If he is sick, and he perceives himself as sick, there is no offense.

[38] Non-offenses

There is no offense: if he is sick; if he warms himself over a fire lit by another; if he warms himself over flameless coals; if he lights a lamp, a small fire, or a sauna, when there is a suitable reason; if there is an emergency; if he is insane; if he is the first offender.

The training rule on lighting a fire, the sixth, is finished.

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BATHING TOO OFTEN

✦

1 First substory

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the monks were bathing in the hot springs. Just then King Seniya Bimbisāra of Magadha went to the hot springs, intending to wash his hair. He waited respectfully for the monks to finish, but they kept on bathing until dark. Only then was King Bimbisāra able to wash his hair. And because the town gates had been shut, he had to spend the night outside the city.

2 In the morning, with his make-up still on, he went to the Buddha, bowed, and sat down. The Buddha said to him, "Great king, why have you come so early in the morning, with your make-up still on?" The king told him what had happened. The Buddha then instructed, inspired, and gladdened him with a teaching, after which the king got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

3 Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that monks bathed without moderation, even after seeing the king?"

4 "It's true, sir."

5 The Buddha rebuked them … "How could those foolish men act in this way? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

6 First preliminary ruling
'If a monk bathes at intervals of less than a half-month, he commits an offense entailing confession.'"

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

8 Second substory
Soon afterwards, because they were afraid of wrongdoing, the monks did not bathe when it was hot or when they had a fever, and they went to sleep covered in sweat. As a consequence, their robes and beds got dirty. They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

9 "Monks, if it's hot or you have a fever, I allow you to bathe at intervals of less than a half-month.

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

11 Second preliminary ruling
'If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: it is the two-and-a-half-month period of summer and the fever season, comprising the last one-and-a-half months of summer and the first month of the rainy season.'"

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

13 Third substory
Soon afterwards some monks were sick. The monks who were looking after them asked, "I hope you're bearing up? I hope you're getting better?"

14 “Previously we bathed at intervals of less than a half-month, and then we were comfortable. But now that the Buddha has prohibited this, we don’t bathe because we’re afraid of wrongdoing. Because of that we’re not comfortable.”

15 They told the Buddha. …

16 “Monks, I allow a sick monk to bathe at intervals of less than a half-month.

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

18 Third preliminary ruling
‘If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the two-and-a-half-month period of summer and the fever season, comprising the last one-and-a-half months of summer and the first month of the rainy season; he is sick.’”

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

20 Fourth substory
Soon afterwards the monks were doing building work, but because they were afraid of wrongdoing they did not bathe. As a consequence, they went to sleep covered in sweat, and their robes and beds got dirty. They told the Buddha. …

21 “Monks, I allow you to bathe at intervals of less than a half-month when you’re working.

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

23 Fourth preliminary ruling

'If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the two-and-a-half-month period of summer and the fever season, comprising the last one-and-a-half months of summer and the first month of the rainy season; he is sick; he is working.'"

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

25 Fifth substory

Soon afterwards the monks were traveling, but because they were afraid of wrongdoing they did not bathe. As a consequence, they went to sleep covered in sweat, and their robes and beds got dirty. They told the Buddha. ...

26 "Monks, I allow you to bathe at intervals of less than a half-month when you're traveling.

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

28 Fifth preliminary ruling

'If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the two-and-a-half-month period of summer and the fever season, comprising the last one-and-a-half months of summer and the first month of the rainy season; he is sick; he is working; he is traveling.'"

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

30 Sixth substory

Soon afterwards a number of monks were making robes out in the open, when they were hit by dusty winds and fine rain. But because they were afraid of wrongdoing, they did not bathe afterwards, and they went to sleep while still wet. As a consequence, their robes and beds got dirty. They told the Buddha. …

31 "Monks, if there is wind and rain, I allow you to bathe at intervals of less than a half-month.

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

33 Final ruling

'If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the two-and-a-half-month period of summer and the fever season, comprising the last one-and-a-half months of summer and the first month of the rainy season; he is sick; he is working; he is traveling; there is wind and rain.'"

34 Definitions

A:

35 whoever …

36 Monk:

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

38 At intervals of less than a half-month:

39 after less than a half-month.

40 Bathes:

41 if he bathes with bath powder or soap, then for every effort there is an act of wrong conduct. When the bath is finished, he commits an offense entailing confession.

42 Except on an appropriate occasion:

43 unless it is an appropriate occasion.

44 Summer:

45 the last month-and-a-half of summer.

46 The fever season:

47 the first month of the rainy season. During the two-and-a-half-month period of summer and the fever season, he may bathe.

48 He is sick:

49 he is not comfortable without bathing. If he is sick, he may bathe.

50 He is working:

51 even if he just sweeps the yard of a building. If he is working, he may bathe.

52 He is traveling:

53 if he intends to travel six kilometers, he may bathe; while traveling, he may bathe; after he has traveled, he may bathe.

54 There is wind and rain:

55 monks are hit by dusty winds, and two or three drops of rain fall on their bodies. If there is wind and rain, they may bathe.

56 Permutations

If it is an interval of less than a half-month, and he perceives it as less, and he bathes, except on an appropriate occasion, he commits an offense entailing confession. If it is an interval of less than a half-month, but he is unsure of it, and he bathes, except on an appropriate occasion, he commits an offense entailing confession. If it is an interval of less than a half-month, but he perceives it as more, and he bathes, except on an appropriate occasion, he commits an offense entailing confession.

57 If it is an interval of more than a half-month, but he perceives it as less, he commits an offense of wrong conduct. If it is an interval of more than a half-month, but he is unsure of it, he commits an offense of wrong conduct. If it is an interval of more than a half-month, and he perceives it as more, there is no offense.

58 Non-offenses

There is no offense: if it is an appropriate occasion; if he bathes at intervals of a half-month; if he bathes at intervals of more than a half-month; if he bathes while crossing a body of water; if he is outside the central Ganges plain; if there is an emergency; if he is insane; if he is the first offender.

The training rule on bathing too often, the seventh is finished.

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NOT MAKING STAINS ON A NEW ROBE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a number of monks and wanderers were robbed while traveling from Sāketa to Sāvatthī. The king's men set out from Sāvatthī and caught the thieves and their loot. They then sent a message to the monks: "Venerables, please come and pick out your own robes." But the monks did not recognize them. The people complained and criticized them, "How can they not recognize their own robes?"

2 The monks heard the complaints of those people, and they told the Buddha. He had the Sangha gathered, gave a teaching on what is right and proper, and then addressed the monks: "Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of 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. And, monks, this training rule should be recited like this:

3 Final ruling

'When a monk gets a new robe, he should apply one of three kinds of stains: blue-green, mud-color, or dark brown. If a monk uses a new robe

without applying any of the three kinds of stains, he commits an offense entailing confession.'"

[4] Definitions
New:

[5] a mark has not been made is what is meant.

[6] A robe:

[7] one of the six kinds of robes.

[8] He should apply one of three kinds of stains:

[9] even if he just applies what fits on the tip of a blade of grass.

[10] Blue-green:

[11] there are two kinds of blue-green: the color of copper sulfate and the color of leaves.

[12] Mud-color:

[13] watery is what is meant.

[14] Dark brown:

[15] whatever is dark brownish.

[16] If a monk ... without applying any of the three kinds of stains:

[17] if he uses a new robe without first applying one of the three kinds of stains, even just the amount on the tip of a blade of grass, he commits an offense entailing confession.

18 Permutations

If it has not been applied, and he perceives that it has not, and he uses the robe, he commits an offense entailing confession. If it has not been applied, but he is unsure of it, and he uses the robe, he commits an offense entailing confession. If it has not been applied, but he perceives that it has, and he uses the robe, he commits an offense entailing confession.

19 If it has been applied, but he perceives that it has not, he commits an offense of wrong conduct. If it has been applied, but he is unsure of it, he commits an offense of wrong conduct. If it has been applied, and he perceives that it has, there is no offense.

20 Non-offenses

There is no offense: if he applies the stain and then uses it; if the mark has disappeared; if the area where the mark was applied is worn; if what had been marked is sewn together with what has not been marked; if it is a patch; if it is a lengthwise border; if it is a crosswise border; if he is insane; if he is the first offender.

The training rule on not making stains on a new robe, the eighth, is finished.

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USING ASSIGNED PROPERTY THAT HAS NOT BEEN RELINQUISHED

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan assigned the ownership of a robe to a monk who was his brother's student. He then used that robe without that monk having relinquished it. That monk told the monks, "Venerable Upananda is using a robe that he had assigned to me, even though I haven't relinquished it."

2 The monks of few desires complained and criticized Upananda, "How could Venerable Upananda use a robe he had assigned to a monk, without that monk first relinquishing it?" ... "Is it true, Upananda, that you did this?"

3 "It's true, sir."

4 The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk himself assigns the ownership of a robe to a monk, a nun, a trainee nun, a novice monk, or a novice nun, and he then uses it without the other first relinquishing it, he commits an offense entailing confession.'"

[6] Definitions

A:

[7] whoever …

[8] Monk:

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

[10] To a monk:

[11] to another monk.

[12] A nun:

[13] she has been given the full ordination by both Sanghas.

[14] A trainee nun:

[15] one training for two years in the six rules.

[16] A novice monk:

[17] a male training in the ten training rules.

[18] A novice nun:

[19] a female training in the ten training rules.

[20] Himself:

[21] having himself done the assignment.

[22] A robe:

23 one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

24 Assigns the ownership of:

25 there are two kinds of assignment: assignment in the presence of and assignment in the absence of.

26 Assignment in the presence of:

27 one should say, "I assign this robe-cloth to you," or "I assign this robe-cloth to so-and-so."

28 Assignment in the absence of:

29 one should say, "I give this robe-cloth to you for the purpose of assigning it." The other should ask, "Who is your friend or companion?" One should reply, "So-and-so and so-and-so." The other should say, "I give it to them. Please use their property, give it away, or do as you like with it."

30 Without it first being relinquished:

31 if it is not given to him or he uses it without taking it on trust, he commits an offense entailing confession.

32 Permutations

If it has not been relinquished, and he perceives that it has not, and he uses it, he commits an offense entailing confession. If it has not been relinquished, but he is unsure of it, and he uses it, he commits an offense entailing confession. If it has not been relinquished, but he perceives that it has, and he uses it, he commits an offense entailing confession.

33 If he determines it or gives it away, he commits an offense of wrong conduct. If it has been relinquished, but he perceives that it has not, he commits an offense of wrong conduct. If it has been relinquished, but he is unsure of it, he commits an offense of wrong conduct. If it has been relinquished, and he perceives that it has, there is no offense.

34 Non-offenses

There is no offense: if the other person gives it or he uses it after taking the other person's property on trust; if he is insane; if he is the first offender.

The training rule on using assigned property that has not been relinquished, the ninth, is finished.

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HIDING A ROBE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. On one occasion when the monks from the group of seventeen had not put away their requisites, the monks from the group of six hid their bowls and robes. The monks from the group of seventeen said to them, "Give us our bowls and robes." The monks from the group of six laughed, but the monks from the group of seventeen cried.

2 The monks asked them, "Why are you crying?"

3 "'Cause the monks from the group of six have hidden our bowls and robes."

4 The monks of few desires complained and criticized them, "How could the monks from the group of six hide the bowls and robes of other monks?" ... "Is it true, monks, that you did this?"

5 "It's true, sir."

6 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

7 Final ruling

'If a monk hides a monk's bowl, robe, sitting mat, needle case, or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession.'"

[8] Definitions

A:

[9] whoever …

[10] Monk:

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

[12] A monk's:

[13] another monk's.

[14] Bowl:

[15] there are two kinds of bowls: iron bowls and ceramic bowls.

[16] Robe:

[17] one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

[18] Sitting mat:

[19] one with a border is what is meant.

[20] Needle case:

[21] with or without needles.

[22] Belt:

23 there are two kinds of belts: those made from strips of cloth and those made from pigs' intestines.

24 Hides:

25 if he hides it himself, he commits an offense entailing confession.

26 Has hidden:

27 if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other hides many things, he commits one offense entailing confession.

28 Even just for a laugh:

29 aiming to have fun.

30 Permutations
If the other monk is fully ordained, and he perceives him as such, and he hides his bowl or robe or sitting mat or needle case or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession. If the other monk is fully ordained, but he is unsure of it, and he hides his bowl or robe or sitting mat or needle case or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession. If the other monk is fully ordained, but he does not perceive him as such, and he hides his bowl or robe or sitting mat or needle case or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession.

31 If he hides another requisite, or he has it hidden, even just for a laugh, he commits an offense of wrong conduct. If he hides the bowl or robe or other requisite of someone who is not fully ordained, or he has it hidden, even just for a laugh, he commits an offense of wrong conduct.

32 If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

33 Non-offenses

There is no offense: if he is not aiming to have fun; if he puts away what has been improperly put away; if he puts something away with the thought, "After giving a teaching, I'll give it back;" if he is insane; if he is the first offender.

The training rule on hiding a robe, the tenth, is finished.

The sixth subchapter on drinking alcohol is finished.

36 This is the summary:

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

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INTENTIONALLY KILLING A LIVING BEING

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was skilled in archery. And because he disliked crows, he shot them. He cut off their heads and then set them out in a row impaled on stakes. The monks asked him, "Who killed these crows?"

2 "I did. I don't like crows."

3 The monks of few desires complained and criticized him, "How can Venerable Udāyī intentionally kill living beings?" ... "Is it true, Udāyī, that you do this?"

4 "It's true, sir."

5 The Buddha rebuked him ... "Foolish man, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

6 Final ruling

'If a monk intentionally kills a living being, he commits an offense entailing confession.'"

7 Definitions

A:

8 whoever ...

[9] Monk:

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

[11] Intentionally:

[12] knowing, perceiving, having intended, having decided, he transgresses.

[13] A living being:

[14] an animal is what is meant.

[15] Kills:

[16] if he cuts off and makes an end of the life faculty, if he destroys its continuity, he commits an offense entailing confession.

[17] Permutations
If it is a living being, and he perceives it as such, and he kills it, he commits an offense entailing confession. If it is a living being, but he is unsure of it, and he kills it, he commits an offense of wrong conduct. If it is a living being, but he does not perceive it as such, and he kills it, there is no offense.

[18] If it is not a living being, but he perceives it as such, he commits an offense of wrong conduct. If it is not a living being, but he is unsure of it, he commits an offense of wrong conduct. If it is not a living being, and he does not perceive it as such, there is no offense.

[19] Non-offenses

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

The training rule on intentionally killing a living being, the first, is finished.

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USING WATER WITH LIVING BEINGS IN IT

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six were using water that they knew contained living beings.

2 The monks of few desires complained and criticized them, "How can the monks from the group of six use water that they know contains living beings?" ... "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling
'If a monk uses water that he knows contains living beings, he commits an offense entailing confession.'"

6 Definitions
A:

7 whoever ...

8 Monk:

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

10 He knows:

11 he knows by himself or others have told him. If he uses it, knowing that it contains living beings and knowing that they will die if the water is used, he commits an offense entailing confession.

12 Permutations
If it contains living beings, and he perceives it as such, and he uses it, he commits an offense entailing confession. If it contains living beings, but he is unsure of it, and he uses it, he commits an offense of wrong conduct. If it contains living beings, but he does not perceive it as such, and he uses it, there is no offense.

13 If it does not contain living beings, but he perceives it as such, he commits an offense of wrong conduct. If it does not contain living beings, but he is unsure of it, he commits an offense of wrong conduct. If it does not contain living beings, and he does not perceive it as such, there is no offense.

14 Non-offenses

There is no offense: if he does not know that it contains living beings; if he knows that it does not contain living beings; if he uses it knowing that they will not die; if he is insane; if he is the first offender.

The training rule on using water with living beings in it, the second, is finished.

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REOPENING A SETTLED LEGAL ISSUE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were reopening a legal issue that they knew had been legitimately settled, saying, "The legal procedure hasn't been done;" "It's been done badly;" "It should be done again;" "It hasn't been settled;" "It's been badly settled;" "It should be settled again."

2 The monks of few desires complained and criticized them, "How can the monks from the group of six reopen a legal issue that they know has been legitimately settled?" ... "Is it true, monks, that you're doing this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk reopens a legal issue that he knows has been legitimately settled, he commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

[8] Monk:

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

[10] He knows:

[11] he knows by himself or others have told him or the Sangha has told him.

[12] Legitimately:

[13] done according to the Teaching, according to the Monastic Law, according to the Teacher's instruction—this is called "legitimately".

[14] A legal issue:

[15] 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.

[16] Reopens:

[17] if he reopens it, saying, "The legal procedure hasn't been done;" "It's been done badly;" "It should be done again;" "It hasn't been settled;" "It's been badly settled;" "It should be settled again," he commits an offense entailing confession.

[18] Permutations
If it is a legitimate legal procedure, and he perceives it as such, and he reopens it, he commits an offense entailing confession. If it is a legitimate le-

gal procedure, but he is unsure of it, and he reopens it, he commits an offense of wrong conduct. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he reopens it, there is no offense.

19 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, there is no offense.

20 Non-offenses

There is no offense: if he reopens it because he knows that the legal procedure was illegitimate, done by an incomplete assembly, or done against one who did not deserve it; if he is insane; if he is the first offender.

The training rule on reopening a settled legal issue, the third, is finished.

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CONCEALING A GRAVE OFFENSE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan had committed an offense of intentional emission of semen. He told his brother's student about this, adding, "Don't tell anyone."

2 Soon afterwards another monk also committed an offense of intentional emission of semen. He asked the Sangha for probation, which he got. While he was on probation, he saw Upananda's brother's student and said to him, "I've committed an offense of intentional emission of semen. I asked the Sangha for probation, which I got. I'm now undergoing probation. Please remember me as such."

3 "Do others who have committed this offense need to do the same?"

4 "Yes."

5 "Venerable Upananda committed this offense and told me not to tell anyone."

6 "So did you conceal it?"

7 "Yes."

8 That monk then told other monks. The monks of few desires complained and criticized him, "How could a monk knowingly conceal a monk's grave offense?" ... "Is it true, monk, that you did this?"

9 “It’s true, sir.”

10 The Buddha rebuked him … “Foolish man, how could you do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

11 Final ruling
‘If a monk knowingly conceals a monk’s grave offense, he commits an offense entailing confession.’”

12 Definitions
A:

13 whoever …

14 Monk:

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

16 A monk’s:

17 another monk’s.

18 Knowingly:

19 he knows by himself or others have told him or the offender has told him.

20 Grave offense:

21 the four offenses entailing expulsion and the thirteen entailing suspension.

22 Conceals:

23 thinking, "If they find out about this, they'll accuse him, remind him, scold him, censure him, humiliate him; I won't tell," then by the mere fact of abandoning his duty, he commits an offense entailing confession.

24 Permutations
If it is a grave offense, and he perceives it as such, and he conceals it, he commits an offense entailing confession. If it is a grave offense, but he is unsure of it, and he conceals it, he commits an offense of wrong conduct. If it is a grave offense, but he perceives it as minor, and he conceals it, he commits an offense of wrong conduct.

25 If he conceals a minor offense, he commits an offense of wrong conduct. If he conceals the grave or minor misconduct of one who is not fully ordained, he commits an offense of wrong conduct.

26 If it is a minor offense, but he perceives it as grave, he commits an offense of wrong conduct.

27 If it is a minor offense, but he is unsure of it, he commits an offense of wrong conduct. If it is a minor offense, and he perceives it as such, he commits an offense of wrong conduct.

28 Non-offenses
There is no offense: if he does not tell because he thinks there will be quarrels or disputes in the Sangha; if he does not tell because he thinks there will be a fracture or schism in the Sangha; if he does not tell because he

thinks the person he is telling about is cruel and harsh and that he might become a threat to life or to the monastic life; if he does not tell because he does not see any suitable monks; if he does not tell, but not because he wants to conceal; if he does not tell because he thinks the other person will be known through his own actions; if he is insane; if he is the first offender.

The training rule on concealing a grave offense, the fourth, is finished.

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ORDAINING A PERSON UNDER TWENTY

✦

1 Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time in Rājagaha there was a group of seventeen boys who were friends, with Upāli as their leader.

2 Upāli's parents considered, "How can we make sure that Upāli is able to live happily without exhausting himself after we've passed away? He could become a clerk, but then his fingers will hurt. Or he could become an accountant, but then his chest will hurt. Or he could become a banker, but then his eyes will hurt.

2.2 But these Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. If Upāli goes forth with them, he'll be able to live happily without exhausting himself after we've passed away."

3 Upāli overheard this conversation between his parents. He then went to the other boys and said, "Come, let's go forth with the Sakyan monastics."

4 "If you go forth, so will we."

5 The boys went each to his own parents and said, "Please allow me to go forth into homelessness." Since the parents knew that the boys all had the same desire and good intention, they gave their approval. The boys then went to the monks and asked for the going forth. And the monks gave them the going forth and the full ordination.

6 Soon afterwards they got up early in the morning and cried, "Give us congee, give us a meal, give us fresh food."

7 The monks said, "Wait until it gets light. If any of that becomes available then, you can have it. If not, you'll eat after walking for alms."

8 But they carried on as before. And they defecated and urinated on the furniture.

9 After rising early in the morning, the Buddha heard the sound of those boys. He asked Venerable Ānanda, who told him what was happening. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks give the full ordination to people they know are less than twenty years old?"

10 "It's true, sir."

11 The Buddha rebuked them ... "How can those foolish men do this? A person who is less than twenty years old is unable to endure cold and heat; hunger and thirst; horseflies, mosquitoes, wind, and the burning sun; creeping animals and insects; and rude and unwelcome speech. And they are unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life. But a person who's twenty is able to endure these things.

11.2 This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

12 Final ruling

'If a monk gives the full ordination to a person he knows is less than twenty years old, he commits an offense entailing confession. Moreover,

that person has not received the full ordination and those monks are blameworthy.'"

13 Definitions
A:

14 whoever ...

15 Monk:

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

17 He knows:

18 he knows by himself or others have told him or the candidate has told him.

19 Less than twenty years old:

20 who has not reached twenty years.

21 If, intending to give the full ordination, he searches for a group, a teacher, a bowl, or a robe, or he establishes a monastery zone, he commits an offense of wrong conduct. After the motion, he commits an offense of wrong conduct. After each of the first two announcements, he commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, while the group and the teacher commit an offense of wrong conduct.

22 Permutations

If the other person is less than twenty years old, and he perceives them as less, and he gives them the full ordination, he commits an offense entailing confession. If the other person is less than twenty years old, but he is unsure of it, and he gives them the full ordination, he commits an offense of wrong conduct. If the other person is less than twenty years old, but he perceives them as more, and he gives them the full ordination, there is no offense.

23 If the other person is more than twenty years old, but he perceives them as less, he commits an offense of wrong conduct. If the other person is more than twenty years old, but he is unsure of it, he commits an offense of wrong conduct. If the other person is more than twenty years old, and he perceives them as more, there is no offense.

24 Non-offenses

There is no offense: if he gives the full ordination to someone less than twenty years old, but he perceives them as more than twenty; if he gives the full ordination to someone more than twenty years old, and he perceives them as more than twenty; if he is insane; if he is the first offender.

The training rule on ordaining a person under twenty, the fifth, is finished.

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TRAVELING WITH THIEVES

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain group of travelers was about to go south from Rājagaha. A monk said to those people, "Let me travel with you."

2 "But we're smuggling goods."

3 "That's your business."

4 The customs officers heard about that group of travelers. They then blocked the road, caught the group, confiscated the goods, and asked that monk, "Venerable, why are you knowingly traveling with a group of thieves?" And they detained him.

5 After being released, that monk went to Sāvatthī, where he told the monks what had happened. The monks of few desires complained and criticized him, "How could a monk knowingly travel by arrangement with a group of thieves?" ... "Is it true, monk, that you did this?"

6 "It's true, sir."

7 The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

8 Final ruling
'If a monk knowingly travels by arrangement with a group of thieves, even just to the next inhabited area, he commits an offense entailing

confession.’”

[9] Definitions

A:

[10] whoever …

[11] Monk:

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

[13] Knowingly:

[14] he knows by himself or others have told him or the group of travelers has told him.

[15] A group of thieves:

[16] thieves who have done their deed or thieves who have not. They are stealing from the king or smuggling.

[17] With:

[18] together.

[19] By arrangement:

[20] if he makes an arrangement like this: the monk says, “Let’s go,” and they reply, “Yes, let’s go, venerable;” or they say, “Let’s go, venerable,” and the monk replies, “Yes, let’s go;” or the monk says, “Let’s go today,” “Let’s

go tomorrow," or "Let's go the day after tomorrow," then he commits an offense of wrong conduct.

21 Even just to the next inhabited area:

22 when the inhabited areas are a chicken's flight apart, then for every next inhabited area he commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers he commits an offense entailing confession.

23 Permutations

If it is a group of traveling thieves, and he perceives it as such, and he travels by arrangement with them, even just to the next inhabited area, he commits an offense entailing confession. If it is a group of traveling thieves, but he is unsure of it, and he travels by arrangement with them, even just to the next inhabited area, he commits an offense of wrong conduct. If it is a group of traveling thieves, but he does not perceive it as such, and he travels by arrangement with them, even just to the next inhabited area, there is no offense.

24 If the monk makes an arrangement, but the group does not express its agreement, he commits an offense of wrong conduct. If it is not a group of traveling thieves, but he perceives it as such, he commits an offense of wrong conduct. If it is not a group of traveling thieves, but he is unsure of it, he commits an offense of wrong conduct. If it is not a group of traveling thieves, and he does not perceive it as such, there is no offense.

25 Non-offenses

There is no offense: if he goes, but not by arrangement; if the group has made an arrangement, but he has not expressed his agreement; if he goes,

but not according to the arrangement; if there is an emergency; if he is insane; if he is the first offender.

The training rule on traveling with thieves, the sixth, is finished.

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TRAVELING WITH A WOMAN

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a monk who was traveling through the Kosalan country on his way to Sāvatthī walked through the gateway of a certain village. A woman who had had an argument with her husband walked through the same gateway. When she saw that monk, she asked him, "Venerable, where are you going?"

2 "I'm going to Sāvatthī."

3 "May I go with you?"

4 "Sure."

5 Soon afterwards that woman's husband also left that village. He asked around, "Have you seen such-and-such a woman?"

6 "She's walking along with a monastic."

7 He then followed after them, caught that monk, and gave him a beating. The monk sat down fuming at the foot of a tree. And the woman said to her husband, "This monk didn't make me go; I was the one who went with him. He's innocent. Go and ask his forgiveness." And he did so.

8 That monk then went to Sāvatthī where he told the monks what had happened. The monks of few desires complained and criticized him, "How could a monk travel by arrangement with a woman?" ... "Is it true, monk, that you did this?"

9 “It’s true, sir.”

10 The Buddha rebuked him … “Foolish man, how could do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

11 Final ruling
‘If a monk travels by arrangement with a woman, even just to the next inhabited area, he commits an offense entailing confession.’”

12 Definitions
A:

13 whoever …

14 Monk:

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

16 A woman:

17 a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning good and bad speech, what is decent and what is indecent.

18 With:

19 together.

20 By arrangement:

21 if he makes an arrangement like this: he says, “Let’s go,” and she replies, “Yes, let’s go, venerable;” or she says, “Let’s go, venerable,” and he replies, “Yes, let’s go;” or he says, “Let’s go today,” “Let’s go tomorrow,” or “Let’s go the day after tomorrow,” then he commits an offense of wrong conduct.

22 Even just to the next inhabited area:

23 when the inhabited areas are a chicken’s flight apart, then for every next inhabited area he commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers he commits an offense entailing confession.

24 Permutations

If it is a woman, and he perceives her as such, and he travels by arrangement with her, even just to the next inhabited area, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he travels by arrangement with her, even just to the next inhabited area, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he travels by arrangement with her, even just to the next inhabited area, he commits an offense entailing confession.

25 If the monk makes an arrangement, but the woman does not express her agreement, he commits an offense of wrong conduct. If he travels by arrangement with a female spirit, with a female ghost, with a paṇḍaka, with a female animal in the form of a woman, even just to the next inhabited area, he commits an offense of wrong conduct.

26 If it is not a woman, but he perceives them as such, he commits an offense of wrong conduct. If it is not a woman, but he is unsure of it, he commits an offense of wrong conduct. If it is not a woman, and he does not perceive them as such, there is no offense.

27 Non-offenses

There is no offense: if he goes, but not by arrangement; if the woman has made an arrangement, but he has not expressed his agreement; if he goes, but not according to the arrangement; if there is an emergency; if he is insane; if he is the first offender.

The training rule on traveling with a woman, the seventh, is finished.

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NOT GIVING UP A BAD VIEW

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monk Ariṭṭha, the ex-vulture-hunter, had the following bad and erroneous view: "As I understand the Teaching of the Buddha, the things he calls obstacles are unable to obstruct one who indulges in them."

2 A number of monks heard that Ariṭṭha had that view. They went to him and asked, "Is it true, Ariṭṭha, that you have such a view?"

3 "Yes, indeed. As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them."

4 "No, Ariṭṭha, don't misrepresent the Buddha, for it's not good to misrepresent him. The Buddha would never say such a thing. The Buddha has given many discourses about the obstacles being obstructive and how they obstruct one who indulges in them.

4.2 The Buddha has said that the enjoyment provided by worldly pleasures is small, whereas the suffering and trouble with them are huge, and so their drawbacks are greater.

4.3 The Buddha has said that worldly pleasures are similar to a skeleton ... similar to a piece of meat ... similar to a grass torch ... similar to a pit of coals ... similar to a dream ... similar to borrowed goods ... similar to fruits

on a tree ... similar to a knife and chopping block ... similar to swords and stakes ... similar to a snake's head; the suffering and trouble with them are huge, and so their drawbacks are greater."

5 But even though the monks corrected Ariṭṭha like this, he stubbornly held on to that bad and erroneous view, and continued to insist on it. Since they were unable to make him give up that view, they went to the Buddha and told him what had happened. Soon afterwards the Buddha had the Sangha gathered and questioned Ariṭṭha: "Is it true, Ariṭṭha, that you have such a view?"

6 "Yes indeed, sir."

7 "Foolish man, who do you think I have taught like this? Haven't I given many discourses about the obstacles being obstructive and how they obstruct one who indulges in them? I have said that the enjoyment provided by worldly pleasures is small, whereas the suffering and trouble with them are huge, and so their drawbacks are greater.

7.2 I have said that worldly pleasures are similar to a skeleton ... similar to a piece of meat ... similar to a grass torch ... similar to a pit of coals ... similar to a dream ... similar to borrowed goods ... similar to fruits on a tree ... similar to a knife and chopping block ... similar to swords and stakes ... similar to a snake's head; the suffering and trouble with them are huge, and so their drawbacks are greater.

7.3 And yet, foolish man, by misunderstanding you have misrepresented me, hurt yourself, and made much demerit. This will be for your long-lasting harm and suffering.

8 This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

9 Final ruling

'If a monk says, "As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them," then the monks should correct him like this: "No, venerable, don't misrepresent the Buddha, for it's not good to misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstacles to be obstructive and how they obstruct one who indulges in them." If that monk continues as before, the monks should press him up to three times to make him give up that view. If he then gives it up, all is well. If he does not, he commits an offense entailing confession.'"

10 Definitions

A:

11 whoever ...

12 Monk:

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

14 Says:

15 "As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them."

16 Him:

17 the monk who speaks in that way.

18 The monks:

19 other monks who see it or hear about it. They should correct him, "No, venerable, don't misrepresent the Buddha, for it's not good to misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstacles to be obstructive and how they obstruct one who indulges in them." And they should correct him a second and a third time.

19.2 If he gives up that view, all is well. If he does not, he commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.

20 That monk, even if he has to be pulled into the Sangha, should be corrected like this: "No, venerable, don't misrepresent the Buddha, for it's not good to misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstacles to be obstructive and how they obstruct one who indulges in them."

20.2 And they should correct him a second and a third time. If he gives up that view, all is well. If he does not, he commits an offense of wrong conduct. He should then be pressed.

20.3 "And, monks, he should be pressed like this. A competent and capable monk should inform the Sangha:

21 'Please, venerables, I ask the Sangha to listen. Monk so-and-so has the following bad and erroneous view: "As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who in-

dulges in them." He is not giving up that view. If the Sangha is ready, it should press monk so-and-so to make him give it up. This is the motion.

22 Please, venerables, I ask the Sangha to listen. Monk so-and-so has the following bad and erroneous view: "As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them." He is not giving up that view. The Sangha presses monk so-and-so to make him give up that view. Any monk who approves of pressing monk so-and-so to make him give up that view should remain silent. Any monk who doesn't approve should speak up.

23 For the second time ... For the third time I speak on this matter: Please, venerables, I ask the Sangha to listen. Monk so-and-so has the following bad and erroneous view: "As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them." He is not giving up that view.

23.2 The Sangha presses monk so-and-so to make him give up that view. Any monk who approves of pressing monk so-and-so to make him give up that view should remain silent. Any monk who doesn't approve should speak up.

24 The Sangha has pressed monk so-and-so to make him give up that view. The Sangha approves and is therefore silent. I will remember it thus.'"

25 After the motion, he commits an offense of wrong conduct. After each of the first two announcements, he commits an offense of wrong conduct. When the last announcement is finished, he commits an offense entailing confession.

[26] Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he does not give up his view, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he does not give up his view, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he does not give up his view, he commits an offense entailing confession.

[27] If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

[28] Non-offenses

There is no offense: if he has not been pressed; if he gives it up; if he is insane; if he is the first offender.

The training rule on not giving up a bad view, the eighth, is finished.

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LIVING WITH AN EJECTED MONK

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six lived with the monk Ariṭṭha, and they did formal meetings and shared a sleeping place with him. Yet they knew that he was saying such things, that he had not made amends according to the rule, and that he had not given up that view.

2 The monks of few desires complained and criticized them, "How can the monks from the group of six live, do formal meetings, and share a sleeping place with the monk Ariṭṭha, even though they know that he's saying such things, that he hasn't made amends according to the rule, and that he hasn't given up that view?" ... "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk lives, does formal meetings, or shares a sleeping place with a monk who he knows is saying such things, who has not made amends according to the rule, and who has not given up that view, he commits an offense entailing confession.'"

[6] Definitions

A:

[7] whoever …

[8] Monk:

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

[10] He knows:

[11] he knows by himself or others have told him or the offender has told him.

[12] Who is saying such things:

[13] one who says this: "As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them."

[14] Who has not made amends according to the rule:

[15] who has been ejected and not readmitted.

[16] With a monk who has not given up that view:

[17] with a monk who has not given up this view.

[18] Lives with:

[19] there are two types of living together: material living together and spiritual living together.

[20] Material living together:

21 if he gives or receives material things, he commits an offense entailing confession.

22 Spiritual living together:

23 he recites or has the other recite. If he recites or has the other recite by the line, then for every line he commits an offense entailing confession. If he recites or has the other recite by the syllable, then for every syllable he commits an offense entailing confession.

24 Does formal meetings with:

25 if he does the observance-day ceremony, the invitation ceremony, or a legal procedure with one who has been ejected, he commits an offense entailing confession.

26 Shares a sleeping place with:

27 under the same ceiling: if the monk lies down when the one who has been ejected is already lying down, he commits an offense entailing confession; if the monk is already lying down when the one who has been ejected lies down, he commits an offense entailing confession; if they both lie down together, he commits an offense entailing confession; every time they get up and then lie down again, he commits an offense entailing confession.

28 Permutations
If the other monk has been ejected, and he perceives him as such, and he lives or does formal meetings or shares a sleeping place with him, he commits an offense entailing confession. If the other monk has been ejected, but he is unsure of it, and he lives or does formal meetings or shares a

sleeping place with him, he commits an offense of wrong conduct. If the other monk has been ejected, but he does not perceive him as such, and he lives or does formal meetings or shares a sleeping place with him, there is no offense.

29 If the other monk has not been ejected, but he perceives him as such, he commits an offense of wrong conduct. If the other monk has not been ejected, but he is unsure of it, he commits an offense of wrong conduct. If the other monk has not been ejected, and he does not perceive him as such, there is no offense.

30 Non-offenses

There is no offense: if he knows that he has not been ejected; if he knows that he has been readmitted after being ejected; if he knows that he has given up that view; if he is insane; if he is the first offender.

The training rule on living with an ejected monk, the ninth, is finished.

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SUPPORTING A NOVICE MONK WITH A BAD VIEW

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the novice monastic Kaṇṭaka had the following bad and erroneous view: "As I understand the Teaching of the Buddha, the things he calls obstacles are unable to obstruct one who indulges in them."

2 A number of monks heard that the novice monastic Kaṇṭaka had that view. They went to see him and asked, "Is it true, Kaṇṭaka, that you have such a view?"

3 "Yes, indeed. As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them."

4 "No, Kaṇṭaka, don't misrepresent the Buddha, for it's not good to misrepresent him. The Buddha would never say such a thing. The Buddha has given many discourses about the obstacles being obstructive and how they obstruct one who indulges in them.

4.2 The Buddha has said that the enjoyment provided by worldly pleasures is small, whereas the suffering and trouble with them are huge, and so their drawbacks are greater. ..." But even though the monks corrected Kaṇṭaka like this, he stubbornly held on to that bad and erroneous view, and he continued to insist on it.

5 Since those monks were unable to make him give up that view, they went to the Buddha and told him what had happened. Soon afterwards the Buddha had the Sangha gathered and questioned the Kaṇṭaka: "Is it true, Kaṇṭaka, that you have such a view?"

6 "Yes indeed, venerable sir."

7 "Foolish man, who do you think I have taught like this? Haven't I given many discourses about the obstacles being obstructive and how they obstruct one who indulges in them? I have said that the enjoyment provided by worldly pleasures is small, whereas the suffering and trouble with them are huge, and so their drawbacks are greater.

7.2 I have said that worldly pleasures are similar to a skeleton ... similar to a snake's head; the suffering and trouble with them are huge, and so their drawbacks are greater. And yet, foolish man, by misunderstanding you have misrepresented me, hurt yourself, and made much demerit. This will be for your long-lasting harm and suffering.

8 This will affect people's confidence, and cause some to lose it."

9 Having rebuked him ... the Buddha gave a teaching and addressed the monks: "Well then, monks, the Sangha should expel the novice monastic Kaṇṭaka. And this is how he should be expelled: 'From today, Kaṇṭaka, you may not refer to the Buddha as your teacher. And, unlike other novices, you can no longer share a sleeping place with the monks for two or three nights. Go! Away with you!'" The Sangha then expelled Kaṇṭaka.

10 Soon afterwards the monks from the group of six befriended Kaṇṭaka, and they were attended on by him, lived with him, and shared a sleeping place with him. Yet they knew that he had been expelled. The monks of

few desires complained and criticized those monks, “How can the monks from the group of six befriend Kaṇṭaka, and be attended on by him, live with him, and share a sleeping place with him, even though they know that he has been expelled?” … “Is it true, monks, that you do this?”

11 “It’s true, sir.”

12 The Buddha rebuked them … “Foolish men, how can you do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

13 Final ruling

‘Also if a novice monastic says, “As I understand the Buddha’s Teaching, the things he calls obstacles are unable to obstruct one who indulges in them,” then the monks should correct him like this: “No, don’t misrepresent the Buddha, for it’s not good to misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstacles to be obstructive and how they obstruct one who indulges in them.” If that novice monastic continues as before, he should be told: “From today on you may not refer to the Buddha as your teacher. And, unlike other novices, you can no longer share a sleeping place with the monks for two or three nights. Go! Away with you!” If a monk befriends that novice monastic, or he is attended on by him, lives with him, or shares a sleeping place with him, even though he knows that he has been expelled in this way, he commits an offense entailing confession.’”

14 Definitions

A novice monastic:

15 a novice monk is what is meant.

16 Says:

17 "As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them."

18 Him:

19 the novice monastic who speaks in that way.

20 The monks:

21 other monks who see it or hear about it. They should correct him, "No, don't misrepresent the Buddha, for it's not good to misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstacles to be obstructive and how they obstruct one who indulges in them."

22 And they should correct him a second time ... And they should correct him a third time ...

23 If he gives up that view, all is well. If he does not, he should be told: "From today on you may not refer to the Buddha as your teacher. And, unlike other novices, you can no longer share a sleeping place with the monks for two or three nights. Go! Away with you!"

24 A:

25 whoever ...

26 Monk:

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

meant in this case.

28 He knows:

29 he knows by himself or others have told him or the offending novice monastic has told him.

30 Expelled in this way:

31 expelled like this.

32 Novice monastic:

33 novice monk is what is meant.

34 Befriends:

35 if he befriends him, saying, "I'll give him a bowl," "I'll give him a robe," "I'll recite to him," or "I'll test him," he commits an offense entailing confession.

36 Is attended on by:

37 if he accepts bath powder, soap, a tooth cleaner, or water for rinsing the mouth from him, he commits an offense entailing confession.

38 Lives with:

39 there are two types of living together: material living together and spiritual living together.

40 Material living together:

41 if he gives or receives material things, he commits an offense entailing confession.

[42] Spiritual living together:

[43] he recites or has the other recite. If he recites or has the other recite by the line, then for every line he commits an offense entailing confession. If he recites or has the other recite by the syllable, then for every syllable he commits an offense entailing confession.

[44] Shares a sleeping place with:

[45] under the same ceiling: if the monk lies down when the expelled novice monastic is already lying down, he commits an offense entailing confession; if the monk is already lying down when the expelled novice monastic lies down, he commits an offense entailing confession; if they both lie down together, he commits an offense entailing confession; every time they get up and then lie down again, he commits an offense entailing confession.

[46] Permutations

If the novice monastic has been expelled, and he perceives him as such, and he befriends him or is attended on by him or lives with him or shares a sleeping place with him, he commits an offense entailing confession. If the novice monastic has been expelled, but he is unsure of it, and he befriends him or is attended on by him or lives with him or shares a sleeping place with him, he commits an offense of wrong conduct. If the novice monastic has been expelled, but he does not perceive him as such, and he befriends him or is attended on by him or lives with him or shares a sleeping place with him, there is no offense.

47 If the novice monastic has not been expelled, but he perceives him such, he commits an offense of wrong conduct. If the novice monastic has not been expelled, but he is unsure of it, he commits an offense of wrong conduct. If the novice monastic has not been expelled, and he does not perceive him as such, there is no offense.

48 Non-offenses

There is no offense: if he knows that he has not been expelled; if he knows that he has given up that view; if he is insane; if he is the first offender.

The training rule on supporting a novice monk with a bad view, the tenth, is finished.

The seventh subchapter on containing living beings is finished.

51 This is the summary:

52 "Intentionally killing, containing living beings,
Reopening, concealing what is grave;
Less than twenty, and group of travelers,
Arrangement, on Ariṭṭha;
Ejected, and Kaṇṭaka:
These ten training rules."

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NOT ACCEPTING LEGITIMATE CORRECTION

✦

1 Origin story

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, Venerable Channa was misbehaving. The monks told him, "Don't do that, Channa, it's not allowable," and he would reply, "I won't practice this training rule until I've questioned a monk who is an expert on the Monastic Law."

2 The monks of few desires complained and criticized him, "How could Venerable Channa say this when legitimately corrected by the monks?" ... "Is it true, Channa, that you said this?"

3 "It's true, sir."

4 The Buddha rebuked him ... "Foolish man, how could you say this when legitimately corrected by the monks? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk, when legitimately corrected by the monks, says, "I won't practice this training rule until I've questioned a monk who is an expert on the Monastic Law," he commits an offense entailing confession. A monk who is training should understand, should question, should enquire. This is the proper procedure.'"

[6] Definitions

A:

[7] whoever ...

[8] Monk:

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

[10] By the monks:

[11] by other monks.

[12] Legitimately:

[13] the training rules laid down by the Buddha—this is called "legitimately". When corrected in regard to this, he says, "I won't practice this training rule until I've questioned a monk who's an expert on the Monastic Law." If he says, "I'll question one who's wise," "I'll question one who's competent," "I'll question one who's intelligent," "I'll question one who's learned," "I'll question an expounder of the Teaching," he commits an offense entailing confession.

[14] Permutations

If the one who corrects him is fully ordained, and he perceives him as such, and he says such a thing, he commits an offense entailing confession. If the one who corrects him is fully ordained, but he is unsure of it, and he

says such a thing, he commits an offense entailing confession. If the one who corrects him is fully ordained, but he does not perceive him as such, and he says such a thing, he commits an offense entailing confession.

15 If he is corrected about something that has not been laid down: "This isn't conducive to self-effacement," "This isn't conducive to ascetic practices," "This isn't conducive to being inspiring," "This isn't conducive to a reduction in things," "This isn't conducive to being energetic," and he says, "I won't practice this training rule until I've questioned a monk who's competent," "... until I've questioned a monk who's an expert on the Monastic Law," "... until I've questioned a monk who's wise," "... until I've questioned a monk who's intelligent," "... until I've questioned a monk who's learned," "... until I've questioned a monk who's an expounder of the Teaching," he commits an offense of wrong conduct.

16 If he is corrected by one who is not fully ordained about something that has or has not been laid down: "This isn't conducive to self-effacement," "This isn't conducive to ascetic practices," "This isn't conducive to being inspiring," "This isn't conducive to a reduction in things," "This isn't conducive to being energetic," and he says, "I won't practice this training rule until I've questioned a monk who's competent," "... until I've questioned a monk who's an expert on the Monastic Law," "... until I've questioned a monk who's wise," "... until I've questioned a monk who's intelligent," "... until I've questioned a monk who's learned," "... until I've questioned a monk who's an expounder of the Teaching," he commits an offense of wrong conduct.

17 If the one who corrects him is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the one who corrects him is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the one who corrects him is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

18 More Definitions
Who is training:

19 who wants to train.

20 Should understand:

21 should find out.

22 Should question:

23 should ask, "Venerable, how is this? What's the meaning of this?"

24 Should enquire:

25 should reflect, should weigh up.

26 This is the proper procedure:

27 this is the right method.

28 Non-offenses
There is no offense: if he says, "I'll find out and I'll train;" if he is insane; if he is the first offender.

The training rule on not accepting legitimate correction, the first, is finished.

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DISPARAGING THE TRAINING RULES

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the Buddha gave many talks about the Monastic Law, spoke in praise of the Monastic Law and of learning the Monastic Law, and repeatedly praised Venerable Upāli. When the monks heard this, they thought, "Well then, let's learn the Monastic Law from Venerable Upāli." And many monks, both senior and junior, as well as those of middle standing, learned the Monastic Law from Upāli.

2 The monks from the group of six considered this and thought, "If these monks become well-versed in the Monastic Law, they'll boss us around as they like. So let's disparage the Monastic Law."

3 They went to the other monks and said, "What's the point of reciting these minor training rules, when they just lead to anxiety, oppression, and annoyance?"

4 The monks of few desires complained and criticized them, "How can the monks from the group of six disparage the Monastic Law?" ... "Is it true, monks, that you do this?"

5 "It's true, sir."

[6] The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

[7] Final ruling

'When the Monastic Code is being recited, if a monk says, "What's the point of reciting these minor training rules, when they just lead to anxiety, oppression, and annoyance?" then in disparaging the training rules, he commits an offense entailing confession.'"

[8] Definitions

A:

[9] whoever …

[10] Monk:

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

[12] When the Monastic Code is being recited:

[13] when reciting it, when having it recited, or when practicing it.

[14] Says:

[15] "What's the point of reciting these minor training rules, when they just lead to anxiety, oppression, and annoyance?" If he disparages the Monastic Law to one who is fully ordained, saying, "Those who learn this will be anxious," "They will feel oppressed," "They will be annoyed;" "Those who don't learn this won't be anxious," "They won't feel oppressed," "They

won't be annoyed;" "It's better left unrecited," "It's better left unlearned," "It's better left unstudied," "It's better left unmastered;" "May the Monastic Law disappear, or may these monks remain ignorant," then he commits an offense entailing confession.

16 Permutations

If he disparages the Monastic Law to one who is fully ordained, and he perceives them as fully ordained, he commits an offense entailing confession. If he disparages the Monastic Law to one who is fully ordained, but he is unsure of it, he commits an offense entailing confession. If he disparages the Monastic Law to one who is fully ordained, but he does not perceive them as fully ordained, he commits an offense entailing confession.

17 If he disparages some other rule, he commits an offense of wrong conduct. If he disparages the Monastic Law or some other rule to one who is not fully ordained, he commits an offense of wrong conduct.

18 If it is to one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is to one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is to one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

[19] Non-offenses

There is no offense: if, not desiring to disparage, he says, "Listen, learn discourses or verses or philosophy, and later you can learn the Monastic Law;" if he is insane; if he is the first offender.

The training rule on disparaging the training rules, the second, is finished.

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DECEPTION

✦

[1] Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six were misbehaving. They said to each other, "Let's make the other monks think that we committed these offenses because we didn't know the rules." Then, during the recitation of the Monastic Code, they said, "Just now did we find out that this rule too is included in the Monastic Code and comes up for recitation every half-month."

[2] The monks of few desires complained and criticized them, "How could the monks from the group of six say this during the recitation of the Monastic Code?" … "Is it true, monks, that you said this?"

[3] "It's true, sir."

[4] The Buddha rebuked them … "Foolish men, how could you say this during the recitation of the Monastic Code? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

[5] Final ruling

'During the half-monthly recitation of the Monastic Code, a monk might say, "Just now did I find out that this rule too has come down in the Monastic Code, is included in the Monastic Code, and comes up for recitation every half-month." If other monks know that that monk has previously sat through at least two or three recitations of the Monastic Code, then that monk is not let off because of ignorance, and he is to be

dealt with according to the rule. Further, he should be charged with deception: "It's a loss for you that you don't pay proper attention during the recitation of the Monastic Code." And for the act of deception, he commits an offense entailing confession.'"

[6] Definitions
A:

[7] whoever ...

[8] Monk:

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

[10] Half-monthly:

[11] on every observance day.

[12] During the recitation of the Monastic Code:

[13] during the reciting.

[14] Might say:

[15] after misbehaving, he thinks, "Let them think that I committed these offenses because I didn't know the rules." If, during the recitation of the Monastic Code, he then says, "Just now did I find out that this rule too has come down in the Monastic Code, is included in the Monastic Code, and comes up for recitation every half-month," then he commits an offense of wrong conduct.

16 If other monks know that the monk who wants to deceive has previously sat through at least two or three recitations of the Monastic Code, then that monk is not let off because of ignorance, and he is to be dealt with according to the rule. Further, he should be charged with deception.

17 "And, monks, he is to be charged like this. A competent and capable monk should inform the Sangha:

18 'Please, venerables, I ask the Sangha to listen. Monk so-and-so did not pay proper attention during the recitation of the Monastic Code. If the Sangha is ready, it should charge monk so-and-so with deception. This is the motion.

19 Please, venerables, I ask the Sangha to listen. Monk so-and-so did not pay proper attention during the recitation of the Monastic Code. The Sangha charges monk so-and-so with deception. Any monk who approves of charging monk so-and-so with deception should remain silent. Any monk who doesn't approve should speak up.

20 The Sangha has charged monk so-and-so with deception. The Sangha approves and is therefore silent. I will remember it thus.'"

21 If he deceives, but he has not been charged with deception, he commits an offense of wrong conduct. If he deceives, and he has been charged with deception, he commits an offense entailing confession.

22 Permutations

If it is a legitimate legal procedure, and he perceives it as legitimate, and he deceives, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he deceives, he commits an of-

fense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he deceives, he commits an offense entailing confession.

23 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

24 Non-offenses

There is no offense: if he has not heard it in full; if he has heard it fewer than two or three times in full; if he does not want to deceive; if he is insane; if he is the first offender.

The training rule on deception, the third, is finished.

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HITTING IN ANGER

✦

1 Origin story

At one time the when Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six hit the monks from the group of seventeen in anger. They cried. Other monks asked them why, and they told them what had happened.

2 The monks of few desires complained and criticized them, "How could the monks from the group of six hit other monks in anger?" ... "Is it true, monks, that you did this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk hits a monk in anger, he commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Monk:

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

[10] A monk:

[11] another monk.

[12] In anger:

[13] discontent, having hatred, hostile.

[14] Hits:

[15] if he hits with his body, with anything connected to his body, or with anything released, even if just with a water-lily leaf, he commits an offense entailing confession.

[16] Permutations
If it is one who is fully ordained, and he perceives him as such, and he hits him in anger, he commits an offense entailing confession. If it is one who is fully ordained, but he is unsure of it, and he hits him in anger, he commits an offense entailing confession. If it is one who is fully ordained, but he does not perceive him as such, and he hits him in anger, he commits an offense entailing confession.

[17] If he hits one who is not fully ordained in anger, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is

not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

18 Non-offenses

There is no offense: if he hits in self-defense; if he is insane; if he is the first offender.

The training rule on hitting in anger, the fourth, is finished.

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RAISING A HAND IN ANGER

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six raised their hands in anger against the monks from the group of seventeen. Expecting to be hit, they cried. Other monks asked them why, and they told them what had happened.

2 The monks of few desires complained and criticized them, "How could the monks from the group of six do this?" ... "Is it true, monks, that you did this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk raises a hand in anger against a monk, he commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

8 Monk:

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

10 Against a monk:

11 against another monk.

12 In anger:

13 discontent, having hatred, hostile.

14 Raises a hand:

15 if he raises any part of his body or anything connected to his body, even if just a water-lily leaf, he commits an offense entailing confession.

16 Permutations
If it is one who is fully ordained, and he perceives him as such, and he raises a hand against him in anger, he commits an offense entailing confession. If it is one who is fully ordained, but he is unsure of it, and he raises a hand against him in anger, he commits an offense entailing confession. If it is one who is fully ordained, but he does not perceive him as such, and he raises a hand against him in anger, he commits an offense entailing confession.

17 If he raises a hand in anger against one who is not fully ordained, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he

commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

18 Non-offenses

There is no offense: if he raises his hand in self-defense; if he is insane; if he is the first offender.

The training rule on raising a hand in anger, the fifth, is finished.

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MAKING A GROUNDLESS ACCUSATION

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six groundlessly charged a monk with an offense entailing suspension.

2 The monks of few desires complained and criticized them, "How could the monks from the group of six do this?" ... "Is it true, monks, that you did this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling
'If a monk groundlessly charges a monk with an offense entailing suspension, he commits an offense entailing confession.'"

6 Definitions
A:

7 whoever ...

8 Monk:

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

[10] A monk:

[11] another monk.

[12] Groundless:

[13] not seen, not heard, not suspected.

[14] An offense entailing suspension:

[15] one of the thirteen.

[16] Charges:

[17] if he accuses him or has him accused, he commits an offense entailing confession.

[18] Permutations

If it is one who is fully ordained, and he perceives him as such, and he groundlessly charges him with an offense entailing suspension, he commits an offense entailing confession. If it is one who is fully ordained, but he is unsure of it, and he groundlessly charges him with an offense entailing suspension, he commits an offense entailing confession. If it is one who is fully ordained, but he does not perceive him as such, and he groundlessly charges him with an offense entailing suspension, he commits an offense entailing confession.

19 If he charges someone with failure in conduct or failure in view, he commits an offense of wrong conduct. If he charges one who is not fully ordained, he commits an offense of wrong conduct.

20 If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

21 Non-offenses

There is no offense: if he accuses someone, or has someone accused, according to what he has perceived; if he is insane; if he is the first offender.

The training rule on making a groundless accusation, the sixth, is finished.

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INTENTIONALLY MAKING A MONK ANXIOUS

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six intentionally made the monks from the group of seventeen anxious. They said, "The Buddha has laid down a rule that a person who is less than twenty years old shouldn't be given the full ordination. And you were less than twenty when you got the full ordination. Could it be that you're not fully ordained?" They cried. Other monks asked them why, and they said, "The monks from the group of six intentionally make us anxious."

2 The monks of few desires complained and criticized them, "How can the monks from the group of six do this?" ... "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk intentionally makes a monk anxious, thinking, "In this way he will be ill at ease at least for a moment," and he does so only for this reason and no other, he commits an offense entailing confession.'"

[6] Definitions

A:

[7] whoever …

[8] Monk:

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

[10] A monk:

[11] another monk.

[12] Intentionally:

[13] knowing, perceiving, having intended, having decided, he transgresses.

[14] Makes anxious:

[15] if he makes him anxious, saying, "It would seem that you were less than twenty years old when you were given the full ordination," "It would seem that you have eaten at the wrong time," "It would seem that you have drunk alcohol," "It would seem that you have been sitting in private with a woman," he commits an offense entailing confession.

[16] He does so only for this reason and no other:

[17] there is no other reason for making him anxious.

18 Permutations

If it is one who is fully ordained, and he perceives him as such, and he intentionally makes him anxious, he commits an offense entailing confession. If it is one who is fully ordained, but he is unsure of it, and he intentionally makes him anxious, he commits an offense entailing confession. If it is one who is fully ordained, but he does not perceive him as such, and he intentionally makes him anxious, he commits an offense entailing confession.

19 If he intentionally makes one who is not fully ordained anxious, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

20 Non-offenses

There is no offense: if, not wanting to make him anxious, he says, “It would seem that you were less than twenty years old when you were given the full ordination,” “It would seem that you have eaten at the wrong time,” “It would seem that you have drunk alcohol,” “It would seem that

you have been sitting in private with a woman," and then, "Find out about it, so that you don't get anxious later;" if he is insane; if he is the first offender.

The training rule on intentionally making a monk anxious, the seventh, is finished.

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EAVESDROPPING

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six were arguing with the good monks. The good monks said, "These monks from the group of six are shameless; it's not possible to argue with them."

2 And the monks from the group of six said, "Why are you slandering us by calling us shameless?"

3 "How did you know?"

4 "We were eavesdropping on you."

5 The monks of few desires complained and criticized them, "How could the monks from the group of six eavesdrop on monks they are arguing and disputing with?" ... "Is it true, monks, that you did this?"

6 "It's true, sir."

7 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

8 Final ruling
'If a monk eavesdrops on monks who are arguing and disputing, thinking, "I'll hear what they say," and he does so only for this reason and no other, he commits an offense entailing confession.'"

[9] Definitions

A:

[10] whoever …

[11] Monk:

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

[13] On monks:

[14] on other monks.

[15] Who are arguing and disputing:

[16] who are engaged in a legal issue.

[17] Eavesdrops:

[18] if he is on his way to eavesdrop, thinking, "After hearing what they say, I'll accuse them," "… I'll remind them," "… I'll counter accuse them," "… I'll counter remind them," "… I'll humiliate them," he commits an offense of wrong conduct. Wherever he stands to listen, he commits an offense entailing confession.

[18.2] If he is walking behind someone, and he speeds up with the intention to eavesdrop, he commits an offense of wrong conduct. Wherever he stands to listen, he commits an offense entailing confession. If he is walking in front of someone, and he slows down with the intention to eavesdrop, he commits an offense of wrong conduct.

18.3 Wherever he stands to listen, he commits an offense entailing confession. If he goes to where a monk who is speaking privately is standing, sitting, or lying down, he should clear his throat or make his presence known. If he does not clear his throat or make his presence known, he commits an offense entailing confession.

19 He does so only for this reason and no other:

20 there is no other reason for eavesdropping.

21 Permutations

If it is one who is fully ordained, and he perceives him as such, and he eavesdrops on him, he commits an offense entailing confession. If it is one who is fully ordained, but he is unsure of it, and he eavesdrops on him, he commits an offense entailing confession. If it is one who is fully ordained, but he does not perceive him as such, and he eavesdrops on him, he commits an offense entailing confession.

22 If he eavesdrops on one who is not fully ordained, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

23 Non-offenses

There is no offense: if he goes, thinking, "After hearing what they say, I'll hold back," "... I'll abstain," "... I'll resolve it," "... I'll free myself;" if he is insane; if he is the first offender.

The training rule on eavesdropping, the eighth, is finished.

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CRITICIZING A LEGITIMATE LEGAL PROCEDURE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six were misbehaving, but when a legal procedure was being done against any one of them, they would object.

2 On one occasion the Sangha had gathered on some business. The monks from the group of six were busy making robes and so they gave their consent to one among them. When the monks saw that only one monk from the group of six had come, they did a legal procedure against him. When he returned to the monks from the group of six, they asked him, "What did the Sangha do?"

3 "It did a legal procedure against me."

4 "We didn't give our consent for that. If we had known that a procedure would be done against you, we wouldn't have given our consent."

5 The monks of few desires complained and criticized them, "How could the monks from the group of six give their consent to legitimate legal procedures and then criticize them afterwards?" ... "Is it true, monks, that you did this?"

6 "It's true, sir."

7 The Buddha rebuked them … “Foolish men, how could you do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

8 Final ruling
‘If a monk gives his consent to legitimate legal procedures, and then criticizes them afterwards, he commits an offense entailing confession.’”

9 Definitions
A:

10 whoever …

11 Monk:

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

13 A legitimate legal procedure:

14 a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion and three announcements; done according to the Teaching, according to the Monastic Law, according to the Teacher’s instruction. This is called a “legitimate legal procedure”. If he gives his consent, and then criticizes the procedure, he commits an offense entailing confession.

15 Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he criticizes it after giving his consent, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he criticizes it after giving his consent, he commits an offense of wrong conduct. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he criticizes it after giving his consent, there is no offense.

16 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, there is no offense.

17 Non-offenses

There is no offense: if he criticizes it because he knows that the legal procedure was illegitimate, done by an incomplete assembly, or done against one who did not deserve it; if he is insane; if he is the first offender.

The training rule on criticizing a legitimate legal procedure, the ninth, is finished.

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LEAVING WITHOUT GIVING CONSENT

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the Sangha had gathered on some business. The monks from the group of six were busy making robes and so they gave their consent to one among them.

2 When the Sangha was ready to do the legal procedure for which it had gathered, it put forward a motion. That monk from the group of six thought, "This is just how they do legal procedures against us one by one, but against who will you do this one?" and without giving his consent, he got up from his seat and left.

3 The monks of few desires complained and criticized him, "When the Sangha is in the middle of a discussion, how could that monk get up from his seat and leave without giving his consent?" ... "Is it true, monk, that you did this?"

4 "It's true, sir."

5 The Buddha rebuked him ... "Foolish man, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

[6] Final ruling

'When the Sangha is in the middle of a discussion, if a monk gets up from his seat and leaves without first giving his consent, he commits an offense entailing confession.'"

[7] Definitions

A:

[8] whoever ...

[9] Monk:

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

[11] When the Sangha is in the middle of a discussion:

[12] when the topic has been announced but the discussion has not yet been concluded, or when the motion has been put forward, or when the announcement is still under way.

[13] Gets up from his seat and leaves without first giving his consent:

[14] if he leaves, thinking, "How may this legal procedure be disturbed?" or "How may this legal procedure be done by an incomplete assembly?" or "How may this legal procedure not be done?" then he commits an offense of wrong conduct. If he is in the process of going beyond arm's reach of the gathering, he commits an offense of wrong conduct. When he has gone beyond arm's reach, he commits an offense entailing confession.

15 Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he gets up from his seat and leaves without first giving his consent, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he gets up from his seat and leaves without first giving his consent, he commits an offense of wrong conduct. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he gets up from his seat and leaves without first giving his consent, there is no offense.

16 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, there is no offense.

17 Non-offenses

There is no offense: if he leaves because he thinks there will be quarrels or disputes in the Sangha; if he leaves because he thinks there will be a fracture or schism in the Sangha; if he leaves because he thinks the legal procedure will be illegitimate, done by an incomplete assembly, or done against one who does not deserve it; if he leaves because he is sick; if he leaves because he has to take care of someone who is sick; if he leaves because he needs to relieve himself; if he leaves with the intention to return, and not because he wants to invalidate the legal procedure; if he is insane; if he is the first offender.

The training rule on leaving without giving consent, the tenth, is finished.

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CRITICIZING A ROBE DISTRIBUTION

✦

[1] Origin story

At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, Venerable Dabba the Mallian, who was the assigner of dwellings and the designator of meals, had a robe that was worn out. Just then the Sangha had obtained a robe, which it gave to Dabba. The monks from the group of six complained and criticized it, "The monks are diverting the Sangha's material support according to friendship."

[2] The monks of few desires complained and criticized them, "How could the monks from the group of six give out a robe as part of a unanimous Sangha and then criticize it afterwards?" ... "Is it true, monks, that you did this?"

[3] "It's true, sir."

[4] The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

[5] Final ruling

'If a monk gives out a robe as part of a unanimous Sangha and then criticizes it afterwards, saying, "The monks are diverting the Sangha's material support according to friendship," he commits an offense entailing confession.'"

[6] Definitions

A:

[7] whoever …

[8] Monk:

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

[10] A unanimous Sangha:

[11] belonging to the same Buddhist sect and staying within the same monastery zone.

[12] A robe:

[13] one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.

[14] Gives out:

[15] gives out himself.

[16] According to friendship:

[17] according to friendship, according to companionship, according to who one is devoted to, according to being a co-student, according to being a co-pupil.

[18] The Sangha's:

[19] given to the Sangha, given up to the Sangha.

20 Material support:

21 robes, almsfood, a dwelling, and medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string.

22 Criticizes it afterwards:

23 when robe-cloth has been given to someone who is fully ordained and who is the assigner of dwellings or the designator of meals or the distributor of congee or the distributor of fruit or the distributor of fresh foods or the distributor of minor requisites, and he has been appointed by the Sangha as such, then if a monk criticizes the giving, he commits an offense entailing confession.

24 Permutations
If it is a legitimate legal procedure, and he perceives it as such, and he criticizes the giving of robe-cloth, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he criticizes the giving of robe-cloth, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he criticizes the giving of robe-cloth, he commits an offense entailing confession.

25 If he criticizes the giving of another requisite, he commits an offense of wrong conduct. When robe-cloth or another requisite has been given to someone who is fully ordained and who is the assigner of dwellings or the designator of meals or the distributor of congee or the distributor of fruit or the distributor of fresh foods or the distributor of minor requisites, but he has not been appointed by the Sangha as such, then if a monk criticizes the giving, he commits an offense of wrong conduct.

25.2 When robe-cloth or another requisite has been given to someone who is not fully ordained and who is the assigner of dwellings or the designator of meals or the distributor of congee or the distributor of fruit or the distributor of fresh foods or the distributor of minor requisites, whether he has been appointed by the Sangha as such or not, then if a monk criticizes the giving, he commits an offense of wrong conduct.

26 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, there is no offense.

27 Non-offenses

There is no offense: if he criticizes one who regularly acts out of favoritism, ill will, confusion, or fear, saying, "What's the point of giving it to him—he'll ruin it or use it inappropriately;" if he is insane; if he is the first offender.

The training rule on criticizing a robe distribution, the eleventh, is finished.

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DIVERTING GAINS INTENDED FOR THE SANGHA

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, an association had prepared a meal together with robe-cloth for the Sangha. They said, "After giving the food, we'll offer the robe-cloth."

2 But the monks from the group of six went to that association and said, "Please give the robe-cloth to these monks."

3 "Venerables, we can't do that. We've prepared our annual alms-offering together with robe-cloth for the Sangha."

4 "The Sangha has many donors and supporters. But since these monks are staying here, they are looking to you for support. If you don't give to them, who will? So give them the robe-cloth." Being pressured by the monks from the group of six, that association gave the prepared robe-cloth to those monks and served the food to the Sangha.

5 The monks who knew that a meal together with robe-cloth had been prepared for the Sangha, but not that the robe-cloth had been given to those monks from the group of six, said, "You may dedicate the robe-cloth."

6 "There isn't any. The robe-cloth we had prepared was diverted by the monks from the group of six."

7 The monks of few desires complained and criticized those monks, “How could the monks from the group of six divert to an individual things they knew were intended for the Sangha?” … “Is it true, monks, that you did this?”

8 “It’s true, sir.”

9 The Buddha rebuked them … “Foolish men, how could you do this? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

10 Final ruling
‘If a monk diverts to an individual material support that he knows was intended for the Sangha, he commits an offense entailing confession.’”

11 Definitions
A:

12 whoever …

13 Monk:

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

15 He knows:

16 he knows by himself or others have told him or the donor has told him.

17 For the Sangha:

18 given to the Sangha, given up to the Sangha.

19 Material support:

20 robe-cloth, almsfood, a dwelling, and medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string.

21 Intended:

22 if they have said, "We'll give," "We'll prepare," and he diverts it to an individual, he commits an offense entailing confession.

23 Permutations
If it was intended for the Sangha and he perceives it as such, and he diverts it to an individual, he commits an offense entailing confession. If it was intended for the Sangha, but he is unsure of it, and he diverts it to an individual, he commits an offense of wrong conduct. If it was intended for the Sangha, but he does not perceive it as such, and he diverts it to an individual, there is no offense.

24 If it was intended for one Sangha and he diverts it to another Sangha or to a shrine, he commits an offense of wrong conduct. If it was intended for one shrine and he diverts it to another shrine or to a sangha or to an individual, he commits an offense of wrong conduct. If it was intended for an individual and he diverts it to another individual or to a sangha or to a shrine, he commits an offense of wrong conduct.

25 If it was not intended for the Sangha, but he perceives it as such, he commits an offense of wrong conduct. If it was not intended for the Sangha, but he is unsure of it, he commits an offense of wrong conduct. If it was not intended for the Sangha and he does not perceive it as such, there is no offense.

26 Non-offenses

There is no offense: if being asked, "Where may we give?" he says, "Give where your gift will be useful," "... where it goes toward repairs," "... where it will last for a long time," "... where you feel inspired;" if he is insane; if he is the first offender.

The training rule on diverting gains intended for the Sangha, the twelfth, is finished.

The eighth subchapter on legitimate correction is finished.

29 This is the summary:

30 "Legitimately, and disparaging,
Deception, hitting;
Raising a hand, and groundless,
And intentionally, eavesdropping;
Obstructing, and consent,
And Dabba, diverting."

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ENTERING A ROYAL COMPOUND UNANNOUNCED

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, King Pasenadi of Kosala told his park-keeper, "Go and clean up the park; I'll be going there."

2 "Yes, sir." While cleaning the park, he saw the Buddha seated at the foot of a tree. He then went to King Pasenadi and said, "The park is clean, sir, but the Buddha is sitting there." "Marvelous! I'll visit him."

3 The king went to the park and approached the Buddha, but just then a lay follower was seated there. When the king saw him, he became fearful and stopped. But he considered, "This man isn't likely to be bad, since he's visiting the Buddha," and so he approached the Buddha, bowed, and sat down.

3.2 But when that lay follower, because of his respect for the Buddha, neither bowed down to the king nor stood up for him, the king became annoyed. The Buddha realized what was happening and said to the king, "Great king, this lay follower is learned, a master of the tradition, and he's free from sensual desire."

4 The king thought, "This lay follower doesn't deserve to be in an inferior position, since even the Buddha praises him." And he said to that lay follower, "Please say what you want."

5 "Thank you, sir."

6 The Buddha then instructed, inspired, and gladdened King Pasenadi with a teaching, after which the king got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

7 Soon afterwards King Pasenadi was up in his finest stilt house, when he saw that lay follower walking along the street, holding a sunshade. He summoned him and said, "You are a learned Buddhist, a master of the tradition. Please teach my harem."

8 "Whatever I know, sir, I know because of the monks. They should teach the harem."

9 Knowing that the lay follower was right, the king went to the Buddha, bowed, sat down, and said, "Sir, please ask a monk to teach my harem." The Buddha then instructed, inspired, and gladdened King Pasenadi with a teaching, after which the king got up from his seat, paid his respects as before, and left.

10 Soon afterwards, the Buddha said to Venerable Ānanda, "Well then, Ānanda, teach the king's harem."

11 "Yes, sir." And from time to time he would enter the harem and teach.

12 Then, after robing up in the morning, Ānanda took his bowl and robe and went to King Pasenadi's house.

13 On that occasion the king was in bed with Queen Mallikā. The queen saw Ānanda coming and she quickly got up, but her burnished golden dressing gown fell off. Ānanda turned around right there and returned to the monastery. And he told the monks what had happened.

14 The monks of few desires complained and criticized him, “How could Venerable Ānanda enter the royal compound without first being announced?” … “Is it true, Ānanda, that you did this?”

15 “It’s true, sir.”

16 The Buddha rebuked him … “Ānanda, how could you do this? This will affect people’s confidence …” … Having rebuked him … the Buddha gave a teaching and addressed the monks:

17 “Monks, there are these ten dangers of entering a royal compound. What ten?

18 It may be that a monk enters where the king is sitting with his queen. The queen smiles when she sees the monk or the monk smiles when he sees the queen. The king thinks, ‘Surely they’ve done it, or they’re going to.’

19 Again, because the king is very busy, he does not remember having slept with a certain woman, yet she becomes pregnant because of that. The king thinks, ‘Only the monk enters here. Is he responsible for this?’

20 Again, a gem disappears from the royal compound. The king thinks, ‘Only the monk enters here. Is he responsible for this?’

21 Again, secret discussions in the royal compound are spread outside. The king thinks, ‘Only the monk enters here. Is he responsible for this?’

22 Again, in the royal compound a father longs for his son, or a son longs for his father. They think, ‘Only the monk enters here. Is he responsible for this?’

23 Again, the king promotes someone. Those who dislike this think, 'The king is close to the monk. Is he responsible for this?'

24 Again, the king demotes someone. Those who dislike this think, 'The king is close to the monk. Is he responsible for this?'

25 Again, the king sends out the army at an inappropriate time. Those who dislike this think, 'The king is close to the monk. Is he responsible for this?'

26 Again, after sending out the army at an appropriate time, the king orders it to turn back while still en route. Those who dislike this think, 'The king is close to the monk. Is he responsible for this?'

27 Again, a royal compound is crowded with elephants, horses, and chariots, as well as enticing sights, sounds, smells, tastes, and tangibles that are not suitable for a monk.

28 Monks, these are the ten dangers of entering a royal compound."

29 Then, after rebuking Ānanda in many ways, the Buddha spoke in dispraise of being difficult to support ... "And, monks, this training rule should be recited like this:

30 Final ruling

'If a monk, without first being announced, crosses the threshold to the bedroom of a consecrated aristocrat king, when both the king and the queen are present, he commits an offense entailing confession.'"

31 Definitions

A:

32 whoever ...

[33] Monk:

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

[35] Aristocrat:

[36] well-born on both his mother's side and his father's side, pure in descent, irreproachable and impeccable with respect to birth going back eight generations of male ancestors.

[37] Consecrated:

[38] consecrated with the aristocratic consecration.

[39] The king is present:

[40] the king has not left the bedroom.

[41] The queen is present:

[42] the queen has not left the bedroom. Or both have not left.

[43] Without first being announced:

[44] without first having informed.

[45] The threshold:

[46] the threshold to the bedroom is what is meant.

[47] The bedroom:

[48] wherever a king's bed is prepared, even if just enclosed by a cloth screen.

49 Crosses the threshold to the bedroom:

50 if he crosses the threshold with the first foot, he commits an offense of wrong conduct. If he crosses with the second foot, he commits an offense entailing confession.

51 Permutations

If he has not been announced, and he perceives that he has not, and he crosses the threshold to the bedroom, he commits an offense entailing confession. If he has not been announced, but he is unsure of it, and he crosses the threshold to the bedroom, he commits an offense entailing confession. If he has not been announced, but he perceives that he has, and he crosses the threshold to the bedroom, he commits an offense entailing confession.

52 If he has been announced, but he perceives that he has not, he commits an offense of wrong conduct. If he has been announced, but he is unsure of it, he commits an offense of wrong conduct. If he has been announced, and he perceives that he has, there is no offense.

53 Non-offenses

There is no offense: if he has been announced; if it is not an aristocrat king; if the king has not been consecrated with the aristocratic consecration; if the king has left the bedroom; if the queen has left the bedroom; if they both have left; if it is not a bedroom; if he is insane; if he is the first offender.

The training rule on entering a royal compound unannounced, the first, is finished.

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PICKING UP PRECIOUS THINGS

✦

1 First substory

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a monk was bathing in the river Aciravatī, when a brahmin, too, came there to bathe. He deposited a bag with five hundred coins on the ground, bathed, forgot about the bag, and left. The monk thought, "This is the bag belonging to that brahmin; it wouldn't be nice if it got lost," and he picked it up.

2 Soon the brahmin remembered. He hurried back and asked that monk, "Sir, did you see my bag?"

3 Saying, "I did indeed," he gave it to him.

4 The brahmin thought, "How can I avoid giving a reward to this monk?" And he said, "I didn't have five hundred coins, I had a thousand!" And he seized hold of that monk.

5 After being released, that monk went to the monastery and told the monks what had happened. The monks of few desires complained and criticized him, "How could a monk pick up precious things?" … "Is it true, monk, that you did this?"

6 "It's true, sir."

7 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

8 First preliminary ruling

'If a monk picks up something precious or something regarded as precious, or he has it picked up, he commits an offense entailing confession.'"

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

10 Second substory

Soon afterwards there was a celebration in Sāvatthī. People were going to the park all dressed up, as did Visākhā Migāramātā. As she was leaving her village, she thought, "What will I do when I get to the park? Why don't I pay a visit to the Buddha!" She then removed all her ornaments, bound them in a bundle with her upper robe, and gave it to her slave girl, saying, "Listen, look after this bundle."

11 Visākhā then went to the Buddha, bowed, and sat down. And the Buddha instructed, inspired, and gladdened her with a teaching, after which she got up from her seat, bowed down, circumambulated him with her right side toward him, and left. And the slave girl left too, forgetting the bundle.

12 The monks saw it and told the Buddha. "Well then, monks, pick it up and put it aside." Soon afterwards the Buddha gave a teaching and addressed the monks: "Within a monastery, monks, you should pick up precious things or what's regarded as precious, or have it picked up, and then put it aside with the thought, 'Whoever owns it will come and get it.' And so, monks, this training rule should be recited like this:

13 Second preliminary ruling

'If a monk picks up something precious or something regarded as precious, or he has it picked up, except within a monastery, he commits an of-

fense entailing confession.'"

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

15 Third substory

At that time the householder Anāthapiṇḍika had a whole village working for him in the country of Kāsi, and he had told an apprentice there that if the monks arrive he should make them a meal. Soon afterwards a number of monks were wandering in the country of Kāsi, when they came to that village. When that man saw them coming, he approached them, bowed, and said, "Venerables, please accept a meal from Anāthapiṇḍika tomorrow." The monks accepted by remaining silent.

16 The following morning, after having various kinds of fine foods prepared, he had the monks informed that it was time for the meal. He removed a ring from his finger and then offered the food to the monks, saying, "Venerables, please leave after you've eaten. I have to go to work." And he left, forgetting his ring.

17 The monks saw it and said, "If we just go, this ring will be lost," and so they stayed right there. When that man returned from work, he saw the monks and said to them, "Why are you still here?" And the monks told him what had happened.

18 Those monks then went to Sāvatthī where they told the monks, who in turn told the Buddha.

19 After giving a teaching, the Buddha addressed the monks: "Within a monastery, monks, or inside a lodging, you should pick up precious things or what's regarded as precious, or have it picked up, and then put it aside

with the thought, 'Whoever owns it will come and get it.' And so, monks, this training rule should be recited like this:

20 Final ruling

'If a monk picks up something precious or something regarded as precious, or he has it picked up, except within a monastery or inside a lodging, he commits an offense entailing confession. If he picks up something precious or something regarded as precious, or he has it picked up, within a monastery or inside a lodging, he should put it aside with the thought, "Whoever owns it will come and get it." This is the proper procedure.'"

21 Definitions

A:

22 whoever ...

23 Monk:

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

25 Something precious:

26 a pearl, a gem, a beryl, mother-of-pearl, quartz, a coral, silver, gold, a ruby, a cat's eye.

27 Something regarded as precious:

28 whatever people regard as valuable or useful—this is called "regarded as precious".

29 Except within a monastery or inside a lodging:

30 apart from within a monastery or inside a lodging.

31 Within a monastery:

32 if the monastery is enclosed, then within the enclosure. If the monastery is unenclosed, then in the vicinity.

33 Inside a lodging:

34 if the lodging is enclosed, then within the enclosure. If the lodging is unenclosed, then in the vicinity.

35 Picks up:

36 if he takes hold of it himself, he commits an offense entailing confession.

37 Has picked up:

38 if he gets someone else to take hold of it, he commits an offense entailing confession.

39 If he picks up something precious or something regarded as precious, or he has it picked up, within a monastery or inside a lodging, he should put it aside:

40 after taking note of its appearance or distinguishing marks, he should put it aside, and then make an announcement: "Whoever has lost anything should come." If anyone comes, they should be told, "Please describe it." If they rightly describe its appearance or distinguishing marks, it should be given to them. If they do not, they should be told, "Keep looking."

40.2 If that monk is leaving that monastery, he should first place that item into the hands of suitable monks there. If there are no suitable monks, he should place it into the hands of suitable householders there.

41 This is the proper procedure:

42 this is the right method.

43 Non-offenses

There is no offense: if he picks up something precious or something regarded as precious, or he has it picked up, within a monastery or inside a lodging, and then puts it aside with the thought, "Whoever owns it will come and get it;" if he takes something regarded as precious on trust or he borrows it or he perceives it as discarded; if he is insane; if he is the first offender.

The training rule on picking up precious things, the second, is finished.

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ENTERING AN INHABITED AREA AT THE WRONG TIME

✦

1 First substory

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six entered the village at the wrong time, sat down in the public meeting hall, and talked about all sorts of worldly things: about kings, gangsters, and officials; about armies, dangers, and battles; about food, drink, clothes, and beds; about garlands and perfumes; about relatives, vehicles, villages, towns, and countries; about women and heroes; gossip; about the departed; about various trivialities; about the world and the sea; about the various kinds of existence.

2 People complained and criticized them, "How can the Sakyan monastics enter the village at the wrong time, sit down in the public meeting hall, and talk about such worldly things? They're just like householders who indulge in worldly pleasures!"

3 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six do this?" … "Is it true, monks, that you do this?"

4 "It's true, sir."

5 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

6 First preliminary ruling
'If a monk enters an inhabited area at the wrong time, he commits an offense entailing confession.'"

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

8 Second substory
Soon afterwards a number of monks were walking through the Kosalan country on their way to Sāvatthī, when one evening they came to a certain village. People saw them and said, "Venerables, please enter the village." But knowing that entering a village at the wrong time had been prohibited by the Buddha and being afraid of wrongdoing, they declined. And so thieves robbed them.

9 They then went to Sāvatthī and told the monks what had happened, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

10 "Monks, I allow you to enter an inhabited area at the wrong time after informing someone.

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

12 Second preliminary ruling
'If a monk, without informing anyone, enters an inhabited area at the wrong time, he commits an offense entailing confession.'"

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

14 Third substory
Soon afterwards a monk was walking through the Kosalan country on his way to Sāvatthī, when one evening he came to a certain village. People saw

him and said, “Venerable, please enter the village.” But knowing that entering a village at the wrong time without informing anyone had been prohibited by the Buddha and being afraid of wrongdoing, he declined. And so thieves robbed him.

15 He then went to Sāvatthī and told the monks what had happened, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

16 “Monks, I allow you to enter an inhabited area at the wrong time after informing an available monk.

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

18 Third preliminary ruling
‘If a monk, when a monk is available, enters an inhabited area at the wrong time without informing him, he commits an offense entailing confession.’”

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

20 Fourth substory
Soon afterwards a monk was bitten by a snake. Another monk went to the village to get fire. He then remembered that the Buddha has prohibited entering a village at the wrong time without informing an available monk. And being afraid of wrongdoing, he did not enter. They told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

21 “Monks, I allow you to enter an inhabited area at the wrong time without informing an available monk if there is some appropriate urgent business.

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

23 Final ruling

'If a monk, when another monk is available, enters an inhabited area at the wrong time without informing him, except if there is some appropriate urgent business, he commits an offense entailing confession.'"

24 Definitions

A:

25 whoever ...

26 Monk:

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

28 An available monk:

29 he is able to inform him and then enter.

30 No available monk:

31 he is not able to inform anyone and then enter.

32 At the wrong time:

33 when the middle of the day has passed, until dawn.

34 Enters an inhabited area:

35 if he crosses the boundary of an enclosed inhabited area, he commits an offense entailing confession. If he enters the vicinity of an unenclosed inhabited area, he commits an offense entailing confession.

36 Except if there is some appropriate urgent business:

37 unless there is some appropriate urgent business.

38 Permutations

If it is the wrong time, and he perceives it as such, and he enters an inhabited area without informing an available monk, except if there is some appropriate urgent business, he commits an offense entailing confession. If it is the wrong time, but he is unsure of it, and he enters an inhabited area without informing an available monk, except if there is some appropriate urgent business, he commits an offense entailing confession. If it is the wrong time, but he perceives it as the right time, and he enters an inhabited area without informing an available monk, except if there is some appropriate urgent business, he commits an offense entailing confession.

39 If it is the right time, but he perceives it as the wrong time, he commits an offense of wrong conduct. If it is the right time, but he is unsure of it, he commits an offense of wrong conduct. If it is the right time, and he perceives it as such, there is no offense.

40 Non-offenses

There is no offense: if there is some appropriate urgent business; if he enters after informing an available monk; if he enters without informing anyone when there is no available monk; if he is going between monasteries; if he is going to the nunnery; if he is going to the dwelling place of the

monastics of another religion; if he is returning to the monastery; if the road goes via an inhabited area; if there is an emergency; if he is insane; if he is the first offender.

The training rule on entering an inhabited area at the wrong time, the third, is finished.

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MAKING AN INAPPROPRIATE NEEDLE CASE

✦

1 Origin story

At one time the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu. At that time an ivory-worker had invited the monks who needed needle cases to ask for one. And the monks asked for many needle cases. Those who had small needle cases asked for large ones, and those who had large needle cases asked for small ones. The ivory-worker was so busy making needle cases for the monks that he was unable to make goods for sale. He could not make a living for himself, and his wives and children suffered. People complained and criticized them, "How can the Sakyan monastics not have any sense of moderation and ask for many needle cases? This ivory-worker is so busy making needle cases for them that he's unable to make goods for sale. He can't make a living for himself, and his wives and children are suffering."

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can those monks not have a sense of moderation and ask for many needle cases?" … "Is it true, monks, that there are monks who do this?"

3 "It's true, sir."

4 The Buddha rebuked them … "How can those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

[5] Final ruling

'If a monk has a needle case made from bone, ivory, or horn, it is to be destroyed, and he commits an offense entailing confession.'"

[6] Definitions

A:

[7] whoever ...

[8] Monk:

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

[10] Bone:

[11] any kind of bone.

[12] Ivory:

[13] elephant tooth is what is meant.

[14] Horn:

[15] any kind of horn.

[16] Has made:

[17] if he makes one or has one made, then for the effort there is an act of wrong conduct. When he gets it, it is to be destroyed, and he is then to confess an offense entailing confession.

18 Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

19 If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

20 Non-offenses

There is no offense: if it is a toggle; if it is a fire kindler; if it is a buckle; if it is an ointment box; if it is an ointment stick; if it is a machete handle; if it is a water wiper; if he is insane; if he is the first offender.

The training rule on making an inappropriate needle case, the fourth, is finished.

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MAKING AN INAPPROPRIATE BED OR BENCH

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, Venerable Upananda the Sakyan was sleeping on a high bed. On one occasion, as the Buddha and a number of monks were walking about the dwellings, they came to Upananda's dwelling. Upananda saw the Buddha coming and said to him, "Sir, please come and see my bed." The Buddha turned around on the spot and addressed the monks: "A fool, monks, can be recognized by his sleeping place."

2 After rebuking Upananda in many ways, the Buddha spoke in dispraise of being difficult to support ... "And, monks, this training rule should be recited like this:

3 Final ruling

'If a monk is having a new bed or bench made, it is to have legs eight standard fingerbreadths long below the lowest frame. If the legs exceed that, they are to be cut down, and he commits an offense entailing confession.'"

4 Definitions

New:

5 newly made is what is meant.

6 A bed:

7 there are four kinds of beds: one with legs and frame, called masāraka; one with legs and frame, called bundikābaddha; one with crooked legs; one with detachable legs.

8 A bench:

9 there are four kinds of benches: one with legs and frame, called masāraka; one with legs and frame, called bundikābaddha; one with crooked legs; one with detachable legs.

10 Is having made:

11 making it himself or having it made.

12 It is to have legs eight standard fingerbreadths long below the lowest frame:

13 apart from the lowest frame. If he makes one, or has one made, that exceeds that, then for the effort there is an act of wrong conduct. When he gets it, the legs are to be cut down, and he is then to confess an offense entailing confession.

14 Permutations
If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

15 If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct.

16 If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

17 Non-offenses

There is no offense: if he makes it the right height; if he makes it lower than the right height; if he gets one made by another that exceeds the right height and then cuts the legs down before using it; if he is insane; if he is the first offender.

The training rule on making an inappropriate bed or bench, the fifth, is finished.

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MAKING AN UPHOLSTERED BED OR BENCH

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six had beds and benches made upholstered with cotton down. When people walking about the dwellings saw this, they complained and criticized those monks, "How can the Sakyan monastics have beds and benches made upholstered with cotton down? They're just like householders who indulge in worldly pleasures!"

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six do this?" ... "Is it true, monks, that you did this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how could you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk has a bed or a bench made upholstered with cotton down, it is to be stripped, and he commits an offense entailing confession.'"

6 Definitions

A:

7 whoever ...

[8] Monk:

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

[10] A bed:

[11] there are four kinds of beds: one with legs and frame, called masāraka; one with legs and frame, called bundikābaddha; one with crooked legs; one with detachable legs.

[12] A bench:

[13] there are four kinds of benches: one with legs and frame, called masāraka; one with legs and frame, called bundikābaddha; one with crooked legs; one with detachable legs.

[14] Cotton down:

[15] there are three kinds of cotton down: cotton down from trees, cotton down from creepers, cotton down from grass.

[16] Has made:

[17] if he makes one or has one made, then for the effort there is an act of wrong conduct. When he gets it, it is to be stripped, and he is then to confess an offense entailing confession.

18 Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

19 If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

20 Non-offenses

There is no offense: if it is for a back-and-knee strap; if it is for a belt; if it is for a shoulder strap; if it is for a bowl bag; if it is for a water filter; if he is making a pillow; if he gets one made by another and then strips it before using it; if he is insane; if he is the first offender.

The training rule on making an upholstered bed or bench, the sixth, is finished.

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MAKING AN OVERSIZE SITTING MAT

✦

1 First substory

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, he allowed sitting mats for the monks. Knowing this, the monks from the group of six used sitting mats that were inappropriate in size. The sitting mats hung down from beds and benches, both in front and behind.

2 The monks of few desires complained and criticized those monks, "How can the monks from the group of six use such sitting mats?" ... "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Preliminary ruling

'If a monk is having a sitting mat made, it is to be made the right size. This is the right size: two standard handspans long and one-and-a-half wide. If it exceeds that, it is to be cut down, and he commits an offense entailing confession.'"

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

7 Second substory

At that time there was a big monk called Venerable Udāyî. After putting out his sitting mat in front of the Buddha, he stretched it on all sides before sitting down. The Buddha asked him, "Udāyî, why are you stretching the sitting mat on all sides, as if an old hide?"

8 "Because, sir, the sitting mat you've allowed for the monks is too small."

9 Soon afterwards the Buddha gave a teaching and addressed the monks:

10 "Monks, I allow a border of one handspan for the sitting mat.

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

12 Final ruling

'If a monk is having a sitting mat made, it should be made the right size. This is the right size: two standard handspans long and one-and-a-half wide, and a border of one handspan. If it exceeds that, it is to be cut down, and he commits an offense entailing confession.'"

13 Definitions

A sitting mat:

14 one with a border is what is meant.

15 Is having made:

16 making it himself or having it made, it should be made the right size. This is the right size: two standard handspans long and one-and-a-half wide, and a border of one handspan. If he makes one, or has one made, that exceeds that, then for the effort there is an act of wrong conduct. When he gets it, it is to be cut down, and he is then to confess an offense entailing confession.

17 Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

18 If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

19 Non-offenses

There is no offense: if he makes it the right size; if he makes it smaller than the right size; if he gets one made by another that exceeds the right size and then cuts it down before using it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on making an oversize sitting mat, the seventh, is finished.

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MAKING AN OVERSIZE ITCH CLOTH

✦

1 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, he allowed itch-covering cloths for the monks. Knowing this, the monks from the group of six wore itch covers that were inappropriate in size. As they were walking about, they were dragging them along, both in front and behind.

2 The monks of few desires complained and criticized those monks, "How can the monks from the group of six wear such itch covers?" ... "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling
'If a monk is having an itch-covering cloth made, it should be made the right size. This is the right size: four standard handspans long and two wide. If it exceeds that, it is to be cut down, and he commits an offense entailing confession.'"

6 Definitions
An itch-covering cloth:

7 it is for the purpose of covering an itch or a boil or a running sore or a carbuncle, below the navel and above the knees.

8 Is having made:

9 making it himself or having it made, it should be made the right size. This is the right size: four standard handspans long and two wide. If he makes one or has one made that exceeds that, then for the effort there is an act of wrong conduct. When he gets it, it is to be cut down, and he is then to confess an offense entailing confession.

10 Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

11 If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

12 Non-offenses

There is no offense: if he makes it the right size; if he makes it smaller than the right size; if he gets one made by another that exceeds the right size and then cuts it down before using it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on making an oversize itch cloth, the eighth, is finished.

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MAKING AN OVERSIZE RAINY-SEASON ROBE

✦

1 Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, he allowed rainy-season robes for the monks. Knowing this, the monks from the group of six wore rainy-season robes that were inappropriate in size. As they were walking about, they were dragging them along, both in front and behind.

2 The monks of few desires complained and criticized those monks, "How can the monks from the group of six wear such rainy-season robes?" ... "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk is having a rainy-season robe made, it should be made the right size. This is the right size: six standard handspans long and two-and-a-half wide. If it exceeds that, it is to be cut down, and he commits an offense entailing confession.'"

6 Definitions

A rainy-season robe:

[7] it is for use during the four months of the rainy season.

[8] Is having made:

[9] making it himself or having it made, it should be made to the right size. This is the right size: six standard handspans long and two and a half wide. If he makes one or has one made that exceeds that, then for the effort there is an act of wrong conduct. When he gets it, it is to be cut down, and he is then to confess an offense entailing confession.

[10] Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

[11] If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

[12] Non-offenses

There is no offense: if he makes it the right size; if he makes it smaller than the right size; if he gets one made by another that exceeds the right size and then cuts it down before using it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on making an oversize rainy-season robe, the ninth, is finished.

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MAKING AN OVERSIZE ROBE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time there was a handsome and graceful monk called Venerable Nanda, the Buddha's cousin. He was seven centimeters shorter than the Buddha, but he wore a robe that was the same size as the Buddha's. When the senior monks saw him coming, they thought it was the Buddha and got up from their seats.

2 But when he came close, they realized who it was, and they complained and criticized him, "How can Venerable Nanda wear a robe the same size as the Buddha's?" ... "Is it true, Nanda, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked him ... "Nanda, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'If a monk has a robe made that is the standard robe size or larger, it is to be cut down, and he commits an offense entailing confession. This is the standard robe size: nine standard handspans long and six wide.'"

6 Definitions

A:

7 whoever ...

[8] Monk:

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

[10] The standard robe size:

[11] nine standard handspans long and six wide.

[12] Has made:

[13] if he makes one or has one made, then for the effort there is an act of wrong conduct. When he gets it, it is to be cut down, and he is then to confess an offense entailing confession.

[14] Permutations
If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

[15] If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

[16] Non-offenses
There is no offense: if he makes it smaller than the standard robe; if he gets one made by another that is too large and then cuts it down before using

it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on making an oversize robe, the tenth, is finished.

The ninth subchapter on precious things is finished.

19 This is the summary:

20 "And a king's, precious things, available,
Needle, and bed, cotton down;
And sitting mat, and itch,
Rainy-season, and by the standard."

21 "Venerables, the ninety-two rules on confession have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus."

22 The section on minor rules has been completed.

The chapter on offenses entailing confession is finished.

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THE TRAINING RULE ON RECEIVING A NUN'S FOOD

✦

1 Venerables, these four rules on acknowledgment come up for recitation.

2 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain nun was returning from almsround in Sāvatthī. She saw a monk and said to him, "Here, venerable, please take some almsfood."

3 Saying, "Alright, sister," he took everything. But because the time for eating was coming to an end, she was not able to go for alms, and she missed her meal.

4 The next day and the following day the same thing happened again. On the fourth day that nun was walking along a street, trembling. A wealthy merchant coming by carriage in the opposite direction saw her and shouted out, "Watch out, venerable!" As she stepped aside, she collapsed right there.

5 The merchant asked her for forgiveness: "Forgive me, venerable, since you fell because of me."

6 "I didn't fall because of you, but because I'm weak."

7 "But why are you so weak?"

8 The nun told him what had happened. He then brought her to his house and gave her a meal. Afterwards he complained and criticized the monks, "How can the venerables receive food directly from a nun? It's dif-

ficult for women to get material support."

9 The monks heard the complaints of that merchant, and the monks of few desires complained and criticized that monk, "How could a monk receive food directly from a nun?" ... "Is it true, monk, that you did this?"

10 "It's true, sir."

11 "Is she a relative of yours?"

12 "No, sir."

13 "Foolish man, a man and a woman who are unrelated don't know what's appropriate and inappropriate, what's good and bad, in dealing with each other. And still you did this. This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

14 Final ruling
'If a monk receives fresh or cooked food directly from an unrelated nun who has entered an inhabited area, and then eats it, he must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

15 Definitions
A:

16 whoever ...

17 Monk:

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

meant in this case.

19 Unrelated:

20 anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.

21 A nun:

22 she has been given the full ordination by both Sanghas.

23 An inhabited area:

24 a street, a cul-de-sac, an intersection, a house.

25 Fresh food:

26 apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called "fresh food".

27 Cooked food:

28 there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

29 If he receives the fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing acknowledgment.

30 Permutations
If she is unrelated and he perceives her as such, and he receives fresh or cooked food directly from her when she has entered an inhabited area, and then eats it, he commits an offense entailing acknowledgment. If she is unrelated, but he is unsure of it, and he receives fresh or cooked food directly

from her when she has entered an inhabited area, and then eats it, he commits an offense entailing acknowledgment. If she is unrelated, but he perceives her as related, and he receives fresh or cooked food directly from her when she has entered an inhabited area, and then eats it, he commits an offense entailing acknowledgment.

31 If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense of wrong conduct. If he receives fresh or cooked food, with the intention of eating it, directly from a nun who is fully ordained only on one side, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense of wrong conduct.

32 If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related, and he perceives her as such, there is no offense.

33 Non-offenses

There is no offense: if she is related; if she gets someone else to give it and does not give it herself; if she gives by placing it near; if it is inside a monastery; if it is at a nunnery; if it is at the dwelling place of the monastics of another religion; if it is on returning to the monastery; if she gives after carrying it out of the village; if she gives post-midday tonics, seven-

day tonics, or lifetime tonics, saying, “Use these when there’s a reason;” if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The first training rule on receiving a nun’s food is finished.

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LETTING A NUN GIVE DIRECTIONS TO DONORS

✦

1 Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time, when families invited monks to meals, the nuns from the group of six were directing people toward the monks from the group of six, saying, "Give curry here; give rice there." The monks from the group of six ate as much as they wanted, but not so the other monks.

2 The monks of few desires complained and criticized them, "How could the monks from the group of six not restrain the nuns from giving directions?" ... "Is it true, monks, that you didn't do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how could you not do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'When monks eat by invitation to families, if a nun is there giving directions, saying, "Give bean curry here; give rice there," then those monks should stop her: "Stop, sister, while the monks are eating." If not even a single monk addresses that nun in this way to stop her, they must acknowledge it: "We have done a blameworthy and unsuitable thing which is to be acknowledged. We acknowledge it."'"

[6] Definitions

When monks eat by invitation to families:

[7] a family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

[8] Eat by invitation:

[9] eat any of the five cooked foods by invitation.

[10] A nun:

[11] she has been given the full ordination by both Sanghas.

[12] Giving directions:

[13] saying, "Give bean curry here; give rice there," according to friendship, according to companionship, according to who one is devoted to, according to being a co-student, according to being a co-pupil—this is called "giving directions".

[14] Those monks:

[15] the monks who are eating.

[16] Her:

[17] the nun who is giving directions.

[18] Those monks should stop her: 'Stop, sister, while the monks are eating':

[19] if she is not stopped by even one monk, and a monk then receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing acknowledgment.

[20] Permutations

If she is fully ordained, and he perceives her as such, and he does not restrain her from giving directions, he commits an offense entailing acknowledgment. If she is fully ordained, but he is unsure of it, and he does not restrain her from giving directions, he commits an offense entailing acknowledgment. If she is fully ordained, but he does not perceive her as such, and he does not restrain her from giving directions, he commits an offense entailing acknowledgment.

[21] If he does not restrain a nun who is fully ordained only on one side from giving directions, he commits an offense of wrong conduct. If the person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the person is not fully ordained, and he does not perceive them as such, there is no offense.

[22] Non-offenses

There is no offense: if a nun does not give it herself, but gets someone else to give her own food; if a nun does not get someone else to give it, but she gives someone else's food herself; if a nun gets someone else to give what has not yet been given; if a nun gets someone else to give to someone who has not yet received anything; if a nun gets someone else to give equally to all; if a trainee nun is giving directions; if a novice nun is giving directions; if it is anything apart from the five kinds of cooked food; if he is insane; if he is the first offender.

The second training rule on letting a nun give directions to donors is finished.

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RECEIVING FOOD FROM A DESIGNATED FAMILY

✦

1 First substory

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time in Sāvatthī there was a family where both the husband and the wife had confidence. They were growing in faith, but declining in wealth. Whatever food they had in the morning, they gave to the monks. Sometimes they went without food.

2 People complained and criticized the monks, "How can the Sakyan monastics not have a sense of moderation in receiving offerings? After giving to them, these people sometimes go without."

3 The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

4 "Monks, if a family's faith is growing, but its wealth is declining, you should designate it as 'in training', through a legal procedure consisting of one motion and one announcement.

5 And the designation should be given like this. A competent and capable monk should inform the Sangha:

6 'Please, venerables, I ask the Sangha to listen. Such-and-such a family is growing in faith, but declining in wealth. If the Sangha is ready, it should designate such-and-such a family as "in training". This is the motion.

7 Please, venerables, I ask the Sangha to listen. Such-and-such a family is growing in faith, but declining in wealth. The Sangha designates such-and-such a family as "in training". Any monk who approves of designating such-and-such a family as "in training" should remain silent. Any monk who doesn't approve should speak up.

8 The Sangha has designated such-and-such a family as "in training". The Sangha approves and is therefore silent. I will remember it thus.'

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

10 First preliminary ruling
'There are families that are designated as "in training". If a monk eats fresh or cooked food after personally receiving it from such a family, he must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

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

12 Second substory
Soon afterwards there was a celebration in Sāvatthī and people invited the monks for a meal. And so did the family that had been designated as in training. But knowing that the Buddha had prohibited eating fresh or cooked food after personally receiving it from such a family, and being afraid of wrongdoing, the monks did not accept. That family complained and criticized them, "What is it with us that they don't receive from us?"

13 The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

14 “Monks, if you have been invited, I allow you to eat fresh or cooked food after personally receiving it from a family designated as in training.

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

16 Second preliminary ruling
‘There are families that are designated as “in training”. If a monk, without first being invited, eats fresh or cooked food after personally receiving it from such a family, he must acknowledge it: “I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.”’”

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

18 Third substory
Soon afterwards a certain monk was associating with that family. One morning he robed up, took his bowl and robe, went to them, and sat down on the prepared seat. Just then that monk was sick, and so they invited him to eat. But knowing that the Buddha had prohibited an uninvited monk from eating fresh or cooked food after personally receiving it from such a family, and being afraid of wrongdoing, he did not accept. And being unable to walk for alms, he missed his meal.

19 He then returned to the monastery and told the monks what had happened, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

20 “Monks, I allow a sick monk to eat fresh or cooked food after personally receiving it from a family designated as in training.

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

22 Final ruling

‘There are families that are designated as “in training”. If a monk, without being sick and without first being invited, eats fresh or cooked food after personally receiving it from such a family, he must acknowledge it: “I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.”’”

23 Definitions

There are families that are designated as “in training”:

24 a family designated as in training: a family growing in faith but declining in wealth. Such a family is designated as “in training” through a legal procedure consisting of one motion and one announcement.

25 A:

26 whoever …

27 Monk:

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

29 Such a family:

30 that kind of family.

31 Without being invited:

[32] without being invited for the same or the following day. If the invitation is made when he has entered the vicinity of the house, this is called "without being invited".

[33] Invited:

[34] invited for the same or the following day. If the invitation is made when he has not entered the vicinity of the house, this is called "invited".

[35] Without being sick:

[36] who is able to walk for alms.

[37] Sick:

[38] who is unable to walk for alms.

[39] Fresh food:

[40] apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called "fresh food".

[41] Cooked food:

[42] there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

[43] If, without being sick and without being invited, he receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing acknowledgment.

44 Permutations

If a family is designated as in training, and he perceives it as such, and he, without being sick and without being invited, eats fresh or cooked food after personally receiving it from that family, he commits an offense entailing acknowledgment. If a family is designated as in training, but he is unsure of it, and he, without being sick and without being invited, eats fresh or cooked food after personally receiving it from that family, he commits an offense entailing acknowledgment. If a family is designated as in training, but he does not perceive it as such, and he, without being sick and without being invited, eats fresh or cooked food after personally receiving it from that family, he commits an offense entailing acknowledgment.

45 If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense of wrong conduct. If a family is not designated as in training, but he perceives it as such, he commits an offense of wrong conduct.

45.2 If a family is not designated as in training, but he is unsure of it, he commits an offense of wrong conduct. If a family is not designated as in training, and he does not perceive it as such, there is no offense.

46 Non-offenses

There is no offense: if he has been invited; if he is sick; if he eats the leftovers from one who has been invited or who is sick; if other people's almsfood is prepared there; if they give after coming out from the house; if it is a regular meal invitation; if it is a meal for which lots are drawn; if it is a half-monthly meal; if it is on the observance day; if it is on the day after

the observance day; if the family gives post-midday tonics, seven-day tonics, or lifetime tonics, saying, "Use these when there's a reason;" if he is insane; if he is the first offender.

The third training rule on receiving food from a designated family is finished.

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RECEIVING FOOD IN A DANGEROUS PLACE

✦

1 First substory

At one time when the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu, the slaves of the Sakyans were rebelling. The Sakyan women wished to prepare a meal at the wilderness dwellings, but the slaves heard about this and besieged the path. When the Sakyan women took various kinds of fine foods and set out for a wilderness dwelling, the slaves emerged, and they robbed and raped those Sakyan women. Soon afterwards the Sakyan men came out, and they got hold of those criminals together with their loot. They then complained and criticized the monks, "How could they not inform us that there are criminals staying near the monastery?"

2 The monks heard the complaints of the Sakyans and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: "Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of 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. And, monks, this training rule should be recited like this:

3 Preliminary ruling

‘There are wilderness dwellings that are considered risky and dangerous. If a monk, without first making an announcement about those dwellings, eats fresh or cooked food after personally receiving it inside that monastery, he must acknowledge it: “I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.”’”

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

5 Second substory

Soon afterwards a monk in a wilderness dwelling was sick. People took fresh and cooked food and went to that wilderness dwelling, and they invited that monk to eat. But knowing that the Buddha had prohibited the eating of fresh or cooked food after personally receiving it at a wilderness dwelling, and being afraid of wrongdoing, he did not accept it. And being unable to walk for alms, he missed his meal.

6 He then told the monks what had happened, and they in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

7 “Monks, I allow a sick monk, without first making an announcement, to eat fresh or cooked food after personally receiving it at a wilderness dwelling.

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

9 Final ruling

‘There are wilderness dwellings that are considered risky and dangerous. If a monk who is not sick, without first making an announcement about

those dwellings, eats fresh or cooked food after personally receiving it inside that monastery, he must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."""

10 Definitions
There are wilderness dwellings:

11 a wilderness dwelling: if it is at least 800 meters away from any inhabited area.

12 Risky:

13 in the monastery, or in the vicinity of the monastery, criminals have been seen camping, eating, standing, sitting, or lying down.

14 Dangerous:

15 in the monastery, or in the vicinity of the monastery, criminals have been seen injuring, robbing, or beating people.

16 A:

17 whoever ...

18 Monk:

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

20 About those dwellings:

21 about such kinds of dwellings.

22 Without making an announcement:

23 if an announcement is made to any of one's five co-monastics, this is called "without making an announcement". If an announcement is made about anything apart from the monastery or its vicinity, this is called "without making an announcement".

24 Making an announcement:

25 if a woman or a man comes to the monastery or the vicinity of the monastery and says, "Venerable, people will be bringing so-and-so's fresh or cooked food," then, if it is risky, this should be declared, and if it is dangerous, that should be declared. If the person says, "Never mind, it will be brought," then the criminals are to be told, "People are coming here; go away."

25.2 When an announcement has been made in regard to congee, and accompanying food is brought, this is called "announced". When an announcement has been made in regard to rice, and accompanying food is brought, this is called "announced". When an announcement has been made in regard to fresh food, and accompanying food is brought, this is called "announced".

25.3 When an announcement has been made in regard to a particular family, then when any person from that family brings fresh or cooked food, this is called "announced". When an announcement has been made in regard to a particular village, then when any person from that village brings fresh or cooked food, this is called "announced".

25.4 When an announcement has been made in regard to a particular association, then when any person from that association brings fresh or cooked food, this is called "announced".

[26] Fresh food:

[27] apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called “fresh food”.

[28] Cooked food:

[29] there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

[30] Inside that monastery:

[31] if the monastery is enclosed, then within the enclosure. If the monastery is unenclosed, then in the vicinity.

[32] Who is not sick:

[33] who is able to walk for alms.

[34] Who is sick:

[35] who is unable to walk for alms.

[36] If, without making an announcement, one who is not sick receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense entailing acknowledgment.

[37] Permutations

If there has been no announcement, and he does not perceive that there has, and he, not being sick, eats fresh or cooked food after personally receiving it inside that monastery, then he commits an offense entailing acknowledgment. If there has been no announcement, but he is unsure of it, and he, not being sick, eats fresh or cooked food after personally receiving

it inside that monastery, then he commits an offense entailing acknowledgment. If there has been no announcement, but he perceives that there has, and he, not being sick, eats fresh or cooked food after personally receiving it inside that monastery, then he commits an offense entailing acknowledgment.

38 If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful swallowed, he commits an offense of wrong conduct. If there has been an announcement, but he does not perceive that there has, he commits an offense of wrong conduct. If there has been an announcement, but he is unsure of it, he commits an offense of wrong conduct. If there has been an announcement, and he perceives that there has, there is no offense.

39 Non-offenses

There is no offense: if there has been an announcement; if he is sick; if he eats the leftovers from where there has been an announcement or from one who is sick; if he receives the food outside the monastery and then eats it inside; if he eats a root, bark, a leaf, a flower, or a fruit originating in that monastery; if, when there is a reason, he uses post-midday tonics, seven-day tonics, or lifetime tonics; if he is insane; if he is the first offender.

The fourth training rule on receiving food in a dangerous place is finished.

41 "Venerables, the four rules on acknowledgment have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus."

The chapter on offenses entailing acknowledgment is finished.

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NOT WEARING THE SARONG EVENLY ALL AROUND

✦

1 Venerables, these rules of training come up for recitation.

2 Origin story
At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the monks from the group of six were wearing their sarongs hanging down in front and behind. People complained and criticized them, "How can the Sakyan monastics wear their sarongs hanging down in front and behind? They're just like householders who indulge in worldly pleasures!"

3 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six wear their sarongs hanging down in front and behind?"

4 After rebuking those monks in many ways, they told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks from the group of six: "Is it true, monks, that you do this?"

5 "It's true, sir."

6 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

7 Final ruling
'"I will wear my sarong evenly all around," this is how you should train.'"

8 One should wear one's sarong evenly all around, covering the navel and the knees. If a monk, out of disrespect, wears his sarong hanging down in front or behind, he commits an offense of wrong conduct.

9 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The first training rule is finished.

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NOT WEARING THE UPPER ROBE EVENLY ALL AROUND

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six wore their upper robes hanging down in front and behind. ...

2 Final ruling

"'I will wear my upper robe evenly all around,' this is how you should train."

3 One should wear one's upper robe evenly all around, making both corners even. If a monk, out of disrespect, wears his upper robe hanging down in front or behind, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The second training rule is finished.

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NOT BEING WELL-COVERED

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six did not cover their bodies while walking in inhabited areas. …

2 Final ruling

"'I will be well-covered while walking in inhabited areas,' this is how you should train."

3 One should be well-covered while walking in an inhabited area. If a monk, out of disrespect, does not cover his body while walking in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The third training rule is finished.

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NOT BEING WELL-COVERED

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six did not cover their bodies while sitting in inhabited areas. ...

2 Final ruling

"'I will be well-covered while sitting in inhabited areas,' this is how you should train."

3 One should be well-covered while sitting in an inhabited area. If a monk, out of disrespect, does not cover his body while sitting in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The fourth training rule is finished.

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BEING UNRESTRAINED

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were playing with their hands and feet while walking in inhabited areas. ...

[2] Final ruling

"'I will be well-restrained while walking in inhabited areas,' this is how you should train."

[3] One should be well-restrained while walking in an inhabited area. If a monk, out of disrespect, plays with his hands or feet while walking in an inhabited area, he commits an offense of wrong conduct.

[4] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he is insane; if he is the first offender.

The fifth training rule is finished.

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BEING UNRESTRAINED

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were playing with their hands and feet while sitting in inhabited areas. ...

2 Final ruling

"'I will be well-restrained while sitting in inhabited areas,' this is how you should train."

3 One should be well-restrained while sitting in an inhabited area. If a monk, out of disrespect, plays with his hands or feet while sitting in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he is insane; if he is the first offender.

The sixth training rule is finished.

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NOT LOWERING THE EYES

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were looking here and there while walking in inhabited areas. ...

2 Final ruling

"'I will lower my eyes while walking in inhabited areas,' this is how you should train."

3 One should lower one's eyes while walking in an inhabited area, looking a plow's length ahead. If a monk, out of disrespect, looks here and there while walking in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The seventh training rule is finished.

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NOT LOWERING THE EYES

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were looking here and there while sitting in inhabited areas. ...

2 Final ruling

"'I will lower my eyes while sitting in inhabited areas,' this is how you should train."

3 One should lower one's eyes while sitting in an inhabited area, looking a plow's length ahead. If a monk, out of disrespect, looks here and there while sitting in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The eighth training rule is finished.

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LIFTING THE ROBES

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were lifting their robes while walking in inhabited areas. ...

2 Final ruling

"'I will not lift my robe while walking in inhabited areas,' this is how you should train."

3 One should not lift one's robe while walking in an inhabited area. If a monk, out of disrespect, lifts his robe on one or both sides while walking in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The ninth training rule is finished.

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LIFTING THE ROBES

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were lifting their robes while sitting in inhabited areas. ...

2 Final ruling

"'I will not lift my robe while sitting in inhabited areas,' this is how you should train."

3 One should not lift one's robe while sitting in an inhabited area. If a monk, out of disrespect, lifts his robe on one or both sides while sitting in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The tenth training rule is finished.

The first subchapter on evenly all around is finished.

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LAUGHING LOUDLY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were laughing loudly while walking in inhabited areas. ...

2 Final ruling

"'I will not laugh loudly while walking in inhabited areas,' this is how you should train."

3 One should not laugh loudly while walking in an inhabited area. If a monk, out of disrespect, laughs loudly while walking in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he merely smiles when something is funny; if there is an emergency; if he is insane; if he is the first offender.

The first training rule is finished.

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LAUGHING LOUDLY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were laughing loudly while sitting in inhabited areas. ...

2 Final ruling

"'I will not laugh loudly while sitting in inhabited areas,' this is how you should train."

3 One should not laugh loudly while sitting in an inhabited area. If a monk, out of disrespect, laughs loudly while sitting in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he merely smiles when something is funny; if there is an emergency; if he is insane; if he is the first offender.

The second training rule is finished.

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BEING NOISY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were noisy while walking in inhabited areas. ...

2 Final ruling

"'I will not be noisy while walking in inhabited areas,' this is how you should train."

3 One should not be noisy while walking in an inhabited area. If a monk, out of disrespect, is noisy while walking in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The third training rule is finished.

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BEING NOISY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were noisy while sitting in inhabited areas. ...

2 Final ruling

"'I will not be noisy while sitting in inhabited areas,' this is how you should train."

3 One should not be noisy while sitting in an inhabited area. If a monk, out of disrespect, is noisy while sitting in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The fourth training rule is finished.

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SWAYING THE BODY

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were swaying and leaning their bodies while walking in inhabited areas. ...

[2] Final ruling

"'I will not sway my body while walking in inhabited areas,' this is how you should train."

[3] One should not sway one's body while walking in an inhabited area; one should walk keeping one's body straight. If a monk, out of disrespect, sways and leans his body while walking in an inhabited area, he commits an offense of wrong conduct.

[4] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The fifth training rule is finished.

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SWAYING THE BODY

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were swaying and leaning their bodies while sitting in inhabited areas. …

[2] Final ruling

"'I will not sway my body while sitting in inhabited areas,' this is how you should train."

[3] One should not sway one's body while sitting in an inhabited area; one should sit keeping one's body straight. If a monk, out of disrespect, sways and leans his body while sitting in an inhabited area, he commits an offense of wrong conduct.

[4] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

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SWINGING THE ARMS

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were swinging and dangling their arms while walking in inhabited areas. ...

[2] Final ruling

"'I will not swing my arms while walking in inhabited areas,' this is how you should train."

[3] One should not swing one's arms while walking in an inhabited area; one should walk keeping one's arms steady. If a monk, out of disrespect, swings and dangles his arms while walking in an inhabited area, he commits an offense of wrong conduct.

[4] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The seventh training rule is finished.

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SWINGING THE ARMS

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were swinging and dangling their arms while sitting in inhabited areas. …

[2] Final ruling

"'I will not swing my arms while sitting in inhabited areas,' this is how you should train."

[3] One should not swing one's arms while sitting in an inhabited area; one should sit keeping one's arms steady. If a monk, out of disrespect, swings and dangles his arms while sitting in an inhabited area, he commits an offense of wrong conduct.

[4] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The eighth training rule is finished.

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SWAYING THE HEAD

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were swaying and tilting their heads while walking in inhabited areas. ...

[2] Final ruling

"'I will not sway my head while walking in inhabited areas,' this is how you should train."

[3] One should not sway one's head while walking in an inhabited area; one should walk keeping one's head straight. If a monk, out of disrespect, sways and tilts his head while walking in an inhabited area, he commits an offense of wrong conduct.

[4] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The ninth training rule is finished.

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SWAYING THE HEAD

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were swaying and tilting their heads while sitting in inhabited areas. ...

[2] Final ruling

"'I will not sway my head while sitting in inhabited areas,' this is how you should train."

[3] One should not sway one's head while sitting in an inhabited area; one should sit keeping one's head straight. If a monk, out of disrespect, sways and tilts his head while sitting in an inhabited area, he commits an offense of wrong conduct.

[4] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The tenth training rule is finished.

The second subchapter on laughing loudly is finished.

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HANDS ON HIPS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six put their hands on their hips while walking in inhabited areas. ...

2 Final ruling

"'I will not put my hands on my hips while walking in inhabited areas,' this is how you should train."

3 One should not put one's hands on one's hips while walking in an inhabited area. If a monk, out of disrespect, puts one or both hands on his hips while walking in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The first training rule is finished.

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HANDS ON HIPS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six put their hands on their hips while sitting in inhabited areas. ...

2 Final ruling

"'I will not put my hands on my hips while sitting in inhabited areas,' this is how you should train."

3 One should not put one's hands on one's hips while sitting in an inhabited area. If a monk, out of disrespect, puts one or both hands on his hips while sitting in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The second training rule is finished.

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COVERING THE HEAD

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were covering their heads with their upper robes while walking in inhabited areas. ...

2 Final ruling

"'I will not cover my head while walking in inhabited areas,' this is how you should train."

3 One should not cover one's head while walking in an inhabited area. If a monk, out of disrespect, covers his head with his upper robe while walking in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The third training rule is finished.

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COVERING THE HEAD

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were covering their heads with their robes while sitting in inhabited areas. …

2 Final ruling

"'I will not cover my head while sitting in inhabited areas,' this is how you should train."

3 One should not cover one's head while sitting in an inhabited area. If a monk, out of disrespect, covers his head with his upper robe while sitting in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The fourth training rule is finished.

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SQUATTING ON THE HEELS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were moving about while squatting on their heels in inhabited areas. ...

2 Final ruling

"'I will not move about while squatting on my heels in inhabited areas,' this is how you should train."

3 One should not move about while squatting on one's heels in an inhabited area. If a monk, out of disrespect, moves about while squatting on his heels in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The fifth training rule is finished.

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CLASPING THE KNEES

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were clasping their knees while sitting in inhabited areas. ...

2 Final ruling

"'I will not clasp my knees while sitting in inhabited areas,' this is how you should train."

3 One should not clasp one's knees while sitting in an inhabited area. If a monk, out of disrespect, clasps his knees with his hands or with a cloth while sitting in an inhabited area, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he has entered his dwelling; if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

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NOT RECEIVING RESPECTFULLY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were receiving almsfood contemptuously, as if wanting to throw it away. ...

2 Final ruling

"'I will receive almsfood respectfully,' this is how you should train."

3 Almsfood is to be received respectfully. If a monk, out of disrespect, receives almsfood contemptuously, as if wanting to throw it away, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The seventh training rule is finished.

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NOT RECEIVING WITH ATTENTION ON THE ALMSBOWL

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were receiving almsfood while looking here and there, and they did not know whether people were still giving or whether they had received too much. ...

2 Final ruling

"'I will receive almsfood with attention on the almsbowl,' this is how you should train."

3 Almsfood is to be received with attention on the bowl. If a monk, out of disrespect, receives almsfood while looking here and there, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The eighth training rule is finished.

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NOT RECEIVING IN THE RIGHT PROPORTIONS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were receiving almsfood with large amounts of bean curry. ...

2 Final ruling

"'I will receive almsfood with the right proportion of bean curry,' this is how you should train."

3 Definitions

Bean curry:

4 there are two kinds of bean curry, to be taken with the hand: mung-bean curry and black-gram curry.

5 Almsfood is to be received with the right proportion of bean curry. If a monk, out of disrespect, receives much bean curry, he commits an offense of wrong conduct.

6 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is any food apart from bean curry; if it is from

relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if there is an emergency; if he is insane; if he is the first offender.

The ninth training rule is finished.

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NOT RECEIVING ON AN EVEN LEVEL

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six received almsfood in a heap. ...

2 Final ruling

"'I will receive an even level of almsfood,' this is how you should train."

3 Almsfood is to be received at an even level. If a monk, out of disrespect, receives almsfood in a heap, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if there is an emergency; if he is insane; if he is the first offender.

The tenth training rule is finished.

The third subchapter on hands on hips is finished.

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NOT EATING RESPECTFULLY

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were eating almsfood contemptuously, as if not wanting to eat it. ...

2 Final ruling

"'I will eat almsfood respectfully,' this is how you should train."

3 Almsfood is to be eaten respectfully. If a monk, out of disrespect, eats almsfood contemptuously, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The first training rule is finished.

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NOT EATING WITH ATTENTION ON THE ALMSBOWL

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were eating almsfood while looking here and there, and they did not know whether people were still giving or whether they had received too much. ...

2 Final ruling

"'I will eat almsfood with attention on the almsbowl,' this is how you should train."

3 Almsfood is to be eaten with attention on the bowl. If a monk, out of disrespect, eats almsfood while looking here and there, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The second training rule is finished.

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NOT EATING IN ORDER

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate almsfood picking here and there. ...

2 Final ruling

"'I will eat almsfood in order,' this is how you should train."

3 Almsfood is to be eaten in order. If a monk, out of disrespect, eats almsfood picking here and there, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he picks things out to give to others; if he picks things out to put it into someone else's vessel; if it is a non-bean curry; if there is an emergency; if he is insane; if he is the first offender.

The third training rule is finished.

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NOT EATING IN THE RIGHT PROPORTIONS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were eating almsfood with large amounts of bean curry. ...

2 Final ruling

"'I will eat almsfood with the right proportion of bean curry,' this is how you should train."

3 Definitions

Bean curry:

4 there are two kinds of bean curry, to be taken with the hand: mung-bean curry and black-gram curry.

5 Almsfood is to be eaten with the right proportion of bean curry. If a monk, out of disrespect, eats much bean curry, he commits an offense of wrong conduct.

6 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is any food apart from bean curry; if it is from

relatives; if it is from those who have given an invitation; if it is by means of his own property; if there is an emergency; if he is insane; if he is the first offender.

The fourth training rule is finished.

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MAKING FOOD INTO A HEAP

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate their almsfood after making a heap. ...

2 Final ruling

"'I will not eat almsfood after making a heap,' this is how you should train."

3 Almsfood is not to be eaten after making a heap. If a monk, out of disrespect, eats almsfood after making a heap, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if only a little food remains and he eats it after collecting it in one place; if there is an emergency; if he is insane; if he is the first offender.

The fifth training rule is finished.

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COVERING WITH RICE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were covering their curries with rice because they wanted more. ...

2 Final ruling

"'I will not cover my curries with rice because I want more,' this is how you should train."

3 One should not cover one's curries with rice because one wants more. If a monk, out of disrespect, covers his curries with rice because he wants more, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if the owners cover it and then give; if it is not out of a desire for more; if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

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REQUESTING RICE AND BEAN CURRY

✦

1 First substory

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate rice and bean curry that they had requested for themselves. People complained and criticized them, "How can the Sakyan monastics eat rice and bean curry that they have requested for themselves? Who doesn't like nice food? Who doesn't prefer tasty food?"

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six do this?" … "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

5 Preliminary ruling

'"I will not request bean curry or rice for myself and then eat it," this is how you should train.'"

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

7 Second substory

Soon afterwards a number of monks were sick. The monks who were looking after them asked, "I hope you're bearing up? I hope you're getting better?"

8 "Previously we ate rice and bean curry that we had requested for ourselves, and then we were comfortable. But now that the Buddha has prohibited this, we don't ask because we're afraid of wrongdoing. And because of that we're not comfortable."

9 They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

10 "Monks, I allow a sick monk to eat rice and bean curry that he has requested for himself.

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

12 Final ruling

'"When not sick, I will not request bean curry or rice for myself and then eat it," this is how you should train.'"

13 When one is not sick, one should not request bean curry or rice for oneself and then eat it. If a monk who is not sick, out of disrespect, eats bean curry or rice that he has requested for himself, he commits an offense of wrong conduct.

14 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is from relatives; if it is from those who have

given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if there is an emergency; if he is insane; if he is the first offender.

The seventh training rule is finished.

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FINDING FAULT

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were looking at the bowls of others finding fault. ...

[2] Final ruling

"'I will not look at another's almsbowl finding fault,' this is how you should train."

[3] One should not look at the bowl of another finding fault. If a monk, out of disrespect, looks at the bowl of another finding fault, he commits an offense of wrong conduct.

[4] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he looks with the intention of giving or having someone give; if he is not finding fault; if there is an emergency; if he is insane; if he is the first offender.

The eighth training rule is finished.

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MAKING AN OVERLARGE MOUTHFUL

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were eating, making large mouthfuls. ...

2 Final ruling

"'I will not make mouthfuls that are too large,' this is how you should train."

3 One should not make mouthfuls that are too large. If a monk, out of disrespect, makes a large mouthful, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is fresh food; if it is any kind of fruit; if it is a non-bean curry; if there is an emergency; if he is insane; if he is the first offender.

The ninth training rule is finished.

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NOT MAKING ROUNDED MOUTHFULS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were eating, making elongated mouthfuls. …

2 Final ruling

"'I will make rounded mouthfuls,' this is how you should train."

3 One should make rounded mouthfuls. If a monk, out of disrespect, makes an elongated mouthful, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is fresh food; if it is any kind of fruit; if it is a non-bean curry; if there is an emergency; if he is insane; if he is the first offender.

The tenth training rule is finished.

The fourth subchapter on respectfully is finished.

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OPENING THE MOUTH

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six opened their mouths without bringing a mouthful to it. …

2 Final ruling

"'I will not open my mouth without bringing a mouthful to it,' this is how you should train."

3 One should not open one's mouth without bringing a mouthful to it. If a monk, out of disrespect, opens his mouth without bringing a mouthful to it, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The first training rule is finished.

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PUTTING WHOLE HAND IN MOUTH

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six put their whole hand in their mouths while eating. ...

2 Final ruling

"'I will not put my whole hand in my mouth while eating,' this is how you should train."

3 One should not put one's whole hand in one's mouth while eating. If a monk, out of disrespect, puts his whole hand in his mouth while eating, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The second training rule is finished.

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SPEAKING WITH FOOD IN MOUTH

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six spoke with food in their mouths. ...

2 Final ruling

"'I will not speak with food in my mouth,' this is how you should train."

3 One should not speak with food in one's mouth. If a monk, out of disrespect, speaks with food in his mouth, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The third training rule is finished.

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EATING FROM LIFTED MOUTHFULS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate from lifted balls of food. ...

2 Final ruling

"'I will not eat from a lifted ball of food,' this is how you should train."

3 One should not eat from a lifted ball of food. If a monk, out of disrespect, eats from a lifted ball of food, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is fresh food; if it is any kind of fruit; if there is an emergency; if he is insane; if he is the first offender.

The fourth training rule is finished.

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BREAKING UP MOUTHFULS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate breaking up mouthfuls. ...

2 Final ruling

"'I will not eat breaking up mouthfuls,' this is how you should train."

3 One should not eat breaking up mouthfuls. If a monk, out of disrespect, eats breaking up mouthfuls, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is fresh food; if it is any kind of fruit; if it is a non-bean curry; if there is an emergency; if he is insane; if he is the first offender.

The fifth training rule is finished.

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STUFFING THE CHEEKS

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate stuffing their cheeks. ...

[2] Final ruling

"'I will not eat stuffing my cheeks,' this is how you should train."

[3] One should not eat stuffing one's cheeks. If a monk, out of disrespect, eats stuffing one or both cheeks, he commits an offense of wrong conduct.

[4] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is any kind of fruit; if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

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SHAKING THE HAND

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate shaking their hands. ...

2 Final ruling

"'I will not eat shaking my hand,' this is how you should train."

3 One should not eat shaking one's hand. If a monk, out of disrespect, eats shaking his hand, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he shakes his hand to discard trash; if there is an emergency; if he is insane; if he is the first offender.

The seventh training rule is finished.

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SCATTERING RICE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six scattered rice while eating. …

2 Final ruling

"'I will not eat scattering rice,' this is how you should train."

3 One should not scatter rice while eating. If a monk, out of disrespect, eats scattering rice, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he discards rice while discarding trash; if there is an emergency; if he is insane; if he is the first offender.

The eighth training rule is finished.

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STICKING OUT THE TONGUE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six ate sticking out their tongues. ...

2 Final ruling

"'I will not eat sticking out my tongue,' this is how you should train."

3 One should not eat sticking out one's tongue. If a monk, out of disrespect, eats sticking out his tongue, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The ninth training rule is finished.

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CHOMPING

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six made chomping sounds while eating. …

2 Final ruling

"'I will not make a chomping sound while eating,' this is how you should train."

3 One should not make a chomping sound while eating. If a monk, out of disrespect, makes a chomping sound while eating, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The tenth training rule is finished.

The fifth subchapter on mouthfuls is finished.

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SLURPING

✦

1 Origin story

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, a brahmin prepared a milk drink for the Sangha. The monks slurped while drinking the milk. A monk who was previously an entertainer made a joke of it, saying, "It's as if the whole Sangha is cooled."

2 The monks of few desires complained and criticized him, "How could a monk joke about the Sangha?" … "Is it true, monk, that you did this?"

3 "It's true, sir."

4 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" After rebuking him … he gave a teaching and addressed the monks:

5 "Monks, you should not joke about the Buddha, the Teaching, or the Sangha. If you do, you commit an offense of wrong conduct."

6 After rebuking that monk in many ways, the Buddha spoke in dispraise of being difficult to support … "And, monks, this training rule should be recited like this:

7 Final ruling

'"I will not slurp while eating," this is how you should train.'"

8 One should not slurp while eating. If a monk, out of disrespect, slurps while eating, he commits an offense of wrong conduct.

[9] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The first training rule is finished.

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LICKING THE HAND

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were licking their hands while eating. ...

2 Final ruling

"'I will not lick my hand while eating,' this is how you should train."

3 One should not lick one's hand while eating. If a monk, out of disrespect, licks his hand while eating, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The second training rule is finished.

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LICKING THE ALMSBOWL

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were licking their bowls while eating. ...

2 Final ruling

"'I will not lick my almsbowl while eating,' this is how you should train."

3 One should not lick one's bowl while eating. If a monk, out of disrespect, licks his bowl while eating, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if only a little food remains and he eats it after collecting it in one place and then licking it; if there is an emergency; if he is insane; if he is the first offender.

The third training rule is finished.

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LICKING THE LIPS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were licking their lips while eating. ...

2 Final ruling

"'I will not lick my lips while eating,' this is how you should train."

3 One should not lick one's lips while eating. If a monk, out of disrespect, licks his lips while eating, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The fourth training rule is finished.

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RECEIVING WITH SOILED HAND

✦

1 Origin story

At one time when the Buddha was staying in the Bhagga country at Susumāragira in the Bhesakaḷā Grove, the monks in the Kokanada stilt house were receiving the drinking-water vessel with hands soiled with food. People complained and criticized them, "How can the Sakyan monastics receive drinking-water vessels with hands soiled with food? They're just like householders who indulge in worldly pleasures!"

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can those monks do this?" ... "Is it true, monks, that they do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "How can those foolish men do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'"I will not receive the drinking-water vessel with a hand soiled with food," this is how you should train.'"

6 One should not receive the drinking-water vessel with a hand soiled with food. If a monk, out of disrespect, receives the drinking-water vessel with a hand soiled with food, he commits an offense of wrong conduct.

[7] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he receives it with the intention of washing it or having it washed; if there is an emergency; if he is insane; if he is the first offender.

The fifth training rule is finished.

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DISCARDING WASTE WATER WITH RICE

✦

1 Origin story

At one time when the Buddha was staying in the Bhagga country at Susumāragira in the Bhesakaḷā Grove, the monks in the Kokanada stilt house were discarding their bowl-washing water containing rice in inhabited areas. People complained and criticized them, "How can the Sakyan monastics discard their bowl-washing water containing rice in inhabited areas? They're just like householders who indulge in worldly pleasures!"

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can those monks do this?" ... "Is it true, monks, that they do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "How can those foolish men do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Final ruling

'"I will not discard bowl-washing water containing rice in inhabited areas," this is how you should train.'"

6 One should not discard bowl-washing water containing rice in an inhabited area. If a monk, out of disrespect, discards bowl-washing water containing rice in an inhabited area, he commits an offense of wrong conduct.

[7] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he discards it after removing the rice, after breaking it up, into a container, or after taking it outside; if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

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HOLDING A SUNSHADE

✦

1 First substory

At one time when the Buddha was staying in the Bhagga country at Susumāragira in the Bhesakaḷā Grove, the monks from the group of six gave teachings to people holding a sunshade.

2 The monks of few desires complained and criticized those monks, "How can the monks from the group of six give teachings to people holding a sunshade?" … "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

5 Preliminary ruling

'"I will not give a teaching to anyone holding a sunshade," this is how you should train.'"

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

7 Second substory

Soon afterwards, being afraid of wrongdoing, the monks did not give teachings to sick people holding a sunshade. People complained and criticized them, "How can the Sakyan monastics not give teachings to someone who's sick holding a sunshade?"

8 The monks heard the complaints of those people, and they told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

9 "Monks, I allow you to give a teaching to someone who's sick holding a sunshade.

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

11 Final ruling
'"I will not give a teaching to anyone holding a sunshade who is not sick," this is how you should train.'"

12 Definitions
A sunshade:

13 there are three kinds of sunshades: the white sunshade, the reed sunshade, the leaf sunshade. They are bound at the rim and bound at the ribs.

14 Teaching:

15 what has been spoken by the Buddha, what has been spoken by disciples, what has been spoken by sages, what has been spoken by gods, what is connected with what is beneficial, what is connected with the Teaching.

16 Give:

17 if he teaches by the line, then for every line he commits an offense of wrong conduct. If he teaches by the syllable, then for every syllable he commits an offense of wrong conduct.

18 One should not give a teaching to anyone holding a sunshade who is not sick. If a monk, out of disrespect, gives a teaching to someone holding a sunshade who is not sick, he commits an offense of wrong conduct.

[19] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The seventh training rule is finished.

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HOLDING A STAFF

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people holding staffs. ...

2 Final ruling

"'I will not give a teaching to anyone holding a staff who is not sick,' this is how you should train."

3 Definitions

A staff:

4 a stick measuring 1.6 meters. What is longer than that is not a staff, nor what is shorter.

5 One should not give a teaching to anyone holding a staff who is not sick. If a monk out, of disrespect, gives a teaching to someone holding a staff who is not sick, he commits an offense of wrong conduct.

6 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The eighth training rule is finished.

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HOLDING A KNIFE

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people holding knives. ...

2 Final ruling

"'I will not give a teaching to anyone holding a knife who is not sick,' this is how you should train."

3 Definitions

A knife:

4 a weapon with a single-edged or double-edged blade.

5 One should not give a teaching to anyone holding a knife who is not sick. If a monk, out of disrespect, gives a teaching to someone holding a knife who is not sick, he commits an offense of wrong conduct.

6 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The ninth training rule is finished.

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HOLDING A WEAPON

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people holding weapons. ...

2 Final ruling

"'I will not give a teaching to anyone holding a weapon who is not sick,' this is how you should train."

3 Definitions

A weapon:

4 any kind of bow.

5 One should not give a teaching to anyone holding a weapon who is not sick. If a monk, out of disrespect, gives a teaching to someone holding a weapon who is not sick, he commits an offense of wrong conduct.

6 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The tenth training rule is finished.

The sixth subchapter on slurping is finished.

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WEARING SHOES

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people wearing shoes. ...

[2] Final ruling

"'I will not give a teaching to anyone wearing shoes who is not sick,' this is how you should train."

[3] One should not give a teaching to anyone wearing shoes who is not sick. If a monk, out of disrespect, gives a teaching to someone who is not sick and who is standing on shoes, whose shoes are fastened, or whose shoes are loose, he commits an offense of wrong conduct.

[4] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The first training rule is finished.

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WEARING SANDALS

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people wearing sandals. ...

[2] Final ruling

"'I will not give a teaching to anyone wearing sandals who is not sick,' this is how you should train."

[3] One should not give a teaching to anyone wearing sandals who is not sick. If a monk, out of disrespect, gives a teaching to someone who is not sick and who is standing on sandals, whose sandals are fastened, or whose sandals are loose, he commits an offense of wrong conduct.

[4] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The second training rule is finished.

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SITTING IN A VEHICLE

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people in vehicles. ...

[2] Final ruling

"'I will not give a teaching to anyone in a vehicle who is not sick,' this is how you should train."

[3] Definitions

A vehicle:

[4] a wagon, a carriage, a cart, a chariot, a palanquin, a litter.

[5] One should not give a teaching to anyone in a vehicle who is not sick. If a monk, out of disrespect, gives a teaching to someone in a vehicle who is not sick, he commits an offense of wrong conduct.

[6] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The third training rule is finished.

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LYING DOWN

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people who were lying down. …

2 Final ruling

"'I will not give a teaching to anyone lying down who is not sick,' this is how you should train."

3 One should not give a teaching to anyone lying down who is not sick. If a monk, out of disrespect, gives a teaching to someone who is lying down and who is not sick, even if they are just lying on the ground, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The fourth training rule is finished.

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CLASPING THE KNEES

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people who were seated clasping their knees. …

2 Final ruling

"'I will not give a teaching to anyone who is seated clasping their knees and who is not sick,' this is how you should train."

3 One should not give a teaching to anyone who is seated clasping their knees and who is not sick. If a monk, out of disrespect, gives a teaching to someone who is clasping their knees with their hands or with a cloth and who is not sick, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The fifth training rule is finished.

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WEARING A HEADDRESS

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people with headdresses. ...

2 Final ruling

"'I will not give a teaching to anyone with a headdress who is not sick,' this is how you should train."

3 Definitions

A headdress:

4 if the ends of the hair are not showing it is a headdress.

5 One should not give a teaching to anyone with a headdress who is not sick. If a monk, out of disrespect, gives a teaching to someone with a headdress who is not sick, he commits an offense of wrong conduct.

6 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he teaches the person after having them uncover the ends of their hair; if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

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COVERING THE HEAD

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six gave teachings to people with covered heads. ...

2 Final ruling

"'I will not give a teaching to anyone with a covered head who is not sick,' this is how you should train."

3 Definitions

With a covered head:

4 the upper robe covering the head is what is meant.

5 One should not give a teaching to anyone with a covered head who is not sick. If a monk, out of disrespect, gives a teaching to someone with a covered head who is not sick, he commits an offense of wrong conduct.

6 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he teaches the person after having them uncover their head; if there is an emergency; if he is insane; if he is the first offender.

The seventh training rule is finished.

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SITTING ON THE GROUND

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were sitting on the ground giving teachings to people sitting on seats. ...

2 Final ruling

"'I will not give a teaching while sitting on the ground to anyone sitting on a seat who is not sick,' this is how you should train."

3 One should not give a teaching while sitting on the ground to anyone sitting on a seat who is not sick. If a monk, out of disrespect, gives a teaching while sitting on the ground to someone sitting on a seat who is not sick, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The eighth training rule is finished.

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SITTING ON A LOW SEAT

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were sitting on low seats while giving teachings to people sitting on high seats.

2 The monks of few desires complained and criticized them, "How can the monks from the group of six sit on low seats while giving teachings to people sitting on high seats?" … "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" After rebuking them … he gave a teaching and addressed the monks:

5 Jataka

"Once upon a time in Bārāṇasī, monks, there was a low-caste man whose wife became pregnant. She said to him, 'I'm pregnant. I crave mangoes.'

6 'But there are no mangoes. It's the wrong season.'

7 'If I don't get any, I'll die.'

8 At that time the king had a mango tree that was always bearing fruit. Then that low-caste man went to that mango tree, climbed it, and hid himself. Just then the king and his brahmin counselor went to that same mango tree. There the king sat on a high seat while learning the Vedas.

8.2 The low-caste man thought, 'How wrong-headed this king is, sitting on a high seat while learning the Vedas. And the brahmin is wrong-headed too, sitting on a low seat while teaching the Vedas to one sitting on a high seat. And I'm wrong-headed too, stealing mangoes from the king because of a woman. This is all so low!' And he fell out of the tree right there.

9 The low-caste man says: 'Neither understands what is good,
Neither sees the Truth:
Not he who teaches the Vedas,
Nor he who learns improperly.'

10 The brahmin replies: 'I've eaten the finest rice,
With a curry of pure meat:
Therefore I'm not practicing the Teaching,
The Teaching praised by the Noble Ones.'

11 The low-caste man replies in turn: 'A curse it is the obtaining of wealth,
And so is becoming popular, brahmin;
These things come with a low rebirth,
Or with wrong-headed behavior.

12 'Go forth, great brahmin,
Other beings will do the cooking;
Don't go against the Teaching,
Because you'll break like a jar.'

13 Even at that time, monks, I was displeased by someone teaching the Vedas while sitting on a low seat to someone sitting on a high seat. How, then, could it not be displeasing now? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

14 Final ruling

"'I will not give a teaching while sitting on a low seat to anyone sitting on a high seat who is not sick,' this is how you should train.'"

15 One should not give a teaching while sitting on a low seat to anyone sitting on a high seat who is not sick. If a monk, out of disrespect, gives a teaching while sitting on a low seat to someone sitting on a high seat who is not sick, he commits an offense of wrong conduct.

16 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The ninth training rule is finished.

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STANDING

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were standing while giving teachings to people who were sitting. ...

2 Final ruling

"'I will not give a teaching while standing to anyone sitting who is not sick,' this is how you should train."

3 One should not give a teaching while standing to anyone sitting who is not sick. If a monk, out of disrespect, gives a teaching while standing to someone sitting who is not sick, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The tenth training rule is finished.

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WALKING BEHIND

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were giving teachings to people walking in front of them. ...

2 Final ruling

"'I will not give a teaching to anyone walking in front of me who is not sick,' this is how you should train."

3 One should not give a teaching to anyone walking in front of oneself who is not sick. If a monk, out of disrespect, gives a teaching to someone walking in front of him who is not sick, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The eleventh training rule is finished.

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WALKING NEXT TO THE PATH

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were walking next to the path while giving teachings to people walking on the path. ...

2 Final ruling

"'I will not give a teaching while walking next to the path to anyone walking on the path who is not sick,' this is how you should train."

3 One should not give a teaching while walking next to the path to anyone walking on the path who is not sick. If a monk, out of disrespect, gives a teaching while walking next to the path to someone walking on the path who is not sick, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The twelfth training rule is finished.

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DEFECATING WHILE STANDING

✦

1 Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were defecating and urinating while standing. ...

2 Final ruling

"'When not sick, I will not defecate or urinate while standing,' this is how you should train."

3 If one is not sick, one should not defecate or urinate while standing. If, out of disrespect, a monk who is not sick defecates or urinates while standing, he commits an offense of wrong conduct.

4 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender.

The thirteenth training rule is finished.

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DEFECATING ON CULTIVATED PLANTS

✦

[1] Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were defecating, urinating, and spitting on cultivated plants. ...

[2] Final ruling

"'When not sick, I will not defecate, urinate, or spit on cultivated plants,' this is how you should train."

[3] If one is not sick, one should not defecate, urinate, or spit on cultivated plants. If, out of disrespect, a monk who is not sick defecates, urinates, or spits on cultivated plants, he commits an offense of wrong conduct.

[4] Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he does it in a place with no cultivated plants, but it then spreads to cultivated plants; if there is an emergency; if he is insane; if he is the first offender.

The fourteenth training rule is finished.

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DEFECATING IN WATER

✦

1 First substory

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monks from the group of six were defecating, urinating, and spitting in water. People complained and criticized them, "How can the Sakyan monastics defecate, urinate, and spit in water? They're just like householders who indulge in worldly pleasures!"

2 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can the monks from the group of six do this?" ... "Is it true, monks, that you do this?"

3 "It's true, sir."

4 The Buddha rebuked them ... "Foolish men, how can you do this? This will affect people's confidence ..." ... "And, monks, this training rule should be recited like this:

5 Preliminary ruling

'"I will not defecate, urinate, or spit in water," this is how you should train.'"

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

7 Second substory

Soon afterwards, being afraid of wrongdoing, sick monks did not defecate, urinate, or spit in water. They told the Buddha. Soon afterwards he gave a

teaching and addressed the monks:

8 "Monks, I allow a sick monk to defecate, urinate, or spit in water.

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

10 Final ruling

'"When not sick, I will not defecate, urinate, or spit in water," this is how you should train.'"

11 If one is not sick, one should not defecate, urinate, or spit in water. If, out of disrespect, a monk who is not sick defecates, urinates, or spits in water, he commits an offense of wrong conduct.

12 Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if he does it on dry ground, but it then spreads to water; if there is an emergency; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

The fifteenth training rule is finished.

The seventh subchapter on shoes is finished.

15 "Venerables, the rules of training have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus."

The rules of training are finished.

The chapter on training is finished.

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THE SETTLING OF LEGAL ISSUES

✦

1 "Venerables, these seven principles for the settling of legal issues come up for recitation.
For the settling and resolving of legal issues whenever they arise there is:
Resolution face-to-face to be applied;

2 Resolution through recollection to be granted;

3 Resolution because of past insanity to be granted;

4 Acting according to what has been admitted;

5 Majority decision;

6 Further penalty;

7 Covering over as if with grass.
Venerables, the seven principles for the settling of legal issues have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus."
The seven principles for the settling of legal issues are finished.
"Venerables, the introduction has been recited; the four rules on expulsion have been recited; the thirteen rules on suspension have been recited; the two undetermined rules have been recited; the thirty rules on relinquishment and confession have been recited; the ninety-two rules on confession have been recited; the four rules on acknowledgment have been recited; the rules of training have been recited; the seven principles for the settling

of legal issues have been recited. This much has come down and is included in the Monastic Code of the Buddha and comes up for recitation every half-month. In regard to this everyone should train in unity, in concord, without dispute."

The Great Analysis is finished.

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