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THERAVĀDA COLLECTION ON MONASTIC LAW — BHIKKHU BRAHMALI

Theravāda Collection on Monastic Law

A translation of the Pali Vinaya Piṭaka into English

translated by

Bhikkhu Brahmali

Bhikkhu Vibhaṅga
Bhikkhunī Vibhaṅga

Analysis of rules for monks and nuns

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VOLUME 1

Bu Vb

Analysis of Rules for Monks and Nuns

BHIKKHU VIBHAṄGA AND BHIKKHUNĪ VIBHAṄGA

SuttaCentral

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Publisher's Foreword

Bhikkhu Sujato, 25 October 2023

Ajahn Brahmal's translation of the Pali Vinaya Piṭaka is the culmination of work that began in 2013 as a revision of the standard translation by I.B. Horner for the Pali Text Society. As these things go, he rapidly found that more revisions were required, and the project became a new translation independent of Horner's.

I have been honored to support Ven. Brahmali through this process as I was meanwhile developing my Sutta translations. We have discussed points of translation on many occasions, but the reader should be aware that this is a distinct work of his. We have not attempted to make the translations consistent, as there are only a few passages that directly overlap. I have, however, adopted Brahmali's renderings for most Vinaya terms on the few occasions they appear in the Suttas.

Details aside, one of the great advantages Brahmali brings to his work is the wisdom of experience. He has lived and practiced for many years in a community that lives by the Vinaya. This brings a whole wealth of perspective and clarity to his work, as issues that are debated theoretically in academic circles are a part of daily life in a community. Through this whole process, he has been deeply contemplating the meaning of the Pali text and its expression in English, creating a living document that speaks to both letter and spirit.

Since 2005 SuttaCentral has provided access to the texts, translations, and parallels of early Buddhist texts. In 2018 we started creating and publishing our translations of these seminal spiritual classics. The "Editions" series now makes selected translations available as books in various forms, including print, PDF, and EPUB.

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Preface to Vinaya

Ajahn Brahmali, 25 October 2023

Voila! Welcome to the first absolutely complete translation into English of the Vinaya Piṭaka, the Monastic Law! It has been over ten years in the making, with the actual beginnings of the process no more than a hazy memory. When I started out, I had no clear sense that this would ever get published, and so it is especially satisfying to have reached this point.

The purpose of this translation has been to produce an accurate, clear, and accessible rendering of the Monastic Law into English. I have tried, throughout, to have the true users of the Vinaya in mind, that is, the monastics who live their lives according to these scriptures. To this end, I have attempted to make the text both meaningful and easy to read, with the objective of producing an easy-to-use guide that can readily be applied to one's monastic life. I have endeavored to find a balance between formality and natural spoken language. My aim has been to give the reader a sense that the most important parts of the Vinaya consists of real teachings, often spoken by the Buddha himself.

A secondary purpose has been to improve on I. B. Horner's incomplete and at times inaccurate translation. Despite her admirable and careful work as a pioneer, Horner's translation suffers from a number of shortcomings. Especially problematic is her failure to translate the more risqué parts of the Vinaya, of which there are quite a few. It so happens, unfortunately, that these parts can be of critical importance to a monastic trying to understand the details of their training rules. Further, Horner's translation is often inaccurate, and occasionally outright wrong. At times it is impossible to understand her renderings, giving the impression that she did not properly grasp the meaning of the underlying Pali. I have tried to avoid such issues by always translating clearly, even in case where the meaning was in doubt.

In my view, it is better to translate meaningfully, even if sometimes wrongly, than to leave the reader bewildered. At least a text with a clear meaning can be duly criticized.

This first edition is complete as far as the translation is concerned, but it is still lacking in detailed introductions, indices, and other aids to the reader. The footnotes regularly refer to an Appendix of Technical Terms, which unfortunately is not ready for this edition. All this ancillary material will be added over the course of the next year or two, when I will also add a proper acknowledgments page. For now, I will just say that I have been the recipient of much kindness and generosity from many people, without whose help this work might never have got published. A special thanks is nevertheless due to Ajahn Brahm who has taught me Vinaya over several decades, continuing into the present day! His pragmatic approach to the Vinaya, combined with his clarity on details and his ability to see the big picture, is in a class of its own. More immediately, I have received careful and indefatigable help from Tracy Lau, now an Anagarika at Dhammasara Monastery. It is a great blessing to have such dedicated and intelligent support. Last but not least, I need to mention my good friend and sometimes mentor, Bhante Sujato, who is ultimately responsible for this whole project. It is truly astonishing what he has been able to achieve as an extended result of his work on SuttaCentral.

The Vinaya Piṭaka is a specialist's corner of the Pali Canonical texts, and the readership will inevitably be limited. In fact, the Vinaya is really a kind of support literature, with the suttas being at the core of the Buddhist tradition. Never mind, I shall rest content with the tiniest of readership. At least one person has already benefitted. May you enjoy it too!

The Monastic Law: how monastic communities should live

Bhikkhu Brahmali

The Vinaya Piṭaka, "The Basket of Monastic Law," contains the rules that are binding on monastics and the regulations that apply to monastic communities. The Monastic Law is available in more recensions than any other part of the Tipiṭaka. There is a full version in Pali, and four complete versions extant in Chinese translation, all belonging to different schools of early Buddhism: Mahāsāṅghika, Dharmaguptaka, Mahīśāsaka, and Sarvāstivāda. The Chinese Tipiṭaka also preserves other Vinaya related texts, such as an independent *bhikkhu pātimokkha* of the Kāśyapīya School and several more or less school-specific Vinaya texts. The Vinaya of the Mūlasarvāstivāda school exists in three versions: a complete text in Tibetan translation, a mostly complete version in Chinese, and substantial portions in Sanskrit. There are also several Vinaya texts, as well as a large number of fragments, in Sanskrit and other Indic languages, mostly of Mahāsāṅghika, Sarvāstivāda, and Mūlasarvāstivāda provenance.

Origin

The word *vinaya*, here translated as "Monastic Law," originally probably meant "training," as can be seen from its usage in the Sutta Piṭaka, "the Basket of Discourses." In this sense it complements the Dhamma, the doctrine or teaching, which provides the instructions on how the training is to be achieved. The compound *dhamma-vinaya* is a common one in the

earliest literature and might be rendered as "theory and practice." Gradually the meaning shifted to refer to the rules of conduct instead, thus referring to the training in a narrower sense. Although the former usage is more common in the *suttas*, it is this latter usage of *vinaya* which has become the dominant one and which has prevailed to the present day.

The Monastic Law developed over a period of several centuries after the Buddha's passing away. Yet given the close agreement on some of the most fundamental aspects of the Vinaya across all surviving scriptures, it seems likely that the earliest parts originated in the lifetime of the Buddha. This includes the rules of conduct binding on all monastics, known as the *pātimokkha*, and several of the most important procedures that regulate the proper functioning of the monastic communities. It is only these parts of the Vinaya that are part of the Early Buddhist Texts in the strictest sense.

Around this kernel the Vinaya gradually expanded. Over time, the *pātimokkha* rules gained a canonical commentary that included origin stories, word analyses, detailed permutation series on the applicability of the rules, non-offense clauses, and case studies. For the rest of the Vinaya, known as the Khandhakas, the expansion was less structured, with minor rules, stories, and procedures apparently being added as the need arose. It has been shown by Frauwallner (1956) that, despite a significant common core, many of the details of this part of the Vinaya vary between the schools.

The exact cut-of-point after which no new material was added to the Canonical Vinaya is impossible to pin down and it would have varied from school to school. On linguistic grounds, it seems likely that the majority of additions to the Pali Vinaya, with the exception of the Parivāra, were done prior to its arrival in Sri Lanka in the third century BCE. After this point new material was added to the commentarial literature, which, despite its likely origin in the mainland, was greatly expanded and developed in Sri Lanka.

The Vinaya was not established as part of an overall plan to provide the monastic community with a legal structure, but was laid down rule by rule in response to problems as they arose in the monastic Order. It is the Dhamma, the teaching, that guided the laying down of the Vinaya, and the Vinaya is subsidiary to and bound up with the broader concerns of the proper practice of the Buddhist path. A large number of rules were laid down in response the lay people's criticism of the monastic Order.

Textual Transmission and the Schools

The number of extant Vinaya texts is quite large and the process of transmission and translation into various Indic languages and especially into Chinese and Tibetan is quite complex. In what follows I give an outline of how the main Vinaya texts were transmitted to China and Tibet.

The first split in the monastic Order occurred between the Mahāsāṅghikas and the Sthaviras, very roughly around 200 BCE. Each of these branches subsequently split into a number of sub-schools. Of the six complete Vinayas still extant, only one belongs to the Mahāsāṅghika group and the remaining five to sub-schools of the Sthaviras. We should therefore expect to find shared qualities between the Vinayas of the Sthavira schools that are lacking in the Mahāsāṅghika Vinaya. Indeed, the Khandhakas of the Mahāsāṅghika Vinaya are structured differently from those of all the other Vinayas.

The sub-schools of the Sthavira branch for which we still have complete Vinayas fall into two sub-groups: the Sarvāstivāda and the Mūlasarvāstivāda on the one hand, and the Dharmaguptaka, the Mahīśāsaka, and the Theravāda on the other. First the Sarvāstivādins split from the rest of the Sthaviras. Over time the Mūlasarvāstivāda emerged as a sub-school of the Sarvāstivāda, and for this reason the Vinayas of these two schools share certain characteristics (Frauwallner, 1956: 194). After the Sarvāstivādin split, the remainder of the Sthaviras divided further, including into the Dharmaguptaka, the Mahīśāsaka, and the Theravāda. Yet these three schools were probably no more than regional variations of each other (Sujato, 2012: 102) and consequently their Vinayas have much in common (Frauwallner, 1956: 181).

Apart from the Theravāda Vinaya, the following are the main Canonical Vinayas still extant:

- A complete Mahāsāṅghika Vinaya, found in the Chinese Tipiṭaka at T 1425, was translated into Chinese by Faxian and Buddhabhadra in 416-418 CE. Although its section of Khandhakas is structured differently from that of the other schools, the content appears to largely overlap. Further study is required to clarify the degree of divergence. Substantial parts of this Vinaya has also been preserved in Buddhist Hybrid Sanskrit, including the Mahāvastu, a large work mostly concerned with the

biography of the Buddha, as well as the Suttavibhaṅga for the nuns and the monks' *pātimokkha*.

- A complete Sarvāstivāda Vinaya is preserved in Chinese at T 1435, translated by Kumārajīva in 404-409 CE. There are also a number of surviving fragments in Sanskrit.
- A full translation of the Mūlasarvāstivāda Vinaya into Tibetan, found in the Kanjur at D 1-7/P 1030-1036, was completed in first decade of 9th century CE by Jinamitra of Kashmir and various others. There is a version of this Vinaya in Chinese at T 1441-1457, largely translated by Yijing in 703-710 CE. This translation is incomplete and full of gaps (Frauwallner, 1956: 195). In addition to this, approximately 80 percent of the Khandhakas exist in Sanskrit (Clarke, 2015: 75).
- Apart from a few fragments in Sanskrit and Gāndhārī, a full Dharmaguptaka Vinaya is only preserved in Chinese at T 1428, translated by Buddhayaśas and Zhu Fonian in 410-412 CE. Of all the extant Vinayas, this is the one normally regarded as closest to the Theravāda Vinaya (Clarke, 2015: 69).
- The Mahīśāsaka Vinaya is only extant in Chinese at T 1421, translated by Buddhajīva from Kashmir and others in 423-424 CE from a manuscript brought from Sri Lanka by Faxian. According to Frauwallner (1956: 183-84), this Vinaya is full of gaps. It is closely related to the Dharmaguptaka Vinaya (Frauwallner, 1956: 181).
- Apart from the full Vinayas listed above, there are a variety of Canonical Vinaya texts and fragments in different languages. One significant text is the monks' *pātimokkha* of the Kāśyapīya School, available at T 1460 and translated into Chinese by Gautama Prajñāruci in 543 CE.

Content

The Vinaya Piṭaka is divided into two main parts: the Suttavibhaṅga, "The Analysis of the Rules," and The Khandhakas, "the Chapters." The individual schools sometimes have additional texts, such as the Parivāra, "The Compendium," belonging to the Theravāda tradition, and the Uttaragrantha belonging to the Mūlasarvāstivādins.

Suttavibhaṅga

Suttavibhaṅga means "Analysis of the *sutta*." *Sutta* here does not refer to the discourses, but rather to the *pātimokkha* rules as a complete set.

The Suttavibhaṅga consists of the *pātimokkha* rules embedded in a commentary that analyses each rule in detail. The Suttavibhaṅga is divided into two parts, the 227 rules for the monks and the 311 rules for the nuns. The majority of rules are the same for the two Orders, but 130 rules are specific to the nuns and 46 specific to the monks. The greater number of rules for the nuns is in large part due to the subdivision of individual monks' rules into multiple rules for the nuns and to the fact that the nuns have rules in their *pātimokkha* that the monks have in the Khandhakas.

The rules are categorised according to the penalty incurred for breaching them. The heaviest penalty, expulsion from the monastic Order, is incurred only for conduct that is fundamentally opposed to monastic life, such a sexual intercourse or murder. There are 4 such rules for the monks and 8 for the nuns. The second heaviest penalty consists of a period of suspension and probation during which time one is not a full member of the monastic Order. There are 13 such rules for the monks and 17 for the nuns. The vast majority of offenses, however, are cleared simply by confession. These rules are subdivided into a number of categories dependent on factors such as the severity of the breach, the sort of confession that is required, and additional requirements such as relinquishment of wrongly acquired requisites. The last seven rules of the Suttavibhaṅga are principles for resolving "legal" issues. Most of the material connected with these principles is now found in the Khandhakas.

Within the Suttavibhaṅga, each rule is largely self-contained and forms its own subsection. These sections begin with one or more origin stories that relate the incident that led the Buddha to lay down a particular rule. Many of these are no more than brief accounts of a stereotypical monk or nun who is simply stated to have done something inappropriate. A few are elaborate narratives that may include sub-rules or important procedures for the monastic Order, and occasionally even *sutta*-type material or Jātaka-type stories. The majority of origin stories fall somewhere in between these two extremes.

Following the origin story is the actual rule. In a number of cases the original rule is later amended by the Buddha, sometimes several times,

before it reaches its final form. The rule is then analysed in detail in a word commentary, in which each significant word of the rule is defined. These definitions range from merely supplying a synonym to large sections with a detailed exposition. The word commentary is always technical in nature.

After the word commentary, many rules are further analysed as to their applicability given a number of general scenarios. These section normally take the form of a permutation series in which a certain number of factors are varied in all possible combinations with each other. These sections, too, are highly technical.

Next comes a non-offense clause, which sets out important exemptions for each rule. The non-offense clause is sometimes followed by a set of case studies. These concern specific instances where a monastic acts in such a way that it is not clear-cut whether they have committed an offense. The incident is related and the Buddha then decides on the matter. This section is similar in content to the origin stories. Only the first nine rules of the monks' *pātimokkha* have this section.

Comparative study of the various *pātimokkhas* makes it clear that these texts in large part go back to the pre-sectarian period of Buddhism (Pachow, 2000). As for the rest of the material in the Suttavibhaṅga, academics normally consider this material to be significantly younger than the *pātimokkha* rules (v. Hinüber, 2000: 13f), but it is nevertheless likely that some of it goes back to the earliest period (Pachow, 2000: 14ff). In the absence of more detailed research, it seems prudent to regard the *pātimokkha* as the only part of the Suttavibhaṅga that belongs to the Early Buddhist Texts.

But even this overstates the case, for it is clear that not even all the *pātimokkha* rules belong to the earliest period (Pachow, 2000). This is true of many, perhaps all, of the most minor rules of the monks' *pātimokkha*, the *sekhiyas*, but especially of the rules for the nuns, many of which vary considerably between the different schools, making it likely that they stem from the sectarian period.

Khandhakas

The other main part of the Vinaya, the Khandhakas, is a group of sections that each discuss a major area of monastic law, such as a section on ordination, several sections on allowable requisites, and a number of sections that deal with technical matters. The Theravāda Khandhakas is a set of 22 sec-

tions, all of which are matched by equivalent sections in the other existing Vinaya recensions, with the partial exception of the Mahāsāṅghikas. The Khandhakas of the Mahāsāṅghikas, although containing much of the same material as the other Vinaya recensions, are structured differently. There is as yet no scholarly consensus as to why this is the case and what might be the implications for the historical evolution of the Khandhakas.

The Khandhakas lack the close unifying principle found in the Suttavibhaṅga, which, as we have seen, is organised as a commentary and analysis of the *pātimokkha* rules. This makes the Khandhakas less integrated and more diverse than the Suttavibhaṅga.

In place of the rigid structure of the Suttavibhaṅga, the Khandhakas are loosely structured around the life story of the Buddha. After the Buddha's awakening, he set out to teach others about his discovery. As he started to gain a monastic following, the need for rules and procedures gradually arose. This need continued throughout the Buddha's life. It is this process that furnishes the framework for the Khandhakas as a whole.

The "biography" of the Buddha is in fact largely considered part of the Vinaya in all Buddhist schools. (Some schools even include their version of the Mahāparinibbāna Sutta in the Vinaya, rather than among the *suttas*, as with the Theravādins.) The Khandhakas show ordinary interactions of the Buddha with monastics and lay people, and we get a glimpse of the Buddha as real person, not just as the distant teacher and leader of a large religious organisation. We see him walking around the Ganges plain, meeting a variety of people. We see him in close contact with his monastic disciples, criticising their misdeeds, but also praising them when they get it right. The touching story of the Buddha and Ven. Ānanda cleaning up a monk suffering from dysentery is found in the Khandhakas. This close and almost personal view of the Buddha is one factor that makes the Khandhakas a particularly interesting collection.

One of the main functions of the Khandhakas is to present the procedures by which the monastic Orders conduct their business. These include the ordination procedure and the *uposatha* ceremony, but also a number of other procedures that enable the Orders to function properly. These procedures are governed by precise rules, especially regarding democratic participation and decentralised decision making. They allow for effective and harmonious dispatch of monastic business.

The Khandhakas include a large number of minor rules not found in the *pātimokkha*. These rules are diverse, but can broadly be summarised as prohibiting luxuries and sensual behaviour, both of which are incompatible with the renunciant life.

The Khandhakas also include background stories of some of the Buddha's most well-known lay disciples, such as Anāthapiṇḍika, Visākhā, and Jīvaka. There are also stories about monastic disciples, such as the remarkable story of Pilindavaccha, the inspiring stories of Soṇa Kolivisa and Soṇa Kuṭikaṇṇa, as well as the downfall of Devadatta. Then there are several Jātaka-type stories, some of which are also found in the Jātaka collection. On top of this, each section often has its own origin story, similar to those found in the Suttavibhaṅga. But apart from the origin stories, the Khandhakas lack the detailed exegetical material found in the Suttavibhaṅga.

The third last chapter of the Khandhakas deals with rules and procedures that are specific to the nuns, including their ordination procedure. Unless specifically stated or implied, the rest of Khandhakas are equally valid for both Orders.

The Khandhakas end with a description of the first *saṅgīti*, the first "communal recitation" of the teachings after the Buddha's passing away, as well as the famous Vesālī affair, sometimes known as the Second Council, where the Order with difficulty resolved a disagreement over issues of Vinaya. The Vesālī affair is said to have happened around one hundred years after the Buddha passed away. It is around this time that sectarian tendencies are starting to form in the monastic Order, and this is roughly the cut-off point for the common heritage of all Buddhists.

Other Texts

The Theravāda tradition includes the Parivāra in its Vinaya Piṭaka. Oskar von Hinüber (2000: 22) suggests it was completed no later than the first century AD. The Parivāra is an analytical summary of the first two parts of the Vinaya. In style and method it is sometimes compared to the Abhidhamma.

Other schools, too, have Vinaya summaries and addenda that may or may not share material with the Parivāra. Because of a lack of research, not much is known about these texts. It seems clear, however, that none of them is part of the Early Buddhist Texts.

Modern Perspectives

Most of the early schools of Buddhism have long since disappeared, but three Vinaya traditions are still alive: the Dharmaguptaka, practiced in East Asia, including China and Korea; the Mūlasarvāstivāda, practiced in Tibet and Mongolia; and the Theravāda, practiced in South and Southeast Asia.

In practice, it is rare for monastics to follow all the stipulations of their chosen Vinaya lineage. For instance, although the use of money is prohibited by the *pātimokkha* rules of all schools, it is nevertheless used by the vast majority of monastics. The extent to which the rules are followed varies enormously, but most monastic do at least follow the most important rules, that is, the rules entailing expulsion and those entailing suspension. A similar situation holds for the procedures that govern the Orders. Sometimes they are practiced to the letter, such as most ordination ceremonies in the Theravāda tradition. At other times the procedures are misinterpreted or simply disregarded, such as the procedures for choosing the officials of the Order.

Over the course of Buddhist history, there have been periodic reform movements and irregular attempts at purifying the monastic Order. Typically the Order gradually degenerates until a charismatic leader starts a reform movement aimed at the proper practice of the Buddhist path, including the Vinaya. These reform movement sometimes manifest as "forest traditions," whereby monastics establish forest monasteries in conformity with the ideals of early Buddhism. Over the last three decades, one controversial and ongoing reform has been the reestablishment of an Order of nuns, *bhikkhunīs*, in the Theravāda tradition.

Commentaries

Another important component of the monastic Vinaya is the vast commentarial literature that has gradually evolved over the centuries and millennia, and continues to do so to the present day. All three of the living Vinaya traditions have such a commentarial literature.

The commentarial literature begins with the Suttavibhaṅga, which, although it is now part of the Canon, is an early commentary on the *pātimokkha* rules. Next we have other Canonical commentaries or summaries,

such as the Parivāra of the Theravādins. Beyond these, we come to the commentaries proper, the *atthakathās*, "The Discussion on Meaning."

The most important non-canonical commentary on the Theravādin Vinaya Piṭaka is the Samantapāsādikā, composed in Sri Lanka by Buddhaghosa in the fifth century CE based on pre-existing commentaries that probably originated in India. There is also another important commentary from this period, the Kaṅkhāvitaraṇī, also composed by Buddhaghosa. The next layer of commentaries are the *ṭīkās*, the sub-commentaries, of which there are over a dozen, including highly specialised literature, such as handbooks on monastery boundaries (*sīmās*). *Ṭīkās* continue to be composed to the present day. The extent to which the Canonical Vinaya needs to be interpreted in line with this commentarial tradition is typically controversial, and practices vary widely.

To navigate this vast literature, many Theravāda monasteries rely on modern summaries for their practice of the Vinaya. Examples include the Vinayamukha in Thai and Ajahn Ṭhānissaro's The Buddhist Monastic Code in English.

In addition to the above, most Theravāda monasteries follow a number of rules that are more informal in nature. These include rules used to distinguish individual sects (*nikāyas*), such as rules on the style of robes and on the manner of wearing them. Then there are rules that pertain to particular teacher traditions, such as those that often form around especially charismatic and famous teachers. The final set of rules are those laid down at individual monasteries. These regulate the daily schedule and other aspects of monastic life that are monastery specific. Although all these rules are sometimes called Vinaya and therefore assumed to stem from the Vinaya Piṭaka or at least the commentaries, in reality few of them have any Canonical basis.

References and Further Reading

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Analysis of Rules for Monks

Expulsion

Bu Pj 1

The first training rule on expulsion

Methunadhamma

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

At Verañjā: the origin of Monastic Law

1.1.1 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:

1.1.3 "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. That good Gotama has a fine reputation: 'He is a Buddha, perfected and fully awakened, complete in insight and conduct, happy, knower of the world, supreme leader of trainable people, teacher of gods and humans, awakened, a Buddha. With his own insight he has seen this world with its gods, its lords of death, and its supreme beings, this society with its monastics and brahmins, its gods and humans, and he makes it known to others. He has a Teaching that's good in the beginning, good in the middle, and good in the end. It has a true goal and is well articulated. He sets out a perfectly complete and pure spiritual life.' It's good to see such perfected ones."

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

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

"Brahmin, in the world with its gods, lords of death, and supreme beings, in this society with its monastics and brahmins, its gods and humans, I don't see anyone I should bow down to, rise up for, or offer a seat. If I did, their head would explode." 1.2.6

"Good Gotama lacks taste." 1.3.1

"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." 1.3.2

"Good Gotama has no enjoyment." 1.3.5

"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." 1.3.6

"Good Gotama teaches inaction." 1.3.9

"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." 1.3.10

"Good Gotama is an annihilationist." 1.3.14

"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." 1.3.15

"Good Gotama is disgusting."[1] 1.3.19

"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." 1.3.20

"Good Gotama is an exterminator." 1.3.24

"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 1.3.25

1. The literal meaning is "Good Gotama is disgusted," but I am taking a bit of literary licence to make it more meaningful and punchy. It may well be that this was implied by the speaker.

extermination of the various kinds of bad, unwholesome qualities. But that's not what you had in mind."

1.3.29 "Good Gotama is austere."

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

1.3.35 "Good Gotama is an abortionist."

1.3.36 "There's a way you could rightly say that I'm an abortionist. For one who has abandoned any future conception in a womb, any rebirth in a future life, who has cut it off at the root, made it like a palm stump, eradicated it, and made it incapable of reappearing in the future—such a one I call an abortionist. Now I've abandoned any future conception in a womb, any rebirth in a future life. I've cut it off at the root, made it like a palm stump, eradicated it, and made it incapable of reappearing in the future. But that's not what you had in mind.

1.4.1 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?"

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

1.4.6 "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.

1.5.1 I was firmly energetic and had clarity of mindfulness; my body was tranquil and my mind stilled and unified. Fully secluded from the five senses, secluded from unwholesome mental qualities, I entered and remained in the first absorption, which has movement of the mind, as well as the joy and bliss of seclusion. Through the stilling of the movement of the mind, I entered and remained in the second absorption, which has internal confidence and unification of mind, as well as the joy and bliss of stillness. Through the fading away of joy, I remained even-minded, mindful, and fully aware, experiencing bliss directly, and I entered and remained in the

third absorption of which the noble ones declare: 'You are even-minded, mindful, and abide in bliss.' Through the abandoning of bliss and pain and the earlier ending of joy and aversion, I entered and remained in the fourth absorption, which has neither pain nor bliss, but consists of purity of mindfulness and even-mindedness.

Then, with my mind stilled, purified, cleansed, flawless, free from defile- 1.6.1
ments, supple, wieldy, steady, and unshakable, I directed it to the knowledge that consists of recollecting past lives. I recollected many past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births; many eons of world dissolution, many eons of world evolution, and many eons of both dissolution and evolution. And I knew: 'There I had such name, such family, such appearance, such food, such experience of pleasure and pain, and such a lifespan. Passing away from there, I was reborn elsewhere, and there I had such name, such family, such appearance, such food, such experience of pleasure and pain, and such a lifespan. Passing away from there, I was reborn here.' In this way I recollected many past lives with their characteristics and particulars. This was the first true insight, which I attained in the first part of the night. Delusion was dispelled and true insight arose, darkness was dispelled and light arose, as happens to one who is heedful, energetic, and diligent. This, brahmin, was my first breaking out, like a chick from an eggshell.

Then, with my mind stilled, purified, cleansed, flawless, free from defile- 1.7.1
ments, supple, wieldy, steady, and unshakable, I directed it to the knowledge of the passing away and arising of beings. With superhuman and purified clairvoyance, I saw beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to good destinations and to bad destinations, and I understood how beings pass on according to their actions: 'These beings who engaged in misconduct by body, speech, and mind, who abused the noble ones, who had wrong views and acted accordingly, at the breaking up of the body after death, have been reborn in a lower realm, a bad destination, a world of misery, hell. But these beings who engaged in good conduct of body, speech, and mind, who did not abuse the noble ones, who held right view and acted accordingly, at the breaking up of the body after death, have been reborn in a good destination, a heaven world.' In this way, with superhuman and purified clairvoyance, I saw beings passing away and getting reborn, inferior and superior, beautiful and ugly, gone to

good destinations and to bad destinations, and I understood how beings pass on according to their actions. This was the second true insight, which I attained in the middle part of the night. Delusion was dispelled and true insight arose, darkness was dispelled and light arose, as happens to one who is heedful, energetic, and diligent. This, brahmin, was my second breaking out, like a chick from an eggshell.

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

1.9.1 That brahmin then said to the Buddha,

1.9.2 "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. Good Gotama, I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who's gone for refuge for life. And please consent to spend the rainy-season residence at Verañjā together with the Sangha of monks." The Buddha consented by keeping silent, and the brahmin understood. He then got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

2.1.1 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.[2] Just then some horse dealers from Uttarāpatha had entered the rainy-season residence at Verañjā with five hundred horses. In the horse pen they prepared portion upon portion of steamed grain for the monks.

Then, after robing up in the morning, the monks took their bowls and 2.1.4
robes and entered Verañjā for alms. Not getting anything, they went to the horse pen. They then brought back many portions of steamed grain to the monastery, where they pounded and ate them. Venerable Ānanda crushed a portion on a stone, took it to the Buddha, and the Buddha ate it.

And the Buddha heard the sound of the mortar. When Buddhas know 2.1.6
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.[3] Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

And so he said to Ānanda, "Ānanda, what's this sound of a mortar?" 2.1.12
Ānanda told him what was happening.

"Well done, Ānanda. You're all superior people who have conquered the 2.1.14
problems of famine. Later generations will despise even meat and rice."[4]

Then Venerable Mahāmoggallāna went to the Buddha, bowed, sat down, 2.2.1
and said,

"At present, Sir, Verañjā is short of food and afflicted with hunger, with 2.2.2
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,

2. "Whiteheads" renders *setaṭṭ(h)ikā*, lit. "white bones". Sp 4.403: *Setaṭṭhikā nāma rogajātīti eko pāṇako nāḷimajjhagataṁ kaṇḍaṁ vijjhati, yena viddhattā nikkhantampi sālisīsaṁ khīraṁ gahetuṁ na sakkoti*, "The disease called *setaṭṭhikā* means: an insect penetrates the stem, goes to the middle of the stalk, from the penetration of which the rice grains are not able to get sap." This seems to be a description of so-called "whiteheads", pale panicles without rice grains, caused by stem borers.

3. "Incapable of doing" renders *setughāta*, lit. "destroyed the bridge". Sp 1.16: *Setu vuccati maggo, maggeneva tādisassa vacanassa ghāto, samucchedoti vuttaṁ hoti*, "The path is called the bridge. What is said is that there is the destruction and cutting off of such speech by the path." The commentary seems to take *setu*, "bridge", as a reference to the eightfold path. I prefer to understand "bridge" as a metaphor for access, that is, the Buddhas no longer have the possibility of doing what is unbeneficial.

4. I have supplied "the problems of famine" from the commentary to bring out the meaning. Sp 1.16: *Dubbhikkhe dullabhapiṇḍe imāya sallahukavuttitāya iminā ca sallekhena vijitaṁ*.

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?"[5]

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

2.2.7 "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."

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

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

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

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

3.1.4 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?"

3.1.7 "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."

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

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

5. Sp 1.17: *Ettha sādhūti āyācanavacanametaṁ*, "Here this *sādhu* is expressing a question." And the same below. *Pappaṭaka*, according do DN 27, it is a kind of mushroom.

Instead they were untiring at instructing their disciples by reading their minds. At one time, Sāriputta, the Buddha Vessabhū, the Perfected and the fully Awakened One, was staying in a certain frightening forest grove. He instructed a sangha of a thousand monks by reading their minds, saying, 'Think like this, not like that; pay attention like this, not like that; abandon this and attain that.' When they had been instructed by Buddha Vessabhū, their minds were freed from the corruptions through letting go. But if anyone with sensual desire entered that frightening forest grove, they usually had goosebumps all over. This is why the spiritual life established by those Buddhas did not last long." 3.2.10

"Why then did the spiritual life established by the latter three Buddhas last long?" 3.3.1

"The Buddhas Kakusandha, Konāgamana, and Kassapa were untiring in giving detailed teachings to their disciples. They gave many discourses in prose and in mixed prose and verse; many expositions, verses, heartfelt exclamations, quotations, birth stories, amazing accounts, and analyses. And they laid down training rules and recited a monastic code. After the disappearance of those Buddhas and the disciples awakened under them, those who were the last disciples—of various names, families, and castes, who had gone forth from various households—made that spiritual life last for a long time. It's like flowers on a wooden plank. If they're held together with a string, they're not scattered about, whirled about, or destroyed by the wind. Why? Because they are held together with a string. Just so, after the disappearance of those Buddhas and the disciples awakened under them, those who were the last disciples made that spiritual life last for a long time. This is why the spiritual life established by those Buddhas lasted long." 3.3.2

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." 3.4.1

"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. 3.4.4

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 3.4.7

lays down training rules for his disciples and recites a monastic code in order to counteract these causes.

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

4.1 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."

4.3 "Yes, Sir."

4.4 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.

4.6 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."

4.8 "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?"

4.12 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.

4.14 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.

4.15 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.

4.18 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.[6] After remaining at Benares for as long as he liked, he set out wandering toward Vesālī. When he eventually arrived, he stayed in the hall with the peaked roof in the Great Wood.

The section for recitation on Verañjā is finished.

1. The first training rule on expulsion

First sub-story: the section for recitation on Sudinna

At that time Sudinna, the son of a wealthy merchant, lived in a village called Kalanda not far from Vesālī. On one occasion Sudinna went to Vesālī on some business together with a number of friends. Just then the Buddha was seated giving a teaching, surrounded by a large gathering of people. When Sudinna saw this, he thought, "Why don't I listen to the Teaching?" He then approached that gathering and sat down. 5.1.1

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?" 5.1.6

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. 5.1.9

Sudinna then approached the Buddha, bowed, sat down, and told him what he had thought, adding, 5.1.10

"Sir, please give me the going forth." 5.1.11

"But, Sudinna, do you have your parents' permission?" 5.1.14

"No." 5.1.15

6. Regarding these names, Ven. Shravasti Dhammika of Australia tells me (private communication) the following about the geographical situation of these places: "Verañjā is probably the huge mound at Atranji Khera, about 13 km. north of Etah in Uttar Pradesh; Soreyya is possibly Soron, directly south of Verañjā; Saṅkassa is the modern Sankisa; Kaṇṇakujja is the modern Kannauj; and Payāgapatiṭṭhāna is, as Horner correctly says, Allahabad, recently renamed Prayag, its original name. Except for the uncertain Soreyya, all these places are on a roughly west/east alignment, undoubtedly following the ancient Madhura to Payāga road." In a subsequent email he clarified that Soron is actually north of Atranjki Khera or Verañjā. Following the modern road network, the total distance from Atranji Khera to Vaishali (Vesālī), according to Google maps, is in excess of 900 kilometers.

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

5.1.17 "I'll do whatever is necessary, Sir, to get my parents' permission."

5.2.1 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."

5.2.5 "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?"

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

5.2.27 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.

5.2.31 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.

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

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

5.4.1 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."

5.4.8 "Alright, then."

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

5.4.11 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."

He then received the going forth and the full ordination in the presence of the Buddha. Not long afterwards he practiced these kinds of ascetic practices: he stayed in the wilderness, ate only almsfood, was a rag-robe wearer, and went on continuous almsround. And he lived supported by a certain Vajjian village. 5.4.15

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." 5.5.1

He then put his dwelling in order, took his bowl and robe, and set out for Vesālī. When he eventually arrived, he stayed in the hall with the peaked roof in the Great Wood. His relatives heard that he had arrived in Vesālī, and they presented him with an offering of sixty servings of food. Sudinna gave the sixty servings to the monks. He then took his bowl and robe and went to the village of Kalanda for alms. As he was going on continuous almsround, he came to his own father's house. 5.5.6

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." 5.6.1

As she was putting the porridge into his bowl, she recognized his hands, feet, and voice. She then went to his mother and said, "Please be aware, madam, that master Sudinna is back." 5.6.4

"Gosh, if you're telling the truth, you're a free woman!" 5.6.8

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![7] Why don't you go to your own house?" 5.6.9

"We went to your house, householder. That's where we received this porridge." 5.6.14

Sudinna's father took him by the arm and said, "Come, let's go home." 5.6.16

7. Sp 1.32: *Idañhi vuttaṁ hoti – "atthi nu kho, tāta sudinna, amhākaṁ dhanaṁ, na mayaṁ niddhanāti"*; "For this is said: 'Isn't there, dear Sudinna, our wealth? We are not poor.'" The point, perhaps, is that the father meant to say much more, but was interrupted at the shock of seeing his son eating old porridge.

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

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

5.6.20 "Then come back for the meal tomorrow."

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

5.6.22 The next morning Sudinna's mother had the floor smeared with fresh cow-dung, She then piled up two heaps, one with money and one with gold.[8] 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."

5.6.26 "Yes, madam."

5.7.1 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."

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

5.7.7 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."

5.7.13 "Let's hear it."

5.7.14 "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."

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

5.7.18 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?"

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

8. For the rendering of *hiraññā* as "money", see Appendix of Technical Terms.

"Sister, I don't practice the spiritual life for the sake of nymphs." 5.7.22

His ex-wife thought, "Sudinna is now calling me 'sister'," and she fainted right there. 5.7.23

Sudinna said to his father, "If there's food to be given, householder, give it, but don't annoy me." 5.8.1

"Eat, Sudinna," he said. And Sudinna's mother and father personally served and satisfied him with various kinds of fine foods. 5.8.4

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." 5.8.6

"Mother, I can't. I'm enjoying the spiritual life." 5.8.10

His mother repeated her request a second time, but got the same reply. She then said, "Our family is wealthy, Sudinna. Please give us an offspring, so that the Licchavīs don't take over our heirless property." 5.8.11

"Yes, mother, I can do that." 5.8.16

"But where are you staying?" 5.8.17

"In the Great Wood." And he got up from his seat and left. 5.8.18

Sudinna's mother then said to his ex-wife, "Well then, as soon as you reach your fertile period, please tell me." 5.9.1

"Yes, madam." Not long afterwards Sudinna's ex-wife reached her fertile period, and she reported it to Sudinna's mother. 5.9.3

"Now, please adorn yourself in the way that our son Sudinna found you especially attractive." 5.9.6

"Yes." 5.9.7

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." 5.9.8

"Mother, I can't. I'm enjoying the spiritual life." 5.9.12

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." 5.9.14

"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. 5.9.19

5.9.22 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."

5.9.25 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.

5.9.35 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.

5.10.1 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.

5.10.5 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?"

5.10.9 "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."

5.10.14 "No wonder you're anxious, Sudinna, no wonder you have remorse. Hasn't the Buddha given many teachings for the sake of dispassion, not for the sake of lust; for the sake of freedom from bondage, not for the sake of bondage; for the sake of non-grasping, not for the sake of grasping? When the Buddha has taught in this way, how could you choose lust, bondage, and grasping? Hasn't the Buddha given many teachings for the fading away of lust, for the clearing away of intoxication, for the removal of thirst, for the uprooting of attachment, for the cutting off of the round of rebirth, for the stopping of craving, for fading away, for ending, for extinguishment? Hasn't

the Buddha in many ways taught the abandoning of sensual pleasures, the full understanding of the perception of sensual pleasures, the removal of thirst for sensual pleasures, the elimination of thoughts of sensual pleasures, the stilling of the fever of sensual pleasures? This will affect people's confidence and cause some to lose it."

After rebuking Sudinna in many ways, they told the Buddha. The Buddha 5.11.1
then had the Sangha of monks gathered and questioned Sudinna: "Is it true, Sudinna, that you had sexual intercourse with your ex-wife?"

"It's true, Sir." 5.11.4

The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, 5.11.5
it's not worthy of a monastic, it's not allowable, it's not to be done. How could you go forth on such a well-proclaimed spiritual path and not be able to practice the perfectly complete and pure spiritual life to the end? Haven't I given many teachings for the sake of dispassion, not for the sake of lust; for the sake of freedom from bondage, not for the sake of bondage; for the sake of non-grasping, not for the sake of grasping? When I have taught in this way, how could you choose lust, bondage, and grasping? Haven't I given many teachings for the fading away of lust, for the clearing away of intoxication, for the removal of thirst, for the uprooting of attachment, for the cutting off of the round of rebirth, for the stopping of craving, for fading away, for ending, for extinguishment? Haven't I in many ways taught the abandoning of sensual pleasures, the full understanding of the perceptions of sensual pleasure, the removal of thirst for sensual pleasure, the elimination of thoughts of sensual pleasure, the stilling of the fevers of sensual pleasure? It would be better, foolish man, for your penis to enter the mouth of a highly venomous snake than to enter a woman. It would be better for your penis to enter the mouth of a black snake than to enter a woman. It would be better for your penis to enter a blazing charcoal pit than to enter a woman. Why is that? For although it might cause death or death-like suffering, it would not cause you to be reborn in a bad destination. But *this* might. Foolish man, you have practiced what is contrary to the true Teaching, the common practice, the low practice, the coarse practice, that which ends with a wash, that which is done in private, that which is done wherever there are couples. You are the forerunner, the first performer of many unwholesome things. This will affect people's confidence, and cause some to lose it."

5.11.29 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:

5.11.31 "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:

First preliminary ruling

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

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

The section for recitation on Sudinna is finished.

Second sub-story: the account of the female monkey

6.1 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.

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

The other monks said to him, "Hasn't a training rule been laid down by the Buddha? Why then do you have sexual intercourse with a monkey?" 6.11

"It's true that a training rule has been laid down by the Buddha, but it concerns women, not animals." 6.13

"But that's just the same. It's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you go forth on such a well-proclaimed spiritual path and not be able to practice the perfectly complete and pure spiritual life to the end? Hasn't the Buddha given many teachings for the sake of dispassion … the stilling of the fevers of sensual pleasure? This will affect people's confidence, and cause some to lose it." 6.14

After rebuking that monk in many ways, they told the Buddha. 6.21

The Buddha then had the Sangha of monks gathered and questioned that monk: "Is it true, monk, that you did this?" 6.22

"It's true, Sir." 6.24

The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you go forth on such a well-proclaimed spiritual path and not be able to practice the perfectly complete and pure spiritual life to the end? Haven't I given many teachings for the sake of dispassion … for the stilling of the fevers of sensual desire? It would be better, foolish man, for your penis to enter the mouth of a highly venomous snake than to enter a female monkey. It would be better for your penis to enter the mouth of a black snake than to enter a female monkey. 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. 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 …" … 6.25

"And so, monks, this training rule should be recited like this: 6.39

Second preliminary ruling

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

In this way the Buddha laid down this training rule for the monks. 6.41

The account of the female monkey is finished.

Third sub-story: the section for recitation on covering

7.1.1 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,

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

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

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

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

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

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

Final ruling

'If a monk, after taking on the monks' training and way of life, without first renouncing the training and revealing his weakness, has sexual intercourse, even with a female animal, he is expelled and excluded from the community.'"[9]

9. *Paccakkhāya* from *paccakkhāti* means to "speak against" or "renounce verbally". To avoid clunkiness, I normally render this as "renounce", except where the context requires the more complete formulation.

Definitions

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

Monk: he is a monk because he lives on alms; a monk because he has gone over to living on alms; a monk because he wears a patchwork cloth; a monk by convention; a monk on account of his claim; a "come, monk" monk; a monk given the full ordination 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, which is irreversible and fit to stand—this sort of monk is meant in this case.

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

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

Without first renouncing the training and revealing his weakness:

"There is, monks, a revealing of weakness without the training being renounced; and there is a revealing of weakness together with the training being renounced. 8.2.2

And how is there a revealing of weakness without the training being renounced? 8.2.4

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. 8.2.5

8.2.17 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?' …[10] 'Why don't I become a householder?' … 'Why don't I become a lay follower?' … 'Why don't I become a monastery worker?' … 'Why don't I become a novice?' … 'Why don't I become a monastic of another religion?' … 'Why don't I become a lay follower of another religion?' … 'Why don't I become a non-ascetic?' … 'Why don't I become a non-monastic?' In this way too, monks, there's a revealing of weakness without the training being renounced.

8.2.43 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.

8.2.56 Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder … longing to be a non-monastic, he says and declares: 'I remember my mother.' … 'I remember my father.' … 'I remember my brother.' … 'I remember my sister.' … 'I remember my son.' … 'I remember my daughter.' … 'I remember my wife.' … 'I remember my relations.' … 'I remember my friends.' … 'I remember my village.' … 'I remember my town.' … 'I remember my fields.' … 'I remember my land.'

10. Here and in the next segment I have added ellipses points at the end. These ellipses points seem to have been omitted by mistake from the Pali.

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

Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder … longing to be a non-monastic, he says and declares: 'I have a mother who should be supported by me.' … 'I have a father … 'I have a brother … 'I have a sister … 'I have a son … 'I have a daughter … 'I have a wife … 'I have relations … he says and declares: 'I have friends who should be supported by me.' In this way too, monks, there's a revealing of weakness without the training being renounced. 8.2.78

Or again, dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; longing to be a householder … longing to be a non-monastic, he says and declares: 'I have a mother; she'll support me.' … 'I have a father; he'll support me.' … 'I have a brother; he'll support me.' … 'I have a sister; she'll support me.' … 'I have a son; he'll support me.' … 'I have a daughter; she'll support me.' … 'I have a wife; she'll support me.' … 'I have relations; they'll support me.' … 'I have friends; they'll support me.' … 'I have a village; I'll live by means of it.' … 'I have a town; I'll live by means of it.' … 'I have fields; I'll live by means of them.' … 'I have land; I'll live by means of it.' … 'I have money; I'll live by means of it.' … 'I have gold; I'll live by means of it.' … he says and declares: 'I have a profession; I'll live by means of it.' In this way too, monks, there's a revealing of weakness without the training being renounced. 8.2.92

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. 8.2.113

And how is there a revealing of weakness together with the training being renounced? 8.3.1

It may be that a monk is dissatisfied, discontent, desiring to give up the monastic life; troubled, ashamed, and disgusted with the monkhood; 8.3.2

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.

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

8.3.34 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.

8.3.41 Or again … he says and declares: 'No more of the Buddha for me.' … 'No more of my fellow monastics for me.' …

8.3.44 'The Buddha is of no use to me.' … 'My fellow monastics are of no use to me.'

8.3.46 '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.

8.3.49 Or whatever other synonyms there are for the Buddha, for the Teaching, for the Sangha, for the practice, for the training, for the Monastic Code, for the recitation, for a preceptor, for a teacher, for a student, for a pupil, for a co-student, for a co-pupil, for a fellow monastic, for a householder, for a lay follower, for a monastery worker, for a novice monk, for a monastic of another religion, for a lay follower of another religion, for a

non-ascetic, or for a non-monastic—he speaks and declares by way of these indications, by way of these marks, by way of these signs. In this way, monks, there's a revealing of weakness together with the training being renounced.

And how is the training not renounced? 8.4.1

If you renounce the training by way of these indications, by way of these marks, by way of these signs, but you're insane, then the training isn't renounced. If you renounce the training to one who's insane, the training isn't renounced. If you renounce the training when you're deranged, the training isn't renounced. If you renounce the training to one who's deranged, the training isn't renounced. If you renounce the training when you're overwhelmed by pain, the training isn't renounced. If you renounce the training to one who's overwhelmed by pain, the training isn't renounced. If you renounce the training to a god, the training isn't renounced. If you renounce the training to an animal, the training isn't renounced. If an Indo-Aryan renounces the training to a non-Indo-Aryan who doesn't understand, the training isn't renounced. If a non-Indo-Aryan renounces the training to an Indo-Aryan who doesn't understand, the training isn't renounced. If an Indo-Aryan renounces the training to an Indo-Aryan who doesn't understand, the training isn't renounced. If a non-Indo-Aryan renounces the training to a non-Indo-Aryan who doesn't understand, the training isn't renounced. If you renounce the training as a joke, the training isn't renounced. If you renounce the training because of speaking too fast, the training isn't renounced. If you announce what you don't wish to announce, the training isn't renounced. If you don't announce what you wish to announce, the training isn't renounced. If you announce to one who doesn't understand, the training isn't renounced. If you don't announce to one who understands, the training isn't renounced. Or if you don't make a full announcement, the training isn't renounced. In this way, monks, the training isn't renounced." 8.4.2

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

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

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

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

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

Permutations

Permutations part 1

Summary

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

Exposition part 1

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

Exposition part 2

Voluntary sexual intercourse

If a monk has the intention of sexual relations and he makes his penis enter the anus of a human female …[11] the vagina of a human female … the mouth of a human female, he commits an offense entailing expulsion. If a monk has the intention of sexual relations and he makes his penis enter the anus of a female spirit … the anus of a female animal … the anus of a human hermaphrodite … the anus of a hermaphrodite spirit … the anus of a hermaphrodite animal … the vagina of a hermaphrodite animal … the mouth of a hermaphrodite animal, he commits an offense entailing expulsion. If a monk has the intention of sexual relations and he makes his penis enter the anus of a human *paṇḍaka* … the anus of a *paṇḍaka* spirit … the anus of a *paṇḍaka* animal … the anus of a human male … the anus of a male spirit … the anus of a male animal … the mouth of a male animal, he commits an offense entailing expulsion. 9.2.1

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.[12] 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.[13] 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 9.3.1

11. "Intention of sexual relations" renders *sevanacitta*, lit. "intention of association". The kind of association applicable to this rule, however, is sexual intercourse.

12. "Enemy monks" renders *bhikkhupaccatthikā*, translated as "opponents of monks" by I.B. Horner, which seems to be incorrect. Below we find parallel compounds with other kinds of people, for instance *corapaccatthikā*, which in the context must mean "enemy criminals", not "enemies of criminals". Moreover, all these other people would already be accounted for if *bhikkhupaccatthikā* meant "enemies of monks". There would be no need to mention them separately.

13. That is, he consents to the sexual intercourse at each of these points.

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.

9.3.11 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.

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

9.3.28 Enemy monks bring a female spirit … a female animal … a human hermaphrodite … a hermaphrodite spirit … a hermaphrodite animal to a monk and make it sit down so that his penis enters its anus … its vagina … its mouth. If he 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.

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

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. 9.3.50

Enemy monks bring a *paṇḍaka* animal that is awake … asleep … intoxicated … insane … heedless … dead but undecomposed … dead and mostly undecomposed … he commits an offense entailing expulsion. They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus … its mouth. If he 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. 9.3.56

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. 9.3.68

Enemy monks bring a male animal that is awake … asleep … intoxicated … insane … heedless … dead but undecomposed … dead and mostly undecomposed … he commits an offense entailing expulsion. They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus … its mouth. If he 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. 9.3.74

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 9.4.1

taking out, he commits an offense entailing expulsion. … If he does not consent … there is no offense.

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

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

9.4.40 Enemy monks bring a hermaphrodite animal that is awake … asleep … intoxicated … insane … heedless … dead but undecomposed … dead and mostly undecomposed … he commits an offense entailing expulsion. They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus … its vagina … its mouth, the animal covered and the monk uncovered; the animal uncovered and the monk covered; the animal covered and the monk covered; the animal uncovered and the monk uncovered. If he 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.

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

covered; the animal covered and the monk covered; the animal uncovered and the monk uncovered. If he 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.

Enemy monks bring a male animal that is awake … asleep … intoxicated … insane … heedless … dead but undecomposed … dead and mostly undecomposed … he commits an offense entailing expulsion. They bring one that is dead and mostly decomposed to a monk and make it sit down so that his penis enters its anus … its mouth, the animal covered and the monk uncovered; the animal uncovered and the monk covered; the animal covered and the monk covered; the animal uncovered and the monk uncovered. If he 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. 9.4.70

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. 9.5.1

Enemy monks bring a monk to a human female who is awake … asleep … intoxicated … insane … heedless … dead but undecomposed … dead and mostly undecomposed … he commits an offense entailing expulsion. They bring a monk to one who is dead and mostly decomposed and make him sit down so that his penis enters her anus … her vagina … her mouth. If he 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. 9.5.6

Enemy monks bring a monk to a female spirit … a female animal … a human hermaphrodite … a hermaphrodite spirit … a hermaphrodite animal … a human *paṇḍaka* … a *paṇḍaka* spirit … a *paṇḍaka* animal … a human male … a male spirit … a male animal and make him sit down so that his penis enters its anus … its mouth. If he consents to the entry, and he consents to having entered, and he consents to the remaining, and he 9.5.19

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

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

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

9.6.1 Enemy monks bring a monk to a human female and make him sit down so that his penis enters her anus …[14] 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 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.

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

14. The Pali phrase *aṅgajātena vaccamaggaṁ abhinisīdenti* could be rendered, "They make (the monk) sit down with his penis in the anus." Above we find the inverse expression, *vaccamaggena aṅgajātaṁ abhinisīdenti*, which could be rendered, "They make (the woman) sit on his penis with her anus." The effect is the same, but the agent in the two cases is different. Since the agent is clear from the context, I have rendered the two expressions in the same way.

Enemy monks bring a monk to a female spirit … a female animal … 9.6.27
a human hermaphrodite … a hermaphrodite spirit … a hermaphrodite animal … a human *paṇḍaka* … a *paṇḍaka* spirit … a *paṇḍaka* animal … a human male … a male spirit … a male animal and make him sit down so that his penis enters its anus … its mouth, the monk covered and the animal uncovered; the monk uncovered and the animal covered; the monk covered and the animal covered; the monk uncovered and the animal uncovered. If he 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.

Enemy monks bring a monk to a male animal that is awake … asleep … 9.6.45
intoxicated … insane … heedless … dead but undecomposed … dead and mostly undecomposed … he commits an offense entailing expulsion. They bring a monk to one that is dead and mostly decomposed and make him sit down so that his penis enters its anus … its mouth, the monk covered and the animal uncovered; the monk uncovered and the animal covered; the monk covered and the animal covered; the monk uncovered and the animal uncovered. If he 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.

As "enemy monks" has been explained in detail, so should the following 9.7.1
categories be explained:

Enemy kings … enemy bandits … enemy scoundrels … "lotus-scent" 9.7.2
enemies. The section in brief is finished.

Permutations part 2

If he makes a private part enter a private part, there is an offense entailing 9.7.7.1
expulsion.[15] 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.

15. For an explanation of the words *magga* and *amagga* as used here, see Appendix of Technical Terms. In this section, as above, the instrumental case signifies the orifice that is entered. This may seem unusual, but it follows the pattern found elsewhere where the gateway through which anything (such as a house, a village, or a cul-de-sac) is entered is in the instrumental case.

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

Non-offenses

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

The section for recitation on covering is finished.

Summary verses of case studies

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

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

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

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

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

Case studies

At one time a monk had sexual intercourse with a female monkey. He became anxious, thinking, "The Buddha has laid down a training rule. Could it be that I've committed an offense entailing expulsion?" He told the Buddha. "You've committed an offense entailing expulsion." 10.1.1

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." 10.2.1

At one time a monk had sexual intercourse while dressed like a householder, thinking he would avoid an offense. He became anxious, thinking, "The Buddha has laid down a training rule. Could it be that I've committed an offense entailing expulsion?" He told the Buddha. "You've committed an offense entailing expulsion." 10.3.1

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." 10.3.9

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 …[16] 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." 10.3.14

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." 10.4.1

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 alms round, Uppalavaṇṇā washed her feet, entered her hut, and sat down on the 10.5.1

16. Sp 1.67: *Phalakacīraṁ nāma phalakasaṇṭhānāni phalakāni sibbitvā katacīraṁ*, "*Phalakacīra*: a robe made by sewing together bits of wood or what has the appearance of wood."

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."

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

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

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

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

10.7.1 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."

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

10.8.1 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."

10.8.5 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."

10.9.1 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."

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

At one time a lustful monk touched the genitals in a picture with his penis. He became anxious … "There's no offense entailing expulsion, but there's an offense of wrong conduct." 10.10.1

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." 10.10.5

At one time a monk called Sundara who had gone forth in Rājagaha was walking along a street.[17] 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?" 10.11.1

"I didn't consent, Sir." 10.11.7

"There's no offense for one who doesn't consent." 10.11.8

At one time a woman saw a monk and said, "Sir, come and have sexual intercourse." 10.12.1

"It's not allowable." 10.12.3

"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." 10.12.4

At one time a woman saw a monk and said, "Sir, come and have sexual intercourse." 10.12.9

"It's not allowable." 10.12.11

"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." 10.12.12

At one time a woman saw a monk and said, "Sir, come and have sexual intercourse." 10.12.17

"It's not allowable." 10.12.19

"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." 10.12.20

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." 10.13.1

17. Sp 1.73 explains the ablative Rājagahā as a locative Rājagahe.

10.13.4 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."

10.13.7 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."

10.13.12 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.[18] He became anxious … "You've committed an offense entailing expulsion."

10.13.15 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."

10.13.19 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."

10.14.1 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."

10.15.1 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."

10.16.1 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."

10.17.1 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

18. Sp-t 2.73: *Vaṭṭakateti imassa atthaṁ dassento "vivaṭe"ti āha*, "*Vaṭṭakate*: to show the meaning of this, they say 'open.'"

wind.[19] A certain woman saw him and sat down on his penis. Having taken her pleasure, she left. Seeing the moisture, the monks told the Buddha. "Monks, an erection occurs for five reasons: because of sensual desire, feces, urine, or wind, or because of being stung by caterpillars. It's impossible that that monk had an erection because of sensual desire. That monk is a perfected one. There's no offense for that monk."

At one time a monk was lying down in the Dark Wood at 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." 10.18.1

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 fire-wood saw him … A woman gathering cow-dung saw him and sat down on his penis. The monk consented to the entry, to having entered, to the remaining, and to the taking out. He became anxious … "You've committed an offense entailing expulsion." 10.18.6

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?" 10.19.1

"Yes." 10.19.5

He became anxious … 10.19.6

"Did you consent?" 10.19.7

"I didn't even know, Sir." 10.19.8

"There's no offense for one who doesn't know." 10.19.9

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?" 10.20.1

"I didn't consent, Sir." 10.20.6

"There's no offense for one who doesn't consent." 10.20.7

19. *Aṅgamaṅgāni* literally means, "various bodily parts". The point is perhaps that the wind element caused stiffness throughout the body. Sp-t 2.74: *Aṅgamaṅgāni vātupatthaddhāni hontīti evaṁ vuttavātupatthambhena*, "*Aṅgamaṅgāni vātupatthaddhāni honti*: in this way erection due to wind is spoken of." See Pli Tv Bu Vb Ss 1:3.2.15 for the expression *vātupatthambha*.

10.20.8 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?"

10.20.13 "I didn't consent, Sir."

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

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

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

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

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

10.23.1 At one time in Rājagaha there was a female lay follower called Supabbā who had misplaced faith.[20] 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."

10.23.6 "It's not allowable."

10.23.7 "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

20. *Mudhappasannā* is not directly defined in the commentaries, but we do find indications of its meaning. Sp-t 2.165: *Balavasaddho hi mandapañño mudhappasanno hoti, avatthusmiṁ pasīdati*, "One who has strong faith and weak wisdom is called *mudhappasanna*. Their confidence is without basis."

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

At one time in 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." 10.24.1

"It's not allowable." 10.24.6

"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." 10.24.7

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. 10.25.1

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. 10.25.8

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. 10.25.15

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?" 10.26.1

"I didn't consent, Sir." 10.26.7

"There's no offense for one who doesn't consent." 10.26.8

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." 10.27.1

The first offense entailing expulsion is finished.

Bu Pj 2

The second training rule on expulsion

Adinnādāna

Origin story

First sub-story

1.1.1 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.

1.1.6 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.

1.1.11 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?"

1.1.15 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.

1.2.1 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:

1.2.6 "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.

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

Saying, "Yes, Sir," they went to demolish it. 1.2.13

And Dhaniya said to them, "Why are you demolishing my hut?" 1.2.14

"The Buddha has asked us to." 1.2.16

"Demolish it then, if the Lord of the Truth has said so." 1.2.17

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?" 1.3.1

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." 1.3.6

"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." 1.3.11

"Actually, it's been given by the King." 1.3.14

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. 1.3.15

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?" 1.4.1

"The King has given it to Venerable Dhaniya." 1.4.4

Vassakāra was upset and thought, "How could the King give away this timber to Dhaniya the potter?" 1.4.5

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?" 1.4.7

"Who said that?" 1.4.9

"The caretaker of the woodyard." 1.4.10

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

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

1.4.16 "Because of the timber, Sir."

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

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

1.5.1 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"

1.5.5 "Yes, great king."

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

1.5.9 "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'?"

1.5.11 "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? 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."

1.6.1 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."

1.6.9 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?"

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

"It's true, Sir." 1.6.15

The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, 1.6.16
it's not worthy of a monastic, it's not allowable, it's not to be done. How could you do this? This will affect people's confidence and cause some to lose it."

Just then a former judge who had gone forth with the monks was sitting 1.6.21
near the Buddha. The Buddha said to him, "For stealing how much does King Bimbisāra beat, imprison, or banish a thief?"

"For stealing a *pāda* coin, Sir, or the value of a *pāda*." At that time in 1.6.24
Rājagaha a *pāda* coin was worth five *māsaka* coins.

After rebuking Venerable Dhaniya in many ways, the Buddha spoke in 1.6.26
dispraise of being difficult to support … "And, monks, this training rule should be recited like this:

Preliminary ruling

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

In this way the Buddha laid down this training rule for the monks. 1.6.31

Second sub-story

At one time the monks from the group of six went to the dyers, stole their 2.1
stock of cloth, brought it back to the monastery, and shared it out.[21] The other monks said to them, "You have great merit, seeing that you've gotten so much robe-cloth."[22]

"How is it that we have merit? Just now we went to the dyers and stole 2.5
their cloth."

"But hasn't the Buddha laid down a training rule? Why then do you steal 2.7
the dyers' cloth?"

"It's true that the Buddha has laid down a training rule, but it concerns 2.9
inhabited areas, not the wilderness."

21. The text literally says "the dyers' spread", *rajakattharaṇaṁ*, but the commentary at Sp 1.90 qualifies that this refers to their spread of "cloth", *vatthāni*.
22. For the rendering of *cīvara* as "robe-cloth", see Appendix of Technical Terms.

2.11 "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."

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

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

2.19 "It's true, Sir."

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

Final ruling

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

Definitions

A: whoever …

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

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

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

The wilderness: apart from inhabited areas and the access to inhabited areas, the remainder is called "the wilderness".

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

Intending to steal: the thought of theft, the thought of stealing.

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

The sort: a *pāda* coin, the value of a *pāda*, or more than a *pāda*.

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

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

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

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

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

You're a bandit, you're a fool, you've gone astray, you're a thief: this is a rebuke.

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

23. Because I have not tried to replicate the structure of the Pali—in this case the subordinate/demonstrative clause structure and the resulting repetitiveness—the next two terms defined in the Pali have no counterpart in my translation. But no information is lost since both terms have already been defined earlier. The two terms in question are *tathārūpaṁ*, which is defined in the same way as *yathārūpaṁ*, "the sort", and secondly, *ādiyamāno*, which is defined in the same way as *ādiyeyya*, "takes".

He too: 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."

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

Permutations

Permutations part 1

Summary

4.1.1 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.

Exposition

4.2.2 **Being underground:** the goods have been placed underground, buried, concealed. If, intending to steal, he thinks, "I'll steal the underground goods," and he seeks for a companion, seeks for a spade or a basket, or goes there, he commits an offense of wrong conduct.[24] If he breaks a twig or a creeper growing there, he commits an offense of wrong conduct. If he digs the soil or heaps it up or removes it, he commits an offense of wrong conduct. If he touches the container, he commits an offense of wrong conduct.[25] If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

24. "Goes there" renders *gacchati*. Sp 1.94: *Gacchati vā āpatti dukkaṭassāti evaṁ pariyiṭṭhasahāyakudālapiṭako nidhiṭṭhānaṁ gacchati*, "*Gacchati vā āpatti dukkaṭassa*: in this way he goes with the sought friend, with the spade and basket, to the place of the goods."
25. "Container" renders *kumbhi*, which actually is a pot or cooking vessel. In the present context, however, the pot is used as a container for goods.

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. 4.2.9

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. 4.2.12

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. 4.2.17

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

Being in the air: the goods are in the air—a peacock, a partridge, or a quail; or a wrap garment or a turban; or money or gold that falls after being cut loose.[26] If, intending to steal, he thinks, "I'll steal the goods in the air," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he cuts off their course of movement, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion.

Being above ground: the goods are above ground—on a bed, on a bench, on a bamboo robe rack, on a clothesline, on a wall peg, in a tree, or even just on a bowl rest.[27] If, intending to steal, he thinks, "I'll steal the

26. For a discussion of *hiraññ*a, see Appendix of Technical Terms.

27. *Bhittikhilepi nāgadantakepi*, lit. "wall pegs and elephant tusks". These are different kinds of pegs and I have not tried to differentiate between them.

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.

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

4.6.8 If, intending to steal, he touches either a blue, red, or white lotus growing there, or a lotus root, or a fish, or a turtle having a value of five *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.

A boat: that by means of which one crosses.

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

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

A vehicle: a wagon, a carriage, a cart, a chariot.

4.8.4 **Being in a vehicle:** the goods have been placed in a vehicle. If, intending to steal, he thinks, "I'll steal the goods in the vehicle," and he either

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

If, intending to steal, he thinks, "I'll steal the vehicle," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches it, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion. 4.8.9

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

A park: a garden, an orchard.[28]

Being in a park: the goods have been placed in a park in four locations: underground, on the ground, in the air, above the ground. If, intending to steal, he thinks, "I'll steal the goods in the park," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion. 4.10.4

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 4.10.9

28. Since *ārāma* is a standard term for a monastery in the Vinaya Piṭaka, monasteries are presumably included under this heading.

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

4.10.12 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.

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

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

A field: where grain or vegetables grow.

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

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

If he claims the field, he commits an offense of wrong conduct. If he evokes doubt in the owner as to his ownership, he commits a serious offense. If the owner thinks, "I won't get it back," and he gives up the effort of reclaiming it, he commits an offense entailing expulsion. If he resorts to the law and defeats the owner, he commits an offense entailing expulsion. If he resorts to the law but is defeated, he commits a serious offense. 4.12.12

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. 4.12.17

A site: the site of a park or a monastery, the site of a monastic dwelling.[29]

Being on a site: the goods have been placed on a site in four locations: underground, on the ground, in the air, above the ground. If, intending to steal, he thinks, "I'll steal the goods on the site," and he either searches for a companion or goes there, he commits an offense of wrong conduct. If he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion. 4.13.4

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. 4.13.9

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. 4.13.14

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

29. Again, *ārāma* means both park and monastery.

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

The wilderness: any wilderness which is owned by people.

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

4.15.9 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.

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

4.16.6 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.[30] If he makes it stir, he commits a serious offense. If he puts it into his own vessel, he commits an offense entailing expulsion.

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

Tooth cleaner: either ready for use or not. If, intending to steal, he touches what has a value of five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes it stir, he commits a serious

30. The Pali text just says "into", and I have added "the container holding the water" for clarity.

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

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

Goods being carried: the goods of another are being carried. If, intending to steal, he touches them, he commits an offense of wrong conduct. If he makes them stir, he commits a serious offense. If he moves them from their base, he commits an offense entailing expulsion. 4.19.2

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. 4.19.6

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. 4.19.8

Deposit: 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.[31] If the owner thinks, "He won't give them to me," and he gives up the effort of getting them back, he commits an offense entailing expulsion. If he resorts to the law and defeats the owner, he commits an offense entailing expulsion. If he resorts to the law but is defeated, he commits a serious offense.

Customs station: it is established by a king in a mountain-pass, at a ford in a river, or at the gateway of a village so that tax can be collected from 4.21.2

31. The Pali text just says that he evokes doubt in the mind of the owner, *sāmikassa vimatiṁ uppādeti*. That the doubt refers to the possibility of getting the goods back is supplied from the commentary. Sp 1.112: *"Dassati nu kho me no"ti sāmiko vimatiṁ uppādeti*, "He evokes doubt in the mind of the owner in this way, 'Will he give it or not?'"

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.[32] 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.

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

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

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

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

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

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

4.24.6 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.

4.25.2 **Four-footed:** elephants, horses, camels, cattle, donkeys, domesticated animals. If, intending to steal, he touches it, he commits an offense of

32. Although not explicitly stated in the Canonical text, the commentary confirms that the value meant is the tax value. Sp 1.113: *Rājaggaṁ bhaṇḍanti: rājārahaṁ bhaṇḍaṁ; yato raññο pañcamāsakaṁ vā atirekapañcamāsakaṁ vā agghanakaṁ suṅkaṁ dātabbaṁ hoti, taṁ bhaṇḍanti attho*, "Goods having a value to the king means: goods having a worth to the king. The meaning is: the goods for which a tax having a value of five *māsaka* coins or more is to be given to the king."

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

If he thinks, "I'll take it away on foot," and he makes it move the first foot, 4.25.6
he commits a serious offense. If he makes it move the second foot, he commits a serious offense. If he makes it move the third foot, he commits a serious offense. If he makes it move the fourth foot, he commits an offense entailing expulsion.

Many-footed: scorpions, centipedes, caterpillars. If, intending to steal, 4.26.2
he touches what has a value of five *māsaka* coins or more, he commits an offense of wrong conduct. If he makes it stir, he commits a serious offense. If he moves it from its base, he commits an offense entailing expulsion.

If he thinks, "I'll take it away on foot," and he makes it move, he commits 4.26.6
a serious offense for each leg that moves. When the last leg moves, he commits an offense entailing expulsion.

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

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

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

Acting by arrangement: 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.

Making a sign: he makes a sign. If he says, "When I wink, at that sign steal the goods," or, "When I raise an eyebrow, at that sign steal the goods," or, "When I nod, at that sign steal the goods," he commits an offense of wrong conduct. If, at that sign, the other steals the goods, there is an offense entailing expulsion for both. If he steals the goods before or after

the sign, there is no offense for the instigator, but an offense entailing expulsion for the thief.

Permutations part 2

5.1.1 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.

5.1.4 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.

5.1.9 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.

5.1.13 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.

5.2.1 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.

5.2.7 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.

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

If a monk tells a second monk, "Steal such-and-such goods," he commits an offense of wrong conduct. He then he regrets it, but does not say, "Don't steal them." If the second monk then steals those goods, there is an offense entailing expulsion for both. 5.4.1

If a monk tells a second monk, "Steal such-and-such goods," he commits an offense of wrong conduct. He then regrets it and says, "Don't steal them." If the second monk replies, "I've been told by you to do so," and he then steals those goods, there is no offense for the instigator, but an offense entailing expulsion for the thief. 5.4.8

If a monk tells a second monk, "Steal such-and-such goods," he commits an offense of wrong conduct. He then regrets it and says, "Don't steal them." If the second monk replies, "Fine," and desists, there is no offense for either. 5.4.16

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. 6.1.1

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. 6.1.9

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. 6.1.17

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 6.2.1

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.

6.2.10 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.

6.2.19 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.

6.3.1 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.

6.3.9 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.

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

Non-offenses

There is no offense: if he perceives it as his own; if he takes it on trust;[33] 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. 6.4.1

The first section for recitation on stealing is finished.

Summary verses of case studies

"Five are told with dyers, 6.4.14
And four with bedspreads;
Five with darkness,
And five with a carrier.

Five are told with ways of speaking, 6.4.18
Another two with wind;
Fresh, drawing lots,
With the sauna it is ten.

Five are told with animal kills, 6.4.22
And five on without proper reason;
Boiled rice during a shortage of food, and meat,
Pastries, cookies, cakes.

Six on requisites, and bag, 6.4.26
Mattress, bamboo, on not coming out;
And taking fresh food on trust,
Another two on perceiving as one's own.

Seven on 'We didn't steal,' 6.4.30
And seven where they did steal;
Seven where they stole from the Sangha,
Another two with flowers.

And three on taking messages, 6.4.34
Three on taking gems past;
And pigs, deer, fish,
And he set a vehicle in motion.

Two on a piece, two on wood, 6.4.38
Discarded, two on water;
Step by step, by arrangement,
Another did not amount to it.

33. This refers to a situation where you have an agreement with a close friend that you may take their belongings on trust. The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

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

6.4.46 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.

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

Case studies

7.1.1 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."

7.2.1 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."

7.2.7 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."

7.2.11 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."

7.2.15 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."

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

there's a serious offense." … and moved it from its base, intending to steal it. … "You have committed an offense entailing expulsion."

On one occasion a monk saw some goods during the day. He took note 7.4.1
of them with the thought, "I'll steal them at night." And he stole them, thinking they were the ones he had seen. … But he stole other goods, thinking they were the ones he had seen. … And he stole them, thinking they were other than the ones he had seen. … But he stole other goods, thinking they were other than the ones he had seen. He became anxious … "You have committed an offense entailing expulsion."

On one occasion a monk saw some goods during the day. He took 7.4.9
note of them with the thought, "I'll steal them at night." But he stole his own goods, thinking they were the ones he had seen. He became anxious … "There's no offense entailing expulsion, but there's an offense of wrong conduct."

On one occasion a monk who was carrying the goods of another on 7.5.1
his head touched the load, intending to steal it. … "There's no offense entailing expulsion, but there's an offense of wrong conduct." … made it stir, intending to steal it. … "There's no offense entailing expulsion, but there's a serious offense." … lowered it onto his shoulder, intending to steal it. … "You have committed an offense entailing expulsion." …

touched the load on the shoulder, intending to steal it. … "There's no 7.5.4
offense entailing expulsion, but there's an offense of wrong conduct." … made it stir, intending to steal it. … "There's no offense entailing expulsion, but there's a serious offense." … lowered it onto his hip, intending to steal it. … "You have committed an offense entailing expulsion." …

touched the load on the hip, intending to steal it. … "There's no offense 7.5.7
entailing expulsion, but there's an offense of wrong conduct." … made it stir, intending to steal it. … "There's no offense entailing expulsion, but there's a serious offense." … took hold of it with his hand, intending to steal it. … "You have committed an offense entailing expulsion." …

placed the load in his hand on the ground, intending to steal it. … "You 7.5.10
have committed an offense entailing expulsion." … picked it up from the ground, intending to steal it. … "You have committed an offense entailing expulsion."

On one occasion a monk spread out his robe outside and entered his 7.6.1
dwelling. A second monk, thinking, "Let me look after it," put it away. The first monk came out of his dwelling and asked the monks, "Who's stolen

my robe?" The second monk said, "I've 'stolen' it." The first monk took hold of him and said, "You're not a monastic anymore!" The second monk became anxious … He told the Buddha. "What were you thinking?"

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

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

7.6.11 On one occasion a monk placed his robe on a bench …[34] placed his sitting mat on a bench … put his almsbowl under a bench and entered his dwelling. A second monk, thinking, "Let me look after it," put it away. The first monk came out and asked the monks, "Who's stolen my bowl?" The second monk said, "I've 'stolen' it." The first monk took hold of him and said, "You're not a monastic anymore!" The second monk became anxious … "If it was just a way of speaking, there's no offense."

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

7.7.1 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?"

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

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

7.7.8 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."

7.8.1 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.

34. I have added one set of ellipses points at the end of the sentence. They seem to have been omitted by mistake from the Pali.

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

7.9.1 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.[35] He became anxious … "You have committed an offense entailing expulsion."

7.10.1 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?"

7.10.4 "I thought it was my own."

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

7.11.1 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."

7.11.4 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."

7.12.1 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."

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

35. "Disregarded the draw" renders *kusaṁ saṅkāmetvā*. *Kusa*-grass was used to draw lots when distributing robe-cloth, see Pli Tv Kd 8:9.4.4.

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

7.13.4 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."

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

7.14.1 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."

7.14.9 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."

7.15.1 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."

7.16.1 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."

7.17.1 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."

7.18.1 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."

7.19.1 At one time there were two monks who were friends. One of them went into the village for almsfood. When fresh food belonging to the Sangha was being distributed, the second monk took his friend's portion. Taking it

on trust, he ate it. When he found out about this, the first monk accused him, saying, "You're not a monastic anymore!" He became anxious …

"What were you thinking, monk?" 7.19.8

"I took it on trust, Sir." 7.19.9

"There's no offense for one who takes on trust." 7.19.10

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 … 7.20.1

"What were you thinking, monk?" 7.20.7

"I thought it was my own, Sir." 7.20.8

"There's no offense for one who perceives it as his own." 7.20.9

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." 7.20.10

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. 7.21.1

"What were you thinking, monks?" 7.21.9

"Sir, we perceived them as discarded." 7.21.10

"There's no offense for one who perceives something as discarded." 7.21.11

On one occasion black plum thieves … bread-fruit thieves … jack-fruit thieves … palm-fruit thieves … sugarcane thieves … gaub fruit thieves picked some fruit, collected them in a bundle, and left. The owners pursued them. When they saw the owners, the thieves dropped the bundle and ran away. Some monks perceived those gaub fruit as discarded, had them offered, and ate them. But the owners accused them, saying, "You're not monastics anymore!" They became anxious … "There's no offense for one who perceives something as discarded." 7.21.12

7.22.1 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."

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

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

7.24.1 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."

7.24.4 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."

7.25.1 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."[36] 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.

36. The unusual expression *vutto vajjemi* recurs in the next two cases. *Vajjemi* is apparently an optative formation from *vadāmi*, "I could say", whereas *vutto* is the past participle of *vuccati*, "spoken to", the overall meaning being, "I, (having been) spoken to, could say to the family that supports you." The idea conveyed seems to be the taking of a message. Sp 1.150: *Tava vacanena vadāmīti attho*, "The meaning is, 'I will speak your statement.'"

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

On one occasion a certain monk was going to the village. Another monk said to him, "Please take a message to the family that supports me." He went there and brought back a pair of wrap garments. He used one himself and gave the other to the other monk. When the other monk found out about this, he accused him, saying, "You're not a monastic anymore!" He became anxious … "There's no offense entailing expulsion. 7.25.10

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

On one occasion a monk who was going to the village said to another monk, "I can take a message to the family that supports you." He replied, "Please do." He went there and brought back an *āḷhaka* measure of ghee, a *tulā* measure of sugar, and a *doṇa* measure of husked rice, which he ate himself.[37] 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. 7.25.20

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."

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 … 7.26.1

"What were you thinking, monk?" 7.26.4

"I didn't know, Sir." 7.26.5

"There's no offense for one who doesn't know." 7.26.6

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." 7.26.7

"Then why did you say so?" 7.26.11

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." 7.26.12

37. According to ACMC, p.18, one *doṇa* is equivalent to 64 handfuls.

7.26.17 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."

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

7.27.4 "I was motivated by compassion, Sir."

7.27.5 "There's no offense for one who is motivated by compassion."

7.27.6 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."

7.27.10 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. … "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."

7.28.1 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."

7.29.1 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."

7.29.7 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."

7.30.1 At one time some men made a raft that they put on the river Aciravatī. Because the binding ropes snapped, the sticks were scattered about. Some monks removed them from the water, perceiving them as discarded. The owners accused those monks, saying, "You're not monastics anymore!"

They became anxious … "There's no offense for one who perceives something as discarded."

At one time some men made a raft, which they put on the river Aciravatī. 7.30.8
Because the binding ropes snapped, the sticks were scattered about. Some monks removed them from the water, intending to steal them before the owners found them. The owners accused those monks, saying, "You're not monastics anymore!" They became anxious … "You have committed an offense entailing expulsion."

On one occasion a cowherd hung his wrap garment on a tree and went 7.31.1
to relieve himself. A monk thought it had been discarded and took it. The cowherd accused him, saying, "You're not a monastic anymore!" He became anxious … "There's no offense for one who perceives something as discarded."

On one occasion, a wrap garment that had escaped from the hands of 7.32.1
a dyer stuck to a monk's foot as he was crossing a river. The monk took hold of it, thinking, "I'll give it to its owners." But the owners accused him, saying, "You're not a monastic anymore!" He became anxious … "There's no offense for one who doesn't intend to steal."

On one occasion, a wrap garment that had escaped from the hands of a 7.32.7
dyer stuck to a monk's foot as he was crossing a river. The monk took hold of it, intending to steal it before the owners found it. The owners accused him, saying, "You're not a monastic anymore!" He became anxious … "You have committed an offense entailing expulsion."

On one occasion a monk saw a pot of ghee and ate it little by little. He 7.33.1
became anxious … "There's no offense entailing expulsion, but there's an offense of wrong conduct."

At one time a number of monks made an arrangement and then left, 7.34.1
thinking, "We'll steal these goods." One of them stole the goods. The others said, "We're not expelled. He who stole them is expelled." They told the Buddha. "You've all committed an offense entailing expulsion."

At one time a number of monks made an arrangement, stole some goods, 7.34.9
and shared them out. Each one of them received a share worth less than five *māsaka* coins. They said, "We're not expelled." They told the Buddha. "You have committed an offense entailing expulsion."

On one occasion when Sāvatthī was short of food, a monk took a handful 7.35.1
of rice from a shopkeeper, intending to steal it. He became anxious … "You have committed an offense entailing expulsion."

7.35.4 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."

7.36.1 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."

7.36.7 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."

7.37.1 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."

7.37.4 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."

7.38.1 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.

7.38.6 "What were you thinking, monks?"

7.38.7 "We thought they were meant for eating, Sir."

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

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

7.39.1 On one occasion the keepers of a mango-grove gave a mango to some monks. The monks, thinking, "They have the authority to guard, but not

to give away," were afraid of wrongdoing and did not accept it. They told the Buddha. "There's no offense if it's a gift from a guardian."

On one occasion the keepers of a black plum grove … the keepers of a bread-fruit grove … the keepers of a jack-fruit grove … the keepers of a palm grove … the keepers of a sugarcane field … the keepers of a gaub fruit grove gave a gaub fruit to some monks. The monks, thinking, "They have the authority to guard, but not to give away," were afraid of wrongdoing and did not accept it. They told the Buddha. "There's no offense if it's a gift from a guardian." 7.39.6

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?" 7.40.1

"I was borrowing it, Sir." 7.40.7

"There's no offense for one who is borrowing." 7.40.8

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." 7.41.1

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." 7.41.6

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." 7.42.1

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." 7.42.4

At one time the monks used elsewhere the equipment belonging to a certain lay follower. That lay follower complained and criticized them, "How can the venerables use equipment where it doesn't belong?" They told the Buddha. 7.43.1

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

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

"I allow you to borrow."

7.45.1 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 … 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."

7.45.12 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."

7.46.1 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,[38] "Sir, please assign my property to the one of these two boys who has faith and confidence."

7.46.4 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.

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

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

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

7.46.10 "Venerable Ajjuka is not a monastic anymore."

7.46.11 Ajjuka then said to Ānanda, "Ānanda, please do a proper investigation."

38. Sp 1.158: *Etadavocāti gilāno hutvā avoca,* "'He said': he said it because of illness."

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?" 7.46.13

"One hasn't committed anything, Sir, not even an act of wrong conduct." 7.46.16

"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." 7.46.17

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. 7.47.1

When people saw those children, they said, "This is the greatness of Venerable Pilindavaccha's supernormal powers," and they gained confidence in him. 7.47.4

But the monks complained and criticized him, "How could Venerable Pilindavaccha bring back children who had been kidnapped by criminals?" They told the Buddha. 7.47.7

"There's no offense for someone who uses their supernormal powers."

At that time the two monks Paṇḍaka and Kapila were friends. One was staying in a village and one at Kosambī. Then, while one of them was traveling from that village to Kosambī, he had to cross a river. As he did so, a lump of fat that had escaped from the hands of a pork-butcher stuck to his foot. He grabbed it, thinking, "I'll give it to the owners." But the owners accused him, saying, "You're not a monastic anymore!" 7.48.1

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. 7.48.7

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." 7.48.10

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." 7.49.1

"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. 7.49.3

The second offense entailing expulsion is finished.

Bu Pj 3

The third training rule on expulsion

Manussaviggaha

Origin story

First sub-story

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

1.1.3 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."

1.1.6 "Yes, Venerable Sir."

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

1.1.17 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."

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

Migalaṇḍika thought, "So it seems that I'm fortunate, that I've made much merit!" He then went from dwelling to dwelling, from yard to yard, and said, "Who hasn't crossed yet? Who can I help across?" The monks who still had worldly attachments became fearful and terrified, with goosebumps all over. Only those who were free from worldly attachments were unaffected. 1.1.23

Then, on a single day, Migalaṇḍika killed one monk, two monks, three, four, five, ten, twenty, thirty, forty, fifty, even sixty monks. 1.1.29

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?" 1.2.1

Ānanda told him what had happened, adding, "Please give another instruction, Sir, for the Sangha of monks to become established in perfect insight." 1.2.3

"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." 1.2.14

The Buddha then went to the assembly hall, sat down on the prepared seat, and addressed the monks: 1.2.19

"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. 1.3.1

And how is stillness by mindfulness of breathing developed and cultivated in this way? 1.3.4

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. 1.3.5

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 1.3.7

the breath.[39] When breathing in, he trains in calming the activity of the body; when breathing out, he trains in calming the activity of the body.

1.3.11 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.

1.3.15 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.

1.3.19 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.

1.3.23 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."

1.4.1 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'?"

1.4.4 "It's true, Sir."

39. I have here translated *kāya* as breath in accordance with the usage in the Ānāpānasati Sutta (MN 118:24.6) where the breath is specifically said to be a body among bodies. Sp 1.165: *Sakalassa assāsakāyassa ādimajjhapariyosānaṁ viditaṁ karonto pākaṭaṁ karonto "assasissāmī"ti sikkhati*, "He trains, 'I will breathe in', producing knowledge of and familiarity with the beginning, the middle, and the end of the whole body of the breath."

The Buddha rebuked them, "Monks, it's not suitable for these monks, it's not proper, it's not worthy of a monastic, it's not allowable, it should not be done. How could those monks do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this: 1.4.5

Preliminary ruling

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

In this way the Buddha laid down this training rule for the monks. 1.4.13

Second sub-story

At one time a certain lay follower was sick. He had a beautiful and pleasant wife, who the monks from the group of six had fallen in love with. They said to each other, "If this lay follower recovers, we won't get her. Come, let's praise death to him." 2.1

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." 2.7

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." 2.14

From then on he ate various kinds of detrimental food and drank detrimental drinks, and as a consequence, he became very ill and died. 2.22

But his wife complained and criticized those monks, "These Sakyan monastics are shameless and immoral liars. They claim to have integrity, to be celibate and of good conduct, to be truthful, moral, and good. But they don't have the good character of a monastic or brahmin. They've lost the plot! They praised death to my husband, and as a result my husband is dead." 2.25

And other people complained and criticized them in the same way. 2.32

The monks heard the criticism of those people. Those monks who had few desires and a sense of conscience, who were contented, afraid of 2.38

wrongdoing, and fond of the training, complained and criticized those monks, "How could they praise death to that lay follower?"

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

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

2.43 "It's true, Sir."

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

Final ruling

'If a monk intentionally kills a human being or seeks an instrument of death for him or praises death or incites someone to die, saying,[40] "My friend, what's the point of this miserable and difficult life? Death is better for you than life!"—thinking and intending thus, if he praises death in many ways or incites someone to die—he too is expelled and excluded from the community.'"

Definitions

A: whoever …

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

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

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

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

40. "An instrument of death" renders *satthahāraka*. I follow Richard Gombrich's interpretation of this word. See "The Mass Suicide of Monks in Discourse and Vinaya Literature", by Analayo, Journal of the Oxford Centre for Buddhist Studies, 7: 11–55, 2014.

Or seeks an instrument of death for him: a sword, a dagger, an arrow, a club, a rock, a knife, poison, or a rope.

Or praises death: he shows the drawbacks of living and speaks in praise of death.

Or incites someone to die: he says, "Kill yourself with a knife," "Eat poison," "Die by hanging yourself with a rope."

My friend: this is a form of address.

What's the point of this miserable and difficult life: Miserable life: the life of the poor is miserable compared to the life of the rich; the life of the impoverished is miserable compared to the life of the wealthy; the life of humans is miserable compared to the life of the gods.

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

Thinking: mind and thought are equivalent.

Intending: perceiving death, intending death, aiming at death.

In many ways: in various manners.

He praises death: he shows the 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."

Or incites someone to die: he says, "Kill yourself with a knife," "Eat poison," "Die by hanging yourself with a rope," "Jump into a chasm," "Jump into a pit," "Jump off a cliff."

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

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

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

Permutations

Summary

4.1.1 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.

4.1.2 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.

4.1.6 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.

4.1.11 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.

Exposition

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

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

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

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

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

4.2.11 If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. If the second monk kills another person, thinking it is

someone other than the one he was told to kill, there is no offense for the instigator, but there is an offense entailing expulsion for the murderer.

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

By a messenger who does not follow instructions: If a monk tells a second monk, "Tell so-and-so to tell so-and-so to kill so-and-so," he commits an offense of wrong conduct. If the other monk tells another person than the one he was told to tell, he commits an offense of wrong conduct. If the potential murderer agrees, there is an offense of wrong conduct. If he kills that person, there is no offense for the instigator, but there is an offense entailing expulsion for the messenger and for the murderer.

By a messenger gone and returned again: If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. He goes, but returns, saying, "I wasn't able to kill them." If the first monk tells him again, "When you're able, then kill them," he commits an offense of wrong conduct. If the second monk kills that person, there is an offense entailing expulsion for both. 4.2.22

If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. He then regrets it, but does not say, "Don't kill them." If the second monk then kills that person, there is an offense entailing expulsion for both. 4.2.26

If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. He then regrets and says, "Don't kill them." If the second monk replies, "I've been told by you to do so," and then kills that person, there is no offense for the instigator, but there is an offense entailing expulsion for the murderer. 4.2.29

If a monk tells a second monk, "Kill so-and-so," he commits an offense of wrong conduct. He then regrets it and says, "Don't kill them." If the second monk replies, "Fine," and desists, there is no offense for either. 4.2.32

Not in private, but perceiving it as private: if he says aloud, "I wish so-and-so was killed," he commits an offense of wrong conduct.

In private, but perceiving it as not private: if he says aloud, "I wish so-and-so was killed," he commits an offense of wrong conduct.

Not in private, and perceiving it as not private: if he says aloud, "I wish so-and-so was killed," he commits an offense of wrong conduct.

In private, and perceiving it as private: if he says aloud, "I wish so-and-so was killed," he commits an offense of wrong conduct.

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

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

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

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

He praises by means of writing: if a monk writes, "Whoever dies thus, receives wealth," or, "Whoever dies thus, becomes famous," or, "Whoever dies thus, goes to heaven," he commits an offense of wrong conduct for each character he writes. If, after seeing the writing, the target person

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

A pit: if a monk digs a pit for a human being, thinking, "Falling into it, they will die," he commits an offense of wrong conduct. If a person falls into it and experiences pain, the monk commits a serious offense.[41] If the person dies, the monk commits an offense entailing expulsion. 4.5.2

If a monk digs a non-specific pit, thinking, "Whatever falls into it, will die," he commits an offense of wrong conduct.[42] If a person falls into it, the monk commits an offense of wrong conduct. If they experience pain after falling in, the monk commits a serious offense. If they die, the monk commits an offense entailing expulsion. If a spirit, ghost, or animal in human form falls into it, the monk commits an offense of wrong conduct.[43] If it experiences pain after falling in, the monk commits an offense of wrong conduct. If it dies, the monk commits a serious offense. If an animal falls into it, the monk commits an offense of wrong conduct. If it experiences pain after falling in, the monk commits an offense of wrong conduct. If it dies, the monk commits an offense entailing confession. 4.5.5

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

41. Sp 1.176: *Yaṁ uddissa khanati, tassa dukkhuppattiyā thullaccayaṁ, maraṇena pārājikaṁ. Aññasmiṁ patitvā mate anāpatti*, "If the person he dug the pit for experiences pain, there is a serious offense. If he dies, there is an offense entailing expulsion. If someone else falls in and dies, there is no offense." The commentary makes a point that goes beyond what is found in the Canonical text. According to the Canonical text, if you dig a pit for any human being to fall into, then the offense occurs when any human being falls into it. The commentary, however, makes the additional point that if you dig a pit for a specific human to fall into, you only commit an offence if that same human being falls into it.

42. Sp 1.176: *Sace anuddissa "yo koci marissatī"ti khato hoti, yattakā patitvā maranti, tattakā pāṇātipātā*, "If it is not dug for a specific person or being, but with the thought, 'Whatever dies', then, to the extent that a being falls in and dies, there is killing." And therefore an offense entailing expulsion if that being is human.

43. Kkh-pt: *Manussaviggaho nāgasupaṇṇādisadiso tiracchānagato tiracchānagatamanussaviggaho*, "*Tiracchānagatamanussaviggaha*: an animal like a dragon or a *garuda*, etc., in human form."

of the dagger, the poison, or the fall, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

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

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

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

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

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

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

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

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

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

and they do something painful, the monk commits a serious offense. If the person dies, the monk commits an offense entailing expulsion.

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

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

Acting by arrangement: 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.

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

Non-offenses

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

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

Summary verses of case studies

"Praising, sitting down, 4.11.9
And with pestle, with mortar;
Gone forth when old, flowing out,
First, experimental poison.

And three with making sites, 4.11.13
Another three with bricks;
And also machete, and rafter.
An elevated platform, coming down, fell down.

Sweating, and nose treatment, massage, 4.11.17
By bathing, and by rubbing;
Making get up, making lie down,
Death through food, death through drink.

Child by a lover, and co-wives; 4.11.21
mother, child, he killed both,
he killed neither; crushing,
Heating, barren, fertile.

Tickling, in taking hold of, a spirit, 4.11.25
And predatory spirits, sending;
Thinking it was them, he gave a blow,
In talking about heaven, and about hell.

Three trees at Āḷavī, 4.11.29
Three others with forest groves;
Don't torture, no I can't,
Buttermilk, and salty purgative."

Case studies

On one occasion a certain monk was sick. Out of compassion, the monks 5.1.1
praised death to him. He died. They became anxious and said, "The Buddha has laid down a training rule. Could it be that we've committed an offense entailing expulsion?" They told the Buddha. "You've committed an offense entailing expulsion."

On one occasion an alms-collecting monk sat down on a bench, crushing 5.2.1
a boy who was concealed by an old cloth. The boy died. The monk became anxious and thought, "The Buddha has laid down a training rule. Could it be that I've committed an offense entailing expulsion?" He told the Buddha. "There's no offense entailing expulsion.

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

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

5.3.6 "I didn't intend it, Sir."

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

5.3.8 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.[44] They crushed a boy, who died. He became anxious … "There's no offense when it's unintentional."

5.4.1 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,[45] "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?"

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

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

5.4.10 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."

5.4.17 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."

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

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44. Sp-t 1.180: *Udukkhalabhaṇḍikanti udukkhalatthāya ānītaṁ dārubhaṇḍaṁ*, "*Udukkhalabhaṇḍika*: wooden goods brought for the sake of a mortar." That *akkamati* can mean "kick" can be seen from Pli Tv Bu Vb Pj 1:10.20.9: *Aññatarā itthī passitvā aṅgajāte abhinisīdi*, "The monk kicked her off."

45. "For a certain event" is not found in the Pali, but has been added to make the Pali idiom clearer. Sp 2.108: *Kāle ārociteti yāgubhattādīsu yassa kassaci kāle ārocite*, "*Kāle ārocite*: when the time is announced for whatever, such as rice porridge, a meal, etc."

On one occasion a monk got meat stuck in his throat while eating. Another monk hit him on the neck, aiming to kill him. The meat was expelled together with blood, and the monk died. The second monk became anxious … "You have committed an offense entailing expulsion." 5.5.7

On one occasion a monk got meat stuck in his throat while eating. Another monk hit him on the neck, aiming to kill him. The meat was expelled together with blood, but the monk did not die. He became anxious … "There's no offense entailing expulsion, but there's a serious offense." 5.5.13

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?" 5.6.1

"I didn't know, Sir." 5.6.5

"There's no offense for one who doesn't know." 5.6.6

On one occasion a monk gave poison to a second monk with the purpose of investigating it. That monk died. The first monk became anxious … "What were you thinking, monk?" 5.6.7

"My purpose was to investigate it, Sir." 5.6.11

"There's no offense entailing expulsion, but there's a serious offense." 5.6.12

On one occasion the monks of Āḷavī were preparing a site for a dwelling when a monk lifted up a stone to another monk above him. As the second monk did not grasp it properly, it fell on the head of the monk below, who died. The second monk became anxious … "There's no offense when it's unintentional." 5.7.1

On one occasion the monks of Āḷavī were preparing a site for a dwelling when a monk lifted up a stone to another monk above him. The second monk dropped the stone on his head, aiming to kill him. He died. … He did not die. The second monk became anxious … "There's no offense entailing expulsion, but there's a serious offense." 5.7.7

On one occasion the monks of Āḷavī were building a wall for a dwelling when a monk lifted up a brick to another monk above him. As the second monk did not grasp it properly, it fell on the head of the monk below, who died. The second monk became anxious … "There's no offense when it's unintentional." 5.8.1

On one occasion the monks of Āḷavī were building a wall for a dwelling when a monk lifted up a brick to another monk above him. The second monk dropped the brick on his head, aiming to kill him. He died. … He did 5.8.7

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

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

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

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

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

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

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

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

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

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

On one occasion a monk was coming down after roofing a dwelling. A second monk said to him, "Come down here," aiming to kill him. He did, and he fell down and died. … he fell down, but did not die. The first monk became anxious … "There's no offense entailing expulsion, but there's a serious offense." 5.12.7

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,[46] and the monk became anxious … "There's no offense entailing expulsion. 5.13.1

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

On one occasion the monks from the group of six climbed the Vulture Peak and threw down a stone for fun. It hit a cowherd, who died. They became anxious … "There's no offense entailing expulsion. 5.13.5

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

On one occasion a certain monk was sick. The monks made him sweat by heating him. He died. They became anxious … "There's no offense for one who isn't aiming at death." 5.14.1

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." 5.14.6

On one occasion a monk had a severe headache. The monks gave him medical treatment through the nose. He died. They became anxious … "There's no offense for one who isn't aiming at death." 5.15.1

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." 5.15.6

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." 5.16.1

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." 5.16.6

46. The Pali seem to say that he simply fell off the cliff, *papatanto*, but the context seems to require something more deliberate. Perhaps it is just an idiom.

5.16.13 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."

5.16.18 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."

5.16.25 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."

5.16.30 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."

5.16.37 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."

5.16.42 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."

5.16.49 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."

5.16.54 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."

5.16.61 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."

5.16.66 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."

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

On one occasion a certain monk was sick. The monks gave him a drink, aiming to kill him. He died. … He did not die. The monks became anxious … "There's no offense entailing expulsion, but there's a serious offense." 5.16.78

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." 5.17.1

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." 5.18.1

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,[47] but there's a serious offense." 5.18.12

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." 5.18.24

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." 5.19.1

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." 5.19.7

47. It is not an offense entailing expulsion because he was aiming to kill the child, not the mother.

5.20.1 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."

5.21.1 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."

5.22.1 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."

5.23.1 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.[48] They became anxious … "There's no offense entailing expulsion."

5.24.1 On one occasion an exorcist monk killed a spirit. He became anxious … "There's no offense entailing expulsion, but there's a serious offense."

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

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

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

5.26.5 On one occasion a monk sent a second monk to a wilderness inhabited by predatory animals, aiming to kill him. The predatory animals killed him.

48. The text doesn't say what the legal procedure, the *(saṅgha-)kamma*, was about, but it seems implied that it was against that monk. This is also the position of the sub-commentary at Sp-t 2.187: *Kammādhippāyāti: tajjanīyādikammakaraṇādhippāyā*, "Aiming at a legal procedure: aiming at doing a legal procedure of censure, etc." The monks from the group of seventeen were in regular conflict with the monks from the group of six.

… The predatory animals did not kill him. The first monk became anxious … "There's no offense entailing expulsion, but there's a serious offense."

On one occasion a monk sent a second monk to a wilderness inhabited by criminals. The criminals killed him. The first monk became anxious … "There's no offense for one who isn't aiming at death." 5.26.11

On one occasion a monk sent a second monk to a wilderness inhabited by criminals, aiming to kill him. The criminals killed him. … The criminals did not kill him. The first monk became anxious … "There's no offense entailing expulsion, but there's a serious offense." 5.26.15

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." 5.27.1

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." 5.28.1

At one time a monk was possessed by a spirit. A second monk gave him a blow, aiming to kill him. He died. … He did not die. The second monk became anxious … "There's no offense entailing expulsion, but there's a serious offense." 5.28.6

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." 5.29.1

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." 5.29.5

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." 5.29.11

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." 5.29.15

On one occasion the monks of Āḷavī were felling a tree while doing building work. A monk said to a second monk, "Fell it while standing here." 5.30.1

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."

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

5.31.1 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."

5.31.5 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."

5.32.1 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."

5.32.8 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."

5.33.1 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?"

5.33.4 "Yes, Sir."

5.33.5 "Then give him buttermilk."

5.33.6 They gave him buttermilk and he died. The monk became anxious … "You have committed an offense entailing expulsion."

5.33.10 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?"

5.33.13 "Yes, Venerable."

5.33.14 "Then give him salty purgative."

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

The third offense entailing expulsion is finished.

Bu Pj 4

The fourth training rule on expulsion

Uttarimanussadhamma

Origin story

First sub-story

At one time when the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī, a number of monks who were friends had entered the rainy-season residence on the banks of the river Vaggumudā. At that time Vajjī was short of food and afflicted with hunger, with crops affected by whiteheads and turned to straw.[49] It was not easy to get by on almsfood. 1.1.1

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?" 1.1.5

Some said, "We could work for the householders, and they'll support us in return." 1.1.8

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." 1.1.13

Still others said, "There's no need to work or take messages for them. Let's instead talk up one another's superhuman qualities to the householders: 'That monk has the first absorption, that monk the second absorption, that monk the third, that monk the fourth; that monk is a stream-enterer, that monk a once-returner, that a non-returner, that a perfected one; that monk has the three true insights, and that the six direct knowledges.' Then they'll support us. In this way we'll have a comfortable rains, live together in peace and harmony, and get almsfood without trouble. This is the way to go." 1.1.19

49. "Whiteheads" renders *setaṭṭ(h)ikā*, lit. "white bones". Sp 4.403: *Setaṭṭhikā nāma rogajātīti eko pāṇako nāḷimajjhagataṁ kaṇḍaṁ vijjhati, yena viddhattā nikkhantampi sālisīsaṁ khīraṁ gahetuṁ na sakkoti*, "The disease called *setaṭṭhikā* means: an insect penetrates the stem, goes to the middle of the stalk, from the penetration of which the rice grains are not able to get sap." This seems to be a description of so-called "whiteheads", pale panicles without rice grains, caused by stem borers.

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

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

1.2.4 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?

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

1.2.10 "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 not, for Buddhas are incapable of doing what is unbeneficial.[50] Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

1.2.14 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?"

50. "Incapable of doing" renders *setughāta*, lit. "destroyed the bridge". Sp 1.16: *Setu vuccati maggo, maggeneva tādisassa vacanassa ghāto, samucchedoti vuttaṁ hoti*, "The path is called the bridge; such speech is destroyed by the path." The commentary seems to take *setu*, "bridge", as a reference to the eightfold path. I prefer to understand "bridge" as a metaphor for access.

They then told him. 1.2.16

"But did you really have those superhuman qualities?" 1.2.17

"No, Sir." 1.2.18

The Buddha rebuked them, "It's not suitable, foolish men, it's not proper, 1.2.19 it's not worthy of a monastic, it's not allowable, it's not to be done. How could you for the sake of your stomachs talk up one another's superhuman qualities to householders? It would be better for your bellies to be cut open with a sharp butcher's knife than for you to talk up one another's superhuman qualities to householders. Why is that? For although it might cause death or death-like suffering, it would not cause you to be reborn in a bad destination. But *this* might. This will affect people's confidence …" After rebuking them and giving a teaching, he addressed the monks:

"Monks, there are these five notorious gangsters to be found in the world. 1.3.1 What five? There are notorious gangsters who think like this: 'When the heck will I walk about in villages, towns, and royal capitals, with a following of a hundred or a thousand men, killing, destroying, and torturing?' Then after some time, he does just that. Just so, monks, a bad monk thinks like this: 'When the heck will I walk about in villages, towns, and royal capitals, with a following of a hundred or a thousand people, being honored, respected, and revered by both lay people and those gone forth, getting robes, almsfood, dwellings, and medicinal supplies?' Then after some time, he does just that. This is the first notorious gangster to be found in the world.

Or a bad monk learns the spiritual path proclaimed by the Buddha and 1.3.12 takes it as his own. This is the second notorious gangster to be found in the world.

Or a bad monk groundlessly charges someone living a pure spiritual life 1.3.14 with a sexual offense. This is the third notorious gangster to be found in the world.

Or a bad monk takes valuable goods and requisites from the Sangha—a 1.3.16 monastery, the land of a monastery, a dwelling, the site of a dwelling, a bed, a bench, a mattress, a pillow, a metal pot, a metal jar, a metal bucket, a metal bowl, a machete, a hatchet, an ax, a spade, a chisel, a creeper, bamboo, a reed, grass, clay, wooden goods, earthenware goods—[51] and uses them

51. I have rendered *muñja*-reed and *pabbaja*-reed with the single word "reed". I am not aware that these two kinds of reed can be distinguished in English.

to bribe and create a following among householders. This is the fourth notorious gangster to be found in the world.

1.3.20 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."

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

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

1.3.31 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."

1.3.35 After rebuking the monks from the banks of the Vaggumudā in many ways for being difficult to maintain, difficult to support … "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk falsely claims for himself a superhuman quality, a knowledge and vision worthy of the noble ones, saying, "This I know, this I see," but after some time—whether questioned or not, but having committed the offense and seeking purification—should say: "Not knowing I said that I know, not seeing that I see; what I said was empty and false," he too is expelled and excluded from the community.'"

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

Second sub-story

Soon afterwards a number of monks, thinking they had seen and realized what in fact they had not, declared final knowledge because of overestimation. After some time, their minds inclined to sensual desire, ill will, and confusion. They became anxious, thinking, "The Buddha has laid down a training rule, yet we declared final knowledge because of overestimation. Could it be that we've committed an offense entailing expulsion?" They told Venerable Ānanda, who told the Buddha. He said, "This is negligible, Ānanda. 2.1

And so, monks, this training rule should be recited like this: 2.11

Final ruling

'If a monk falsely claims for himself a superhuman quality, a knowledge and vision worthy of the noble ones, saying, "This I know, this I see," but after some time—whether he is questioned or not, but having committed the offense and seeking purification—should say: "Not knowing I said that I know, not seeing that I see; what I said was empty and false," then, except if it is due to overestimation, he too is expelled and excluded from the community.'"

Definitions

A: whoever …

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

Falsely: although a certain wholesome quality is non-existent in himself, not real, not to be found, and he does not see it or know it, he says, "I have this wholesome quality."

A superhuman quality: absorption, release, stillness, attainment, knowledge and vision, development of the path, realization of the fruits, abandoning the defilements, a mind without hindrances, delighting in solitude.[52]

52. "Delighting in solitude" renders *suññāgāra abhirati*, lit. "delighting in an empty dwelling". According to the commentaries, this is often an idiom for solitude. MN-a

For himself: either he presents those good qualities as in himself, or he presents himself as among those good qualities.

Knowledge: the three true insights.

Vision: knowledge and vision are equivalent.

Claims: announces to a woman or a man, to a lay person or one gone forth.

This I know, this I see: "I know these qualities," "I see these qualities," "These qualities are found in me and I conform to them."

After some time: the moment, the second, the instant after he has made the claim.

He is questioned: he is questioned in regard to what he has claimed: "What did you attain?" "How did you attain it?" "When did you attain it?" "Where did you attain it?" "Which defilements did you abandon?" "Which qualities did you gain?"

Not: he is not spoken to by anyone.

Having committed the offense: having bad desires, overcome by desire, claiming to have a non-existent, unreal superhuman quality, he has committed an offense entailing expulsion.

Seeking purification: he desires to be a householder, a lay follower, a monastery worker, or a novice monk.

Not knowing I said that I know, not seeing that I see: "I don't know these qualities," "I don't see these qualities," "These qualities aren't found in me and I don't conform to them."

What I said was empty and false: "What I said was empty," "What I said was false," "What I said was unreal," "I said it without knowing."

Except if it is due to overestimation: unless it is due to overestimation.

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

Is expelled: just as a palm tree with its crown cut off is incapable of further growth, so too is a monk with bad desires, overcome by desire, who claims to have a non-existent superhuman quality not an ascetic, not a Sakyan monastic. Therefore it is said, "he is expelled."

Excluded from the community: Community: joint legal procedures, a joint recitation, the same training—this is called "community". He

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1.88: *Tattha ca rukkhamūlānīti iminā rukkhamūlasenāsanaṁ dasseti. Suññāgārānīti iminā janavivittaṭṭhānaṁ*; "And there *rukkhamūlāni*: by this is shown dwellings at the foot of a tree; *suññāgārāni*: by this (is shown) a place free from people."

does not take part in this—therefore it is called "excluded from the community".

Permutations

Summary

A superhuman quality: absorption, release, stillness, attainment, knowledge and vision, development of the path, realization of the fruits, abandoning the defilements, a mind without hindrances, delighting in solitude. 4.1.1

Definitions

Absorption: the first absorption, the second absorption, the third absorption, the fourth absorption.

Release: emptiness release, signless release, desireless release.

Stillness: emptiness stillness, signless stillness, desireless stillness.

Attainment: emptiness attainment, signless attainment, desireless attainment.

Knowledge and vision: the three true insights.

Development of the path: the four applications of mindfulness, the four right efforts, the four foundations for supernormal power, the five spiritual faculties, the five spiritual powers, the seven factors of awakening, the noble eightfold path.

Realization of the fruits: realization of the fruit of stream-entry, realization of the fruit of once-returning, realization of the fruit of non-returning, realization of perfection.

Abandoning the defilements: the abandoning of sensual desire, the abandoning of ill will, the abandoning of confusion.

A mind without hindrances: a mind without sensual desire, a mind without ill will, a mind without confusion.

Delighting in solitude: because of the first absorption, there is delight in solitude; because of the second absorption, there is delight in solitude; because of the third absorption, there is delight in solitude; because of the fourth absorption, there is delight in solitude.

Exposition

First absorption

4.2.1 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.

4.2.5 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.[53]

4.2.10 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.

4.2.15 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.

4.2.22 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.

4.3.1 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.

4.3.5 If he lies in full awareness, saying, "I'm attaining the first absorption," he commits an offense entailing expulsion when four conditions are fulfilled:

53. "Of what is true" is not in the Pali, but has been added for clarity.

before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

If he lies in full awareness, saying, "I'm attaining the first absorption," he commits an offense entailing expulsion when five conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true. 4.3.10

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. 4.3.16

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. 4.3.23

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. 4.3.31

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. 4.3.35

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. 4.3.40

If he lies in full awareness, saying, "I've attained the first absorption," he commits an offense entailing expulsion when six conditions are fulfilled: 4.3.46

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.

4.3.53 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.

4.3.61 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.

4.3.65 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.

4.3.70 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.

4.3.76 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.

4.3.83 If he lies in full awareness, saying, "I obtain the first absorption," he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents

his acceptance of what is true; he misrepresents his sentiment of what is true.

If he lies in full awareness, saying, "I master the first absorption," he commits an offense entailing expulsion when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied. 4.3.91

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. 4.3.95

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. 4.3.100

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. 4.3.106

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. 4.3.113

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. 4.3.121

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 4.3.125

lying; after he has lied, he knows he has lied; he misrepresents his view of what is true.

4.3.130 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.

4.3.136 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.

4.3.143 If he lies in full awareness, saying, "I've realized the first absorption," he commits an offense entailing expulsion when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

Other individual attainments

4.3.151.1 As the first absorption has been expanded in detail, so should all be expanded:

4.4.1 If he lies in full awareness, saying, "I attained the second absorption," … "I attained the third absorption," … "I attained the fourth absorption," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the fourth absorption," he commits an offense entailing expulsion when three conditions are fulfilled … when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

4.5.1 If he lies in full awareness, saying, "I attained the emptiness release," … "I attained the signless release," … "I attained the desireless release," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the

desireless release," he commits an offense entailing expulsion when three conditions are fulfilled: …

If he lies in full awareness, saying, "I attained the emptiness stillness," … 4.5.9
"I attained the signless stillness," … "I attained the desireless stillness," …
"I'm attaining … "I've attained … "I obtain … "I master … "I've realized the desireless stillness," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "I attained the emptiness attainment," 4.5.17
… "I attained the signless attainment," … "I attained the desireless attainment," … "I'm attaining … "I've attained … "I obtain … "I master …
"I've realized the desireless attainment," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "I attained the three true insights," … 4.5.25
"I'm attaining … "I've attained … "I obtain … "I master … "I've realized the three true insights," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "I attained the four applications of 4.5.31
mindfulness," … "I attained the four right efforts," … "I attained the four foundations for supernormal power," … "I'm attaining … "I've attained …
"I obtain … "I master … "I've realized the four foundations for supernormal power," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "I attained the five spiritual faculties," 4.5.39
… "I attained the five spiritual powers," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the five spiritual powers," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "I attained the seven factors of awak- 4.5.46
ening," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the seven factors of awakening," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "I attained the noble eightfold path," 4.5.52
… "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the noble eightfold path," he commits an offense entailing expulsion when three conditions are fulfilled.

If he lies in full awareness, saying, "I attained the fruit of stream-entry," 4.5.58
… "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.

4.5.65 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.

4.5.66 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.

4.5.67 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.

4.5.68 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.

4.5.69 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.

4.5.70 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.[54]

Combinations of two attainments

4.6.1 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.

54. For an explanation of these sectional summaries, see Appendix of Technical Terms.

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. 4.6.7

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. 4.6.13

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. 4.6.19

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. 4.6.27

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. 4.6.35

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. 4.6.43

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. 4.6.49

4.6.57 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.

4.6.64 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.

4.6.70 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.

4.6.76 If he lies in full awareness, saying, "I attained the first absorption and the fruit of stream-entry," … "I attained the first absorption and the fruit of once-returning," … "I attained the first absorption and the fruit of non-returning," … "I attained the first absorption and perfection," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the first absorption and perfection," he commits an offense entailing expulsion when three conditions are fulfilled.

4.6.85 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.

4.6.93 If he lies in full awareness, saying, "I attained the first absorption and my mind is free from the hindrance of sensual desire," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the first absorption and my mind is free from the hindrance of sensual desire," … and my mind is free from the hindrance of ill will," … and my mind is free from the hindrance of confusion," he commits an offense entailing expulsion when three conditions are fulfilled … when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what

is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The unconnected permutation series is finished.

4.7.1 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.

4.7.7 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.

4.7.13 If he lies in full awareness, saying, "I attained the second absorption and the emptiness release," … and the signless release," … and the desireless release," … and the emptiness stillness," … and the signless stillness," … and the desireless stillness," … and the emptiness attainment," … and the signless attainment," … and the desireless attainment," … and the three true insights," … and the four applications of mindfulness," … and the four right efforts," … and the four foundations for supernormal power," … and the five spiritual faculties," … and the five spiritual powers," … and the seven factors of awakening," … and the noble eightfold path," … and the fruit of stream-entry," … and the fruit of once-returning," … and the fruit of non-returning," … and perfection," … "I'm attaining … "I've attained … "I obtain … "I master … "I've realized the second absorption and perfection," he commits an offense entailing expulsion when three conditions are fulfilled.

4.7.39 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.

4.7.50 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.

4.8.1 In this way each section is to be dealt with as in the linked permutation series.

4.8.2 Here it is in brief:

4.8.3 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.

4.8.10 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," …[55] 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.

4.8.21 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. …[56]

4.8.28 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.

55. It seems the Pali has left the ellipses points out by mistake.

56. It seems ellipses points are missing from the end of the Pali segment.

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. 4.8.37

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. 4.8.45

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. 4.8.53

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. 4.8.61

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. 4.8.67

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. 4.8.75

4.8.82 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.

4.8.88 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.

4.8.94 If he lies in full awareness, saying, "My mind is free from the hindrance of confusion and I attained the fruit of stream-entry," … and I attained the fruit of once-returning," … and I attained the fruit of non-returning," … and I attained perfection," … and I'm attaining … and I've attained … and I obtain … and I master … "My mind is free from the hindrance of confusion and I've realized perfection," he commits an offense entailing expulsion when three conditions are fulfilled.

4.8.103 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.

4.8.106 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.[57]

57. Although two attainments are given in each case of the above permutation series, it seems that only the one which remains unchanged within each subsection is considered the "one item".

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. 4.9.1

Combination of all attainments

This is the section based on all items: 4.9.2.1

If he lies in full awareness, saying, "I attained the first absorption and the second absorption and the third absorption and the fourth absorption and the emptiness release and the signless release and the desireless release and the emptiness stillness and the signless stillness and the desireless stillness and the emptiness attainment and the signless attainment and the desireless attainment and the three true insights and the four applications of mindfulness and the four right efforts and the four foundations for supernormal power and the five spiritual faculties and the five spiritual powers and the seven factors of awakening and the noble eightfold path and the fruit of stream-entry and the fruit of once-returning and the fruit of non-returning and perfection … and I'm attaining … and I've attained … etc. … and I've given up sensual desire, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and I've given up ill will, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and my mind is free from the hindrance of sensual desire and my mind is free from the hindrance of ill will and my mind is free from the hindrance of confusion," he commits an offense entailing expulsion when three conditions are fulfilled … when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true. 4.9.3

The section based on all items is finished.

The exposition of the section on the basic series is finished.

Meaning to say first absorption, but saying something else

If he lies in full awareness, meaning to say, "I attained the first absorption," while actually saying, "I attained the second absorption," then, if the listener understands, he commits an offense entailing expulsion when three 5.1.1

conditions are fulfilled;[58] if the listener does not understand, he commits a serious offense when three conditions are fulfilled.

5.1.3 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.

5.1.5 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.

5.1.7 If he lies in full awareness, meaning to say, "I attained the first absorption," while actually saying, "I attained the emptiness release," … the signless release," … the desireless release," … the emptiness stillness," … the signless stillness," … the desireless stillness," … the emptiness attainment," … the signless attainment," … the desireless attainment," … the three true insights," … the four applications of mindfulness," … the four right efforts," … the four foundations for supernormal power," … the five spiritual faculties," … the five spiritual powers," … the seven factors of awakening," … the noble eightfold path," … the fruit of stream-entry," … the fruit of once-returning," … the fruit of non-returning," … perfection," … "I've

58. "If the listener understands" renders *paṭivijānantassa*. This is in accordance with Sp 1.219, which has this to say: *Atha pana yassa āroceti, so na jānāti "ki ayaṁ bhaṇatī"ti, saṁsayaṁ vā āpajjati, ciraṁ vīmaṁsitvā vā pacchā jānāti, appaṭivijānanto icceva saṅkhyaṁ gacchati*", "When he who is informed does not understand, thinking, 'What does he say?' or he has doubt, or he understands after reflecting for a long time, then it is considered 'one who does not understand.'" Grammatically *paṭivijānantassa* could refer to either the speaker or the listener (it can be regarded as a genitive agreeing with *bhaṇantassa*, thus referring to the speaker, or it can be regarded as a dative of the person spoken to, that is, the listener), but logically it seems it must refer to the listener. In accordance with common usage, "understanding" (*paṭivijānantassa*) must refer to understanding the overall meaning of what is said, not to knowing the exact words that have been spoken. Since the speaker knows he is lying, he understands the overall meaning. It follows that the understanding here must refer to the listener. A parallel construction is found at Pli Tv Bu Vb Pj 1:8.4.10 where *paṭivijānāti* is used in connection with giving up the monastic training. Here the verb clearly refers to understanding on the part of the listener, that is, one has only succeeded in renouncing the training if the listener understands what one is saying. At Pli Tv Bu Vb Ss 3:4.1.4 the same verb, this time in the aorist form *paṭivijāni*, again refers to the listener.

given up sensual desire … "I've given up ill will … "I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside.," "My mind is free from the hindrance of sensual desire," … "My mind is free from the hindrance of ill will," … "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled … when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The unconnected permutation series based on one item with a speech extension is finished.[59]

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. 5.2.1

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. 5.2.3

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. 5.2.6

The linked permutation series based on one item with a speech extension is finished.

59. The Pali text reads *vatthu*, "basis", rather than *vattu*, "speech". However, I have chosen to follow the alternative reading of *vattu*, found in the PTS edition, since this seems more reasonable to me given the context.

The basis in brief is finished.

Meaning to say he is free from confusion, but saying something else

5.3.1 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.

5.3.3 If he lies in full awareness, meaning to say, "My mind is free from the hindrance of confusion," while actually saying, "My mind is free from the hindrance of ill will," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled … when seven conditions are fulfilled … he misrepresents his sentiment of what is true.

The section based on one item with a speech extension is finished.

Meaning to say any particular combination of individual attainments, but saying something else

5.4.1 The sections based on two items, etc., are to be given in detail in the same way as the section based on one item.

Meaning to say all the attainments but one, and instead saying the remaining one

5.4.2.1 This is the section based on all items:

5.4.3 If he lies in full awareness, meaning to say, "I attained the first absorption and the second absorption and the third absorption and the fourth absorption and the emptiness release and the signless release and the desireless release and the emptiness stillness and the signless stillness and the desireless stillness and the emptiness attainment and the signless attainment and the desireless attainment and the three true insights and the four applications of mindfulness and the four right efforts and the four foundations for supernormal power and the five spiritual faculties and the five spiritual powers and the seven factors of awakening and the noble eightfold path and the fruit of stream-entry and the fruit of once-returning and the fruit of non-returning and perfection … and I've given up sensual desire … and I've given up ill will … and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and

my mind is free from the hindrance of sensual desire and my mind is free from the hindrance of ill will," while actually saying, "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled … when seven conditions are fulfilled.

If he lies in full awareness, meaning to say, "I attained the second absorption and the third absorption and the fourth absorption and the emptiness release and the signless release and the desireless release and the emptiness stillness and the signless stillness and the desireless stillness and the emptiness attainment and the signless attainment and the desireless attainment and the three true insights and the four applications of mindfulness and the four right efforts and the four foundations for supernormal power and the five spiritual faculties and the five spiritual powers and the seven factors of awakening and the noble eightfold path and the fruit of stream-entry and the fruit of once-returning and the fruit of non-returning and perfection … and I've given up sensual desire … and I've given up ill will … and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and my mind is free from the hindrance of sensual desire and my mind is free from the hindrance of ill will and my mind is free from the hindrance of confusion," while actually saying, "I attained the first absorption," then, if the listener understands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, there is a serious offense when three conditions are fulfilled. 5.4.8

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. 5.4.13

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 under- 5.4.16

stands, he commits an offense entailing expulsion when three conditions are fulfilled; if the listener does not understand, he commits a serious offense when three conditions are fulfilled … when seven conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The section based on all items with a speech extension is finished.

The successive permutation series with a speech extension is finished.

The exposition of the section on "meaning to say" is finished.

Gross hinting: in regard to dwellings

6.1.1 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.

6.1.11 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.

6.1.25 If he lies in full awareness, saying, "The monk who stayed in your dwelling attained the second absorption," … the third absorption," … the fourth absorption," … the emptiness release," … the signless release," … the desireless release," … the emptiness stillness," … the signless stillness," … the desireless stillness," … the emptiness attainment," … the signless attainment," … the desireless attainment," … the three true insights," …

the four applications of mindfulness," … the four right efforts," … the four foundations for supernormal power," … the five spiritual faculties," … the five spiritual powers," … the seven factors of awakening," … the noble eightfold path," … the fruit of stream-entry," … the fruit of once-returning," … the fruit of non-returning," … perfection," … is attaining … has attained … obtains … masters … has realized perfection," then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled.

If he lies in full awareness, saying, "The monk who stayed in your dwelling has given up sensual desire … has given up ill will … has given up confusion, renounced it, has let it go, has abandoned it, has relinquished it, has forsaken it, has thrown it aside," then, if the listener understands, he commits a serious offense when three conditions are fulfilled; if the listener does not understand, he commits an offense of wrong conduct when three conditions are fulfilled. 6.1.55

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. 6.1.59

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 6.1.70

is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

Gross hinting: in regard to any requisite

6.1.87.1 The remainder should be given in detail in the same way:

6.2.1 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.

6.2.12 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 …[60] who has made use of your medicinal supplies[61] 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.

6.2.25 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

60. Because *vihāra*, "dwelling", is mentioned just before, I here render *senāsana* as furniture.

61. The Pali has a set of ellipses points at the end of this segment. This seems to be a mistake.

lying; after he has lied, he knows he has lied; he misrepresents his view of what is true; he misrepresents his belief of what is true; he misrepresents his acceptance of what is true; he misrepresents his sentiment of what is true.

The successive fifteen are finished.

The exposition of the section on that connected with requisites is finished.

The successive permutation series on superhuman qualities is finished.

Non-offenses

There is no offense: if he overestimates himself; if he does not intend to make a claim; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender. 7.1

Summary verses of case studies

"About overestimation, in the wilderness, 7.9
Almsfood, preceptor, behavior;
Fetters, qualities in private,
Dwelling, supported.

Not difficult, and then energy, fear of death, 7.13
Remorseful friend, rightly;
To be reached by energy, to be reached by exertion,
Then two on the enduring of feeling.

Five cases of a brahmin, 7.17
Three on declaring final knowledge;
Home, rejected sense pleasures,
And delight, set out.

Bone, and lump—both are cattle butchers; 7.21
A morsel is a poultry butcher, a sheep butcher is flayed;
And a pig butcher and sword, a deer hunter and knife,
And a torturer and arrow, a horse trainer and needle.

And a slanderer is sewn, 7.25
A corrupt magistrate had testicles as burden;
An adulterer submerged in a pit,
An eater of feces was a wicked brahmin.

A flayed woman was an adulteress, 7.29
An ugly woman was a fortune-teller;
A sweating woman poured coals on a co-wife,
A beheaded man was an executioner.

7.33 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.

7.37 The Tapodā, battle in Rājagaha,
And with the plunging in of elephants;
The perfected monk Sobhita
recalled five hundred eons."

Case studies, part 1

8.1.1 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."

8.2.1 At one time a monk lived in the wilderness because he wanted people to esteem him. People esteemed him. He became anxious … "There's no offense entailing expulsion.

But, monks, you should not live in the wilderness because of a wish. If you do, you commit an offense of wrong conduct."

8.2.7 At one time a monk was walking for almsfood because he wanted people to esteem him. People esteemed him. He became anxious … "There's no offense entailing expulsion.

But, monks, you should not walk for almsfood because of a wish. If you do, you commit an offense of wrong conduct."

8.3.1 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?"

8.3.5 "I wanted to make a claim, Sir."

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

8.3.8 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?"

8.3.12 "I wanted to make a claim, Sir."

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

8.4.1 At one time a monk did walking meditation because he wanted people to esteem him … stood because he wanted people to esteem him … sat because he wanted people to esteem him … lay down because he wanted

people to esteem him. People esteemed him. He became anxious … "There's no offense entailing expulsion.

But, monks, you should not lie down because of a wish. If you do, you commit an offense of wrong conduct."

At one time a monk claimed a superhuman quality to another monk, saying, "I've abandoned the fetters." He became anxious … "You've committed an offense entailing expulsion." 8.5.1

At one time a monk claimed a superhuman quality in private. A monk who could read minds rebuked him, saying, "No, you haven't got it." He became anxious … "There's no offense entailing expulsion, but there's an offense of wrong conduct." 8.6.1

At one time a monk claimed a superhuman quality in private. A god rebuked him, saying, "No, Sir, you haven't got it." He became anxious … "There's no offense entailing expulsion, but there's an offense of wrong conduct." 8.6.8

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?" 8.7.1

"I wanted to make a claim, Sir." 8.7.6

"There's no offense entailing expulsion, but there's a serious offense." 8.7.7

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?" 8.7.9

"I wanted to make a claim, Sir." 8.7.14

"There's no offense entailing expulsion, but there's a serious offense." 8.7.15

At one time a monk was ill. The monks said to him, "Venerable, do you have any superhuman qualities?" 8.8.1

"It's not difficult to declare final knowledge." 8.8.4

He became anxious and thought, "Those who are true disciples of the Buddha may say that, but I'm no such disciple. Could it be that I've committed an offense entailing expulsion?" He told the Buddha. "What were you thinking, monk?" 8.8.5

"I didn't intend to make a claim, Sir." 8.8.11

"There's no offense for one who doesn't intend to make a claim." 8.8.12

At one time a monk was ill. The monks said to him, "Venerable, do you have any superhuman qualities?" 8.9.1

8.9.4 "Superhuman qualities are attained by those who are energetic." He became anxious …

8.9.6 "There's no offense for one who doesn't intend to make a claim."

8.9.7 At one time a monk was ill. The monks said to him, "Don't be afraid."

8.9.10 "I'm not afraid of death." He became anxious …

8.9.12 "There's no offense for one who doesn't intend to make a claim."

8.9.13 At one time a monk was ill. The monks said to him, "Don't be afraid."

8.9.16 "One who's remorseful might be afraid." He became anxious …

8.9.18 "There's no offense for one who doesn't intend to make a claim."

8.9.19 At one time a monk was ill. The monks said to him, "Venerable, do you have any superhuman qualities?"

8.9.22 "Superhuman qualities are attained by those who apply themselves rightly." He became anxious …

8.9.24 "There's no offense for one who doesn't intend to make a claim."

8.9.25 At one time a monk was ill. The monks said to him, "Venerable, do you have any superhuman qualities?"

8.9.28 "Superhuman qualities are attained by those who are energetic." He became anxious …

8.9.30 "There's no offense for one who doesn't intend to make a claim."

8.9.31 At one time a monk was ill. The monks said to him, "Venerable, do you have any superhuman qualities?"

8.9.34 "Superhuman qualities are attained by those who exert themselves." He became anxious …

8.9.36 "There's no offense for one who doesn't intend to make a claim."

8.10.1 At one time a monk was ill. The monks said to him, "We hope you're bearing up? We hope you're comfortable?"

8.10.4 "It's not possible for just anyone to endure this." He became anxious …

8.10.6 "There's no offense for one who doesn't intend to make a claim."

8.10.7 At one time a monk was ill. The monks said to him, "We hope you're bearing up? We hope you're comfortable?"

8.10.10 "It's not possible for an ordinary person to endure this." He became anxious …

8.10.12 "What were you thinking, monk?"

8.10.13 "I intended to make a claim, Sir."

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

8.11.1 At one time a brahmin invited the monks, saying, "Perfected sirs, please come."

They became anxious and said, "We're not perfected ones, and yet this brahmin speaks to us as if we are. What should we do?" They told the Buddha. 8.11.3

"There's no offense when something is spoken in faith." 8.11.8

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." 8.11.9

They became anxious and said, "We're not perfected ones, and yet this brahmin speaks to us as if we are. What should we do?" They told the Buddha. 8.11.14

"There's no offense when something is spoken in faith." 8.11.19

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." 8.12.1

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." 8.12.5

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." 8.12.9

At one time the relatives of a certain monk said to him, "Come, Sir, live at home." 8.13.1

"One like me is incapable of living at home." He became anxious … 8.13.3

"There's no offense for one who doesn't intend to make a claim." 8.13.5

At one time the relatives of a certain monk said to him, "Come, Sir, enjoy worldly pleasures." 8.13.6

"The pleasures of the world have been rejected by me." He became anxious … 8.13.8

"There's no offense for one who doesn't intend to make a claim." 8.13.10

At one time the relatives of a certain monk said to him, "Come, Sir, enjoy yourself." 8.13.11

"I'm enjoying myself with the highest enjoyment." 8.13.13

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. 8.13.14

"What were you thinking, monk?" 8.13.19

"I didn't intend to make a claim, Sir." 8.13.20

8.13.21 "There's no offense for one who doesn't intend to make a claim."

8.14.1 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."

8.14.3 One of them thought, "Let them think I'm a perfected one," and he set out first from that monastery. He became anxious …

8.14.7 "You've committed an offense entailing expulsion."

Case studies, part 2

9.1.1 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."

9.1.5 "Yes."

9.1.6 As they descended from the Vulture Peak, Mahāmoggallāna smiled at a certain place. Lakkhaṇa asked him why, and Māhamoggallāna replied,

9.1.9 "This isn't the right time to ask. Please ask me in the presence of the Buddha."

9.2.1 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,

9.2.4 "Earlier on, as we were descending from the Vulture Peak, you smiled at a certain place. Why was that?"

9.2.6 "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."

9.2.13 But the monks complained and criticized him, "He's claiming a superhuman ability!"

9.2.15 The Buddha then said to them:

9.2.16 "There are disciples who have vision and knowledge, who can know, see, and witness such things. I too, monks, have seen that being, but I didn't speak about it. If I had, others wouldn't have believed me, which would have led to their harm and suffering for a long time. That being was a cattle butcher right here in Rājagaha. As a result of his deeds, he was tormented

in hell for many hundreds of thousands of years. And now, because of the remaining result of his actions, he's experiencing such an existence. Moggallāna spoke truthfully. There's no offense for Moggallāna."

"As I was coming down from the Vulture Peak, I saw a lump of flesh 9.3.1
flying through the air. Vultures, crows, and hawks were pursuing it, tearing at it and pulling it to pieces, while it uttered cries of distress. …" …

"… That being, monks, was a cattle butcher right here in Rājagaha. …" 9.3.4

"As I was coming down from the Vulture Peak, I saw a morsel of flesh 9.3.5
flying through the air. Vultures, crows, and hawks were pursuing it, tearing at it and pulling it to pieces, while it uttered cries of distress. …" …

"… That being, monks, was a poultry butcher right here in Rājagaha. …" 9.3.8

"As I was coming down from the Vulture Peak, I saw a flayed man flying 9.3.9
through the air. Vultures, crows, and hawks were pursuing him, tearing at him and pulling him to pieces, while he uttered cries of distress. …" …

"… That being, monks, was a mutton butcher right here in Rājagaha. …" 9.3.12

"As I was coming down from the Vulture Peak, I saw a man with swords 9.3.13
for body hairs flying through the air. Again and again he was stabbed by those swords, while uttering cries of distress. …" …

"… That being, monks, was a pork butcher right here in Rājagaha. …" 9.3.16

"As I was coming down from the Vulture Peak, I saw a man with knives 9.3.17
for body hairs flying through the air. Again and again he was stabbed by those knives, while uttering cries of distress. …" …

"… That being, monks, was a deer hunter right here in Rājagaha. …" 9.3.20

"As I was coming down from the Vulture Peak, I saw a man with arrows 9.3.21
for body hairs flying through the air. Again and again he was pierced by those arrows, while uttering cries of distress. …" …

"… That being, monks, was a torturer right here in Rājagaha. …" 9.3.24

"As I was coming down from the Vulture Peak, I saw a man with needles 9.3.25
for body hairs flying through the air. Again and again he was pierced by those needles, while uttering cries of distress. …" …

"… That being, monks, was a horse trainer right here in Rājagaha. …" 9.3.28

"As I was coming down from the Vulture Peak, I saw a man with needles 9.3.29
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. …" …

9.3.37 "… That being, monks, was a slanderer right here in Rājagaha. …"

9.3.38 "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. …" …

9.3.43 "… That being, monks, was a corrupt magistrate right here in Rājagaha. …"

9.3.44 "As I was coming down from the Vulture Peak, I saw a man submerged in a cesspit …"

9.3.45 "… That being, monks, was an adulterer right here in Rājagaha. …"

9.3.46 "As I was coming down from the Vulture Peak, I saw a man submerged in a cesspit, eating feces with both hands …"

9.3.47 "… 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.' …"

9.3.50 "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. …" …

9.3.53 "… That woman, monks, was an adulteress right here in Rājagaha. …"

9.3.54 "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. …" …

9.3.57 "… That woman, monks, was a fortune-teller right here in Rājagaha. …"

9.3.58 "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. …" …

9.3.60 "… 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. …"

9.3.62 "As I was coming down from the Vulture Peak, I saw the headless trunk of a body flying through the air, with eyes and mouth on its chest. Vultures,

crows, and hawks were pursuing it, tearing at it and pulling it to pieces, while it uttered cries of distress. …" …

"… That being, monks, was an executioner called Hārika right here in Rājagaha. …" 9.3.66

"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.[62] He uttered cries of distress. …" … 9.3.67

"… During the time of the Buddha Kassapa's dispensation, he was a bad monk." … 9.3.70

"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." 9.3.71

But the monks complained and criticized him, "He's claiming a superhuman ability!" 9.3.81

The Buddha then said to them: 9.3.83

"There are disciples who possess vision and knowledge, who can see, know, and witness such things. I too, monks, have seen that novice nun, but I didn't speak about it. If I had, others wouldn't have believed me, which would have led to their harm and suffering for a long time. During the time of Buddha Kassapa's dispensation, she was a bad novice nun. As a result of her deeds, she was tormented in hell for many hundreds of thousands of years. And now, because of the remaining result of her actions, she's experiencing such an existence. Moggallāna spoke truthfully. There's no offense for Moggallāna." 9.3.84

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." 9.4.1

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. 9.4.3

62. For the rendering of *saṅghāṭi* as "outer robe", see Appendix of Technical Terms.

9.4.9 "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."

9.5.1 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.

9.5.5 But Venerable Mahāmoggallāna said to the monks, "The King was defeated by the Licchavīs."

9.5.7 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.

9.5.14 "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."

9.6.1 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."

9.6.3 The monks complained and criticized him, "How can Venerable Mahāmoggallāna talk like this? He's claiming a superhuman ability!" They told the Buddha.

9.6.7 "Monks, there is such a stillness, but it's not wholly purified. Moggallāna spoke truthfully. There's no offense for Moggallāna."

9.7.1 Venerable Sobhita said to the monks, "I can recall five hundred eons."

9.7.3 The monks complained and criticized him, "How can Venerable Sobhita talk like this? He's claiming a superhuman ability!" They told the Buddha.

9.7.8 "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.

9.7.13 "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'll remember it thus."

The offenses entailing expulsion are finished.

This is the summary:

"Sexual intercourse, and stealing, 9.7.26
Person, super—
The four offenses entailing expulsion,
Definitive grounds for cutting off."

The chapter on offenses entailing expulsion is finished.

Suspension

Bu Ss 1

The training rule on emission of semen

Sukkavisaṭṭhi

0.5 Venerables, these thirteen rules on suspension come up for recitation.

Origin story

First sub-story

1.1.1 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?"

1.1.7 "I am."

1.1.8 "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?"

1.1.11 "Yes, I do it too."

1.1.12 Then Seyyasaka ate, slept, and bathed as much as he liked, and whenever he became discontent and lust overwhelmed him, he masturbated with his hand. After some time Seyyasaka had a good color, a bright face, clear skin, and sharp senses. The monks who were his friends said to him, "Seyyasaka, you used to be thin, haggard, and pale, with veins protruding all over your body. But now you have a good color, a bright face, clear skin, and sharp senses. Have you been taking medicine?"

"No. I just eat, sleep, and bathe as much as I like, and whenever I become discontent and lust overwhelms me, I masturbate with my hand." "Do you eat the food given in faith with the same hand you use to masturbate?" 1.1.19

"Yes." 1.2.2

The monks of few desires complained and criticized him, "How can Venerable Seyyasaka masturbate with his hand?" 1.2.3

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?" 1.2.5

"Yes, Sir." 1.2.8

The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can you do this? Haven't I given many teachings for the sake of dispassion, not for the sake of passion; for freedom from bondage, not for the sake of bondage; for the sake of non-grasping, not for the sake of grasping? When I've taught like this, how can you choose passion, bondage, and grasping? Haven't I given many teachings for the fading away of lust, for the clearing away of intoxication, for the removal of thirst, for the uprooting of attachment, for the cutting off of the round of rebirth, for the stopping of craving, for fading away, for ending, for extinguishment? Haven't I given many teachings for the abandoning of sensual pleasures, for the full understanding of the perceptions of sensual pleasure, for the removal of thirst for sensual pleasure, for the elimination of thoughts of sensual pleasure, for the stilling of the fevers of sensual pleasure? Foolish man, this will affect people's confidence, and cause some to lose it." Then, after rebuking Seyyasaka in many ways, the Buddha spoke in dispraise of being difficult to support … "And, monks, this training rule should be recited like this: 1.2.9

Preliminary ruling

'Intentional emission of semen is an offense entailing suspension.'"

In this way the Buddha laid down this training rule for the monks. 1.2.23

Second sub-story

Soon afterwards some monks ate fine foods, fell asleep absentminded and heedless, and emitted semen while dreaming. They became anxious, thinking, "The Buddha has laid down a training rule that intentional emission of 2.1.1

semen is an offense entailing suspension. We had an emission while dreaming, which is not without intention. Could it be that we've committed an offense entailing suspension?" They told the Buddha. "It's true, monks, that a dream is not without intention, but it's negligible. And so, monks, this training rule should be recited like this:

Final ruling

'Intentional emission of semen, except while dreaming, is an offense entailing suspension.'"

Definitions

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

Semen: there are ten kinds of semen: blue, yellow, red, white, the color of buttermilk, the color of water, the color of oil, the color of milk, the color of curd, the color of ghee.

Emission: making it move from its base—this is what is meant by "emission".

Except while dreaming: apart from that which occurs while dreaming.

An offense entailing suspension: only the Sangha gives probation for that offense, sends back to the beginning, gives the trial period, and rehabilitates—not several monks, not an individual. Therefore it is called "an offense entailing suspension".[63] This is the name and designation of this class of offense. Therefore, too, it is called "an offense entailing suspension".

63. "Gives the trial period" renders *mānattaṁ deti*. For the meaning of *mānatta* see TAP, p.123. | The point here, which can only be understood from the Pali, is that the word *saṅghādisesa* (*saṅgha* + *ādisesa*) is derived from the fact that only the *sangha* can do the legal procedures required when a monastic commits this offense.

Permutations

Permutations part 1

Summary

He emits by means of his own body. He emits by means of something external. He emits both by means of his own body and by means of something external. He emits shaking the pelvis in the air. 3.1.1

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. 3.1.5

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. 3.1.10

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. 3.1.20

Definitions

By means of his own body: by means of his own organic body.

By means of something external: by means of something organic or inorganic, externally.

Both by means of his own body and by means of something external: by means of both.

Shaking the pelvis in the air: for one making an effort in the air, the penis becomes erect.

Because of stiffness due to sensual desire: for one oppressed by sensual desire, the penis becomes erect.

Because of stiffness due to feces: for one oppressed by feces, the penis becomes erect.

Because of stiffness due to urine: for one oppressed by urine, the penis becomes erect.

Because of stiffness due to intestinal gas: for one oppressed by intestinal gas, the penis becomes erect.

Because of stiffness due to being bitten by caterpillars: for one bitten by caterpillars, the penis becomes erect.
For the sake of health: thinking, "I'll be healthy."
For the sake of pleasure: thinking, "I'll produce a pleasant feeling."
For the sake of medicine: thinking, "There will be medicine."
For the sake of a gift: thinking, "I'll give a gift."
For the sake of merit: thinking, "There will be merit."
For the sake of sacrifice: thinking, "I'll offer a sacrifice."
For the sake of heaven: thinking, "I'll go to heaven."
For the sake of seed: thinking, "There will be seed."
For the sake of investigating: thinking, "Will it be blue?", "Will it be yellow?", "Will it be red?", "Will it be white?", "Will it be the color of buttermilk?", "Will it be the color of water?", "Will it be the color of oil?", "Will it be the color of milk?", "Will it be the color of curd?", "Will it be the color of ghee?"
For the sake of fun: desiring to play.

Exposition part 1

3.3.1 If, by means of his own body, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

3.3.2 If, by means of something external, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

3.3.3 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.

3.3.4 If, shaking the pelvis in the air, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

3.3.5 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.

3.3.6 If, when there is stiffness due to feces, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

3.3.7 If, when there is stiffness due to urine, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

3.3.8 If, when there is stiffness due to intestinal gas, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

If, when there is stiffness due to being bitten by caterpillars, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension. 3.3.9

Exposition part 2

A single purpose

If, for the sake of health, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension. 3.3.10.1

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. 3.3.11

One kind of semen

If he intends blue, makes an effort, and semen is emitted, he commits an offense entailing suspension. 3.3.20.1

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. 3.3.21

The basic series is finished.[64]

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. 3.4.1.1

If, for the sake of health and for the sake of medicine … If, for the sake of health and for the sake of a gift … If, for the sake of health and for the sake of merit … If, for the sake of health and for the sake of sacrifice … If, for the sake of health and for the sake of heaven … If, for the sake of health and for the sake of seed … If, for the sake of health and for the sake of investigating … If, for the sake of health and for the sake of fun, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension. 3.4.2

64. For an explanation of these sectional summaries, see Appendix of Technical Terms.

The unconnected permutation series based on one item is finished.[65]

3.5.1 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.

3.5.2 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.

3.5.9 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.

3.5.10 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.

3.5.17 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.

3.5.19 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.

3.5.25 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.

65. See Glossary of Specialized Terms for these section-ending terms.

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. 3.5.28

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. 3.5.33

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. 3.5.37

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. 3.5.41

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. 3.5.46

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. 3.5.49

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. 3.5.55

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 3.5.57

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.

3.5.64 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.

3.5.65 If, for the sake of investigating and for the sake of health … If, for the sake of investigating and for the sake of pleasure … If, for the sake of investigating and for the sake of medicine … If, for the sake of investigating and for the sake of a gift … If, for the sake of investigating and for the sake of merit … If, for the sake of investigating and for the sake of sacrifice … If, for the sake of investigating and for the sake of heaven … If, for the sake of investigating and for the sake of seed, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

3.5.73 If, for the sake of fun and for the sake of health … If, for the sake of fun and for the sake of pleasure … If, for the sake of fun and for the sake of medicine … If, for the sake of fun and for the sake of a gift … If, for the sake of fun and for the sake of merit … If, for the sake of fun and for the sake of sacrifice … If, for the sake of fun and for the sake of heaven … If, for the sake of fun and for the sake of seed … If, for the sake of fun and for the sake of investigating, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

The linked permutation series based on one item is finished.[66]

Three purposes

3.5.83.1 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.

3.5.86 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

66. See Glossary of Specialized Terms for these section-ending terms.

sake of medicine and for the sake of fun … If, for the sake of pleasure and for the sake of medicine and for the sake of health, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension.

The linked permutation series based on two items in brief is finished.

If, for the sake of investigating and for the sake of fun and for the sake of a health, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension. … If, for the sake of investigating and for the sake of fun and for the sake of seed, he intends and makes an effort, and semen is emitted, he commits an offense entailing suspension. 3.5.90

The section based on two items is finished.

Four to nine purposes

Three items, four items, five items, six items, seven items, eight items, and nine items are to be expanded in the same way. 3.5.93.1

Ten purposes

This is the section based on all items: 3.5.94.1

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. 3.5.95

The section based on all items is finished.

Two kinds of semen

If he intends blue and yellow, makes an effort, and semen is emitted, he commits an offense entailing suspension. 3.6.1

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. 3.6.2

The unconnected permutation series based on one item is finished.

If he intends yellow and red, makes an effort, and semen is emitted, he commits an offense entailing suspension. 3.6.11

3.6.12 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.

3.6.19 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.

3.6.21 If he intends red and white, makes an effort, and semen is emitted, he commits an offense entailing suspension.

3.6.22 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.

3.6.28 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.

3.6.30 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.

3.6.36 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.

3.6.39 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.

3.6.44 If he intends the color of buttermilk and blue … If he intends the color of buttermilk and yellow … If he intends the color of buttermilk and red … If he intends the color of buttermilk and white, makes an effort, and semen is emitted, he commits an offense entailing suspension.

If he intends the color of water and the color of oil … If he intends the color of water and the color of milk … If he intends the color of water and the color of curd … If he intends the color of water and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension. 3.6.48

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. 3.6.52

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. 3.6.57

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. 3.6.60

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. 3.6.66

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. 3.6.68

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. 3.6.75

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. 3.6.76

3.6.84 If he intends the color of ghee and blue, makes an effort, and semen is emitted, he commits an offense entailing suspension.

3.6.85 If he intends the color of ghee and yellow … If he intends the color of ghee and red … If he intends the color of ghee and white … If he intends the color of ghee and the color of buttermilk … If he intends the color of ghee and the color of water … If he intends the color of ghee and the color of oil … If he intends the color of ghee and the color of milk … If he intends the color of ghee and the color of curd, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The linked permutation series based on one item is finished.

Three kinds of semen

3.6.94.1 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.

3.6.97 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.

3.6.101 If he intends the color of curd and the color of ghee and blue, makes an effort, and semen is emitted, he commits an offense entailing suspension. … If he intends the color of curd and the color of ghee and the color of milk, makes an effort, and semen is emitted, he commits an offense entailing suspension.

The section based on two items is finished.

Four to nine kinds of semen

3.6.104.1 The sections based on three items, four items, five items, six items, seven items, eight items, and nine items are to be expanded in the same way.

Ten kinds of semen

3.6.105.1 This is the section based on all items:

If he intends blue and yellow and red and white and the color of buttermilk and the color of water and the color of oil and the color of milk and the color of curd and the color of ghee, makes an effort, and semen is emitted, he commits an offense entailing suspension. 3.6.106

The section based on all items is finished.

Purposes combined with kinds of semen

If he intends for the sake of health and blue, makes an effort, and semen is emitted, he commits an offense entailing suspension. 3.7.1

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. 3.7.2

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. 3.7.3

(In this way both aspects are to be expanded.) 3.7.4

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. 3.7.5

The mixed permutation series is finished.

Intending one kind of semen, emitting another kind

If he intends, "I'll emit blue," makes an effort, and yellow is emitted, he commits an offense entailing suspension. 3.8.1

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. 3.8.2

The unconnected permutation series is finished.

If he intends, "I'll emit yellow," makes an effort, and red is emitted, he commits an offense entailing suspension. 3.8.11

3.8.12 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.

3.8.21 … If he intends, "I'll emit the color of ghee," makes an effort, and blue is emitted, he commits an offense entailing suspension.

3.8.22 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.[67]

3.9.1 If he intends, "I'll emit yellow," makes an effort, and blue is emitted, he commits an offense entailing suspension.

3.9.2 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.[68]

3.9.11 If he intends, "I'll emit red," makes an effort, and yellow is emitted, he commits an offense entailing suspension.

3.9.12 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.

3.9.21 If he intends, "I'll emit white," makes an effort, and red is emitted, he commits an offense entailing suspension.

3.9.22 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.

67. See Glossary of Specialized Terms for these section-ending terms.
68. See Glossary of Specialized Terms for these section-ending terms.

If he intends, "I'll emit the color of buttermilk," makes an effort, and white is emitted, he commits an offense entailing suspension. 3.9.31

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. 3.9.32

The fourth round of the additional permutation series is finished.

If he intends, "I'll emit the color of water," makes an effort, and the color of buttermilk is emitted, he commits an offense entailing suspension. 3.9.41

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. 3.9.42

The fifth round of the additional permutation series is finished.

If he intends, "I'll emit the color of oil," makes an effort, and the color of water is emitted, he commits an offense entailing suspension. 3.9.51

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. 3.9.52

The sixth round of the additional permutation series is finished.

If he intends, "I'll emit the color of milk," makes an effort, and the color of oil is emitted, he commits an offense entailing suspension. 3.9.61

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. 3.9.62

The seventh round of the additional permutation series is finished.

If he intends, "I'll emit the color of curd," makes an effort, and the color of milk is emitted, he commits an offense entailing suspension. 3.9.71

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. 3.9.72

The eighth round of the additional permutation series is finished.

3.9.81 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.

3.9.82 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.

3.9.91 If he intends, "I'll emit blue," makes an effort, and the color of ghee is emitted, he commits an offense entailing suspension.

3.9.92 If he intends, "I'll emit yellow … red … white … the color of buttermilk … the color of water … the color of oil … the color of milk … the color of curd," makes an effort, and the color of ghee is emitted, he commits an offense entailing suspension.

The tenth round of the additional permutation series is finished.

The additional permutation series is finished.

Permutations part 2

4.1 If he intends, makes an effort, and semen is emitted, he commits an offense entailing suspension.

4.2 If he intends, makes an effort, but semen is not emitted, he commits a serious offense.

4.3 If he intends, but does not make an effort, yet semen is emitted, there is no offense.

4.4 If he intends, but does not make an effort, nor is semen emitted, there is no offense.

4.5 If he does not intend, but makes an effort, and semen is emitted, there is no offense.

4.6 If he does not intend, but makes an effort, yet semen is not emitted, there is no offense.

4.7 If he does not intend, nor makes an effort, yet semen is emitted, there is no offense.

4.8 If he does not intend, nor makes an effort, nor is semen emitted, there is no offense.

Non-offenses

There is no offense: if it is while dreaming; if he is not aiming at emission; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender. 4.9.1

Summary verses of case studies

"Dream, feces, urine, 4.17
Thought, and with warm water;
Medicine, scratching, path,
Foreskin, sauna, massage.

Novice, and asleep, 4.21
Thigh, pressed with the fist;
In the air, rigid, staring,
Keyhole, rubbed with wood.

Current, mud, running, 4.25
Mud play, lotus;
Sand, mud, pouring,[69]
Bed, and with the thumb."

Case studies

On one occasion a monk had an emission of semen while dreaming. He became anxious, thinking, "The Buddha has laid down a training rule. Could it be that I've committed an offense entailing suspension?" He told the Buddha, who said, "There's no offense when it occurs while dreaming." 5.1.1

On one occasion a monk was defecating, and semen was emitted. He became anxious … "What were you thinking, monk?" 5.2.1

"I wasn't aiming at emission, Sir." 5.2.4

"There's no offense if one isn't aiming at emission." 5.2.5

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." 5.2.6

On one occasion a monk was thinking a sensual thought, and semen was emitted. He became anxious … "There's no offense for one thinking a sensual thought." 5.3.1

On one occasion a monk was bathing in warm water, and semen was emitted. He became anxious … "What were you thinking, monk?" 5.4.1

"I wasn't aiming at emission, Sir." 5.4.4

"There's no offense if one isn't aiming at emission." 5.4.5

69. "Pouring" renders *usseko*, which I take to be related to *seka*, perhaps via the prefix *ud*.

5.4.6 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."

5.4.9 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."

5.5.1 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."

5.5.5 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."

5.6.1 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."

5.6.4 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."

5.7.1 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."

5.7.4 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."

5.8.1 On one occasion a monk took hold of his foreskin, urinated, and semen was emitted.[70] He became anxious … "There's no offense if one isn't aiming at emission."

5.8.4 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."

5.8.9 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."

70. Vmv 1.264: *Vatthinti aṅgajātasīsacchādakacammaṁ*, "*Vatthi*: the skin covering the head of the penis."

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." 5.8.12

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." 5.8.17

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." 5.8.20

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." 5.8.25

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." 5.8.28

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." 5.9.1

On one occasion a monk took hold of the penis of a sleeping novice,[71] and the monk emitted semen. He became anxious … "There's no offense entailing suspension, but there's an offense of wrong conduct." 5.9.7

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." 5.10.1

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." 5.10.6

71. Bhikkhu Ṭhānissaro argues in BMC I, page 105, that it was the novice monk who emitted semen. But these rules concern monks, not novices. In the present case the Buddha specifically says that there is no offense of *saṅghādisesa*, which would make no sense if it referred to the novice monk. Bhikkhu Ṭhānissaro argues that his reading is required, otherwise we are forced to conclude that *saṅghādisesa* offenses can be incurred by indirect stimulation. Yet the cases found here are widely diverging. It is not given that they must all, even potentially, give rise to a *saṅghādisesa*.

5.10.11 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."

5.11.1 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."

5.11.4 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."

5.12.1 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."

5.13.1 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."

5.14.1 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."

5.15.1 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."

5.15.4 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."

5.16.1 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."

5.16.4 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."

5.16.9 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."

5.16.12 On one occasion a monk ran in water aiming at emission, and semen was emitted. … semen was not emitted. He became anxious … "There's no offense entailing suspension, but there's a serious offense."

On one occasion a monk was playing by sliding in the mud, and semen was emitted.[72] He became anxious … "There's no offense if one isn't aiming at emission." 5.16.17

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." 5.16.20

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." 5.16.25

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." 5.16.28

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." 5.17.1

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." 5.17.6

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." 5.17.11

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." 5.17.14

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." 5.17.19

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 5.17.24

72. Sp-t 2.267: *Pupphāvalīti kīḷāvisesassādhivacanaṁ. Taṁ kīḷantā nadīādīsu chinnataṭaṁ udakena cikkhallaṁ katvā tattha ubho pāde pasāretvā nisinnā papatanti*; "*Pupphāvalīti*: it is an expression for a kind of game. Playing it in rivers, etc., having made a muddy, steep slope with water, having extended both feet right there, they sit and slide down."

that I've committed an offense entailing suspension?" He told the Buddha, who said, "There's no offense entailing suspension, but there's a serious offense."

The training rule on emission of semen, the first, is finished.

Bu Ss 2

The training rule on physical contact

Kāyasaṁsagga

Origin story

1.1.1 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.[73] Many people came to see Udāyī's dwelling,

1.1.8 among them a certain brahmin and his wife. They approached Udāyī and said, "Venerable, we would like to see your dwelling."

1.1.10 "Well then, brahmin, please do."

1.1.11 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.

1.1.16 And he expressed his delight, "These Sakyan monastics who live in the wilderness are superb. Venerable Udāyī is superb!"

1.1.19 But the brahmin lady said, "What's superb about him? He touched me all over just like you do."

1.1.22 The brahmin then complained and criticized him, "These Sakyan monastics are shameless and immoral liars. They claim to have integrity, to be celibate and of good conduct, to be truthful, moral, and good. But they don't have the good character of a monastic or a brahmin. They've lost the plot! How could the ascetic Udāyī touch my wife all over? It's not possible to go to a monastery or a monk's dwelling with a wife from a respectable

73. For the rendering of *pariveṇa* as "yard", see Appendix of Technical Terms.

family, or with a daughter, a girl, a daughter-in-law, or a female slave from a respectable family. If you do, the Sakyan monastics might molest them."

The monks heard the criticism of that brahmin. The monks of few desires complained and criticized Udāyī, "How could Venerable Udāyī make physical contact with a woman?" 1.2.1

They told the Buddha. He then had the Sangha gathered and questioned Udāyī: 1.2.4

"Is it true, Udāyī, that you did this?" 1.2.6

"It's true, Sir." 1.2.7

The Buddha rebuked him, "Foolish man, it's not suitable, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you do this? Haven't I given many teachings for the sake of dispassion, not for the sake of passion … the stilling of the fevers of sensual pleasure? This will affect people's confidence …" … "And, monks, this training rule should be recited like this: 1.2.8

Final ruling

'If a monk, overcome by lust and with a distorted mind, makes physical contact with a woman—holding her hand or hair, or touching any part of her body—he commits an offense entailing suspension.'"

Definitions

A: whoever …

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

Overcome by lust: having lust, longing for, in love with.

Distorted: a lustful mind is distorted; an angry mind is distorted; a confused mind is distorted. But in this case "distorted" refers to the lustful mind.

A woman: a human female, not a female spirit, not a female ghost, not a female animal; even a girl born on that very day, let alone an older one.

With: together.

Makes physical contact: misconduct is what is meant.

Hand: from the elbow to the tip of the nails.

Hair: just the hair; or the hair with strings in it, with a garland, with gold coins, with gold, with pearls, or with gems.
Any part of her body: anything apart from the hand and the hair is called "any part of her body".

Sub-definitions

2.2.1 Physical contact, touching, stroking downwards, stroking upwards, pulling down, lifting up, pulling, pushing, squeezing, pressing, taking hold of, contacting.

Physical contact: mere physical contact.
Touching: touching here and there.
Stroking downwards: lowering down.
Stroking upwards: raising up.
Pulling down: bending down.
Lifting up: raising up.
Pulling: drawing to.
Pushing: sending away.
Squeezing: taking hold of a bodily part and then pressing.
Pressing: pressing with something.
Take hold of: mere taking hold of.
Contacting: mere contact.

He commits an offense entailing suspension: … Therefore, too, it is called "an offense entailing suspension".

Permutations

Permutations part 1

Making direct contact with a single person or animal: body to body

3.1.1 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.

3.1.3 It is a woman, but he is unsure of it, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her … takes hold of her, contacts her, he commits a serious offense.

It is a woman, but he perceives her as a *paṇḍaka*, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her … takes hold of her, contacts her, he commits a serious offense. 3.1.6

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. 3.1.9

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. 3.1.12

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. 3.1.15

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. 3.1.18

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. 3.1.21

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. 3.1.24

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. 3.1.27

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. 3.1.30

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. 3.1.33

3.1.39 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.

3.1.42 It is an animal, but he is unsure of it … It is an animal, but he perceives it as a woman … It is an animal, but he perceives it as a *paṇḍaka* … It is an animal, but he perceives it as a man, and he has lust. If the monk makes physical contact with the animal, body to body, if he touches it … takes hold of it, contacts it, he commits an offense of wrong conduct.

The section based on one item is finished.

Making direct contact with two beings of the same kind: body to body

3.2.1 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.

3.2.4 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.

3.2.7 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.

3.2.12 It is two *paṇḍakas,* he perceives both as *paṇḍakas,* and he has lust. If the monk makes physical contact with the two *paṇḍakas,* body to body, if he touches them … takes hold of them, contacts them, he commits two serious offenses.

3.2.14 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.

3.2.20 It is two men, he perceives both as men, and he has lust. If the monk makes physical contact with the two men, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is two men, but he is unsure about both … but he perceives both as animals … but he perceives both as women … but he perceives both as *paṇḍakas,* and he has lust. If the monk makes physical contact with the two men, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct. 3.2.22

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. 3.2.28

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. 3.2.31

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. 3.3.1

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. 3.3.4

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. 3.3.7

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. 3.3.10

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. 3.3.13

3.3.16 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.

3.3.19 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.

3.3.25 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.

3.3.28 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.

3.3.34 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.

3.3.37 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.

3.3.43 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.

3.3.46 It is a *paṇḍaka* and an animal, but he is unsure about both … but he perceives both as men … but he perceives both as animals … but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is a man and an animal, but he perceives both as men, and he has lust. 3.3.52
If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is a man and an animal, but he is unsure about both … but he perceives 3.3.55
both as animals … but he perceives both as women … but he perceives both as *paṇḍakas*, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

The section based on two items is finished.

Making indirect contact: body to what is connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the monk, 3.4.1
with his own body, makes physical contact with something connected to her body, if he touches it … takes hold of it, contacts it, he commits a serious offense. …

It is two women, he perceives both as women, and he has lust. If the 3.4.4
monk, with his own body, makes physical contact with something connected to the body of both, if he touches it … takes hold of it, contacts it, he commits two serious offenses. …

It is a woman and a *paṇḍaka*, but he perceives both as women, and he 3.4.7
has lust. If the monk, with his own body, makes physical contact with something connected to the body of both, if he touches it … takes hold of it, contacts it, he commits one serious offense and one offense of wrong conduct. …

It is a woman, he perceives her as a woman, and he has lust. If the monk, 3.4.10
with something connected to his own body, makes physical contact with her body, if he touches it … takes hold of it, contacts it, he commits a serious offense. …

It is two women, he perceives both as women, and he has lust. If the 3.4.13
monk, with something connected to his own body, makes physical contact with the body of both, if he touches them … takes hold of them, contacts them, he commits two serious offenses. …

It is a woman and a *paṇḍaka*, but he perceives both as women, and he 3.4.16
has lust. If the monk, with something connected to his own body, makes physical contact with the body of both, if he touches them … takes hold of

them, contacts them, he commits one serious offense and one offense of wrong conduct. …

Making indirect contact: what is connected to the body to what is connected to the body

3.4.19.1 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. …

3.4.22 It is two women, he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with something connected to the body of both, if he touches those things … takes hold of them, contacts them, he commits two offenses of wrong conduct. …

3.4.25 It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with something connected to the body of both, if he touches those things … takes hold of them, contacts them, he commits two offenses of wrong conduct. …

Making indirect contact: contact by releasing

3.4.28.1 It is a woman, he perceives her as a woman, and he has lust.[74] If the monk, with something released by him, makes physical contact with her body, he commits an offense of wrong conduct. …

3.4.30 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. …

3.4.32 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. …

3.4.34 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. …

3.4.36 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 some-

74. "Releasing" means throwing, dropping, etc.

thing connected to the body of both, he commits two offenses of wrong conduct. …

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something connected to the body of both, he commits two offenses of wrong conduct. … 3.4.38

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. … 3.4.40

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. … 3.4.42

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. … 3.4.44

The successive series on a monk is finished.

Others making direct contact with a monk: body to body

It is a woman, he perceives her as a woman, and he has lust. If the woman makes physical contact with the monk, body to body, if she touches him, strokes him downwards, strokes him upwards, pulls him down, lifts him up, pulls him, pushes him, squeezes him, presses him, takes hold of him, contacts him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense entailing suspension. … 3.5.1

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. … 3.5.3

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. … 3.5.5

Others making indirect contact with a monk: body to what is connected to the body

3.5.8.1 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. …

3.5.11 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. …

3.5.14 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. …

3.5.17 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. …

3.5.20 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. …

3.5.23 It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If they both, with something connected to their own bodies, make physical contact with his body, if they touch him … take hold of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits one serious offense and one offense of wrong conduct. …

Others making indirect contact with a monk: what is connected to the body to what is connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the woman, 3.5.26.1
with something connected to her own body, makes physical contact with something connected to his body, if she touches it … takes hold of it, contacts it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense of wrong conduct. …

It is two women, he perceives both as women, and he has lust. If the 3.5.29
women, with something connected to their own bodies, make physical contact with something connected to his body, if they touch it … take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

It is a woman and a *paṇḍaka*, but he perceives both as women, and he 3.5.32
has lust. If they both, with something connected to their own bodies, make physical contact with something connected to his body, if they touch it … take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

Others making indirect contact with a monk: contact by releasing

It is a woman, he perceives her as a woman, and he has lust. If the woman, 3.5.35.1
with something released by her, makes physical contact with his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense of wrong conduct. …

It is two women, he perceives both as women, and he has lust. If the 3.5.38
women, with something released by both, make physical contact with his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

It is a woman and a *paṇḍaka*, but he perceives both as women, and he has 3.5.41
lust. If they both, with something released by both, make physical contact with his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

It is a woman, he perceives her as a woman, and he has lust. If the woman, 3.5.44
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. …

3.5.47 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. …

3.5.50 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. …

3.5.53 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. …[75]

3.5.56 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. …

3.5.59 It is a woman and a *paṇḍaka*, but he perceives both as women, and he has lust. If they both, with something released by both, make physical contact with something released by him, and he, aiming at connection, makes an effort with the body, but does not experience contact, he commits two offenses of wrong conduct. …

Permutations part 2

3.6.1 If, aiming at connection, he makes an effort with the body and experiences contact, he commits an offense entailing suspension.

75. Sp 1.278: *Ettha ca kāyena vāyamati na ca phassaṁ paṭivijānātīti attanā nissaṭṭhaṁ pupphaṁ vā phalaṁ vā itthiṁ attano nissaggiyena pupphena vā phalena vā paharantiṁ disvā kāyena vikāraṁ karoti, aṅguliṁ vā cāleti, bhamukaṁ vā ukkhipati, akkhiṁ vā nikhaṇati, aññaṁ vā evarūpaṁ vikāraṁ karoti, ayaṁ vuccati "kāyena vāyamati na ca phassaṁ paṭivijānāti"ti*; "Here 'makes an effort with the body, but does not experience contact' means: having seen a flower or fruit released from oneself hitting a flower or fruit released from the woman, he makes a gesture with the body, wags a finger, raises an eyebrow, winks, or makes any similar gesture—this is called 'makes an effort with the body, but does not experience contact'."

If, aiming at connection, he makes an effort with the body, but does not experience contact, he commits an offense of wrong conduct. 3.6.2

If, aiming at connection, he makes no effort with the body, but experiences contact, there is no offense. 3.6.3

If, aiming at connection, he makes no effort with the body and does not experience contact, there is no offense. 3.6.4

If, aiming to free himself, he makes an effort with the body and experiences contact, there is no offense. 3.6.5

If, aiming to free himself, he makes an effort with the body, but does not experience contact, there is no offense. 3.6.6

If, aiming to free himself, he makes no effort with the body, but experiences contact, there is no offense. 3.6.7

If, aiming to free himself, he makes no effort with the body and does not experience contact, there is no offense. 3.6.8

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. 3.7.1

Summary verses of case studies

"Mother, daughter, and sister, 3.7.11
Wife, and female spirit, *paṇḍaka*;
Asleep, dead, female animal,
And with a wooden doll.

About oppression, bridge, road, 3.7.15
Tree, and boat, and rope;
A staff, pushed with a bowl,
When paying respect, made an effort but did not touch."

Case studies

At one time a monk touched his mother out of affection. He became anxious, thinking, "The Buddha has laid down a training rule. Could it be that I've committed an offense entailing suspension?" He told the Buddha, who said, "There's no offense entailing suspension, but there's an offense of wrong conduct." 4.1.1

4.1.8 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."

4.2.1 At one time a monk made physical contact with his ex-wife. He became anxious … "You've committed an offense entailing suspension."

4.3.1 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."

4.3.5 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."

4.4.1 At one time a monk made physical contact with a sleeping woman. He became anxious … "You've committed an offense entailing suspension."

4.4.4 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."

4.4.8 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."

4.4.12 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."

4.5.1 At one time a number of women harassed a monk by leading him about arm in arm. He became anxious … "Did you consent, monk?"

4.5.4 "No, Sir."

4.5.5 "There's no offense if one doesn't consent."

4.6.1 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."

4.7.1 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."

4.8.1 At one time a lustful monk shook the tree that a woman had climbed. He became anxious … "There's no offense entailing suspension, but there's an offense of wrong conduct."

At one time a lustful monk shook the boat that a woman had boarded. 4.8.5
He became anxious … "There's no offense entailing suspension, but there's an offense of wrong conduct."

At one time a lustful monk pulled the rope that a woman was holding. 4.9.1
He became anxious … "There's no offense entailing suspension, but there's a serious offense."

At one time a lustful monk pulled the staff that a woman was holding. 4.9.5
He became anxious … "There's no offense entailing suspension, but there's a serious offense."

At one time a lustful monk pushed a woman with his almsbowl. He 4.10.1
became anxious … "There's no offense entailing suspension, but there's a serious offense."

At one time a lustful monk raised his foot as a woman was paying respect 4.11.1
to him. He became anxious … "You've committed an offense entailing suspension."

At one time a monk, thinking, "I'll take hold of a woman," exerted him- 4.11.4
self, but did not make contact. He became anxious … "There's no offense entailing suspension, but there's an offense of wrong conduct."

The training rule on physical contact, the second, is finished.

Bu Ss 3

The training rule on indecent speech

Duṭṭhullavācā

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapi- 1.1.1
ṇḍika's Monastery. At that time Venerable Udāyī was staying in a beautiful dwelling in the wilderness. On one occasion a number of women came to the monastery to see the dwellings. They approached Udāyī and said, "Venerable, we would like to see your dwelling."

Then, after showing them his dwelling, he praised and disparaged their 1.1.8
private parts; he requested and implored, asked and enquired, described, instructed, and abused their private parts.[76] The shameless and indecent women flirted with Udāyī; they called out to him, laughed with him, and

76. *Vaccamaggaṁ passāvamaggaṁ* refer respectively to the anus and the genitals.

teased him. But after leaving, those of them who had a sense of shame complained to the monks, "Venerables, this isn't suitable or appropriate. We wouldn't want to hear such speech from our own husbands, let alone from Venerable Udāyī."

1.2.1 The monks of few desires complained and criticized him, "How could Venerable Udāyī speak indecently to women?"

1.2.3 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?"

1.2.6 "It's true, Sir."

1.2.7 The Buddha rebuked him, "It's not suitable, foolish man, it's not proper, it's not worthy of a monastic, it's not allowable, it should not be done. How could you speak like this? Haven't I given many teachings for the sake of dispassion, not for the sake of passion … the stilling of the fevers of sensual pleasure? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk, overcome by lust and with a distorted mind, speaks indecent words to a woman, as a young man might to a young woman and referring to sexual intercourse, he commits an offense entailing suspension.'"

Definitions

A: whoever …

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

Overcome by lust: having lust, longing for, in love with.

Distorted: a lustful mind is distorted; an angry mind is distorted; a confused mind is distorted. But in this case "distorted" refers to the lustful mind.

A woman: a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning bad speech and good speech, what is decent and what is indecent.

Indecent words: speech connected with the anus, the vagina, or sexual intercourse.

Speaks: misconduct is what is meant.

As a young man might to a young woman: a male youth to a female youth, a boy to a girl, a male who indulges in worldly pleasures to a female who indulges in worldly pleasures.

Referring to sexual intercourse: connected with the sexual act.

He commits an offense entailing suspension: … Therefore, too, it is called "an offense entailing suspension".

Permutations

Summary

Referring to the two private orifices, he praises, disparages, requests, implores, asks, enquires, describes, instructs, abuses. 3.1.1

Sub-definitions

Praises: extols, praises, commends the two private orifices.

Disparages: despises, reviles, censures the two private orifices.

Requests: saying, "Give to me; you should give to me."

Implores: saying, "When will you please your mother?" "When will you please your father?" "When will you please the gods?" "When will there be a good opportunity, a good time, a good moment?" "When will I have sexual intercourse with you?"

Asks: saying, "How do you give to your husband?" "How do you give to your lover?"

Enquires: saying, "So you give to your husband like this, and to your lover like this?"

Describes: when asked, he says, "Give like this. If you do, you'll be dear and pleasing to your husband."

Instructs: without being asked, he says, "Give like this. If you do, you'll be dear and pleasing to your husband."

Abuses: saying, "You lack genitals;" "You have incomplete genitals;" "You don't menstruate;" "You menstruate continuously;" "You always wear a menstruation pad;" "You're incontinent;" "You have genital prolapse;" "You lack sexual organs;" "You're manlike;" "You have fistula;" "You're a hermaphrodite."

Exposition

Referring to the private parts of a single person or animal

3.2.1 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–Bu Ss 2:3.1.49, with appropriate substitutions.) …[77]

Referring to the private parts of two beings of the same kind

3.2.4.1 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–Bu Ss 2:3.2.26, with appropriate substitutions.) …

Referring to the private parts of two beings of different kinds

3.2.8.1 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–Bu Ss 2:3.3.61, with appropriate substitutions.) …

Referring to other parts of the body: below the collar bone and above the knees

3.3.1 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. …

3.3.4 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. …

3.3.7 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

77. There are no instructions in the Pali or in the commentaries for how the expansion here or below is to be done. I therefore assume it is to be done in accordance with the previous rule.

but above the knees, apart from the anus or the vagina, praises, disparages … or abuses, he commits one serious offense and one offense of wrong conduct. …

Referring to other parts of the body: above the collar bone or below the knees

It is a woman, he perceives her as a woman, and he has lust. If the monk, referring to any part of the woman above the collar bone or below the knees, praises, disparages … or abuses, he commits an offense of wrong conduct. … 3.4.1

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. … 3.4.4

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. … 3.4.7

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. … 3.5.1

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. … 3.5.4

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. … 3.5.7

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. 3.6.1

Summary verses of case studies

"Red, coarse, thick, 3.6.8
Rough, long, sown;

I hope the path has an end,
Faith, with a gift, with work."

Case studies

4.1.1 At one time a certain woman was wearing a newly dyed woolen cloak. A lustful monk said to her, "Sister, is that red thing yours?" She did not understand and said, "Yes, Venerable, it's a newly dyed woolen cloak." He became anxious and thought, "The Buddha has laid down a training rule. Could it be that I've committed an offense entailing suspension?" He told the Buddha, who said, "There's no offense entailing suspension, but there's an offense of wrong conduct."

4.2.1 At one time a certain woman was wearing a coarse woolen cloak. A lustful monk said to her, "Sister, is that rough hair yours?" She did not understand and said, "Yes, Venerable, it's a coarse woolen cloak." He became anxious … "There's no offense entailing suspension, but there's an offense of wrong conduct."

4.3.1 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."

4.4.1 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."

4.5.1 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."

4.6.1 At one time a certain woman was returning after having had a field sown. A lustful monk said to her, "Have you sown, Sister?" She did not understand and said, "Yes, Venerable, but the furrow isn't yet closed yet." He became anxious … "There's no offense entailing suspension, but there's an offense of wrong conduct."

At one time a lustful monk saw a female wanderer coming in the opposite direction. He said to her, "Sister, I hope the path has an end?" She did not understand and said, "Yes, just keep going." He became anxious … "There's no offense entailing suspension, but there's a serious offense." 4.7.1

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." 4.8.1

"What's that, Venerable?" 4.8.4

"Sexual intercourse." He became anxious … "There's an offense entailing suspension." 4.8.5

At one time a lustful monk said to a woman, "You have faith, Sister, yet you don't give us the highest gift." 4.9.1

"What's that, Venerable?" 4.9.4

"Sexual intercourse." He became anxious … "There's an offense entailing suspension." 4.9.5

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." 4.10.1

The training rule on indecent speech, the third, is finished.

Bu Ss 4

The training rule on satisfying one's own desires

Attakāmpāricariya

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." 1.1.1

"It's not hard for us to get those requisites. Give instead what's hard for us to get." 1.1.10

"What's that, Venerable?" 1.1.12

1.1.13 "Sexual intercourse."

1.1.14 "Is it wanted now?"

1.1.15 "Yes."

1.1.16 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.

1.1.21 That woman then complained and criticized him, "These Sakyan monastics are shameless and immoral liars. They claim to have integrity, to be celibate and of good conduct, to be truthful, moral, and good. But they don't have the good character of a monastic or brahmin. They've lost the plot! How could the ascetic Udāyī ask for sexual intercourse from me, but then spit out, 'Who would touch this stinking wretch!' and leave? What's bad about me? How am I stinking? How am I inferior to anyone?"

1.2.1 Other women, too, criticized him in the same way,

1.2.5 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?"

1.2.8 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?"

1.2.11 "It's true, Sir."

1.2.12 The Buddha rebuked him, "It's not suitable, foolish man, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How could you do such a thing? Haven't I given many teachings for the sake of dispassion, not for the sake of passion … the stilling of the fevers of sensual pleasure? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk, overcome by lust and with a distorted mind, encourages a woman to satisfy his own desires, saying, "Sister, she provides the highest service who in this way satisfies one like me, who is virtuous, celibate, and of good character," and if it is a reference to sexual intercourse, he commits an offense entailing suspension.'"

Definitions

A: whoever …

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

Overcome by lust: having lust, longing for, in love with.

Distorted: a lustful mind is distorted; an angry mind is distorted; a confused mind is distorted. But in this case "distorted" refers to the lustful mind.

A woman: a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning bad speech and good speech, what is decent and what is indecent.

A woman:[78] near a woman, close to a woman.

His own desires: his own sensual desires, for the sake of himself, aiming at himself, satisfying himself.

The highest: this is the highest, this is the best, this is the foremost, this is the utmost, this is the most excellent.

She: an aristocrat woman, a brahmin woman, a merchant woman, or a woman worker.

One like me: a male aristocrat, a male brahmin, a male merchant, or a male worker.

Who is virtuous: one who refrains from killing living beings, who refrains from stealing, who refrains from lying.

Celibate: one who refrains from sexual intercourse.

Of good character: he is one of good character because of that virtue and because of being celibate.

In this way: with sexual intercourse.

Satisfies: gives pleasure to.

If it is a reference to sexual intercourse: if it is connected with the sexual act.

He commits an offense entailing suspension: … Therefore, too, it is called "an offense entailing suspension".

78. Because I have rendered *mātugāmassa santike* (literally "in the presence of a woman") simply as "woman", the English rendering of the word to be defined is the same here as in the previous definition.

Permutations

Encouraging sexual intercourse to a single person or animal

3.1.1 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.

3.1.3 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.

3.1.8 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.

3.1.10 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.

3.1.15 It is a man … … (To be expanded as above with appropriate adjustments.) … It is an animal, he perceives it as an animal … It is an animal, but he is unsure of it … It is an animal, but he perceives it as a woman … It is an animal, but he perceives it as a *paṇḍaka* … It is an animal, but he perceives it as a man, and he has lust. If the monk encourages the animal to satisfy his own desires, he commits an offense of wrong conduct.

Encouraging sexual intercourse to two beings of the same kind

3.1.23.1 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–Bu Ss 2:3.2.26, with appropriate substitutions.)

Encouraging sexual intercourse to two beings of different kinds

3.1.26.1 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 con-

duct. (To be expanded as in Bu Ss 2:3.3.4–Bu Ss 2:3.3.61, with appropriate substitutions.)

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. 3.2.1

Summary verses of case studies

"How a barren woman, may she have a child, 3.2.6
And dear to, may I be fortunate;
What may I give, how may I support,
How may I get a good rebirth."

Case studies

On one occasion a barren woman said to a monk who associated with her family, "Sir, how can I get pregnant?" 4.1.1

"Well, Sister, give the highest gift." 4.1.3

"What's that?" 4.1.4

"Sexual intercourse." He became anxious … "You've committed an offense entailing suspension." 4.1.5

On one occasion a fertile woman said to a monk who associated with her family, "Sir, how can I get a child?" 4.2.1

"Well, Sister, give the highest gift." 4.2.3

"What's that?" 4.2.4

"Sexual intercourse." He became anxious … "You've committed an offense entailing suspension." 4.2.5

On one occasion a woman said to a monk who associated with her family, "Sir, how can I get my husband to love me?" 4.3.1

"Well, Sister, give the highest gift." 4.3.3

"What's that?" 4.3.4

"Sexual intercourse." He became anxious … "You've committed an offense entailing suspension." 4.3.5

On one occasion a woman said to a monk who associated with her family, "Sir, how can I become more fortunate?" 4.3.8

"Well, Sister, give the highest gift." 4.3.10

"What's that?" 4.3.11

"Sexual intercourse." He became anxious … "You've committed an offense entailing suspension." 4.3.12

4.4.1 On one occasion a woman said to a monk who associated with her family, "Sir, what may I give you?"

4.4.3 "The highest gift, Sister."

4.4.4 "What's that?"

4.4.5 "Sexual intercourse." He became anxious … "You've committed an offense entailing suspension."

4.5.1 On one occasion a woman said to a monk who associated with her family, "Sir, how may I support you?"

4.5.3 "With the highest gift, Sister."

4.5.4 "What's that?"

4.5.5 "Sexual intercourse." He became anxious … "You've committed an offense entailing suspension."

4.6.1 On one occasion a woman said to a monk who associated with her family, "Sir, how can I get a good rebirth?"

4.6.3 "Well, Sister, give the highest gift."

4.6.4 "What's that?"

4.6.5 "Sexual intercourse." He became anxious … "You've committed an offense entailing suspension."

The training rule on satisfying one's own desires, the fourth, is finished.

Bu Ss 5

The training rule on matchmaking

Sañcaritta

Origin story

First sub-story

1.1.1 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.

1.1.3 When Udāyī saw a young man without a wife or a young woman without a husband, he would praise the young woman to the parents of a young man, "The young woman of such-and such a family is beautiful, intelligent, skilled, and diligent. She's suitable for your son." They would reply, "They don't know who we are, Venerable. If you could persuade them to give the girl, we would take her for our son."

And he praised the young man to the parents of a 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. 1.1.9

At that time there was a former courtesan who had a beautiful daughter. On one occasion some lay followers of the Ājīvaka religion came from another village and said to that courtesan, "Madam, please give your girl to our boy." 1.2.1

"I don't know who you are, Sirs, and I won't give my only daughter to be taken to another village." 1.2.4

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." 1.2.6

"But why did you ask the courtesan? You should speak to Venerable Udāyī. He'll persuade her." 1.2.11

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?" 1.2.14

Udāyī agreed. Soon afterwards he went to that courtesan and said, "Why didn't you give them your daughter?" 1.2.19

"I don't know who they are, Sir, and I won't give my only daughter to be taken to another village." 1.2.21

"Please give her to them. I know them." 1.2.23

"If you know them, I'll give her away." 1.2.25

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. 1.3.1

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." 1.3.4

Soon afterwards the courtesan went to those Ājīvakas and said, "Please don't treat my girl like a slave; treat her properly!" 1.3.9

1.3.12 They replied, "We deal with the monastic, not with you. Go away! We don't want anything to do with you."[79] Being dismissed, she returned to Sāvatthī.

1.3.17 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."

1.3.29 Udāyī went to the Ājīvakas and said, "Please don't treat this girl like a slave; treat her properly."

1.3.32 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.

1.3.39 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.

1.3.50 He replied, "When I first went, they just dismissed me. Go yourself; I'm not going."

1.4.1 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."

1.4.3 The girl, too, complained and criticized him in the same way,

1.4.5 as did other women who were unhappy with their mothers-in-law, fathers-in-law, and husbands.

1.4.7 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."

1.5.1 The monks heard that some women were criticizing him whereas others were wishing him well. And the monks of few desires complained and criticized him, "How could Venerable Udāyī act as a matchmaker?"

1.5.4 They told the Buddha. The Buddha had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you do this?"

1.5.7 "It's true, Sir."

1.5.8 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:

79. Literally, "We don't know you."

Preliminary ruling

'If a monk acts as a matchmaker, conveying a man's intention to a woman or a woman's intention to a man, for marriage or for an affair, he commits an offense entailing suspension.'"

In this way the Buddha laid down this training rule for the monks. 1.5.13

Second sub-story

Soon afterwards a number of scoundrels who were enjoying themselves in a park sent a messenger to a sex worker, saying, "Please come, let's enjoy ourselves in the park." 2.1.1

She replied, "Sirs, I don't know who you are. I'm wealthy. I don't want to go outside the city." 2.1.3

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." 2.1.7

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. 2.1.12

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?" 2.1.17

Udāyī agreed. He then went to that sex worker and said, "Why don't you go to those men?" 2.1.24

She told him why. 2.1.26

"Please go. I know them." 2.1.29

"If you know them, Sir, I'll go." And those men took her to the park. 2.1.30

Then that lay follower complained and criticized him, "How could Venerable Udāyī act as a matchmaker for a brief affair?" 2.2.1

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?" 2.2.3

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?" 2.2.6

"It's true, Sir." 2.2.8

2.2.9 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And so, monks, this training rule should be recited like this:

Final ruling

'If a monk acts as a matchmaker, conveying a man's intention to a woman or a woman's intention to a man, for marriage or for an affair, even if just a brief one, he commits an offense entailing suspension.'"

Definitions

A: whoever …

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

Acts as a matchmaker, conveying: sent by a woman he goes to a man, or sent by a man he goes to a woman.

A man's intention to a woman: he informs a woman of a man's intention.

A woman's intention to a man: he informs a man of a woman's intention.

For marriage: "You should be his wife."

For an affair: "You should be his mistress."

Even if just a brief one: "You will have a short relationship."

He commits an offense entailing suspension: … Therefore, too, it is called "an offense entailing suspension".

Permutations

Permutations part 1

Summary

4.1.1 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.

4.1.2 There are ten kinds of wives: the bought wife, the wife by choice, the wife through property, the wife through clothes, the wife through the bowl-

of-water ritual, the wife through removing the head pad, the slave wife, the servant wife, the captured wife, the momentary wife.

Definitions

The one protected by her mother: her mother protects, guards, wields authority, controls.

The one protected by her father: her father protects, guards, wields authority, controls.

The one protected by her parents: her parents protect, guard, wield authority, control.

The one protected by her brother: her brother protects, guards, wields authority, controls.

The one protected by her sister: her sister protects, guards, wields authority, controls.

The one protected by her relatives: her relatives protect, guard, wield authority, control.

The one protected by her family: her family protects, guards, wields authority, controls.

The one protected by her religion: her fellow believers protect, guard, wield authority, control.

The one otherwise protected:[80] even in the womb someone takes possession of her, thinking, "She is mine," and so too for one engaged to be married.

The one protected by the threat of punishment: those who punish will punish anyone going to her with a fixed punishment.

The bought wife: after buying her with money, they live together.

The wife by choice: being dear to each other, they live together.

The wife through property: after giving property, they live together.

The wife through clothes: after giving clothes, they live together.

The wife through the bowl-of-water ritual: after touching a bowl of water, they live together.[81]

80. Sp 1.303: *Saha ārakkhenāti sārakkhā*; "*Sārakkha* means having protection." Sp-t 1.303: *Sasāmikā sārakkhā*; "*Sārakkhā* means having a husband." But it clearly does not mean marriage in a modern sense.

81. Sp 1.303: *Odapattakinīti ubhinnaṁ ekissā udakapātiyā hatthe otāretvā "idaṁ udakaṁ viya saṁsaṭṭhā abhejjā hothā"ti vatvā pariggahitāya vohāranāmametaṁ, niddesepissa "tāya saha udakapattaṁ āmasitvā taṁ vāseti"ti evamattho veditabbo*; "*Odapattakinī*: this is an

The wife through removing the head pad: after removing the head pad, they live together.[82]
The slave wife: she is a slave and a wife.
The servant wife: she is a servant and a wife.
The captured wife: one brought back as a captive is what is meant.
The momentary wife: a wife for one occasion is what is meant.

Exposition

Acting as a matchmaker for a man and a single bought wife

4.4.1 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.

4.4.5 A man sends a monk, saying, "Sir, go to so-and-so protected by her father and say … so-and-so protected by her parents and say … so-and-so protected by her brother and say … so-and-so protected by her sister and say … so-and-so protected by her relatives and say … so-and-so protected by her family and say … so-and-so protected by her religion and say … so-and-so otherwise protected and say … so-and-so protected by the threat of punishment and say, 'Please be the bought wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

Acting as a matchmaker for a man and two bought wives

4.4.18.1 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,[83] 'Please be the bought wives

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expression for both having entered their hand into a single bowl of water, saying, for the purpose of talking possession, 'May you not be split but be together like this water.' Also, it may be specified like this: 'After touching the bowl of water with you, he lives with you.' The meaning is to be understood in this way."

82. Sp 1.303: *Obhaṭaṁ oropitaṁ cumbaṭamassāti obhaṭacumbaṭā, kaṭṭhahārikādīnaṁ aññatarā, yassā sīsato cumbaṭaṁ oropetvā ghare vāseti, tassā etaṁ adhivacanaṁ*; "*Obhaṭacumbaṭā*: her head pad, which is for carrying sticks, etc., has been removed. This is a term for one who is made to live in a house (with another), after removing the cloth pad from her head."

83. At first glance the Pali seems to concern a single wife who is protected in two ways, not two separate wives. However, since the immediately following question is phrased

of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her parents … so-and-so protected by her mother and so-and-so protected by her brother … so-and-so protected by her mother and so-and-so protected by her sister … so-and-so protected by her mother and so-and-so protected by her relatives … so-and-so protected by her mother and so-and-so protected by her family … so-and-so protected by her mother and so-and-so protected by her religion … so-and-so protected by her mother and so-and-so otherwise protected … so-and-so protected by her mother and so-and-so protected by the threat of punishment and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension. 4.4.22

The unconnected permutation series is finished.[84]

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. 4.4.34

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. 4.4.38

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 4.4.48

in the plural, *hotha … bhariyāyo dhanakkītā*, "please be the bought wives," it is clear that this is about two wives. To bring this out in translation, I have added "so-and-so" to each potential wife.

84. For an explanation of these sectional summaries, see Appendix of Technical Terms.

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.[85]

4.4.53 … 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.

4.4.57 A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and so-and-so protected by her father … so-and-so protected by the threat of punishment and so-and-so protected by her parents … so-and-so protected by the threat of punishment and so-and-so protected by her brother … so-and-so protected by the threat of punishment and so-and-so protected by her sister … so-and-so protected by the threat of punishment and so-and-so protected by her relatives … so-and-so protected by the threat of punishment and so-and-so protected by her family … so-and-so protected by the threat of punishment and so-and-so protected by her religion … so-and-so protected by the threat of punishment and so-and-so otherwise protected and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

Acting as a matchmaker for a man and three to nine bought wives

4.4.69.1 The sections based on two items, three items, up to nine items, are to be done in the same way.

Acting as a matchmaker for a man and ten bought wives

4.4.70.1 This is the section based on ten items:

4.4.71 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

85. Here the series is said to be linked because it ends where the previous series started. In effect the series forms a loop. "The basis in brief" refers to the fact that the series is heavily contracted, as indicated by the ellipses points at the start of the next series.

otherwise protected and so-and-so protected by the threat of punishment and say, 'Please be the bought wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on bought wives is finished.

Acting as a matchmaker for a man and other kinds of wives

A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the wife by choice of so-and-so.'" … the wife through property of so-and-so.'" … the wife through clothes of so-and-so.'" … the wife through the bowl-of-water ritual of so-and-so.'" … the wife through removing the head pad of so-and-so.'" … the slave wife of so-and-so.'" … the servant wife of so-and-so.'" … the captured wife of so-and-so.'" … the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension. 4.5.1

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. 4.5.13.1

The setting out of the steps is finished.

Acting as a matchmaker for a man and two momentary wives

A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension. 4.5.26.1

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, 4.5.30

finds out the response, and reports back, he commits an offense entailing suspension.

The unconnected permutation series is finished.

4.5.36 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.

4.5.40 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.

4.5.45 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.

4.5.50 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.

4.5.54 A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and so-and-so protected by her father … so-and-so protected by the threat of punishment and so-and-so otherwise protected and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

Acting as a matchmaker for a man and three to nine momentary wives

4.5.60.1 The sections based on two items, etc., are to be done in the same way.

Acting as a matchmaker for a man and ten momentary wives

4.5.61.1 This is the section based on ten items:

4.5.62 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and so-and-so protected by

her parents and so-and-so protected by her brother and so-and-so protected by her sister and so-and-so protected by her relatives and so-and-so protected by her family and so-and-so protected by her religion and so-and-so otherwise protected and so-and-so protected by the threat of punishment and say, 'Please be the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on momentary wives is finished.

Acting as a matchmaker for a man and one protected by her mother: a single reason[86]

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. 4.6.1

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. 4.6.5

The setting out of the steps is finished.

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. 4.6.18.1

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 4.6.22

86. The reason referred to here and below refers to the one or more reasons why a woman might become a man's wife.

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.

4.6.34 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.

4.6.41 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the momentary wife so and the bought wife of so-and-so.'" … the momentary wife and the wife by choice of so-and-so.'" … the momentary wife and the captured wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

Acting as a matchmaker for a man and one protected by her mother: combinations of three to nine reasons

4.6.48.1 The sections based on two items, etc., are to be done in the same way.

Acting as a matchmaker for a man and one protected by her mother: ten reasons

4.6.49.1 This is the section based on ten items:

4.6.50 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and say, 'Please be the bought wife and the wife by choice and the wife through property and the wife through clothes and the wife through the bowl-of-water ritual and the wife through removing the head pad and the slave wife and the servant wife and the captured wife and the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on the one guarded by her mother is finished.

Acting as a matchmaker for a man and one protected in various ways: a single 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. 4.6.55.1

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. 4.6.67.1

The setting out of the steps is finished.

Acting as a matchmaker for a man and one protected by the threat of punishment: combinations of two 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. 4.6.80.1

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. 4.6.84

The unconnected permutation series is finished.

A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and say, 'Please be the wife by choice and the wife through 4.6.90

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.

4.6.97 A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and say, 'Please be the momentary wife and the bought wife of so-and-so.'" … the momentary wife and the wife by choice of so-and-so.'" … the momentary wife and the captured wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

Acting as a matchmaker for a man and one protected by the threat of punishment: combinations of three to nine reasons

4.6.104.1 The sections based on two items, three items, up to nine items, are to be done in the same way.

Acting as a matchmaker for a man and one protected by the threat of punishment: ten reasons

4.6.105.1 This is the section based on ten items:

4.6.106 A man sends a monk, saying, "Sir, go to so-and-so protected by the threat of punishment and say, 'Please be the bought wife and the wife by choice and the wife through property and the wife through clothes and the wife through the bowl-of-water ritual and the wife through removing the head pad and the slave wife and the servant wife and the captured wife and the momentary wife of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series for the one protected by the threat of punishment is finished.

Incremental increase in both wives and reasons

4.7.1 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.

4.7.5 A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and say, 'Please be the bought wives and the wives by choice of so-and-so.'" If he accepts the mission,

finds out the response, and reports back, he commits an offense entailing suspension.

A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and so-and-so protected by her parents and say, 'Please be the bought wives and the wives by choice and the wives through property of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension. 4.7.9

In this way the increase of both items is to be done.

A man sends a monk, saying, "Sir, go to so-and-so protected by her mother and so-and-so protected by her father and so-and-so protected by her parents and so-and-so protected by her brother and so-and-so protected by her sister and so-and-so protected by her relatives and so-and-so protected by her family and so-and-so protected by her religion and so-and-so otherwise protected and so-and-so protected by the threat of punishment and say, 'Please be the bought wives and the wives by choice and the wives through property and the wives through clothes and the wives through the bowl-of-water ritual and the wives through removing the head pad and the slave wives and the servant wives and the captured wives and the momentary wives of so-and-so.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension. 4.7.14

The increase of both items is finished.

Relationships arranged for a man

A man's mother sends a monk … A man's father sends a monk … A man's parents send a monk … A man's brother sends a monk … A man's sister sends a monk … A man's relatives send a monk … A man's family sends a monk … A man's fellow believers send a monk … 4.8.1

To be expanded as for the successive series on a man. 4.8.9

The increase of both items is to be expanded as before. 4.8.10

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. 4.9.1

4.9.5 The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your wife by choice.'" … your wife through property.'" … your wife through clothes.'" … your wife through the bowl-of-water ritual.'" … your wife through removing the head pad.'" … your slave wife.'" … your servant wife.'" … your captured wife.'" … your momentary wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

Relationships arranged by the mother: combinations of two reasons

4.9.18.1 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.

4.9.25 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.

4.9.32 The mother of one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your momentary wife and your bought wife.'" … your momentary wife and your wife by choice.'" … your momentary wife and your captured wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

Relationships arranged by the mother: combinations of three to nine reasons

4.9.39.1 The sections based on two items, three items, up to nine items, are to be done in the same way.

Relationships arranged by the mother: ten reasons

This is the section based on ten items: 4.9.40.1

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. 4.9.41

The permutation series on the mother is finished.

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. 4.10.1

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. 4.10.13.1

The setting out of the steps is finished.

Relationships arranged by the one who punishes: two reasons

4.10.26.1 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.

4.10.33 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.

4.10.40 The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your momentary wife and your bought wife.'" … who can be your momentary wife and your wife by choice.'" … who can be your momentary wife and your captured wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

Relationships arranged by the one who punishes: three to nine reasons

4.10.47.1 The sections based on two items, three items, up to nine items, are to be done in the same way.

Relationships arranged by the one who punishes: ten reasons

4.10.48.1 This is the section based on ten items:

4.10.49 The one who punishes in relation to one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say, 'I have a wife for you who can be your bought wife and your wife by choice and your wife through property and your wife through clothes and your wife through the bowl-of-water ritual and your wife through removing the head pad and your slave wife and your servant wife and your captured wife and

your momentary wife.'" If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The permutation series on the one who punishes is finished.

The one protected by her mother taking the initiative: a single 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. 4.11.1

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. 4.11.5

The setting out of the steps is finished.

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. 4.11.18.1

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. 4.11.22

The unconnected permutation series is finished.

The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his wife by choice and his wife though property." … his wife by choice and his momentary wife." … his wife by choice and his bought wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension. 4.11.29

The linked permutation series with the basis in brief is finished.

The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his momentary wife and his bought wife." … 4.11.36

his momentary wife and his wife by choice." … his momentary wife and his captured wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The section based on one item is finished.

The one protected by her mother taking the initiative: three to nine reasons

4.11.43.1 The sections based on two items, etc., are to be done in the same way.

The one protected by her mother taking the initiative: ten reasons

4.11.44.1 This is the section based on ten items:

4.11.45 The one protected by her mother sends a monk, saying, "Sir, go to so-and-so and say that I'll be his bought wife and his wife by choice and his wife through property and his wife through clothes and his wife through the bowl-of-water ritual and his wife through removing the head pad and his slave wife and his servant wife and his captured wife and his momentary wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The further permutation series on the one guarded by her mother is finished.

The ones protected by various people taking the initiative: a single reason

4.11.50.1 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.

The one protected by the threat of punishment taking the initiative: a single reason

4.11.62.1 The one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say that I'll be his wife by choice." … his wife through property." … his wife through clothes." … his wife through the bowl-of-water ritual." … his wife through removing the head pad." … his slave wife." … his servant wife." … his captured wife." … his momentary wife." If he

accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

The setting out of the steps is finished.

The one protected by the threat of punishment taking the initiative: two 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. 4.11.75.1

The unconnected permutation series is finished.

The one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say that I'll be his wife by choice and his wife though property." … his wife by choice and his momentary wife." … his wife by choice and his bought wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension. 4.11.81

The linked permutation series with the basis in brief is finished.

The one protected by the threat of punishment sends a monk, saying, "Sir, go to so-and-so and say that I'll be his momentary wife and his bought wife." … his momentary wife and his wife by choice." … his momentary wife and his captured wife." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension. 4.11.88

The section based on one item is finished.

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. 4.11.95.1

The one protected by the threat of punishment taking the initiative: ten reasons

This is the section based on ten items: 4.11.96.1

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. 4.11.97

The further permutation series on the one protected by the threat of punishment is finished.

The whole successive permutation series is finished.

Permutations part 2

4.12.1 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.

4.13.1 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.

4.13.4 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.

4.13.7 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.

4.13.10 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.

4.14.1 A man tells a monk, "Sir, find out about such-and-such a woman." If he accepts the mission, finds out the response, and reports back, he commits an offense entailing suspension.

A man tells a monk, "Sir, find out about such-and-such a woman." If he accepts the mission, finds out the response, but gets a pupil to report back, he commits an offense entailing suspension. 4.14.4

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. 4.14.7

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. 4.14.10

Permutations part 3

If he fulfills the agreement when he goes, but not when he returns, he commits a serious offense. 4.15.1

If he does not fulfill the agreement when he goes, but he does when he returns, he commits a serious offense. 4.15.2

If he fulfills the agreement both when he goes and when he returns, he commits an offense entailing suspension. 4.15.3

If he neither fulfills the agreement when he goes nor when he returns, there is no offense. 4.15.4

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. 4.16.1

Summary verses of case studies

"Asleep, and dead, gone out, 4.16.6
Not a woman, a woman who lacks sexual organs;
He reconciled them after quarreling,
And he was a matchmaker for *paṇḍakas*."

Case studies

At one time a man told a monk, "Sir, please find out about such-and-such a woman." When the monk got there, he asked some people, "Where's so-and-so?" 5.1.1

"She's asleep, Venerable." 5.1.5

He became anxious, thinking, "The Buddha has laid down a training rule. Could it be that I've committed an offense entailing suspension?" He 5.1.6

told the Buddha, who said, "There's no offense entailing suspension, but there's an offense of wrong conduct."

5.2.1 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?"

5.2.5 "She's dead, Venerable." … "She's gone out, Venerable." … "That's not a woman, Venerable." … "That's a woman who lacks sexual organs, Venerable."

5.2.9 He became anxious … "There's no offense entailing suspension, but there's an offense of wrong conduct."

5.3.1 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?"

5.3.5 "No, Sir."

5.3.6 "There's no offense if they're not divorced."

5.4.1 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.

Bu Ss 6

The training rule on building huts

Kuṭikāra

Origin story

1.1.1 At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the monks of Āḷavī were building huts by means of begging. The huts were intended for themselves, did not have a sponsoring owner, and were inappropriately large. And since they were never finished, the monks kept on begging and asking, "Please give a man, a servant, an ox, a cart, a machete, a hatchet, an ax, a spade, a chisel; give creepers, bamboo, reeds, grass, clay."[87] People felt oppressed by all the begging and asking, so much so that when they saw a monk they became

87. I have rendered *muñja*-reed and *pabbaja*-reed with the single word "reed". I am not aware that these two kinds of reed can be distinguished in English.

alarmed and fearful. They turned away, took a different path, ran off, and closed their doors. They even ran away when they saw cows, thinking they were monks.

Just then Venerable Mahākassapa, after completing the rainy-season residence at Rājagaha, set out for Āḷavī. When he eventually arrived, he stayed at the Aggāḷava Shrine. One morning Venerable Mahākassapa robed up, took his bowl and robe, and entered Āḷavī for alms. When people saw him, they became alarmed and fearful. They turned away, took a different path, ran off, and closed their doors. When he had eaten his meal and returned from alms round, Venerable Mahākassapa returned and said to the monks: 1.1.8

"There used to be plenty of almsfood in Āḷavī, and it was easy to get by on alms. But now there's a shortage, and it's hard to get by. Why is that?" The monks told Venerable Mahākassapa what had happened. 1.1.14

Soon afterwards the Buddha too set out wandering toward Āḷavī after staying at Rājagaha for as long as he liked. When he eventually arrived, he too stayed at the Aggāḷava Shrine. 1.2.1

Venerable Mahākassapa then went to see the Buddha, bowed, sat down, and told him what had happened. 1.2.4

The Buddha had the Sangha gathered and questioned the monks of Āḷavī: "Is it true, monks, that this is happening?" 1.2.6

"It's true, Sir." 1.2.12

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: 1.2.13

Jātaka[88]

"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?' 1.3.1

88. This story is parallel to the Maṇikaṇṭhajātaka, story number 253 in the Jātaka collection.

1.3.10 'Yes.'

1.3.11 'Well then, did you see anything belonging to that dragon?'

1.3.12 'I saw an ornamental gem on his neck.'

1.3.13 'In that case, ask the dragon for that gem.'

1.3.16 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.

1.3.22 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.

1.3.29 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:

1.3.35 '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.

1.3.39 Like a youth holding a sword polished on a rock,[89]
You frighten me, asking for this gem.[90]
I won't give it to you—you ask too much—
Nor will I return to your hermitage.'

1.3.43 And the dragon king Maṇikaṇṭha thought, 'The monk is asking for the gem; he wants the gem,' and he left and never returned.

1.3.46 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

89. Sp 1.344: *Sakkharā vuccati kāḷasilā, tattha dhoto asi "sakkharadhoto nāmā"ti vuccati, sakkharadhoto pāṇimhi assāti sakkharadhotapāṇi, pāsāṇe dhotanisitakhaggahatthoti attho*; "A black rock is what is meant by *sakkharā*. A sword polished on that is termed *sakkharadhota*. A sword in his hand polished on a rock is the meaning of *sakkharadhotapāṇi*. The meaning is a hand with a sword that is sharp and polished on a rock."

90. Sp 1.344: *Yathā so asihattho puriso tāseyya, evaṁ tāsesi maṁ selaṁ yācamāno, maṇiṁ yācantoti attho*, "The meaning is that just as that man with sword in hand would cause fear, so the one asking me for the rock, asking for the gem, caused fear."

replied, 'It's because I no longer get to see that beautiful dragon.' The older sage then spoke to him in verse:

'One shouldn't beg from those one wishes to be dear to; 1.3.52
One is detested for asking for too much.
When the brahmin asked the dragon for his gem,
It left and was never to be seen again.'

One will be disliked even by animals, monks, for begging and asking, let 1.3.56
alone by human beings."

Story[91]

"At one time, monks, a certain monk lived in a forest grove on the slopes 1.4.1
of the Himalayas. Not far from that grove was a large, low-lying marsh. A great flock of birds fed in the marsh during the day and entered the grove to roost at night. The monk was disturbed by the noise of the flocking birds, and so he came to see me. He bowed, sat down, and I said to him, 'I hope you're keeping well, monk, I hope you're getting by? I hope you're not tired from traveling? And where have you come from?'

'I'm keeping well, Sir, I'm getting by. I'm not tired from traveling.' He 1.4.9
then explained where he had come from, adding, 'That's where I've come from, Sir. I left because I was disturbed by the noise of that flock of birds.'

'Do you want that flock of birds to stay away?' 1.4.16

'Yes, Sir.' 1.4.17

'Well then, go back to that forest grove. In the first part of the night, 1.4.18
call out three times and say, "Listen to me, good birds. I want a feather from anyone roosting in this forest grove. Each one of you must give me a feather." And in the middle and last part of the night do the same thing.'

The monk returned to that forest grove and did as instructed. That flock 1.4.27
of birds thought, 'The monk is asking for a feather; he wants a feather,' and they left that grove and never returned. One will be disliked even by animals, monks, for begging and asking, let alone by human beings.

"The father of Raṭṭhapāla, monks, once spoke to his son with this verse:[92] 1.5.1

'All these people, Raṭṭhāpāla, 1.5.2

91. This story seems to be unique to this rule.
92. For the inspiring story of Raṭṭhapāla, see MN 82:1.1.

Who come to me and beg—
I don't even know them.
So why don't *you* beg from me?'

1.5.6 '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.'

1.5.10 If the gentleman Raṭṭhapāla could say this to his own father, how much more can one person to another.

1.6.1 It's hard, monks, for householders to acquire and protect their possessions. And still, foolish men, you kept on begging and asking for all sorts of things. This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'When a monk, by means of begging, builds a hut without a sponsoring owner and intended for himself, it is to be no more than twelve standard handspans long and seven wide inside. He must have monks approve a site where no harm will be done and which has space on all sides. If a monk, by means of begging, builds a hut on a site where harm will be done and which lacks space on all sides, or he does not have monks approve the site, or he exceeds the right size, he commits an offense entailing suspension.'"

Definitions

By means of begging: having himself begged for a man, a servant, an ox, a cart, a machete, a hatchet, an ax, a spade, a chisel; creepers, bamboo, reed, grass, clay.

A hut: plastered inside or plastered outside or plastered both inside and outside.

Builds: building it himself or having it built.

Without a sponsoring owner: there is no other owner, either a woman or a man, either a lay person or one gone forth.

Intended for himself: for his own use.

[93] **It is to be no more than twelve standard handspans long:** measured outside.

And seven wide inside: measured inside.

He must have monks approve a site: the monk who wants to build a hut should clear a site. He should then approach the Sangha, 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: 2.2.2

"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." 2.2.3

He should make his request a second and a third time. If the whole Sangha is able to inspect the site, they should all go. If the whole Sangha is not able to inspect the site, then those monks there who are competent and capable—who know where harm will be done and where no harm will be done, who know what is meant by space on all sides and a lack of space on all sides—should be asked and then appointed. 2.2.5

"And, monks, they should be appointed like this. A competent and capable monk should inform the Sangha: 2.2.9

'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 monk so-and-so and monk so-and-so to inspect the site for the hut of monk so-and-so. This is the motion. 2.2.11

Please, Venerables, I ask the Sangha to listen. Monk so-and-so wants to build a hut by means of begging, without a sponsoring owner and intended for himself. He is requesting the Sangha to inspect the site for that hut. The Sangha appoints monk so-and-so and monk so-and-so to inspect the site for the hut of monk so-and-so. Any monk who approves of appointing monk so-and-so and monk so-and-so to inspect the site for the hut of monk so-and-so should remain silent. Any monk who doesn't approve should speak up. 2.2.16

The Sangha has appointed monk so-and-so and monk so-and-so to inspect the site for the hut of monk so-and-so. The Sangha approves and is therefore silent. I'll remember it thus.' 2.2.22

93. This phrase is not translated in the rule, and so I leave it untranslated here.

2.2.25 The appointed monks should go and inspect the site for the hut to find out if any harm will be done and if it has space on all sides. If harm will be done or it lacks space on all sides, they should say, 'Don't build here.' If no harm will be done and it has space on all sides, they should inform the Sangha: 'No harm will be done and it has space on all sides.' The monk who wants to build the hut should then approach the Sangha, 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:

2.2.30 'Venerables, I wish to build a hut by means of begging, without a sponsoring owner and intended for myself. I request the Sangha to approve the site for the hut.'

2.2.32 He should make his request a second and a third time. A competent and capable monk should then inform the Sangha:

2.2.35 '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.

2.2.40 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.

2.2.46 The Sangha has approved the site for the hut of monk so-and-so . The Sangha approves and is therefore silent. I'll remember it thus.'"

Where harm will be done: it is the abode of ants, termites, rats, snakes, scorpions, centipedes, elephants, horses, lions, tigers, leopards, bears, or hyenas, or any other animal; or it is bordering on a field of grain, a field of vegetables, a place of slaughter, a place of execution, a charnel ground, a park, a royal property, an elephant stable, a horse stable, a prison, a bar, a slaughterhouse, a street, a crossroads, a public meeting hall, or a cul-de-sac—this is called "where harm will be done".

Which lacks space on all sides: it is not possible to go around it with a yoked cart, or to go all the way around it with a ladder—this is called "which lacks space on all sides".

Where no harm will be done: it is not the abode of ants, termites, rats, snakes, scorpions, centipedes … it is not bordering on … a cul-de-sac—this is called "where no harm will be done".

Which has space on all sides: it is possible to go around it with a yoked cart, or to go all the way around it with a ladder—this is called "which has space on all sides".

By means of begging: having himself begged for a man, a servant … clay.

A hut: plastered inside or plastered outside or plastered both inside and outside.

Builds: building it himself or having it built.

Or he does not have monks approve the site, or he exceeds the right size: if the site for the hut has not been approved through a legal procedure consisting of one motion and three announcements, or if he builds a hut or has one built that exceeds the allowable length or breadth even by the width of a hair, then for the effort there is an act of wrong conduct. When 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.

He commits an offense entailing suspension: … Therefore, too, it is called "an offense entailing suspension".

Permutations

Permutations part 1

Building oneself

If a monk builds a hut whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. If a monk builds a hut whose site has not been approved, where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a hut whose site has not been approved, where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a hut whose site has not been approved, where no harm will be done, and which has space on all sides, he commits one offense entailing suspension. 3.1.1

3.1.5 If a monk builds a hut whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. If a monk builds a hut whose site has been approved, where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. If a monk builds a hut whose site has been approved, where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. If a monk builds a hut whose site has been approved, where no harm will be done, and which has space on all sides, there is no offense.

3.2.1 If a monk builds a hut which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. If a monk builds a hut which exceeds the right size, where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a hut which exceeds the right size, where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a hut which exceeds the right size, where no harm will be done, and which has space on all sides, he commits one offense entailing suspension.

3.2.5 If a monk builds a hut which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. If a monk builds a hut which is the right size, where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. If a monk builds a hut which is the right size, where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. If a monk builds a hut which is the right size, where no harm will be done, and which has space on all sides, there is no offense.

3.3.1 If a monk builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides, he commits two offenses entailing suspension and two offenses of wrong conduct. If a monk builds a hut whose site has not been approved, which exceeds the right size, where harm will be done, but which has space on all sides, he commits two offenses entailing suspension and one offense of wrong conduct. If a monk builds a hut whose site has not been approved, which exceeds the right size, where no harm will be done, but which lacks space on all sides, he commits two offenses entailing suspension and one

offense of wrong conduct. If a monk builds a hut whose site has not been approved, which exceeds the right size, where no harm will be done, and which has space on all sides, he commits two offenses entailing suspension.

If a monk builds a hut whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. If a monk builds a hut whose site has been approved, which is the right size, where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. If a monk builds a hut whose site has been approved, which is the right size, where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. If a monk builds a hut whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides, there is no offense. 3.4.1

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. 3.5.1

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. 3.5.7

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 3.5.13

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.

3.5.19 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.

3.5.25 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.

3.5.31 A monk appoints someone to build him a hut. If they build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. … where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. … where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. … where no harm will be done, and which has space on all sides, there is no offense.

Departing without informing of the proper building procedure

3.6.1 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.

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 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. 3.6.7

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. 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. 3.7.1

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. 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. 3.7.7

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. If they build one whose site has not been approved, which exceeds the right size, 3.8.1

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.

3.8.7 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. If they build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. … where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. … where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. … where no harm will be done, and which has space on all sides, there is no offense.

Departing and then hearing about wrong building procedure

3.9.1 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.

3.9.8 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. If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved and where no harm will be done. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut. He then departs, telling 3.9.15
them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has not been approved, where no harm will be done, but which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved and which has space on all sides. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut. He then departs, telling 3.9.22
them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has not been approved, where no harm will be done, and which has space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut. He then departs, telling 3.9.29
them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has been approved, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done and which has space on all sides. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut. He then departs, telling 3.9.36
them to build one whose site has been approved, where no harm will be done, and which has space on all sides, but they build one whose site has been approved, where harm will be done, but which has space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut. He then departs, telling 3.9.43
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.

3.9.50 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.

3.10.1 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. 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.

3.10.11 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. 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.

3.11.1 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. If he hears about it, he must either go there himself or send a message, telling them to build one whose site has been approved, which is the right size, where no harm will be done, and which has space on all sides. … telling them to build one whose site has been approved, which is the right size, and where no harm will be done. … telling them to build one whose site has been approved, which is the right size, and which has space on all sides. …

telling them to build one whose site has been approved and which is the right size. If he neither goes himself nor sends a message, he commits an offense of wrong conduct.

A monk appoints someone to build him a hut. 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. 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. 3.11.11

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 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. 3.12.1

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 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. 3.12.7

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. If they build one which exceeds the right size, 3.13.1

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.

3.13.7 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. 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.

3.13.13 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. 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.

3.13.19 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. If they build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides, the builders commit two offenses of wrong conduct. … where harm will be done, but which has space on all sides, the builders commit one offense of wrong conduct. … where no harm will be done, but which lacks space on all sides, the builders commit one offense of wrong conduct. … where no harm will be done, and which has space on all sides, there is no offense.

Unfinished when he returns

A monk appoints someone to build him a hut and then departs. They build one whose site has not been approved, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he neither gives it to someone else, nor demolishes and rebuilds it, he commits one offense entailing suspension and two offenses of wrong conduct. 3.14.1

A monk appoints someone to build him a hut and then departs. They build one whose site has not been approved, where harm will be done, but which has space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he 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. 3.14.5

A monk appoints someone to build him a hut and then departs. They build one whose site has been approved, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he 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. 3.14.12

A monk appoints someone to build him a hut and then departs. They build one which exceeds the right size, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he 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 3.14.19

no harm will be done, and which has space on all sides … he commits one offense entailing suspension.

3.14.26 A monk appoints someone to build him a hut and then departs. They build one which is the right size, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he 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.

3.14.33 A monk appoints someone to build him a hut and then departs. They build one whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he 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.

3.14.40 A monk appoints someone to build him a hut and then departs. They build one whose site has been approved, which is the right size, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that hut is to be given to someone else, or it is to be demolished and rebuilt. If he 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.

3.14.46 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.

If he finishes what he began himself, he commits an offense entailing suspension. 3.15.1

If he has others finish what he began himself, he commits an offense entailing suspension. 3.15.2

If he finishes himself what was begun by others, he commits an offense entailing suspension. 3.15.3

If he has others finish what was begun by others, he commits an offense entailing suspension. 3.15.4

Non-offenses

There is no offense: if it is a shelter; if it is a cave;[94] 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. 3.16.1

The training rule on building huts, the sixth, is finished.

Bu Ss 7

The training rule on building dwellings

Vihārakāra

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." 1.1

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." 1.4

The monks heard the criticism of those people, and the monks of few desires complained and criticized Venerable Channa in the same way. 1.8

94. For the rendering of *guhā* as "cave", see Appendix of Technical Terms.

1.11 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?"

1.13 "It's true, Sir."

1.14 The Buddha rebuked him … "Foolish man, how could you do this? People perceive trees as conscious. This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'When a monk builds a large dwelling with a sponsoring owner and intended for himself,[95] he must have monks approve a site where no harm will be done and which has space on all sides. If a monk builds a large dwelling on a site where harm will be done and which lacks space on all sides, or he does not have monks approve the site, he commits an offense entailing suspension.'"

Definitions

A large dwelling: one with a sponsoring owner is what is meant.

Dwelling: plastered inside or plastered outside or plastered both inside and outside.

Builds: building it himself or having it built.

With a sponsoring owner: there is another owner, either a woman or a man, either a lay person or one gone forth.

Intended for himself: for his own use.

2.12 **He must have monks approve a site:** the monk who is building a dwelling should clear a site, then approach the Sangha, put his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

2.13 "Venerables, I want to build a large dwelling with a sponsoring owner and intended for myself. I request the Sangha to inspect the site for the dwelling."

95. I have rendered *sassāmikaṁ* as "with a sponsoring owner". The word *sāmika* generally means "owner", and there seems to be no reason why that should not also be the meaning here. However, although the monk does not own the dwelling, he is still the builder and the intended user once the building is finished. To indicate this, I have added the word "sponsoring".

He should make his request a second and a third time. If the whole Sangha is able to inspect the site, they should all go. If the whole Sangha is unable to inspect the site, then those monks there who are competent and capable—who know where harm will be done and where no harm will be done, and who understand the meaning of having space on all sides and lacking space on all sides—should be asked and then appointed. 2.15

"And, monks, they should be appointed like this. A competent and capable monk should inform the Sangha: 2.20

'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 monk so-and-so and monk so-and-so to inspect the site for the dwelling of monk-so-and-so. This is the motion. 2.22

Please, Venerables, I ask the Sangha to listen. Monk so-and-so wants to build a large dwelling with a sponsoring owner and intended for himself. He is requesting the Sangha to inspect the site for that dwelling. The Sangha is appointing monk so-and-so and monk so-and-so to inspect the site for the dwelling of monk-so-and-so. Any monk who approves of appointing monk so-and-so and monk so-and-so to inspect the site for the dwelling of monk-so-and-so should remain silent. Any monk who doesn't approve should speak up. 2.27

The Sangha has appointed monk so-and-so and monk so-and-so to inspect the site for the dwelling of monk so-and-so. The Sangha approves and is therefore silent. I'll remember it thus.' 2.33

The appointed monks should go and inspect the site for the dwelling to find out if any harm will be done and if it has space on all sides. If harm will be done and it lacks space on all sides, they should say, 'Don't build here.' If no harm will be done and it has space on all sides, they should inform the Sangha: 'No harm will be done and it has space on all sides.' The monk who is building the dwelling should then approach the Sangha, 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: 2.36

'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.' 2.43

2.45 He should make his request a second and a third time. A competent and capable monk should then inform the Sangha:

2.48 'Please, Venerables, I ask the Sangha to listen. Monk so-and-so wants to build a large dwelling with a sponsoring owner and intended for himself. He is requesting the Sangha to approve the site for the dwelling. If the Sangha is ready, it should approve the site for the dwelling of monk-so-and-so. This is the motion.

2.53 Please, Venerables, I ask the Sangha to listen. Monk so-and-so wants to build a large dwelling with a sponsoring owner and intended for himself. He is requesting the Sangha to approve the site for the dwelling. The Sangha approves the site for the dwelling of monk so-and-so. Any monk who agrees to approving the site for the dwelling of monk-so-and-so should remain silent. Any monk who doesn't agree should speak up.

2.59 The Sangha has approved the site for the dwelling of monk so-and-so. The Sangha agrees and is therefore silent. I'll remember it thus.'"

Where harm will be done: it is the abode of ants, termites, rats, snakes, scorpions, centipedes, elephants, horses, lions, tigers, leopards, bears, or hyenas, or any other animal; or it is bordering on a field of grain, a field of vegetables, a place of slaughter, a place of execution, a charnel ground, a park, a royal property, an elephant stable, a horse stable, a prison, a bar, a slaughterhouse, a street, a crossroads, a public meeting hall, or a cul-de-sac—this is called "where harm will be done".

Which lacks space on all sides: it is not possible to go around it with a yoked cart, or to go all the way around it with a ladder—this is called "which lacks space on all sides".

Where no harm will be done: it is not the abode of ants … it is not bordering on … a cul-de-sac—this is called "where no harm will be done".

Which has space on all sides: it is possible to go around it with a yoked cart, or to go all the way around it with a ladder—this is called "which has space on all sides".

A large dwelling: one with a sponsoring owner is what is meant.

Dwelling: plastered inside or plastered outside or plastered both inside and outside.

Builds: building it himself or having it built.

Or he does not have monks approve the site: if the site has not been approved through a legal procedure consisting of one motion and three

announcements, and he then builds a dwelling or has one built, then for the effort there is an act of wrong conduct. When 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.

He commits an offense entailing suspension: … Therefore, too, it is called "an offense entailing suspension".

Permutations

Permutations part 1

Building oneself

If a monk builds a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides, he commits one offense entailing suspension and two offenses of wrong conduct. If a monk builds a dwelling whose site has not been approved, where harm will be done, but which has space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a dwelling whose site has not been approved, where no harm will be done, but which lacks space on all sides, he commits one offense entailing suspension and one offense of wrong conduct. If a monk builds a dwelling whose site has not been approved, where no harm will be done, and which has space on all sides, he commits one offense entailing suspension. 3.1.1

If a monk builds a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. If a monk builds a dwelling whose site has been approved, where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. If a monk builds a dwelling whose site has been approved, where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. If a monk builds a dwelling whose site has been approved, where no harm will be done, and which has space on all sides, there is no offense. 3.1.5

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 3.2.1

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.

3.2.7 A monk appoints someone to build him a dwelling. If they build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. … where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. … where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. … where no harm will be done, and which has space on all sides, there is no offense.

Departing without informing of the proper building procedure

3.3.1 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.

3.3.9 A monk appoints someone to build him a dwelling and then departs, but he does not tell them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides. If they build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides, he commits two offenses of wrong conduct. … where harm will be done, but which has space on all sides, he commits one offense of wrong conduct. … where no harm will be done, but which lacks space on all sides, he commits one offense of wrong conduct. … where no harm will be done, and which has space on all sides, there is no offense.

Departing and then hearing about wrong building procedure

A monk appoints someone to build him a dwelling and then departs. He tells them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides, but they build a dwelling whose site has not been approved, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides. … whose site has been approved and where no harm will be done. … whose site has been approved and which has space on all sides. … whose site has been approved. If he neither goes himself nor sends a message, he commits an offense of wrong conduct. 3.4.1

A monk appoints someone to build him a dwelling and then departs. He tells them to build a dwelling whose site has been approved, where no harm will be done, and which has space on all sides, but they build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides. If he hears about it, he must either go there himself or send a message, telling them to build one where no harm will be done and which has space on all sides. … (To be expanded as in Bu Ss 6:3.9.35–Bu Ss 6:3.11.16.) … where no harm will be done. …[96] which has space on all sides. … There is no offense. 3.4.13

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. 3.5.1

96. These ellipses points, and those in the next segment, are not found in the Pali. I have added them for clarity.

3.5.7 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 been approved, where harm will be done, and which lacks space on all sides, the builders commit two offenses of wrong conduct. … where harm will be done, but which has space on all sides, the builders commit one offense of wrong conduct. … where no harm will be done, but which lacks space on all sides, the builders commit one offense of wrong conduct. … where no harm will be done, and which has space on all sides, there is no offense.

Unfinished when he returns

3.6.1 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.

3.6.8 A monk appoints someone to build him a dwelling and then departs. They build a dwelling whose site has been approved, where harm will be done, and which lacks space on all sides. If it is unfinished when he returns, that dwelling is to be given to someone else, or it is to be demolished and rebuilt. If he 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.

If he finishes what he began himself, he commits an offense entailing suspension. 3.7.1

If he has others finish what he began himself, he commits an offense entailing suspension. 3.7.2

If he finishes himself what was begun by others, he commits an offense entailing suspension. 3.7.3

If he has others finish what was begun by others, he commits an offense entailing suspension. 3.7.4

Non-offenses

There is no offense: if it is a shelter, a cave, or a grass hut;[97] 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. 3.7.5.1

The training rule on building dwellings, the seventh, is finished.

Bu Ss 8

The training rule on anger

Duṭṭhadosa

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? 1.1.1

Why don't I assign the dwellings and designate the meals?" 1.1.10

In the evening Dabba came out of seclusion and went to the Buddha. 1.2.1 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?'"

"Good, good, Dabba, please do so." 1.2.7

97. For the rendering of *guhā* as "cave", see Appendix of Technical Terms.

1.2.9 "Yes."

1.3.1 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:

1.3.6 'Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should appoint Venerable Dabba the Mallian as assigner of dwellings and designator of meals. This is the motion.

1.3.9 Please, Venerables, I ask the Sangha to listen. The Sangha appoints Venerable Dabba the Mallian as assigner of dwellings and designator of meals. Any monk who approves of appointing Venerable Dabba as assigner of dwellings and designator of meals should remain silent. Any monk who doesn't approve should speak up.

1.3.13 The Sangha has appointed Venerable Dabba the Mallian as assigner of dwellings and designator of meals. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.4.1 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." And he did likewise for the experts on the Monastic Law, thinking, "They'll discuss the Monastic Law;" for the expounders of the Teaching, thinking, "They'll discuss the Teaching;" for the meditators, thinking, "They won't disturb each other;" and for the gossips and the body-builders, thinking, "In this way even these venerables will be happy."

1.4.12 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.

1.4.15 They would approach Dabba and say, "Venerable Dabba, please assign us a dwelling."

1.4.17 "Where would you like to stay?"

1.4.19 They would intentionally suggest somewhere far away: "On the Vulture Peak," "At Robbers' Cliff," "On Black Rock on the slope of Mount Isigili," "In the Sattapaṇṇi Cave on the slope of Mount Vebhāra," "In Cool Grove on the hill at the Snake's Pool," "At Gotamaka Gorge," "At Tinduka Gorge," "At Tapoda Gorge," "In Tapoda Park," "In Jīvaka's Mango Grove," "In the deer park at Maddakucchi."

Dabba then entered the fire element, and with his finger glowing, he walked in front of those monks. They followed behind him with the help of that light. And he would assign them dwellings: "This is the bed, this the bench, this the mattress, this the pillow, this the place for defecating, this the place for urinating, this the water for drinking, this the water for washing, this the walking stick; these are the Sangha's agreements concerning the right time to enter and the right time to leave."[98] Dabba then returned to the Bamboo Grove. 1.4.31

At that time the monks Mettiya and Bhūmajaka were only newly ordained. They had little merit,[99] 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. 1.5.1

When they had eaten their meal and returned from alms round, they asked the senior monks, "What did you get at the dining hall?" 1.5.5

Some said, "We got ghee, oil, and special curries." 1.5.7

But the monks Mettiya and Bhūmajaka said, "We didn't get anything except ordinary food of porridge and broken rice." 1.5.9

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. 1.6.1

On one occasion the meal to be given by this householder on the following day had been designated to the monks Mettiya and Bhūmajaka. Just then that householder went to the monastery on some business. He approached Dabba, bowed, and sat down. And Dabba instructed, inspired, and gladdened him with a teaching. After the talk, he asked Dabba, "Sir, who has been designated to receive tomorrow's meal in our house?" 1.6.4

"Mettiya and Bhūmajaka." 1.6.10

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 1.6.11

98. See Pli Tv Kd 18:1.2.22 for the correct interpretation of this line.

99. *Mettiyabhūmajakā bhikkhū* can be read either as referring to two monks, Mettiya and Bhūmajaka, or as a group of monks led by these two. I have not been able to find any clear evidence that it refers to a group, and so I prefer the more straightforward reading that it only refers to the two monks.

are coming for tomorrow's meal, prepare seats in the gatehouse and serve them broken rice and porridge."

1.6.15 "Yes, sir."

1.7.1 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.

1.7.6 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."

1.7.9 They thought, "The meal can't be ready, since we're given seats in the gatehouse."

1.7.11 She then brought them broken rice and porridge, and said, "Eat, Sirs."

1.7.13 "But, Sister, we've come for the regular meal."

1.7.14 "I know. But yesterday I was told by the head of the household to serve you like this. Please eat."

1.7.17 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. When they had eaten their meal and returned from alms round, they put their bowls and robes away, and squatted on their heels outside the monastery gatehouse, using their upper robes as back-and-knee straps. They were silent and humiliated, their shoulders drooping and their heads down, glum and speechless.[100]

1.8.1 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.

1.8.8 "Have I done something wrong? Why don't you respond?"

1.8.10 "It's because we've been badly treated by Dabba the Mallian, and you're not taking an interest."

1.8.11 "But what can I do?"

1.8.12 "If you like, you could make the Buddha expel Dabba."

1.8.13 "And how can I do that?"

100. For the rendering of *saṅghāṭi* as "upper robe", see Appendix of Technical Terms.

"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. From where one would expect security, there's insecurity. It's as if water is burning. Venerable Dabba the Mallian has raped me.'" 1.8.14

Saying, "Alright, Venerables," she went to the Buddha, bowed, and then repeated what she had been told to say. 1.8.20

Soon afterwards the Buddha had the Sangha gathered and questioned Dabba: "Dabba, do you remember doing as the nun Mettiyā says?" 1.9.1

"Sir, you know what I'm like." 1.9.3

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." 1.9.4

"Since I was born, Sir, I don't recall having sexual intercourse even in a dream, let alone when awake." 1.9.11

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. 1.9.12

When the monks had expelled the nun Mettiyā, the monks Mettiya and Bhūmajaka said to them, "Don't expel the nun Mettiyā; she's done nothing wrong. She was urged on by us. We were angry and displeased, and trying to get Dabba to leave the monastic life." 1.9.16

"But did you groundlessly charge Venerable Dabba with an offense entailing expulsion?" 1.9.21

"Yes." 1.9.22

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?" 1.9.23

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?" 1.9.25

"It's true, Sir." 1.9.27

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: 1.9.28

Final ruling

'If a monk who is angry and displeased groundlessly charges a monk with an offense entailing expulsion, aiming to make him leave the monastic life, and then after some time, whether he is questioned or not, it is clear that the legal issue is groundless, and he admits to his ill will, he commits an offense entailing suspension.'"

Definitions

A: whoever …

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

A monk: another monk.

Angry: upset, dissatisfied, discontent, having hatred, hostile.

Displeased: because of that upset, that ill will, that dissatisfaction, and that discontent, he is displeased.

Groundlessly: not seen, not heard, not suspected.

With an offense entailing expulsion: with one of the four.

Charges: accuses him or has him accused.

To make him leave the monastic life: to make him leave the monkhood, leave the state of a monastic, leave his morality, leave the virtue of monasticism.

And then after some time: the moment, the instant, the second after he has laid the charge.

He is questioned: he is questioned about the grounds of his charge.

Not: he is not spoken to by anyone.

The legal issue: there are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

And he admits to his ill will: "What I said was empty," "What I said was false," "What I said was unreal," "I said it without knowing."

He commits an offense entailing suspension: … Therefore, too, it is called "an offense entailing suspension".

Permutations

Permutations part 1

Doing the accusing oneself

Although he has not seen it, he accuses someone of having committed an offense entailing expulsion: "I've seen that you've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha." For each statement, he commits an offense entailing suspension. 3.1.1

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. 3.1.6

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. 3.1.12

Although he has not seen it, he accuses someone of having committed an offense entailing expulsion: "I've seen and I've heard that you've committed an offense entailing expulsion. You're not a monastic …" For each statement, he commits an offense entailing suspension. 3.2.1

Although he has not seen it, he accuses someone of having committed an offense entailing expulsion: "I've seen and I suspect that you've committed an offense entailing expulsion. You're not a monastic …" For each statement, he commits an offense entailing suspension. 3.2.5

Although he has not seen it, he accuses someone of having committed an offense entailing expulsion: "I've seen and I've heard and I suspect that you've committed an offense entailing expulsion. You're not a monastic …" For each statement, he commits an offense entailing suspension. 3.2.9

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 3.2.13

committed an offense entailing expulsion. You're not a monastic …" For each statement, he commits an offense entailing suspension.

3.2.20 Although he does not suspect it, he accuses someone of having committed an offense entailing expulsion: "I suspect and I've seen …" … "I suspect and I've heard …" … "I suspect and I've seen and I've heard that you've committed an offense entailing expulsion. You're not a monastic …" For each statement, he commits an offense entailing suspension.

3.3.1 He has seen that someone has committed an offense entailing expulsion, but he accuses him like this: "I've heard that you've committed an offense entailing expulsion. You're not a monastic …" For each statement, he commits an offense entailing suspension.

3.3.6 He has seen that someone has committed an offense entailing expulsion, but he accuses him like this: "I suspect that you've committed an offense entailing expulsion …" … "I've heard and I suspect that you've committed an offense entailing expulsion. You're not a monastic …" For each statement, he commits an offense entailing suspension.

3.3.12 He has heard that someone has committed an offense entailing expulsion, but he accuses him like this: "I suspect that you've committed an offense entailing expulsion …" … "I've seen that you've committed an offense entailing expulsion …" … "I suspect and I've seen that you've committed an offense entailing expulsion. You're not a monastic …" For each statement, he commits an offense entailing suspension.

3.3.20 He suspects that someone has committing an offense entailing expulsion, but he accuses him like this: "I've seen that you've committed an offense entailing expulsion …" … "I've heard that you've committed an offense entailing expulsion …" … "I've seen and I've heard that you've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. …" For each statement, he commits an offense entailing suspension.

3.4.1 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 …[101] 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

101. Sp 1.387: *No kappetīti na saddahati*, "*No kappeti*: he does not believe."

confused about what he suspects. If he then accuses him like this: "I suspect and I've seen …" … "I suspect and I've heard …" … "I suspect and I've seen and I've heard that you've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha." For each statement, he commits an offense entailing suspension.

Getting someone else to do the accusing

Although he has not seen it, he has someone accused of having committed an offense entailing expulsion: "You've been seen. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha." For each statement, he commits an offense entailing suspension. 3.5.1

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. 3.5.7

Although he has not seen it, he has someone accused of having committed an offense entailing expulsion: "You've been seen and you've been heard …" … "You've been seen and you're suspected …" … "You've been seen and you've been heard and you're suspected. You've committed an offense entailing expulsion …" … Although he has not heard it … Although he does not suspect it, he has someone accused of having committed an offense entailing expulsion: "You're suspected and you've been seen …" … "You're suspected and you've been heard …" … "You're suspected and you've been seen and you've been heard. You've committed an offense entailing expulsion. You're not a monastic …" For each statement, he commits an offense entailing suspension. 3.6.1

He has seen that someone has committed an offense entailing expulsion, but he has him accused like this: "You've been heard …" … but he has him accused like this: "You're suspected …" … but he has him accused like this: "You've been heard and you're suspected. You've committed an offense entailing expulsion. You're not a monastic …" For each statement, he commits an offense entailing suspension. 3.7.1

3.7.11 He has heard that someone has committed an offense entailing expulsion … He suspects that someone has committed an offense entailing expulsion, but he has him accused like this: "You've been seen …" … but he has him accused like this: "You've been heard …" … but he has him accused like this: "You've been seen and you've been heard. You've committed an offense entailing expulsion. You're not a monastic …" For each statement, he commits an offense entailing suspension.

3.8.1 He has seen that someone has committed an offense entailing expulsion, but he is unsure of what he has seen, he does not believe what he has seen, he does not remember what he has seen, he is confused about what he has seen … he is unsure of what he has heard, he does not believe what he has heard, he does not remember what he has heard, he is confused about what he has heard … he is unsure of what he suspects, he does not believe what he suspects, he does not remember what he suspects, he is confused about what he suspects. If he then has him accused like this: "You're suspected and you've been seen …" … he is confused about what he suspects. If he then has him accused like this: "You're suspected and you've been heard …" … he is confused about what he suspects. If he then has him accused like this: "You're suspected and you've been seen and you've been heard. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha." For each statement, he commits an offense entailing suspension.

Permutations part 2

Summary

4.1.1 Someone is impure, but viewed as pure; someone is pure, but viewed as impure; someone is impure and viewed as impure; someone is pure and viewed as pure.

Exposition

Impure but viewed as pure

4.2.1 An impure person has committed an offense entailing expulsion. If one views him as pure, but then, without having gotten his permission, speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct.

An impure person has committed an offense entailing expulsion. If one views him as pure, but then, having gotten his permission, speaks with the aim of making him leave the monastic life, one commits an offense entailing suspension. 4.2.3

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.[102] 4.2.5

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. 4.2.7

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. 4.3.1

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. 4.3.3

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. 4.3.5

A pure person has not committed an offense entailing expulsion. If one views him as impure, then, having gotten his permission, speaks with the aim of abusing him, one commits an offense for abusive speech. 4.3.7

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. 4.4.1.1

102. See Pli Tv Bu Vb Pc 2:1.2.33 for the rule on abusive speech.

4.4.3 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.

4.4.5 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.[103]

4.4.7 An impure person has committed an offense entailing expulsion. If one views him as impure, and then, having gotten his permission, speaks with the aim of abusing him, one commits an offense for abusive speech.

Pure and viewed as pure

4.5.1 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.

4.5.3 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.

4.5.5 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.

4.5.7 A pure person has not committed an offense entailing expulsion. If one views him as pure, but then, having gotten his permission, speaks with the aim of abusing him, one commits an offense for abusive speech.

Non-offenses

4.5.8.1 There is no offense: if he views a pure person as impure; if he views an impure person as impure; if he is insane; if he is the first offender.

The training rule on groundless, the eighth, is finished.

103. See Pli Tv Bu Vb Pc 2:1.2.33 for the rule on abusive speech.

Bu Ss 9

The second training rule on anger

Aññabhāgiya

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." 1.1.1

The monks replied, "Don't say such things. Venerable Dabba wouldn't do that." 1.1.14

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?" 1.1.17

"Sir, you know what I'm like." 1.1.20

A second and a third time the Buddha asked the same question and got the same response. He then said, "Dabba, the Dabbas don't give such evasive answers. If it was done by you, say so; if it wasn't done by you, then say that." 1.1.21

"Since I was born, Sir, I don't recall having sexual intercourse even in a dream, let alone when awake." 1.1.28

"Well then, monks, call those monks to account." And the Buddha got up from his seat and entered his dwelling. 1.1.29

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?" 1.2.1

"Yes." 1.2.4

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?" 1.2.5

1.2.7 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?"

1.2.9 "It's true, Sir."

1.2.10 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:

Final ruling

'If a monk who is angry and displeased, uses an unrelated legal issue as a pretext to charge a monk with an offense entailing expulsion, aiming to make him leave the monastic life, and then after some time, whether he is questioned or not, it is clear that the legal issue is unrelated and was used as a pretext, and he admits to his ill will, he commits an offense entailing suspension.'"

Definitions

A: whoever …

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

A monk: another monk.

Angry: upset, dissatisfied, discontent, having hatred, hostile.

Displeased: because of that upset, that ill will, that dissatisfaction, and that discontent, he is displeased.

2.2.2 **An unrelated legal issue:** it is either unrelated in regard to offenses or unrelated in regard to legal issues.

2.2.3 How is a legal issue unrelated to a legal issue? A legal issue arising from a dispute is unrelated to a legal issue arising from an accusation, a legal issue arising from an offense, and a legal issue arising from business. A legal issue arising from an accusation is unrelated to a legal issue arising from an offense, a legal issue arising from business, and a legal issue arising from a dispute. A legal issue arising from an offense is unrelated to a legal issue arising from business, a legal issue arising from a dispute, and a legal issue arising from an accusation. A legal issue arising from

business is unrelated to a legal issue arising from a dispute, a legal issue arising from an accusation, and a legal issue arising from an offense. It is in this way that a legal issue is unrelated to a legal issue.

How is a legal issue related to a legal issue? A legal issue arising from a dispute is related to a legal issue arising from a dispute. A legal issue arising from an accusation is related to a legal issue arising from an accusation. A legal issue arising from an offense may be either related or unrelated to a legal issue arising from an offense. 2.2.9

How is a legal issue arising from an offense unrelated to a legal issue arising from an offense? An offense entailing expulsion in regard to sexual intercourse is unrelated to an offense entailing expulsion in regard to stealing, an offense entailing expulsion in regard to a human being, and an offense entailing expulsion in regard to a superhuman quality. An offense entailing expulsion in regard to stealing is unrelated to an offense entailing expulsion in regard to a human being, an offense entailing expulsion in regard to a superhuman quality, and an offense entailing expulsion in regard to sexual intercourse. An offense entailing expulsion in regard to a human being is unrelated to an offense entailing expulsion in regard to a superhuman quality, an offense entailing expulsion in regard to sexual intercourse, and an offense entailing expulsion in regard to stealing. An offense entailing expulsion in regard to a superhuman quality is unrelated to an offense entailing expulsion in regard to sexual intercourse, an offense entailing expulsion in regard to stealing, and an offense entailing expulsion in regard to a human being. It is in this way that a legal issue arising from an offense is unrelated to a legal issue arising from an offense. 2.2.13

How is a legal issue arising from an offense related to a legal issue arising from an offense? An offense entailing expulsion in regard to sexual intercourse is related to an offense entailing expulsion in regard to sexual intercourse. An offense entailing expulsion in regard to stealing is related to an offense entailing expulsion in regard to stealing. An offense entailing expulsion in regard to a human being is related to an offense entailing expulsion in regard to a human being. An offense entailing expulsion in regard to a superhuman quality is related to an offense entailing expulsion in regard to a superhuman quality. It is in this way that a legal issue arising from an offense is related to a legal issue arising from an offense. 2.2.19

2.2.25 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.

2.3.2 **Uses as a pretext:** A pretext: there are ten kinds of pretext—the pretext of caste, the pretext of name, the pretext of family, the pretext of characteristic, the pretext of offense, the pretext of almsbowl, the pretext of robe, the pretext of preceptor, the pretext of teacher, the pretext of dwelling.

1. The pretext of caste: a monk sees an aristocrat committing an offense entailing expulsion. If he then accuses another aristocrat, saying, "I've a seen an aristocrat. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha," he commits an offense entailing suspension for each statement. 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 a seen a worker. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. …" he commits an offense entailing suspension for each statement.
2. 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.
3. 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.
4. The pretext of characteristic: a monk sees someone tall … short … dark-skinned … light-skinned committing an offense entailing expulsion. If he then accuses another light-skinned person, saying, "I've seen a light-skinned person. You've committed an offense entailing ex-

pulsion. You're not an ascetic, not a Sakyan monastic. …" he commits an offense entailing suspension for each statement.

5. 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.
6. The pretext of almsbowl: a monk sees someone carrying an iron bowl … a black clay bowl …[104] an ordinary clay bowl committing an offense entailing expulsion.[105] If he then accuses another person carrying an ordinary clay bowl, saying, "I've seen someone carrying an ordinary clay bowl. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. …" he commits an offense entailing suspension for each statement.
7. The pretext of robe: a monk sees a rag-robe wearer … wearing robes given by householders committing an offense entailing expulsion. If he then accuses another person wearing robes given by householders, saying, "I've seen someone wearing robes given by householders. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. …" he commits an offense entailing suspension for each statement.
8. 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.
9. 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

104. Sp 1.400: *Sāṭakapattoti lohapattasadiso susaṇṭhāno succhavi siniddho bhamaravaṇṇo mattikāpatto vuccati*, "*Sāṭakapatta*: what is meant is a clay bowl like an iron bowl, which is well-formed, has a nice and glossy surface, and has the color of a bee." Thig 13.1:1.1: *Kāḷakā bhamaravaṇṇasādisā*, "Black like the color of a bee." It seems plausible that this kind of bowl was made of the ceramic that is now known among archeologists as "Northern Black Polished Ware".

105. Sp 1.400: *Sumbhakapattoti pakatimattikāpatto.* , "*Sumbhakapatta*: an ordinary clay bowl."

monastic. . . ." he commits an offense entailing suspension for each statement.

10. The pretext of dwelling: a monk sees one who dwells in such-and-such a dwelling committing an offense entailing expulsion. If he then accuses someone else who dwells in that dwelling, saying, "I've seen one who dwells in such-and-such a dwelling. You've committed an offense entailing expulsion. You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha," he commits an offense entailing suspension for each statement.

With an offense entailing expulsion: with one of the four.

Charges: accuses him or has him accused.

To make him leave the monastic life: to make him leave the monkhood, leave the state of a monastic, leave his morality, leave the virtue of monasticism.

And then after some time: the moment, the instant, the second after he has laid the charge.

He is questioned: he is questioned about the grounds of his charge.

Not: he is not spoken to by anyone.

The legal issue: there are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

Was used as a pretext: he has used a certain pretext among those listed above.

And he admits to his ill will: "What I said was empty," "What I said was false," "What I said was unreal," "I said it without knowing."

He commits an offense entailing suspension: . . . Therefore, too, it is called "an offense entailing suspension".

Permutations

Doing the accusing oneself

3.1.1 A monk sees a second monk committing an offense entailing suspension, and the first monk regards it as an offense entailing suspension. If he then accuses him of an offense entailing expulsion, saying, "You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha,"

thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

A monk sees a second monk committing an offense entailing suspension, 3.1.6
but the first monk regards it as a serious offense … but the first monk regards it as an offense entailing confession … but the first monk regards it as an offense entailing acknowledgment … but the first monk regards it as an offense of wrong conduct … but the first monk regards it as an offense of wrong speech. If he then accuses him of an offense entailing expulsion, saying, "You're not a monastic …" thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

A monk sees a second monk committing a serious offense, and the first 3.1.14
monk regards it as a serious offense … but the first monk regards it as an offense entailing confession … but the first monk regards it as an offense entailing acknowledgment … but the first monk regards it as an offense of wrong conduct … but the first monk regards it as an offense of wrong speech … but the first monk regards it as an offense entailing suspension. If he then accuses him of an offense entailing expulsion, saying, "You're not a monastic …" thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

A monk sees a second monk committing an offense entailing confession 3.1.23
… an offense entailing acknowledgment … an offense of wrong conduct … an offense of wrong speech, and the first monk regards it as an offense of wrong speech … but the first monk regards it as an offense entailing suspension … but the first monk regards it as a serious offense … but the first monk regards it as an offense entailing confession … but the first monk regards it as an offense entailing acknowledgment … but the first monk regards it as an offense of wrong conduct. If he then accuses him of an offense entailing expulsion, saying, "You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha," thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

The permutation series is to be linked by doing the items one by one.

Getting someone else to do the accusing

A monk sees a second monk committing an offense entailing suspension 3.2.1
and the first monk regards it as an offense entailing suspension. If he then

has him accused of an offense entailing expulsion, saying, "You're not a monastic …" thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

3.2.5 A monk sees a second monk committing an offense entailing suspension, but the first monk regards it as a serious offense … but the first monk regards it as an offense entailing confession … but the first monk regards it as an offense entailing acknowledgment … but the first monk regards it as an offense of wrong conduct … but the first monk regards it as an offense of wrong speech. If he then has him accused of an offense entailing expulsion, saying, "You're not a monastic …" thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

3.2.13 A monk sees a second monk committing a serious offense, and the first monk regards it as a serious offense … but the first monk regards it as an offense entailing confession … but the first monk regards it as an offense entailing acknowledgment … but the first monk regards it as an offense of wrong conduct … but the first monk regards it as an offense of wrong speech … but the first monk regards it as an offense entailing suspension. If he then has him accused of an offense entailing expulsion, saying, "You're not a monastic …" thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

3.2.22 A monk sees a second monk committing an offense entailing confession … an offense entailing acknowledgment … an offense of wrong conduct … an offense of wrong speech, and the first monk regards it as an offense of wrong speech … but the first monk regards it as an offense entailing suspension … but the first monk regards it as a serious offense … but the first monk regards it as an offense entailing confession … but the first monk regards it as an offense entailing acknowledgment … but the first monk regards it as an offense of wrong conduct. If he then has him accused of an offense entailing expulsion, saying, "You're not an ascetic, not a Sakyan monastic. You're excluded from the observance-day ceremony, from the invitation ceremony, and from the legal procedures of the Sangha," thus using an unrelated offense as a pretext, he commits an offense entailing suspension for each statement.

Non-offenses

There is no offense: if he accuses or has someone accused in accordance with his own perception; if he is insane; if he is the first offender. 3.3.1

The training rule on a (unrelated) pretext, the ninth, is finished.

Bu Ss 10

The training rule on schism in the Sangha

Saṅghabheda

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."[106] 1.1.1

Kokālika said to Devadatta, "The ascetic Gotama is powerful and mighty. How can we do this?" 1.1.4

"Well, let's go to the ascetic Gotama and request five things: 'In many ways, Sir, you praise fewness of wishes, contentment, self-effacement, ascetic practices, being inspiring, the reduction in things, and being energetic. And there are five things that lead to just that: It would be good, Sir, 1.1.7

1. if the monks stayed in the wilderness for life, and whoever stayed near an inhabited area would commit an offense
2. if they ate only almsfood for life, and whoever accepted an invitational meal would commit an offense
3. if they were rag-robe wearers for life, and whoever accepted robe-cloth from a householder would commit an offense
4. if they lived at the foot of a tree for life, and whoever took shelter would commit an offense

106. "Break its authority" renders *cakkabheda*. Sp 1.410: *Cakkabhedāyāti āṇābhedāya*, "*Cakkabhedāya*: by breaking the authority." Vjb 4.343: *Cakkabhedanti sāsanabhedaṁ*, "*Cakkabheda*: a break in the instruction." The break in authority is presumably both from the Buddha and the Sangha. Although the Buddha was the only authority in laying down rules, the Sangha was autonomous in its decision making. For practical purposes, it was the Sangha that Devadatta was breaking with.

5. if they didn't eat fish or meat for life, and whoever did would commit an offense.'

1.1.21 The ascetic Gotama won't allow this. We'll then be able to win people over with these five points."

1.1.23 Kokālika said, "It might be possible to cause a schism in the Sangha with these five points, for people have confidence in austerity."

1.2.1 Devadatta and his followers then went to the Buddha, bowed, and sat down, and Devadatta made his request. The Buddha replied, "No, Devadatta. Those who wish may stay in the wilderness, and those who wish may live near inhabited areas. Those who wish may eat only almsfood, and those who wish may accept invitational meals. Those who wish may be rag-robe wearers, and those who wish may accept robe-cloth from householders. I have allowed the foot of a tree as resting place for eight months of the year, as well as fish and meat that are pure in three respects: one hasn't seen, heard, or suspected that the animal was specifically killed to feed a monastic."

1.2.16 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.

1.2.18 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."

1.3.1 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?"[107]

1.3.6 The monks heard the criticism of those people, and the monks of few desires complained and criticized him in the same way.

1.3.9 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?"

1.3.11 "It's true, Sir."

107. For the further development of these events, see Pli Tv Kd 17:2.11–4.5.15.

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: 1.3.12

Final ruling

'If a monk pursues schism in a united Sangha or persists in taking up a legal issue conducive to schism, the monks should correct him like this, "Venerable, don't pursue schism in the united Sangha or persist in taking up a legal issue conducive to schism. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease." If that monk continues as before, the monks should press him up to three times to make him stop. If he then stops, all is well. If he does not stop, he commits an offense entailing suspension.'"

Definitions

A: whoever …

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

A united Sangha: those belonging to the same Buddhist sect and staying within the same monastery zone.

Pursues schism: thinking, "What can I do to split, separate, and divide them?" he searches for a faction and puts together a group.

A legal issue conducive to schism:[108] the eighteen grounds for schism.

Taking up: having adopted.

Taking up:[109] he proclaims.

If he persists in: if he does not stop.

Him: the monk who is pursuing schism in the Sangha.

The monks: other monks, those who see it or hear it. They should correct him like this: 2.20

108. For these eighteen grounds, see Pli Tv Kd 17:5.2.3.

109. In the rule "taking up" renders both *samādāya* and *paggayha*. As a consequence, the two terms are here rendered in the same way.

2.21 "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."

2.24 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.

2.28 If those who hear about it do not say anything, they commit an offense of wrong conduct.

2.29 That monk, even if he has to be pulled into the Sangha, should be corrected like this:

2.30 "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."

2.33 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.

2.38 **Should press him:** "And, monks, he should be pressed like this. A competent and capable monk should inform the Sangha:

2.40 '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 him to make him stop. This is the motion.

2.45 Please, Venerables, I ask the Sangha to listen. The monk so-and-so is pursuing schism in the united Sangha. And he keeps on doing it. The Sangha presses him to make him stop. Any monk who approves of pressing him to make him stop should remain silent. Any monk who doesn't approve should speak up.

2.51 For the second time I speak on this matter: … For the third time I speak on this matter: Please, Venerables, I ask the Sangha to listen. The monk so-and-so is pursuing schism in the united Sangha. And he keeps on doing it. The Sangha presses him to make him stop. Any monk who approves of pressing him to make him stop should remain silent. Any monk who doesn't approve should speak up.

2.59 The Sangha has pressed monk so-and-so to make him stop. The Sangha approves and is therefore silent. I'll remember it thus.'"

After the motion, he commits an offense of wrong conduct.[110] 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. 2.62

He commits an offense entailing suspension: … Therefore, too, it is called "an offense entailing suspension".

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he does not stop, he commits an offense entailing suspension. 3.1.1

If it is a legitimate legal procedure, but he is unsure of it, and he does not stop, he commits an offense entailing suspension. 3.1.2

If it is a legitimate legal procedure, but he perceives it as illegitimate, and he does not stop, he commits an offense entailing suspension. 3.1.3

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. 3.1.4

If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. 3.1.5

If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct. 3.1.6

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. 3.2.1

The training rule on schism in the Sangha, the tenth, is finished.

110. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, an offense. Yet just below the text says that the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Bu Ss 11

The training rule on supporting a schism

Bhedānuvattaka

Origin story

1.1 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?"

1.6 But Kokālika, Kaṭamodakatissaka, Khaṇḍadeviyā-putta, and Samuddadatta said to those monks, "No, Venerables, Devadatta speaks in accordance with the Teaching and the training. And he speaks with our consent and approval. He knows about us and speaks for us, and we approve of this."

1.10 The monks of few desires complained and criticized them, "How can these monks support Devadatta's pursuit of schism in the Sangha?"

1.12 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?"

1.14 "It's true, Sir."

1.15 The Buddha rebuked them … "Monks, how can those foolish men support this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'**That monk may have one, two, or three monks who side with him and support him, and they may say, "Venerables, don't correct this monk. He speaks in accordance with the Teaching and the training. And he speaks with our consent and approval. He knows about us and speaks for us, and we approve of this." The monks should correct those monks like this, "No, Venerables, this monk speaks contrary to the Teaching and the training. And don't consent to schism in the Sangha. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease." If those monks still continue as before, the monks should press them up to three times to make them stop. If**

they then stop, all is well. If they do not stop, they commit an offense entailing suspension.'"

Definitions

That: that monk who is pursuing schism in the Sangha.

May have monks: may have other monks.

Who side with him: they have the same view, the same belief, the same persuasion as he does.

Who support him: they praise him and take his side.

One, two, or three: there is one, or two, or three. They may say, "Venerables, don't correct this monk. He speaks in accordance with the Teaching and the training. And he speaks with our consent and approval. He knows about us and speaks for us, and we approve of this."

Those monks: those monks who side with him.

The monks: other monks, those who see it or hear about it. They should correct them like this: 2.16

"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." 2.17

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. 2.22

Those monks, even if they have to be pulled into the Sangha, should be corrected like this: 2.27

"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." 2.28

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. 2.33

Should press them: "And, monks, they should be pressed like this. A competent and capable monk should inform the Sangha: 2.38

'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 2.40

schism in the Sangha. And they keep on doing it. If the Sangha is ready, it should press them to make them stop. This is the motion.

2.45 Please, Venerables, I ask the Sangha to listen. Monks so-and-so and so-and-so are siding with and supporting monk so-and-so who is pursuing schism in the Sangha. And they keep on doing it. The Sangha presses them to make them stop. Any monk who approves of pressing them to make them stop should remain silent. Any monk who doesn't approve should speak up.

2.51 For the second time I speak on this matter: … For the third time I speak on this matter: Please, Venerables, I ask the Sangha to listen. Monks so-and-so and so-and-so are siding with and supporting monk so-and-so who is pursuing schism in the Sangha. And they keep on doing it. The Sangha presses them to make them stop. Any monk who approves of pressing them to make them stop should remain silent. Any monk who doesn't approve should speak up.

2.59 The Sangha has pressed monks so-and-so and so-and-so to make them stop. The Sangha approves and is therefore silent. I'll remember it thus.'"

2.62 After the motion, they commit an offense of wrong conduct.[111] After each of the first two announcements, they commit a serious offense. When the last announcement is finished, they commit an offense entailing suspension. For those who commit the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled. Two or three may be pressed together, but not more than that.

They commit an offense entailing suspension: … Therefore, too, it is called "an offense entailing suspension".

Permutations

3.1.1 If it is a legitimate legal procedure, and they perceive it as such, and they do not stop, they commit an offense entailing suspension.

3.1.2 If it is a legitimate legal procedure, but they are unsure of it, and they do not stop, they commit an offense entailing suspension.

111. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, an offense. Yet just below the text says that the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

If it is a legitimate legal procedure, but they perceive it as illegitimate, and they do not stop, they commit an offense entailing suspension. 3.1.3

If it is an illegitimate legal procedure, but they perceive it as legitimate, they commit an offense of wrong conduct. 3.1.4

If it is an illegitimate legal procedure, but they are unsure of it, they commit an offense of wrong conduct. 3.1.5

If it is an illegitimate legal procedure, and they perceive it as such, they commit an offense of wrong conduct. 3.1.6

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. 3.2.1

The training rule on supporting a schism, the eleventh, is finished.

Bu Ss 12

The training rule on being difficult to correct

Dubbaca

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."[112] 1.1

The monks of few desires complained and criticized him, "How can Venerable Channa make himself incorrigible when he's legitimately corrected by the monks?" 1.17

112. For the further development of these events, see Pli Tv Kd 11:25.1.1–31.1.219.

1.19 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?

1.21 "It's true, Sir."

1.22 The Buddha rebuked him … "Foolish man, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk is difficult to correct, and he makes himself incorrigible when legitimately corrected by the monks concerning the training rules that are recited, saying, "Venerables, don't say anything to me, either good or bad, and I won't say anything to you, either good or bad. Please refrain from correcting me," then the monks should correct him like this: "Be easy to correct, Venerable, not incorrigible. And please give legitimate correction to the monks, and the monks will do the same to you. For it's in this way that the Buddha's community has grown, that is, through mutual correction and mutual clearing of offenses." If that monk continues as before, the monks should press him up to three times to make him stop. If he then stops, all is well. If he does not stop, he commits an offense entailing suspension.'"

Definitions

If a monk is difficult to correct: if he is hard to correct, endowed with qualities that make him hard to correct, resistant, not receiving instructions respectfully.

Concerning the training rules that are recited: concerning the training rules of the Monastic Code.

The monks: other monks.

2.8 **Legitimately:** the training rules laid down by the Buddha—this is called "legitimately". When corrected in regard to this, he makes himself incorrigible, saying, "Venerables, don't say anything to me, either good or bad, and I won't say anything to you, either good or bad. Please refrain from correcting me."

Him: the monk who is difficult to correct.

The monks: other monks, those who see it or hear about it. They should correct him like this: 2.14

"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." 2.15

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. 2.19

That monk, even if he has to be pulled into the Sangha, should be corrected like this: 2.24

"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." 2.25

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. 2.27

Should press him: "And, monks, he should be pressed like this. A competent and capable monk should inform the Sangha: 2.32

'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 him to make him stop. This is the motion. 2.34

Please, Venerables, I ask the Sangha to listen. The monk so-and-so makes himself incorrigible when legitimately corrected by the monks. And he keeps on doing it. The Sangha presses him to make him stop. Any monk who approves of pressing him to make him stop should remain silent. Any monk who doesn't approve should speak up. 2.39

For the second time I speak on this matter: … For the third time I speak on this matter: Please, Venerables, I ask the Sangha to listen. The monk so-and-so makes himself incorrigible when legitimately corrected by the monks. And he keeps on doing it. The Sangha presses him to make him stop. Any monk who approves of pressing him to make him stop should remain silent. Any monk who doesn't approve should speak up. 2.45

The Sangha has pressed monk so-and-so to make him stop. The Sangha approves and is therefore silent. I'll remember it thus.'" 2.53

2.56 After the motion, he commits an offense of wrong conduct.[113] After each of the first two announcements, he commits a serious offense. When the last announcement is finished, he commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

He commits an offense entailing suspension: … Therefore, too, it is called "an offense entailing suspension".

Permutations

3.1.1 If it is a legitimate legal procedure, and he perceives it as such, but he does not stop, he commits an offense entailing suspension.

3.1.2 If it is a legitimate legal procedure, but he is unsure of it, and he does not stop, he commits an offense entailing suspension.

3.1.3 If it is a legitimate legal procedure, but he perceives it as illegitimate, and he does not stop, he commits an offense entailing suspension.

3.1.4 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct.

3.1.5 If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct.

3.1.6 If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

3.2.1 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.

113. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, an offense. Yet just below the text says that the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Bu Ss 13

The training rule on corrupters of families

Kuladūsaka

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. 1.1.1

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 good families. 1.1.4

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. 1.1.8

They played various games: eight-row checkers, ten-row checkers, imaginary checkers, hopscotch, pick-up-sticks, board games, tip-cat, painting with the hand, dice, leaf flutes, toy plows, somersaults, pinwheels, toy measures, toy carriages, toy bows, guessing from syllables, thought guessing, mimicking deformities. 1.2.1

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. 1.2.2

Just then a monk who had completed the rainy-season residence in Kāsī was on his way to visit the Buddha at Sāvatthī when he arrived at Kīṭāgiri. 1.3.1

In the morning he robed up, took his bowl and robe, and entered Kīṭāgiri to collect almsfood. He was pleasing in his conduct: in going out and coming back, in looking ahead and looking aside, in bending and stretching his arms. His eyes were lowered, and he was perfect in deportment. When people saw him, they said, "Who's this, acting like a moron and always frowning? Who's gonna give almsfood to him? Almsfood should be given to our Venerables Assaji and Punabbasuka, for they are gentle, congenial, pleasant to speak with, greeting one with a smile, welcoming, friendly, open, the first to speak."

1.3.5 A certain lay follower saw that monk walking for alms in Kīṭāgiri. He approached him, bowed, and said, "Venerable, have you received any almsfood?"

1.3.7 "No, I haven't."

1.3.8 "Come, let's go to my house."

1.4.1 He took that monk to his house and gave him a meal. He then said, "Where are you going, Venerable?"

1.4.3 "I'm going to Sāvatthī to see the Buddha."

1.4.4 "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 a many ways. They plant flowering trees, water them … And they misbehave in a variety of ways. Those who previously had faith and confidence have now lost it, and there's no longer any support for the Sangha. The good monks have left and the bad monks are staying on. Sir, please send monks to stay at the monastery at Kīṭāgiri.'"

1.5.1 The monk consented, 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?"

1.5.8 "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,

1.5.19 adding, "That's where I've come from, Sir."

1.6.1 Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that the bad and shameless monks Assaji and Punabbasuka are staying at Kīṭāgiri and misbehaving in like this? And

is it true that those people who previously had faith and confidence have now lost it, that there's no longer any support for the Sangha, and that the good monks have left and the bad monks are staying on?"

"It's true, Sir." 1.6.7

The Buddha rebuked them … "Monks, how can those foolish men misbehave in this way? 1.6.8

This will affect people's confidence …" He then gave a teaching and addressed Sāriputta and Moggallāna: "Go to Kīṭāgiri and do a legal procedure of banishing the monks Assaji and Punabbasuka. They're your students." 1.6.19

"Sir, how can we do a procedure of banishing these monks from Kīṭāgiri? They're temperamental and harsh." 1.6.26

"Well then, take many monks." 1.6.27

"Yes, sir." 1.6.28

"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 have done, before they are charged with an offense. A competent and capable monk should then inform the Sangha: 1.7.1

'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 banishing them, prohibiting the monks Assaji and Punabbasuka from staying at Kīṭāgiri. This is the motion. 1.7.5

Please, Venerables, I ask the Sangha to listen. These monks, Assaji and Punabbasuka, are corrupters of families and badly behaved. Their bad behavior has been seen and heard about, and the families corrupted by them have been seen and heard about. The Sangha does a legal procedure of banishing them, prohibiting the monks Assaji and Punabbasuka from staying at Kīṭāgiri. Any monk who approves of doing this legal procedure should remain silent. Any monk who doesn't approve should speak up. 1.7.9

For the second time … For the third time I speak on this matter. Please, Venerables, I ask the Sangha to listen. … should speak up. 1.7.14

The Sangha has done a legal procedure of banishing them, prohibiting the monks Assaji and Punabbasuka from staying at Kīṭāgiri. The Sangha approves and is therefore silent. I'll remember it thus.'" 1.7.16

Soon afterwards a sangha of monks, headed by Sāriputta and Moggallāna, went to Kīṭāgiri and did the procedure of banishing Assaji and Pun- 1.8.1

abbasuka, prohibiting them from staying at Kīṭāgiri. After the Sangha had done the procedure, those monks did not conduct themselves properly or suitably so as to deserve to be released, nor did they ask the monks for forgiveness. Instead they abused and reviled them, and they slandered them as acting from favoritism, ill will, confusion, and fear. And they left and they disrobed.[114] The monks of few desires complained and criticized them, "How can these monks act in this way when the Sangha has done a legal procedure of banishing them?"

1.8.5 They rebuked the monks Assaji and Punabbasuka in many ways and then told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks Assaji and Punabbasuka acted in this way?" "It's true, Sir."

1.8.8 The Buddha rebuked them … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk who lives supported by a village or town is a corrupter of families and badly behaved, and his bad behavior has been seen and heard about, and the families corrupted by him have been seen and heard about, then the monks should correct him like this: "Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about. Leave this monastery; you've stayed here long enough." If he replies, "You're acting out of favoritism, ill will, confusion, and fear. Because of this sort of offense, you only banish some, but not others," the monks should correct him like this: "No, Venerable, the monks are not acting out of 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

114. The meaning of the first of these phrases, *sammā vattati*, is straightforward, but the last two, *lomaṁ pāteti* and *netthāraṁ vattati*, are more difficult. Sp 1.435: *Na lomaṁ pātentīti anulomapaṭipadaṁ appaṭipajjanatāya na pannalomā honti. Na netthāraṁ vattantīti attano nittharaṇamaggaṁ na paṭipajjanti*, "*Na lomaṁ pātenti*: because of their non-practicing in conformity with the path, their bodily hairs are not flat. *Na netthāraṁ vattanti*: they are not practicing the path for their own getting out (of the offense)." My rendering attempts to capture the meaning in a non-literal way. For the further development of these events, see Pli Tv Kd 11:13.1.1–16.1.28.

by you have been seen and heard about. Leave this monastery; you've stayed here long enough." If that monk continues as before, the monks should press him up to three times to make him stop. If he then stops, all is well. If he does not stop, he commits an offense entailing suspension.'"

Definitions

A monk … a village or town: a village and a town and a city are included in just a village and a town.

Lives supported by: robe-cloth, almsfood, dwellings, and medicinal supplies can be obtained in that place.

A family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

A corrupter of families: he corrupts families by means of flowers, fruit, bath powder, soap, tooth cleaners, bamboo, medical treatment, or by taking messages on foot.[115]

Badly behaved: he plants flowering trees and has it done; he waters them and has it done; he plucks them and has it done; he ties the flowers together and has it done.

Has been seen and heard about: those who are present see it; those who are absent hear about it.

The families corrupted by him: they have lost their faith because of him; they have lost their confidence because of him.

Have been seen and heard about: those who are present see it; those who are absent hear about it.

Him: that monk who is a corrupter of families.

The monks: other monks, those who see it or hear about it. They should correct him like this: "Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about. Leave this monastery; you've stayed here long enough." If he replies, "You're acting out of favoritism, ill will, confusion, and fear. Because of this sort of offense, you only banish some, but not others."

Him: that monk who is having a legal procedure done against him.

115. For the rendering of *mattika* and *cuṇṇa* as respectively "soap" and "bath powder", see Appendix of Technical Terms.

2.26 **The monks:** other monks, those who see it or hear about it. They should correct him like this: "No, Venerable, the monks are not acting out of 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.

2.31 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.

2.34 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. 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.

2.42 **Should press him:** "And, monks, he should be pressed like this. A competent and capable monk should inform the Sangha:

2.44 'Please, Venerables, I ask the Sangha to listen. The monk so-and-so, who has had a legal procedure of banishment done against himself, is slandering the monks as acting out of favoritism, ill will, confusion, and fear. And he keeps on doing it. If the Sangha is ready, it should press him to make him stop. This is the motion.

2.49 Please, Venerables, I ask the Sangha to listen. The monk so-and-so, who has had a legal procedure of banishment done against himself, is slandering the monks as acting out of favoritism, ill will, confusion, and fear. And he keeps on doing it. The Sangha presses him to make him stop. Any monk who approves of pressing him to make him stop should remain silent. Any monk who doesn't approve should speak up.

2.54 For the second time I speak on this matter … For the third time I speak on this matter …

2.56 The Sangha has pressed monk so-and-so to make him stop. The Sangha approves and is therefore silent. I'll remember it thus.'"

After the motion, he commits an offense of wrong conduct.[116] 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. 2.58

He commits an offense entailing suspension: only the Sangha gives probation for that offense, sends back to the beginning, gives the trial period, and rehabilitates—not several monks, not an individual. Therefore it is called "an offense entailing suspension". This is the name and designation of this class of offense. Therefore, too, it is called "an offense entailing suspension".

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he does not stop, he commits an offense entailing suspension. 3.1.1

If it is a legitimate legal procedure, but he is unsure of it, and he does not stop, he commits an offense entailing suspension. 3.1.2

If it is a legitimate legal procedure, but he perceives it as illegitimate, and he does not stop, he commits an offense entailing suspension. 3.1.3

If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. 3.1.4

If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. 3.1.5

If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct. 3.1.6

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. 3.2.1

The training rule on corrupters of families, the thirteenth, is finished.

"Venerables, the thirteen rules on suspension have been recited, nine being immediate offenses, four after the third announcement. If a monk 3.2.7

116. The Pali just says *dukkaṭa*, without specifying that it is an *āpatti*, an offense. Yet just below the text says that the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

commits any one of them, he is to undergo probation for the same number of days as he knowingly concealed that offense. When this is completed, he must undertake the trial period for a further six days. When this is completed, he is to be rehabilitated wherever there is a sangha of at least twenty monks. If that monk is rehabilitated by a sangha of even one less than twenty, that monk is not rehabilitated and those monks are at fault. This is the proper procedure.

3.2.12 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'll remember it thus."

The group of thirteen is finished.

This is the summary:

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

3.2.22 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.

Undetermined

Bu Ay 1

The first undetermined training rule

Paṭhamaaniyata

Venerables, these two undetermined rules come up for recitation. 0.5

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 on a private and concealed seat suitable for action. When they were able, they chatted; otherwise he gave her a teaching.[117] 1.1

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 1.14

117. Sp 1.443: *Tattha kālayuttaṁ samullapantoti kālaṁ sallakkhetvā yadā na añño koci samīpena gacchati vā āgacchati vā tadā tadanurūpaṁ "kacci na ukkaṇṭhasi, na kilamasi, na chātāsī"tiādikaṁ gehassitaṁ kathaṁ kathento*, "'When they were able, they chatted': having considered the occasion, whether anyone else was coming or going nearby, they spoke about worldly things, such as, 'I hope you are not yearning, fed up, and craving.'"

had been invited to that family that supported Udāyī. When she arrived, she saw him sitting alone with that girl, and she said to him, "Venerable, it's not appropriate for you to sit alone with a woman on a private and concealed seat suitable for action. You may not be aiming at that act, but it's hard to convince people with little confidence." But Udāyī did not listen. After leaving, Visākhā told the monks what had happened. The monks of few desires complained and criticized him, "How could Venerable Udāyī sit alone with a woman on a private and concealed seat suitable for action?"

1.25 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?"

1.27 "It's true, Sir."

1.28 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk sits alone with a woman on a private and concealed seat suitable for action, and a trustworthy female lay follower sees him and accuses him of an offense entailing expulsion, an offense entailing suspension, or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these three or according to what that trustworthy female lay follower has said. This rule is undetermined.'"

Definitions

A: whoever …

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

A woman: a human female, not a female spirit, not a female ghost, not a female animal; even a girl born that very day, let alone an older one.

With: together.

Alone: just the monk and the woman.

Private: there is private to the eye and there is private to the ear.

Private to the eye: one is unable to see them winking, raising an eyebrow, or nodding.

Private to the ear: one is unable to hear ordinary speech.

Concealed seat: it is concealed by a wall, a screen, a door, a cloth screen, a tree, a pillar, a grain container, or anything else.

Suitable for action: one is able to have sexual intercourse.

Sits: the monk sits down or lies down next to the seated woman. The woman sits down or lies down next to the seated monk. Both are seated or both are lying down.

Trustworthy: she has attained the fruit, she has broken through, she has understood the Instruction.

Female lay follower: she has gone for refuge to the Buddha, the Teaching, and the Sangha.

Sees: having seen.

If she accuses him of an offense entailing expulsion, an offense entailing suspension, or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these three or according to what that trustworthy female lay follower has said: If she accuses him like this: "I've seen you seated, having sexual intercourse with a woman," and he admits to that, then he is to be dealt with for the offense. If she accuses him like this: "I've seen you seated, having sexual intercourse with a woman," but he says, "It's true that I was seated, but I didn't have sexual intercourse," then he is to be dealt with for the sitting. If she accuses him like this: "I've seen you seated, having sexual intercourse with a woman," but he says, "I wasn't seated, but lying down," then he is to be dealt with for the lying down. If she accuses him like this: "I've seen you seated, having sexual intercourse with a woman," but he says, "I wasn't seated, but standing," then he is not to be dealt with. 2.2.4

If she accuses him like this: "I've seen you lying down, having sexual intercourse with a woman," and he admits to that, then he is to be dealt with for the offense. If she accuses him like this: "I've seen you lying down, having sexual intercourse with a woman," but he says, "It's true that I was lying down, but I didn't have sexual intercourse," then he is to be dealt with for the lying down. If she accuses him like this: "I've seen you lying down, having sexual intercourse with a woman," but he says, "I wasn't lying down, but seated," then he is to be dealt with for the 2.2.22

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.

2.2.40 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. … "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.

2.2.49 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.

2.2.58 If she accuses him like this: "I've seen you seated alone with a woman on a private and concealed seat suitable for action," and he admits to that, then he is to be dealt with for the sitting. … "I wasn't seated, but lying down," then he is to be dealt with for the lying down. … "I wasn't seated, but standing," then he is not to be dealt with.

2.2.65 If she accuses him like this: "I've seen you lying down alone with a woman on a private and concealed seat suitable for action," and he admits to that, then he is to be dealt with for the lying down. … "I wasn't lying down, but seated," then he is to be dealt with for the sitting. … "I wasn't lying down, but standing," then he is not to be dealt with.

Undetermined: not determined. It is either an offense entailing expulsion, an offense entailing suspension, or an offense entailing confession.

Permutations

3.1 If he admits to going, and he admits to sitting, and he admits to an offense, he is to be dealt with for the offense. If he admits to going, but he does not admit to sitting, yet he admits to an offense, he is to be dealt with for the offense. If he admits to going, and he admits to sitting, but he does not admit to an offense, he is to be dealt with for the sitting. If he admits to going, but he does not admit to sitting, nor does he admit to an offense, he is not to be dealt with.

If he does not admit to going, but he admits to sitting, and he admits 3.5
to an offense, he is to be dealt with for the offense. If he does not admit to going, nor does he admit to sitting, but he admits to an offense, he is to be dealt with for the offense. If he does not admit to going, but he admits to sitting, yet he does not admit to an offense, he is to be dealt with for the sitting. If he does not admit to going, nor does he admit to sitting, nor does he admit to an offense, he is not to be dealt with.

The first undetermined offense is finished.

Bu Ay 2

The second undetermined training rule

Dutiyaaniyata

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anātha- 1.1
piṇḍika's Monastery. At this time Venerable Udāyī heard that the Buddha had prohibited sitting alone with a woman on a private and concealed seat suitable for action, and so instead he sat alone in private with the same girl. When they were able, they just chatted; otherwise he gave her a teaching.

A second time Visākhā had been invited to that family. When she arrived, 1.3
she saw Udāyī sitting alone in private with the same girl, and she said to Udāyī, "Venerable, it's not appropriate for you to sit alone with a woman on a private seat. You may not be aiming at that act, but it's hard to convince people with little confidence." But Udāyī did not listen. After leaving, Visākhā told the monks what had happened. The monks of few desires complained and criticized him, "How could Venerable Udāyī sit alone with a woman on a private seat?"

After rebuking Udāyī in many ways, they told the Buddha. Soon af- 1.12
terwards he had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you did this?"

"It's true, Sir." 1.14

The Buddha rebuked him … "Foolish man, how could you do this? This 1.15
will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'Although a seat is not concealed, nor suitable for action, it may be suitable for speaking indecently to a woman. If a monk sits alone with a woman in private on such a seat, and a trustworthy female lay follower sees him and accuses him of an offense entailing suspension or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these two or according to what that trustworthy female lay follower has said. This rule too is undetermined.'"

Definitions

Although a seat is not concealed: it is not concealed by a wall, a screen, a door, a cloth screen, a tree, a pillar, a grain container, or anything else.

Nor suitable for action: one is not able to have sexual intercourse.

It may be suitable for speaking indecently to a woman: one is able to speak indecently to a woman.

A: whoever …

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

On such a seat: on that sort of seat.

A woman: a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning bad speech and good speech, what is decent and what is indecent.

With: together.

Alone: just the monk and the woman.

Private: there is private to the eye and there is private to the ear.

Private to the eye: one is unable to see them winking, raising an eyebrow, or nodding.

Private to the ear: one is unable to hear ordinary speech.

Sits: the monk sits down or lies down next to the seated woman. The woman sits down or lies down next to the seated monk. Both are seated or both are lying down.

Trustworthy: she has attained the fruit, she has broken through, she has understood the Instruction.

Female lay follower: she has gone for refuge to the Buddha, the Teaching, and the Sangha.

Sees: having seen.

If she accuses him of an offense entailing suspension or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these two or according to what that trustworthy female lay follower has said: If she accuses him like this: "I've seen you seated, making physical contact with a woman," and he admits to that, then he is to be dealt with for the offense. If she accuses him like this: "I've seen you seated, making physical contact with a woman," but he says, "It's true that I was seated, but I didn't make physical contact," then he is to be dealt with for the sitting. … "I wasn't seated, but lying down," then he is to be dealt with for the lying down. … "I wasn't seated, but standing," then he is not to be dealt with. 2.2.4

If she accuses him like this: "I've seen you lying down, making physical contact with a woman," and he admits to that, then he is to be dealt with for the offense. … "It's true that I was lying down, but I didn't make physical contact," then he is to be dealt with for the lying down. … "I wasn't lying down, but seated," then he is to be dealt with for the sitting. … "I wasn't seated, but standing," then he is not to be dealt with. 2.2.16

If she accuses him like this: "I've heard you speaking indecently to a woman while seated," and he admits to that, then he is to be dealt with for the offense. If she accuses him like this: "I've heard you speaking indecently to a woman while seated," but he says, "It's true that I was seated, but I didn't speak indecently," then he is to be dealt with for the sitting. … "I wasn't seated, but lying down," then he is to be dealt with for the lying down. … "I wasn't seated, but standing," then he is not to be dealt with. 2.2.25

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. 2.2.37

If she accuses him like this: "I've seen you seated alone with a woman in private," and he admits to that, then he is to be dealt with for the sitting. … "I wasn't seated, but lying down," then he is to be dealt with for the 2.2.46

lying down. … "I wasn't seated, but standing," then he is not to be dealt with.

2.2.53 If she accuses him like this: "I've seen you lying down alone with a woman in private," and he admits to that, then he is to be dealt with for the lying down. … "I wasn't lying down, but seated," then he is to be dealt with for the sitting. … "I wasn't lying down, but standing," then he is not to be dealt with.

This rule too: this is said with reference to the previous undetermined rule.

Undetermined: not determined. It is either an offense entailing suspension or an offense entailing confession.

Permutations

3.1 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.

3.5 If he does not admit to going, but he admits to sitting, and he admits to an offense, he is to be dealt with for the offense. If he does not admit to going, nor does he admit to sitting, but he admits to an offense, he is to be dealt with for the offense. If he does not admit to going, but he admits to sitting, yet he does not admit to an offense, he is to be dealt with for the sitting. If he does not admit to going, nor does he admit to sitting, nor does he admit to an offense, he is not to be dealt with.

The second undetermined offense is finished.

3.10 "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'll remember it thus."

This is the summary:

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

The chapter on undetermined offenses is finished.

Relinquishment With Confession

Bu Np 1

The training rule on the robe season

Kathina

0.6 Venerables, these thirty rules on relinquishment and confession come up for recitation.

Origin story

First sub-story

1.1 At one time when the Buddha was staying at Vesālī at the Gotamaka Shrine,[118] 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?"

1.6 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?"

1.8 "It's true, Sir."

118. In the heading above, and also in the heading to Pli Tv Bu Vb NP 3:1.1.1 (and also at the end of each of these rules), I translate *kathina* as "robe season" rather than "robe-making ceremony", since this is the contextual meaning in these rules. For further discussion of the meaning of *kathina*, see Appendix of Technical Terms.

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: 1.9

Preliminary ruling

'If a monk keeps an extra robe, he commits an offense entailing relinquishment and confession.'"

In this way the Buddha laid down this training rule for the monks. 1.14

Second sub-story

Soon afterwards Venerable Ānanda was given an extra robe. He wanted to give it to Venerable Sāriputta who was staying at Sāketa. Knowing that the Buddha had laid down a rule against having extra robes, Ānanda thought, "What should I do now?" He told the Buddha, who said, "How long is it, Ānanda, before Sāriputta returns?" 2.1.1

"Nine or ten days." 2.13

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: 2.14

Final ruling

'When his robe is finished and the robe season has ended, a monk should keep an extra robe for ten days at the most. If he keeps it longer than that, he commits an offense entailing relinquishment and confession.'"

Definitions

When his robe is finished: the monk has made a robe; or the robe-cloth has been lost, destroyed, or burned; or his expectation of receiving further robe-cloth is disappointed.[119]

The robe season has ended: it has ended according to one of the eight key phrases or the Sangha has ended it.[120]

119. This refers to the robe-cloth received during the robe season. For details see Pli Tv Kd 7:1.7.3–13.2.7.

120. For an explanation of this see Pli Tv Kd 7:1.7.3–12.1.37.

For ten days at the most: it should be kept ten days at a maximum.
An extra robe: it has not been determined nor assigned to another.[121]
Robe: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.[122]
If he keeps it longer than that, it becomes subject to relinquishment:[123] it becomes subject to relinquishment at dawn on the eleventh day.[124]

3.2.3 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:

3.2.6 'Venerables, this robe-cloth, which I have kept over ten days, is to be relinquished. I relinquish it to the Sangha.'

3.2.8 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:

3.2.11 '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.'

3.2.14 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:

3.2.15 'Venerables, this robe-cloth, which I have kept over ten days, is to be relinquished. I relinquish it to you.'

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121. For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms.

122. The six are linen, cotton, silk, wool, sunn hemp, and hemp, see Pli Tv Kd 8:3.1.6. According to Pli Tv Kd 8:21.1.4, the size referred to here is no smaller than 8 by 4 *sugataṅgula*, "standard fingerbreadths". For the rendering of *cīvara* as "robe-cloth", see Appendix of Technical Terms.

123. At first sight this looks like a phrase from the rule to be defined, but, interestingly, it is not actually identical with the phrasing of the rule.

124. According to the commentary this means the tenth dawn after one received the robe(-cloth). Sp 1.462: *Tattha ekādase aruṇuggamaneti ettha yaṁ divasaṁ cīvaraṁ uppannaṁ tassa yo aruṇo, so uppannadivasanissito, tasmā cīvaruppādadivasaena saddhiṁ ekādase aruṇuggamane nissaggiyaṁ hotīti veditabbaṁ*, "In this case 'at dawn on the eleventh day': here, the dawn of the day that the robe was given depends on the day of giving, and therefore it is to be understood that it is subject to relinquishment on the eleventh dawn including the day that the robe was given."

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: 3.2.17

'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.' 3.2.20

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: 3.2.23

'This robe-cloth, which I have kept over ten days, is to be relinquished. I relinquish it to you.' 3.2.24

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: 3.2.26

'I give this robe-cloth back to you.'" 3.2.29

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. 4.1

If it has not been determined, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been assigned to another, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been given away, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been lost, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been destroyed, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been 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. 4.4

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, 4.11

but he perceives it as more, he commits an offense of wrong conduct. If it is less than ten days, but he is unsure of it, he commits an offense of wrong conduct. If it is less than ten days and he perceives it as less, there is no offense.

Non-offenses

4.15.1 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;[125] if he is insane; if he is the first offender.

5.1 Soon afterwards the monks from the group of six did not give back relinquished robe-cloth. They told the Buddha.

"Monks, relinquished robe-cloth should be given back. If you don't give it back, you commit an offense of wrong conduct."

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

Bu Np 2

The training rule on storehouses

Udosita

Origin story

First sub-story

1.1 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.

1.5 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?"

125. "Taken on trust" refers to a situation where you have an agreement with a close friend that you may take their belongings on trust. The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

After rebuking those monks in many ways, Venerable Ānanda told the 1.11
Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that there are monks who do this?"

"It's true, Sir." 1.13

The Buddha rebuked them … "How can those foolish men do this? This 1.14
will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

'When his robe is finished and the robe season has ended, if a monk stays apart from his three robes even for a single day, he commits an offense entailing relinquishment and confession.'"

In this way the Buddha laid down this training rule for the monks. 1.19

Second sub-story

At one time a certain monk at Kosambī was sick. His relatives sent him 2.1
a message, saying, "Come, Venerable, we'll nurse you." The monks urged him to go, but he said, "The Buddha has laid down a training rule that you can't be apart from your three robes. Now because I'm sick, I'm unable to travel with my three robes. So I can't go."

They told the Buddha. Soon afterwards he gave a teaching and addressed 2.11
the monks:

"Monks, I allow you to give permission to a sick monk to stay apart from his three robes.

And it should be given like this. After approaching the Sangha, the sick 2.14
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:

'Please, Venerables, I ask the Sangha to listen. The monk so-and-so is 2.22
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.

2.28 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.

2.35 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'll remember it thus.'

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

Final ruling

'When his robe is finished and the robe season has ended, if a monk stays apart from his three robes even for a single day, except if the monks have agreed, he commits an offense entailing relinquishment and confession.'"

Definitions

When his robe is finished: the monk has made a robe; or the robe-cloth has been lost, destroyed, or burned; or his expectation of receiving further robe-cloth is disappointed.[126]

The robe season has ended: it has ended according to one of the eight key phrases or the Sangha has ended it.[127]

If a monk stays apart from his three robes even for a single day: from the outer robe, the upper robe, or the sarong.

Except if the monks have agreed: unless the monks have agreed.

Entailing relinquishment: it becomes subject to relinquishment at dawn.

3.1.11 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.)

126. This refers to the robe-cloth received during the robe season. For details see Pli Tv Kd 7:1.7.3–13.2.7.

127. For an explanation of this see Pli Tv Kd 7:1.7.3–12.1.37.

'Venerables, this robe, which I have stayed apart from for one day without 3.1.14
the agreement of the monks, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this robe back to you.'"

Permutations

Summary

An inhabited area may have a single access or many;[128] a house may have 3.2.1
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;[129] 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; the open air may have a single access or many.

Exposition

An inhabited area

"An inhabited area with a single access" refers to the following. 3.3.1

An enclosed inhabited area belonging to one clan: if the robe is kept 3.3.2
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.[130]

An enclosed inhabited area belonging to many clans: if the robe is kept 3.3.4
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

128. For the rendering of *upacāra* as "access", see Appendix of Technical Terms.
129. I have here included three kinds of building—the *māḷa*, the *pāsāda*, and the *hammiya*—into one category, "stilt house". See below for further discussion. For the rendering of *pāsāda* as "stilt house", see Appendix of Technical Terms.
130. "Of the house" is added from the commentary. Sp 1.477: *Hatthapāsā vā na vijahitabbanti atha vā taṁ gharaṁ samantato hatthapāsā na vijahitabbaṁ, "Hatthapāsā vā na vijahitabbanti*: or one is not to go beyond arm's reach from any point of that house." Without this explanation it is hard to make out whether the arm's reach is from the house or from the robe. In each instance below I have added the respective commentarial explanation, so as to make it clear what the arm's reach relates to.

meeting hall or the gateway.[131] 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.[132] 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.[133] An unenclosed inhabited area belonging to many clans: one must stay in the house where the robe is kept, or not go beyond arm's reach of the house.

A house

3.4.1 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.[134]

3.4.3 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.[135] An unenclosed house belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room.

A storehouse

3.5.1 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.[136] An

131. Sp 1.479: *Tesaṁyeva sabhāyadvāramūlānaṁ hatthapāsā vā na vijahitabbaṁ*, "Or one is not to go beyond arm's reach from that very public meeting hall or that gateway."

132. Sp 1.479: *Purimanayeneva sabhāye vā vatthabbaṁ dvāramūle vā, hatthapāsā vā na vijahitabbaṁ*, "According to the previous method, one is not to go beyond arm's reach from that very public meeting hall or that gateway."

133. Sp 1.479: *Sabhāye nikkhipitvā pana sabhāye vā tassa sammukhe nagaradvāramūle vā tesaṁyeva hatthapāse vā aruṇaṁ uṭṭhāpetabbaṁ*, "But having put it aside in the public meeting hall, dawn should arrive in the meeting hall, in its presence, at the town gateway, or within arm's reach of these."

134. Sp 1.480: *Hatthapāsā vāti gabbhassa hatthapāsā*, "*Hatthapāsā vā*: arm's reach of the room."

135. "The main entrance" renders *dvāramūle*. Sp 1.480: *Sabbesaṁ sādhāraṇe gharadvāramūle*, "At the base of that door of the house which is common to all." And then: *Hatthapāsā vāti gabbhassa vā gharadvāramūlassa vā hatthapāsā*, "*Hatthapāsā vā*: arm's reach of the room or the main entrance."

136. "Storehouse" renders *uddosita*. Sp 1.482: *Udositoti yānādīnaṁ bhaṇḍānaṁ sālā*, "An *udosita* is a shed for goods such as vehicles, etc." | Sp 1.482: *Ito paṭṭhāya ca nivesane*

unenclosed storehouse belonging to one clan and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room.

An enclosed storehouse belonging to many clans and having many rooms: if the robe is kept in a room, one must stay in that room, or at the main entrance, or not go beyond arm's reach of either. An unenclosed storehouse belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room. 3.5.3

A watchtower

A watchtower belonging to one clan: if the robe is kept in the watchtower, one must stay within the watchtower. 3.6.1

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. 3.6.2

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.[137] 3.7.1

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. 3.7.2

vuttanayeneva vinicchayo veditabbo, "Starting from here, the judgment is to be understood by the same method as in regard to a house."

137. The building at Pli Tv Bu Vb NP 2:3.7.1, the *māḷa*, is hard to distinguish from the next two buildings, the *pāsāda* and the *hammiya*. In fact, according to Sp 1.482 they are all different kinds of *pāsāda*, that is, different kinds of "stilt houses": *Māḷoti ekakūṭasaṅgahito caturassapāsādo. Pāsādoti dīghapāsādo. Hammiyanti muṇḍacchadanapāsādo*, "A *māḷa* is a square stilt house with (a roof in) a single peak. A *pāsāda* is a long stilt house. A *hammiya* is a stilt house with a bald roof." Rather than try to name each of these buildings, which in any case would not be useful for practical purposes, I have instead grouped them together as "stilt house". For practical purposes, what these three buildings have in common—and this is what distinguishes them from the buildings at Pli Tv Bu Vb NP 2:3.4.1–3.5.4, the *nivesana* and the *uddosita*—is that they do not have an enclosed category.

A boat

3.10.1 A boat belonging to one clan: if the robe is kept on the boat, one must stay on the boat.

3.10.2 A boat belonging to many clans and having many rooms: one must stay in the room where the robe is kept, or not go beyond arm's reach of the room.

A caravan

3.11.1 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.[138]

3.11.2 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.[139]

A field

3.12.1 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.[140]

3.12.3 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.[141] An unenclosed field belonging to many clans: one must not go beyond arm's reach of the robe.[142]

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138. "80 meters" and "11 meters" render seven *abbhantara* and one *abbhantara* respectively. For further discussion of the *abbhantara*, see Measures in the Appendix of Technical Terms.

139. Sp 2.1.489: *Satthoti jaṅghasattho sakaṭasattho vā … satthe cīvaraṁ nikkhipitvā hatthapāsā na vijahitabbanti ettha hatthapāso nāma satthassa hatthapāsoti veditabbaṁ*, "Caravan: a caravan of walkers or a caravan of carts … if the robe is kept within the caravan, one must not go beyond arm's reach: here 'arm's reach' is to be understood as arm's reach from the caravan."

140. Sp 1.490: *Aparikkhitte cīvarasseva hatthapāso*, "When it is unenclosed, it is just arm's reach from the robe."

141. Sp 1.490: *Nānākulassa khette hatthapāso nāma khettadvārassa hatthapāso*, "In a field belonging to many clans, arm's reach means arm's reach from entrance to the field." Sp-t 2.490: adds: *Dvāramūlato aññattha antokhettepi vasantena cīvaraṁ hatthapāse katvāyeva vasitabbaṁ*, "For one who is living within the fleld, but not at the entrance, one should stay within arm's reach of the robe."

142. Sp 1.490: *Aparikkhitte cīvarasseva hatthapāso*, "When it is unenclosed, it is just arm's reach from the robe."

A threshing floor

An enclosed threshing floor belonging to one clan: if the robe is kept on the threshing floor, one must stay on that threshing floor.[143] An unenclosed threshing floor belonging to one clan: one must not go beyond arm's reach of the robe. 3.13.1

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. 3.13.3

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. 3.14.1

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. 3.14.3

A dwelling

An enclosed dwelling belonging to one clan: if the robe is kept within the dwelling, one must stay within that dwelling.[144] 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. 3.15.1

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. 3.15.3

143. For the threshing floor and the next category of monastery, arm's reach has the same meaning as for field. Sp 1.491: *Dvīsupi khette vuttasadisova vinicchayo*, "Also in regard to the two, the judgment is just the same as said in regard to a field."

144. Sp 1.493: *Vihāro nivesanasadiso*, "A dwelling is like a house." In other words, it is to be treated like a house for the purposes of this rule.

The foot of a tree

3.16.1 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.

3.16.2 At the foot of a tree belonging to many clans: one must not go beyond arm's reach of the robe.[145]

In the open

3.17.1 The open air 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.

3.18.1 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.

3.18.4 If it has not been relinquished, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it has not been given away, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it has not been lost, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it has not been destroyed, but he perceives that it has, then, except if the monks have agreed, he commits an offense entailing relinquishment and confession. If it has not been 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.

3.18.10 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

145. Sp 1.494: *Idhāpi hatthapāso cīvarahatthapāsoyeva*, "Also here arm's reach is just arm's reach from the robe."

conduct. If he has not stayed apart and he does not perceive that he has, there is no offense.

Non-offenses

There is no offense: if before dawn it has been relinquished, given away, lost, destroyed, burned, stolen, or taken on trust;[146] if he has the permission of the monks; if he is insane; if he is the first offender. 3.19.1

The training rule on storehouses, the second, is finished.

Bu Np 3

The third training rule on the robe season

Akālacīvara

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.[147] 1.1.1

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?" 1.1.5

"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." 1.1.8

"Are you expecting to receive more cloth?" 1.1.11

"I am." 1.1.12

Soon afterwards the Buddha gave a teaching and addressed the monks: 1.1.13

146. "Taken on trust" refers to a situation where you have an agreement with a close friend that you may take their belongings on trust. The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

147. Sp 1.497: *Tattha ussāpetvā punappunaṁ vimajjatīti "valīsu naṭṭhāsu idaṁ mahantaṁ bhavissatī"ti maññamāno udakena siñcitvā pādehi akkamitvā hatthehi ussāpetvā ukkhipitvā piṭṭhiyaṁ ghaṁsati, taṁ ātape sukkhaṁ paṭhamappamāṇameva hoti. So punapi tathā karoti*, "In regard to this *ussāpetvā punappunaṁ vimajjati* means: thinking, 'When the wrinkles disappear, it will be larger,' he would sprinkle it with water, step on it with his feet, and then lifting and holding it up with his hands, he would rub it against his back. But when dried in the sun, it returned to its initial size. He would then do it again."

"Monks, I allow you to keep out-of-season robe-cloth if you are expecting to receive more."

1.2.1 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?"

1.3.1 "It's our out-of-season robe-cloth, which we're keeping because we're expecting more."

1.3.2 "But how long have you kept it?"

1.3.3 "More than a month."

1.3.4 Venerable Ānanda complained and criticized them, "How can these monks keep out-of-season robe-cloth for more than a month?"

1.3.6 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?"

1.3.8 "It's true, Sir."

1.3.9 The Buddha rebuked them … "How can those foolish men keep out-of-season robe-cloth for more than a month? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'When his robe is finished and the robe season has ended, if out-of-season robe-cloth is given to a monk, he may receive it if he wishes. If he receives it, he should quickly make a robe. If there is not enough cloth, but he is expecting more, he should keep it at most one month to make up the lack. If he keeps it longer than that, then even if he expects more cloth, he commits an offense entailing relinquishment and confession.'"

Definitions

When his robe is finished: the monk has made a robe; or the robe-cloth has been lost, destroyed, or burned; or his expectation of receiving further robe-cloth is disappointed.[148]

148. This refers to the robe-cloth received during the robe season. For details see Pli Tv Kd 7:1.7.3–13.2.7.

The robe season has ended: it has ended according to one of the eight key phrases or the Sangha has ended it.[149]

Out-of-season robe-cloth: for one who has not participated in the robe-making ceremony, it is robe-cloth given during the eleven months.[150] for one who has participated in the robe-making ceremony, it is robe-cloth given during the seven months.[151] Also, if it is given in the robe season, but the cloth is designated, it is called "out-of-season robe-cloth".[152]

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149. For an explanation of this see Pli Tv Kd 7:1.7.3–12.1.37.

150. That is, in-season robe-cloth is cloth obtained during the last month of the rainy season, while out-of-season robe-cloth is cloth obtained during the remaining eleven months of the year. Pli Tv Bu Vb NP 28:2.9: *Cīvarakālasamayo nāma anatthate kathine vassānassa pacchimo māso*, "*Cīvarakālasamaya*: for one who has not participated in the robe-making ceremony, it is the last month of the rainy season." Kkh: *Akālacīvaraṁ nāma yvāyaṁ "anatthate kathine vassānassa pacchimo māso … "ti cīvarakālo vutto, taṁ ṭhapetvā aññadā uppannaṁ … etaṁ akālacīvaraṁ nāma*, "*Akālacīvara*: when the robe-making ceremony has not been performed, then the last month of the rainy season … is called the robe season. Apart from that, what is given at other times … this is called out-of-season robe-cloth." "Robe-making ceremony" refers to the *kathina sanghakamma*, the making of the *kathina* robe, and the rejoicing in the process, the three together represented by the words *(an)atthate kathine*. For further discussion of the meaning of *kathina*, see Appendix of Technical Terms. For the rendering of *cīvara* as "robe-cloth", see Appendix of Technical Terms.

151. That is, in-season robe-cloth is cloth obtained during the last month of the rainy season or during the cold season, while out-of-season robe-cloth is cloth obtained during the remaining seven months of the year. Pli Tv Bu Vb NP 28:2.9: *Cīvarakālasamayo nāma … atthate kathine pañcamāsā*, "*Cīvarakālasamaya*: … for one who has participated in the robe-making ceremony, it is the five month period." Kkh: *Akālacīvaraṁ nāma yvāyaṁ "… atthate kathine pañcamāsā"ti cīvarakālo vutto, taṁ ṭhapetvā aññadā uppannaṁ … etaṁ akālacīvaraṁ nāma*, "*Akālacīvara*: … when the robe-making ceremony has been performed, then the five-month period is called the robe season. Apart from that, what is given at other times … this is called out-of-season robe-cloth."

152. Sp 1.499: *Kālepi ādissa dinnanti saṅghassa vā "idaṁ akālacīvaran"ti uddisitvā dinnaṁ, ekapuggalassa vā "idaṁ tuyhaṁ dammī"ti dinnaṁ*, "'Also, if it is given in the robe season': it is given to the Sangha after designating it by saying, 'This is out-of-season robe-cloth,' or it is given to an individual by saying, 'I give this to you.'" In other words, "designated" means designated as out-of-season cloth or designated to an individual. Sp 2.740, commenting on Bi Np 2, adds that designating to a group is included in designated cloth: *Ādissa dinnanti sampattā bhājentūti vatvāpi idaṁ gaṇassa idaṁ tumhākaṁ dammīti vatvā vā dātukamyatāya pādamūle ṭhapetvā vā dinnampi ādissa dinnaṁ nāma hoti; etaṁ sabbampi akālacīvaraṁ*, "'Given after designating': also if they give after saying, 'Let those who are present share it out,' or after saying, 'I give this to the group, to you,' or they place it at the feet (of the recipient) wishing to give, this is called 'given after designating'. All this is called out-of-season robe-cloth."

If it is given: If it is given by a sangha, by a group, by a relative, or by a friend, or if it is rags, or if he got it by means of his own property.

If he wishes: if he desires, he may receive it.

If he receives it, he should quickly make a robe: it should be made within ten days.[153]

If there is not enough cloth: if there is not enough cloth when the robe is being made.

He should keep it at most one month: he should keep it one month at a maximum.

To make up the lack: for the purpose of making up the lack.

But he is expecting more: he is expecting more from a sangha, from a group, from a relative, or from a friend, or he is expecting to get rags, or he is expecting to get it by means of his own property.

If he keeps it longer than that, then even if he expects more cloth: if
2.2.2 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.[154] If he is given the expected robe-cloth two days after … three days after … eighteen days after … … nineteen days after he was given the original robe-cloth, it must be made into a robe within ten days. If he is given the expected robe-cloth twenty days after he was given the original robe-cloth, it must be made into a robe within nine days. If he is given the expected robe-cloth twenty-one days after he was given the original robe-cloth, it must be made into a robe within eight days. … twenty-two days after … twenty-seven days after … If he is given the expected robe-cloth twenty-eight days after he was given the original robe-cloth, it must be made into a robe within one day. If he is given the expected robe-cloth twenty-nine days after he was given the original robe-cloth, it must be determined, assigned to another, or given away on that very day.[155] If he

153. That is, in accordance with the stipulations of Pli Tv Bu Vb NP 1:2.17.1.

154. The Pali idiom is such that *dvīhuppanne*, literally, "given two days ago", actually means given on the day after he received the original piece of cloth. The way this works, it seems, is that the day on which the cloth was received counts as one. I do the equivalent adjustment for each case below. See also the definition of ten days at Pli Tv Bu Vb NP 1:3.2.2, where the eleventh dawn means the tenth dawn after one received the cloth.

155. Again, in the Pali idiom, *tiṁse uppanne*, literally, "given thirty days ago", actually means given twenty-nine days ago.

does not determine it, assign it to another, or give it away, it becomes subject to relinquishment at dawn on the thirtieth day.

The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. (To be expanded as in Bu Np 1:3.2.5–3.2.29, with appropriate substitutions.) 2.2.33

'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.'" 2.2.36

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. 2.2.41

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. 2.3.1

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.[156] If it has not been given away, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been lost, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been destroyed, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been 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. 2.3.4

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 2.3.11

156. For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms.

is less than a month, but he is unsure of it, he commits an offense of wrong conduct. If it is less than a month and he perceives it as less, there is no offense.

Non-offenses

2.4.1 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;[157] if he is insane; if he is the first offender.

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

Bu Np 4

The training rule on used robes

Purāṇacīvara

Origin story

1.1 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.

1.6 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.

1.9 He then said to that nun: "Sister, get some water. I'll wash the robe."

1.11 "Give it to me, Venerable, I'll wash it."

1.12 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."

1.16 She said, "Venerables, I do abstain from sex," and she told them what had happened.

1.17 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

157. "Taken on trust" refers to a situation where you have an agreement with a close friend that you may take their belongings on trust. The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

few desires complained and criticized him, "How could Venerable Udāyī get a nun to wash a used robe?"

After rebuking him in many ways, they told the Buddha. Soon afterwards 1.22
he had the Sangha gathered and questioned Udāyī: "Is it true, Udāyī, that you did this?"

"It's true, Sir." 1.24

"Is she a relative of yours?" 1.25

"No." 1.26

"Foolish man, a man and a woman who are unrelated don't know what's 1.27
appropriate and inappropriate, what's inspiring and uninspiring, in dealing with each other. And still you did this. This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk has an unrelated nun wash, dye, or beat a used robe, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

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

Unrelated: anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.[158]

A nun: she has been given the full ordination by both Sanghas.

A used robe: a sarong or an upper robe, even worn once.

158. Sp 1.505: *Tattha yāva sattamā pitāmahayugāti pitupitā pitāmaho, pitāmahassa yugaṁ pitāmahayugaṁ*, "In this *yāva sattamā pitāmahayuga* means: the father of a father is a grandfather. The generation of a grandfather is called a *pitāmahayuga*." So the PaIi phrase *yāva sattamā pitāmahayuga* means "as far as the seventh generation of grandfathers", that is, eight generations back. This can be counted as follows: (1) one's grandfather; (2) his father; (3) 2's father; (4) 3's father; (5) 4's father; (6) 5's father; and (7) 6's father. This applies to both one's paternal and maternal grandfathers. This gives a total of 14 ancestors. Anyone who is a descendent of these fourteen is considered a relative. Anyone who is not such a descendent is not regarded as a relative.

2.1.11 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.

2.1.17 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.)

2.1.20 'Venerables, this used robe, which I got an unrelated nun to wash, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this robe back to you.'"

Permutations

2.2.1 If she is unrelated and he perceives her as such, and he has her wash a used robe, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her wash and dye a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her wash and beat a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her wash, dye, and beat a used robe, he commits one offense entailing relinquishment and two offenses of wrong conduct.

2.2.5 If she is unrelated and he perceives her as such, and he has her dye a used robe, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her dye and beat a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her dye and wash a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her dye, beat, and wash a used robe, he commits one offense entailing relinquishment and two offenses of wrong conduct.

2.2.9 If she is unrelated and he perceives her as such, and he has her beat a used robe, he commits one offense entailing relinquishment and confession. If

she is unrelated and he perceives her as such, and he has her beat and wash a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her beat and dye a used robe, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her beat, wash, and dye a used robe, he commits one offense entailing relinquishment and two offenses of wrong conduct.

If she is unrelated, but he is unsure of it …[159] If she is unrelated, but he perceives her as related … 2.2.13

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. 2.2.15

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. 2.2.18

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. 2.2.21.1

The training rule on used robes, the fourth, is finished.

159. Sp 1.506: *Aññātikāya vematiko aññātikāya ñātikasaññīti imānipi padāni vuttānaṁyeva tiṇṇaṁ catukkānaṁ vasena vitthārato veditabbāni*, "'If she is unrelated, but he is unsure of it; if she is unrelated, but he perceives her as related': these sentences should be understood in detail just as the stated three tetrads (above)."

Bu Np 5

The training rule on receiving robes

Cīvarapaṭiggahana

Origin story

First sub-story

1.1.1 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 alms round, 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.

1.1.6 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.

1.1.13 Uppalavaṇṇā had just emerged from stillness when she heard the head bandit making that statement. She took the meat and returned to her dwelling place. The following morning she prepared the meat and made it into a bundle with her upper robe. She then rose into the air and landed in the Bamboo Grove.

1.2.1 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?"

1.2.5 "He's gone to the village for alms."

1.2.6 "Please give this meat to the Buddha."

1.2.7 "You'll please the Buddha with that meat. If you give me your sarong, you'll please me too."

1.2.9 "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."

1.2.11 "Sister, just as a man giving an elephant might decorate it with a girdle, so should you, when giving meat to the Buddha, decorate me with your sarong."

Being pressured by Udāyī, Uppalavaṇṇā gave him her sarong and then returned to her dwelling place. The nuns who received Uppalavaṇṇā's bowl and robe asked her where her sarong was. And she told them what had happened. The nuns complained and criticized Udāyī, "How could Venerable Udāyī receive a robe from a nun? It's hard for women to get material support." 1.2.13

The nuns told the monks. The monks of few desires complained and criticized Udāyī, "How could Venerable Udāyī receive a robe from a nun?" 1.2.19

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?" 1.2.22

"It's true, Sir." 1.2.24

"Is she a relative of yours?" 1.2.25

"No." 1.2.26

"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 …" … 1.2.27

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

Preliminary ruling

'If a monk receives a robe directly from an unrelated nun, he commits an offense entailing relinquishment and confession.'"

In this way the Buddha laid down this training rule for the monks. 1.2.32

Second sub-story

Then, being afraid of wrongdoing, the monks did not receive robes from nuns even in exchange. The nuns complained and criticized them, "How can they not receive robes from us in exchange?" 2.1

The monks heard the criticism of those nuns and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: 2.4

"Monks, I allow you to receive things in exchange from five kinds of people: monks, nuns, trainee nuns, novice monks, and novice nuns.

And so, monks, this training rule should be recited like this: 2.9

Final ruling

'If a monk receives a robe directly from an unrelated nun, except in exchange, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

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

Unrelated: anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.[160]

A nun: she has been given the full ordination by both Sanghas.

A robe: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.[161]

Except in exchange: unless there is an exchange.

3.1.13 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.

3.1.15 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.)

160. Sp 1.505: *Tattha yāva sattamā pitāmahayugāti pitupitā pitāmaho, pitāmahassa yugaṁ pitāmahayugaṁ*, "In this *yāva sattamā pitāmahayuga* means: the father of a father is a grandfather. The generation of a grandfather is called a *pitāmahayuga*." So the PaIi phrase *yāva sattamā pitāmahayuga* means "as far as the seventh generation of grandfathers", that is, eight generations back. This can be counted as follows: (1) one's grandfather; (2) his father; (3) 2's father; (4) 3's father; (5) 4's father; (6) 5's father; and (7) 6's father. This applies to both one's paternal and maternal grandfathers. This gives a total of 14 ancestors. Anyone who is a descendent of these fourteen is considered a relative. Anyone who is not such a descendent is not regarded as a relative.

161. The six are linen, cotton, silk, wool, sunn hemp, and hemp; see Pli Tv Kd 8:3.1.6. According to Pli Tv Kd 8:21.1.4, the size referred to here is no smaller than 8 by 4 *sugataṅgula*, "standard fingerbreadths". For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms. For the rendering of *cīvara* as "robe-cloth", see Appendix of Technical Terms.

'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.'" 3.1.18

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. 3.2.1

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. 3.2.4

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;[162] 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. 3.3.1

The training rule on receiving robes, the fifth, is finished.

162. This refers to a situation where you have an agreement with a close friend that you may take their belongings on trust. The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

Bu Np 6

The training rule on asking non-relations

Aññātakaviññatti

Origin story

First sub-story

1.1.1 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:

1.1.6 "Venerable, please tell me what you need. I can give you robe-cloth, almsfood, a dwelling, and medicinal supplies."

1.1.8 "If you wish to give me something, give me one of your wrap garments."

1.1.9 "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."

1.1.12 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?"

1.1.19 Being pressured by Upananda, that merchant's son gave him one of his wraps and left. People asked him why he was walking around in only one wrap, and he told them what had happened. People complained and criticized him, "These Sakyan monastics have great desires. They're not content. Even to make them an appropriate offer isn't easy. How could they take his wrap when the merchant's son was making an appropriate offer?"

1.2.7 The monks heard the complaints of those people, and the monks of few desires complained and criticized Upananda, "How could Venerable Upananda ask the merchant's son for a robe?"

1.2.10 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?"

1.2.12 "It's true, Sir."

1.2.13 "Is he a relative of yours?"

1.2.14 "No."

"Foolish man, people who are unrelated don't know what's appropriate 1.2.15
and inappropriate, what's good and bad, in dealing with each other. And still you did this. This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk asks an unrelated male or female householder for a robe, he commits an offense entailing relinquishment and confession.'"

In this way the Buddha laid down this training rule for the monks. 1.2.20

Second sub-story

Soon afterwards a number of monks who were traveling from Sāketa to 2.1
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, seeing as they bow down to the monks."

"We're not Ājīvakas! We're monks!" 2.5

The monks asked Venerable Upāli to examine them. 2.6

When the naked monks told him what had happened, Upāli said to the 2.7
monks, "They are monks. Please give them robes."

The monks of few desires complained and criticized them, "How can 2.8
monks go naked? Shouldn't they have covered up with grass and leaves?"

After rebuking those monks in many ways, they told the Buddha. Soon 2.11
afterwards he gave a teaching and addressed the monks:

"Monks, if a monk's robes are stolen or lost, I allow him to ask an unrelated householder for robes. At the first monastery where he arrives, if the Sangha has a 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.'[163] 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.

163. "A communal robe" renders *vihāracīvara*, literally, "a dwelling robe". Since "dwelling robe" is awkward in English, and because these robes did not belong to individual monastics, I prefer the given rendering. "A bedspread" renders *uttaratthara̧ṇa*. Sp 1.517: *Uttaratthara̧ṇanti mañcakassa upari attthara̧ṇakaṁ vuccati*, "What is spread on top of a bed is called an *uttaratthara̧ṇa*."

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

Final ruling

'If a monk asks an unrelated male or female householder for a robe, except on an appropriate occasion, he commits an offense entailing relinquishment and confession. These are the appropriate occasions: his robes are stolen or his robes are lost.'"

Definitions

A: whoever …

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

Unrelated: anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.[164]

A male householder: any man who lives at home.[165]

A female householder: any woman who lives at home.

A robe: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.[166]

Except on an appropriate occasion: unless it is an appropriate occasion.

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164. Sp 1.505: *Tattha yāva sattamā pitāmahayugāti pitupitā pitāmaho, pitāmahassa yugaṁ pitāmahayugaṁ*, "In this *yāva sattamā pitāmahayuga* means: the father of a father is a grandfather. The generation of a grandfather is called a *pitāmahayuga*." So the PaIi phrase *yāva sattamā pitāmahayuga* means "as far as the seventh generation of grandfathers", that is, eight generations back. This can be counted as follows: (1) one's grandfather; (2) his father; (3) 2's father; (4) 3's father; (5) 4's father; (6) 5's father; and (7) 6's father. This applies to both one's paternal and maternal grandfathers. This gives a total of 14 ancestors. Anyone who is a descendent of these fourteen is considered a relative. Anyone who is not such a descendent is not regarded as a relative.

165. *Agāraṁ* is typically rendered as "in a house". The problem with this is that it is not unallowable for a monastic to live in a building that is the equivalent of a house. What a monastic should not do is own a home and then live there.

166. The six are linen, cotton, silk, wool, sunn hemp, and hemp; see Pli Tv Kd 8:3.1.6. According to Pli Tv Kd 8:21.1.4, the size referred to here is no smaller than 8 by 4 *sugataṅgula*, "standard fingerbreadths". For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms. For the rendering of *cīvara* as "robe-cloth", see Appendix of Technical Terms.

His robes are stolen: a monk's robe is taken by kings, bandits, scoundrels, or whoever.

His robes are lost: a monk's robe is burned by fire, carried away by water, eaten by rats or termites, or worn through use.

If he asks, except on an appropriate occasion, then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment. 3.2.1

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.) 3.2.3

'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.'" 3.2.6

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. 3.3.1

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. 3.3.4

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. 3.4.1

The training rule on asking non-relations, the sixth, is finished.

Bu Np 7

The training rule on more than that

Tatuttari

Origin story

1.1 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."

1.6 "It's not necessary. We've already gotten robes."

1.7 "We'll ask for you."

1.8 "Do as you please."[167]

1.9 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.

1.13 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."

1.16 The other replied, "So have I." And another said the same.

1.18 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?"

1.21 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?"

1.24 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 did this?"

1.26 "It's true, Sir."

1.27 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:

167. *Viññāpetha āvuso*, lit. "Ask, friends."

Final ruling

'If an unrelated male or female householder invites that monk to take many robes, he should accept at most one sarong and one upper robe. If he accepts more than that, he commits an offense entailing relinquishment and confession.'"

Definitions

That monk: the monk whose robes have been stolen.

Unrelated: anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.[168]

A male householder: any man who lives at home.[169]

A female householder: any woman who lives at home.

Many robes: a lot of robes.

Invites to take: saying, "Take as many as you like."

He should accept at most one sarong and one upper robe: if three robes are lost, he should accept two; if two robes are lost, he should accept one; if one robe is lost, he should not accept any.

If he accepts more than that: if he asks for more than that, then for the effort there is an act of wrong conduct. When he gets the robe, it becomes subject to relinquishment.

The robe should be relinquished to a sangha, a group, or an individual. 2.1.18
"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.)

168. Sp 1.505: *Tattha yāva sattamā pitāmahayugāti pitupitā pitāmaho, pitāmahassa yugaṁ pitāmahayugaṁ*, "In this *yāva sattamā pitāmahayuga* means: the father of a father is a grandfather. The generation of a grandfather is called a *pitāmahayuga*." So the PaIi phrase *yāva sattamā pitāmahayuga* means "as far as the seventh generation of grandfathers", that is, eight generations back. This can be counted as follows: (1) one's grandfather; (2) his father; (3) 2's father; (4) 3's father; (5) 4's father; (6) 5's father; and (7) 6's father. This applies to both one's paternal and maternal grandfathers. This gives a total of 14 ancestors. Anyone who is a descendent of these fourteen is considered a relative. Anyone who is not such a descendent is not regarded as a relative.

169. *Agāraṁ* is typically rendered as "in a house". The problem with this is that it is not unallowable for a monastic to live in a building that is the equivalent of a house. What a monastic should not do is own a home and then live there.

2.1.21 'Venerables, this robe, which I received after asking an unrelated householder for too many, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this robe back to you.'"

Permutations

2.2.1.1 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.

2.2.4 If the person is related, but the monk perceives them as unrelated, he commits an offense of wrong conduct. If the person is related, but the monk is unsure of it, he commits an offense of wrong conduct. If the person is related and the monk perceives them as such, there is no offense.

Non-offenses

2.3.1 There is no offense: if he takes too much, but with the intention of returning the remainder;[170] if they give, saying, "The remainder is for you;"[171] if they give, but not because his robes were stolen; if they give, but not because his robes were lost; if it is from relatives; if it is from those who have given an invitation; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on more than that, the seventh, is finished.

170. Sp 1.526: *Sesakaṁ āharissāmīti dve cīvarāni katvā sesaṁ puna āharissāmīti attho*, "*Sesakaṁ āharissāmi*: the meaning is that he says, 'After making two robes, I will return the remainder.'"

171. Presumably this refers to any leftover cloth after the robe(s) have been made.

Bu Np 8

The training rule on what is set aside

Upakkhata

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." 1.1.1

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." 1.1.4

"He's my supporter." 1.1.9

Upananda then went to that man and said, "Is it true that you want to give me robe-cloth?" 1.1.10

"Yes, that's just what I was thinking." 1.1.12

"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?" 1.1.14

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?" 1.1.16

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?" 1.1.20

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?" 1.1.23

"It's true, Sir." 1.1.25

"Is he a relative of yours?" 1.1.26

"No." 1.1.27

"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: 1.1.28

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.'"

Definitions

For a monk: for the benefit of a monk; making a monk the object of consideration, one wants to give to him.

Unrelated: anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.[172]

A male householder: any man who lives at home.[173]

A female householder: any woman who lives at home.

A robe fund: money, gold, a pearl, a gem, a coral, a crystal, cloth, thread, or cotton wool.

With this robe fund: with that which is at one's disposal.

I will buy: having traded.

I will give: I will donate.

If that monk: the monk the robe fund has been set aside for.

Without first being invited: he or she has not said beforehand: "Venerable, what kind of robe-cloth do you need? What kind of robe-cloth can I buy for you?"

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172. Sp 1.505: *Tattha yāva sattamā pitāmahayugāti pitupitā pitāmaho, pitāmahassa yugaṁ pitāmahayugaṁ*, "In this *yāva sattamā pitāmahayuga* means: the father of a father is a grandfather. The generation of a grandfather is called a *pitāmahayuga*." So the PaIi phrase *yāva sattamā pitāmahayuga* means "as far as the seventh generation of grandfathers", that is, eight generations back. This can be counted as follows: (1) one's grandfather; (2) his father; (3) 2's father; (4) 3's father; (5) 4's father; (6) 5's father; and (7) 6's father. This applies to both one's paternal and maternal grandfathers. This gives a total of 14 ancestors. Anyone who is a descendent of these fourteen is considered a relative. Anyone who is not such a descendent is not regarded as a relative.

173. *Agāraṁ* is typically rendered as "in a house". The problem with this is that it is not unallowable for a monastic to live in a building that is the equivalent of a house. What a monastic should not do is own a home and then live there.

Goes to them: having gone to their house or having gone wherever.
Specifies the kind of robe-cloth he wants: please make it long or wide or closely woven or soft.
This robe fund: that which is at one's disposal.
Such-and-such: long or wide or closely woven or soft.
To buy: having traded.
Give: donate.
Because he wants something fine: wanting something good, wanting something expensive.

If that lay person buys robe-cloth that is long, wide, closely woven, or soft because of the monk's statement, then for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment. 2.1.35

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.) 2.1.37

'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.'" 2.1.40

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. 2.2.1

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 2.2.4

householder is related and the monk perceives them as such, there is no offense.

Non-offenses

2.3.1 There is no offense: if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of another; if it is by means of his own property; if the householder wishes to buy something expensive, but the monk has them buy something inexpensive; if he is insane; if he is the first offender.

The training rule on what is set aside, the eighth, is finished.

Bu Np 9

The second training rule on what is set aside

Dutiyaupakkhata

Origin story

1.1 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."

1.6 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."

1.13 "They are my supporters."

1.14 Upananda then went to those men and said, "Is it true that you want to give me robe-cloth?"

1.16 "Yes, that's just what we were thinking."

1.18 "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?"

1.20 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?"

1.24 The monks heard the complaints of those men, and the monks of few desires complained and criticized him, "How could Venerable Upananda

go to householders and say what kind of robe-cloth he wants without first being invited to do so?"

After rebuking him in many ways, they told the Buddha. Soon afterwards 1.27
he had the Sangha gathered and questioned Upananda: "Is it true, Upananda, that you did this?"

"It's true, Sir." 1.29

"Are they relatives of yours?" 1.30

"No." 1.31

"Foolish man, people who are unrelated don't know what's appropriate 1.32
and inappropriate, what's good and bad, in dealing with each other. And still you did this. This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If two male or female householders have set aside separate robe funds for an unrelated monk, thinking, "With these separate robe funds we'll buy separate robe-cloths and give them to monk so-and-so;" and if that monk, without first being invited, goes to them and specifies the kind of robe-cloth he wants, saying, "Please put these separate robe funds together to buy such-and-such robe-cloth and then give it to me,"[174] and he does so because he wants something fine, he commits an offense entailing relinquishment and confession.'"

Definitions

For a monk: for the benefit of a monk; making a monk the object of consideration, they want to give to him.

Two: a pair.

174. The phrase *ubhova santā ekena*, here translated as "put together", is not immediately clear. It seems to me that this phrase needs to be related to the main sentence verb *acchādetha*, "present" or "give", which takes the instrumental of the thing given: "present (him) with one (robe)". *Ubhova santā* is explained below in the word commentary as *dvepi janā*, "both people", and the overall phrase then becomes, "two people present (him) with one (robe)". This means that the funds are put together, and I translate accordingly.

Unrelated: anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.[175]

Male householders: any men who live at home.[176]

Female householders: any women who live at home.

Robe funds: money, gold, pearls, gems, corals, crystals, cloth, thread, or cotton wool.

With these separate robe funds: with that which is at their disposal.

We'll buy: having traded.

We'll give: we'll donate.

If that monk: the monk the robe funds have been set aside for.

Without first being invited: they have not said beforehand: "Venerable, what kind of robe-cloth do you need? What kind of robe-cloth can we buy for you?"

Goes to them: having gone to their house or having gone wherever.

Specifies the kind of robe-cloth he wants: please make it long or wide or closely woven or soft.

These separate robe funds: that which is at their disposal.

Such-and-such: long or wide or closely woven or soft.

To buy: having traded.

Give: donate.

Put together: two people supplying him with one robe-cloth.

Because he wants something fine: wanting something good, wanting something expensive.

2.39 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

175. Sp 1.505: *Tattha yāva sattamā pitāmahayugāti pitupitā pitāmaho, pitāmahassa yugaṁ pitāmahayugaṁ*, "In this *yāva sattamā pitāmahayuga* means: the father of a father is a grandfather. The generation of a grandfather is called a *pitāmahayuga*." So the PaIi phrase *yāva sattamā pitāmahayuga* means "as far as the seventh generation of grandfathers", that is, eight generations back. This can be counted as follows: (1) one's grandfather; (2) his father; (3) 2's father; (4) 3's father; (5) 4's father; (6) 5's father; and (7) 6's father. This applies to both one's paternal and maternal grandfathers. This gives a total of 14 ancestors. Anyone who is a descendent of these fourteen is considered a relative. Anyone who is not such a descendent is not regarded as a relative.

176. *Agāraṁ* is typically rendered as "in a house". The problem with this is that it is not unallowable for a monastic to live in a building that is the equivalent of a house. What a monastic should not do is own a home and then live there.

conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

The robe-cloth should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. (To be expanded as in Bu Np 1:3.2.5–3.2.29, with appropriate substitutions.) 2.41

'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.'" 2.44

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. 2.49.1

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. 2.52

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. 2.55.1

The second training rule on what is set aside, the ninth, is finished.

Bu Np 10

The training rule on kings

Rāja

Origin story

1.1.1 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."

1.1.4 The messenger went to Upananda and said, "Venerable, I've brought a robe fund for you. Please receive it."

1.1.7 "We don't receive robe funds, but we do receive allowable robe-cloth at the right time."

1.1.9 "Is there anyone who provides services for you?"

1.1.11 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."

1.1.14 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."

1.1.17 Later on that government official sent a message to Upananda, saying, "Please use the robe-cloth. I would like you to use the robe-cloth." When Upananda did not say anything to that lay follower, that government official sent him a second message saying the same thing. When Upananda still did not say anything to that lay follower, that government official sent him a third message.

1.2.1 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."

1.2.5 "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."

1.2.7 Saying, "Give me the robe-cloth today," he grabbed him by the belt.

Being pressured by Upananda, the lay follower bought him robe-cloth, 1.2.8
and as a consequence he was late for the meeting. People asked him, "Sir, why are you late? You've just lost fifty coins."

When that lay follower told them what had happened, they complained 1.2.11
and criticized Upananda, "These Sakyan monastics have great desires. They're not content. It's no easy matter to provide them with a service. How could Venerable Upananda not agree when asked by a lay follower to wait for a day?"

The monks heard the complaints of those people, and the monks of few 1.2.17
desires complained and criticized him, "How could Venerable Upananda not agree when asked by a lay follower to wait for a day?"

After rebuking him in many ways, they told the Buddha. Soon afterwards 1.2.21
he had the Sangha gathered and questioned Upananda: "Is it true, Upananda, that you did this?"

"It's true, Sir." 1.2.24

The Buddha rebuked him … "Foolish man, how could you do this? This 1.2.25
will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a king, a king's employee, a brahmin, or a householder sends a robe fund for a monk by messenger, saying, "Buy robe-cloth with this robe fund and give it to monk so-and-so," and the messenger goes to that monk and says, "Venerable, I have brought a robe fund for you. Please receive it," then that monk should reply, 'We don't receive robe funds, but we do receive allowable robe-cloth at the right time.' If that messenger says, "Is there anyone who provides services for you?" the monk, if he needs robe-cloth, should point out a monastery worker or a lay follower and say, "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.'"

Definitions

For a monk: for the benefit of a monk; making a monk the object of consideration, one wants to give to him.

A king: whoever rules.

A king's employee: whoever gets food and wages from a king.

A brahmin: a brahmin by birth.

A householder: anyone apart from a king, a king's employee, and a brahmin.

A robe fund: money, gold, a pearl, or a gem.

With this robe fund: with that which is at one's disposal.

Buy: having traded.

Give: donate.

And the messenger goes to that monk and says, "Venerable, I have brought a robe fund for you. Please receive it," then that monk should reply, "We don't receive robe funds, but we do receive allowable robe-cloth at the right time." If that messenger says, "Is there anyone who provides services for you?" the monk, if he needs robe-cloth, should point out a monastery worker or a lay follower and say, "They provides services for the monks": he should not say, "Give it to them," "They'll put it aside," "They'll trade it," "They'll buy it."

If the messenger instructs that service-provider and then returns to the monk and says, "Venerable, I have instructed the service-provider you pointed out. Please go to 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

2.1.32 **three times, saying, "I need robe-cloth":** he should not say, "Give me robe-cloth," "Get me robe-cloth," "Trade me robe-cloth," "Buy me robe-cloth."

2.1.33 He should say it a second and a third time.

If he gets it, all is well. If he does not get it, he should go there and stand in silence for it: he should not sit down on a seat; he should not receive food; he should not give a teaching. If he is asked, "Why have you come?" he should say, "Think about it."[177] If he sits down on a seat, or he receives food, or he gives a teaching, he loses one allowance to stand. 2.1.37

He should stand a second and a third time. If he prompts four times, he can stand four times.[178] If he prompts five times, he can stand twice. If he prompts six times, he cannot stand at all. 2.1.41

If he makes any further effort and then gets robe-cloth: for the effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment. 2.2.2

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.) 2.2.4

'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.'" 2.2.7

If he does not get robe-cloth, he should go to the owner of that robe fund, or send a message, saying, "That monk hasn't received any benefit from the robe fund you sent for him. Please recover what's yours, or it might perish." this is the right method.

Permutations

If he prompts more than three times and stands more than six times, and he perceives it as more, and he gets robe-cloth, he commits an offense entailing relinquishment and confession. If he prompts more than three times and stands more than six times, but he is unsure of it, and he gets robe-cloth, he commits an offense entailing relinquishment and confession. If he prompts more than three times and stands more than six times, but he 2.3.1

177. *Jānāhi*. This verb, which normally means "to understand" or "to find out", is very flexible in its usage.

178. The point here and below is that each prompting is equivalent to two standings. You can choose one or the other.

perceives it as less, and he gets robe-cloth, he commits an offense entailing relinquishment and confession.

2.3.4 If he prompts less than three times and stands less than six times, but he perceives it as more, he commits an offense of wrong conduct. If he prompts less than three times and stands less than six times, but he is unsure of it, he commits an offense of wrong conduct. If he prompts less than three times and stands less than six times, and he perceives it as less, there is no offense.

Non-offenses

2.4.1 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;[179] if he is insane; if he is the first offender.

The training rule on kings, the tenth, is finished.

The first subchapter on the robe season is finished.

This is the summary:

2.4.11 "Three on the ended robe season,
And washing, receiving;
Three on those who are unrelated,
Of both, and with messenger."

Bu Np 11

The training rule on silk

Kosiya

Origin story

1.1 At one time when the Buddha was staying at Āḷavī 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

179. I translate according to the gloss in the Kaṅkhāvitaraṇī commentary, *sāmikehi codetvā dinne*, "After prompting by the owners, it is given."

kill many small creatures because of our livelihoods and because of our wives and children."

The monks heard the complaints of those silk-makers, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six go to silk-makers and say such a thing?" 1.9

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?" 1.13

"It's true, Sir." 1.17

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: 1.18

Final ruling

'If a monk has a blanket made that contains silk, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

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

A blanket: it is made by strewing, not by weaving.[180]

Has made: If he makes a blanket that contains even one thread of silk, or he has one made, then for the effort there is an act of wrong conduct. When he gets the blanket, it becomes subject to relinquishment.

The blanket should be relinquished to a sangha, a group, or an individual. 2.1.10

"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.)

'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.'" 2.1.13

180. For the method of making a *santhata*, see Appendix of Technical Terms.

Permutations

2.2.1 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.

2.2.5 If he makes one, or has one made, for someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

2.2.7.1 There is no offense: if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on silk, the first, is finished.[181]

Bu Np 12

The training rule on entirely black

Suddhakāla

Origin story

1.1 At one time when the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī, the monks from the group of six were having blankets made entirely of black wool. People who were walking about the dwellings complained and criticized them, "How could the Sakyan monastics have blankets made entirely of black wool? They're just like householders who indulge in worldly pleasures!"

1.5 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 have blankets made entirely of black wool?"

181. It is called the first rule since it is the first rule of the second chapter of *nissaggiya pācittiyas* for *bhikkhus*. If, however, one disregards the division into chapters, it is the eleventh rule of the *nissaggiya pācittiyas*.

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?" 1.8

"It's true, Sir." 1.10

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: 1.11

Final ruling

'If a monk has a blanket made entirely of black wool, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

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

Black: there are two kinds of black: natural black and dyed black.

A blanket: it is made by strewing, not by weaving.

Has made: if he makes the blanket, or has it made, then for the effort there is an act of wrong conduct. When he gets the blanket, it becomes subject to relinquishment.

The blanket should be relinquished to a sangha, a group, or an individual. "And, monks, it should be relinquished like this. (To be expanded as in Bu Np 1:3.2.5–3.2.29, with appropriate substitutions.) 2.13

'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.'" 2.16

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 2.21.1

relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

2.25 If he makes one, or has one made, for someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

2.27.1 There is no offense: if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on entirely black, the second, is finished.

Bu Np 13

The training rule on two parts

Dvebhāga

Origin story

1.1 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?"

1.5 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 you do this?"

1.7 "It's true, Sir."

1.8 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk is having a new blanket made, he should use two parts of entirely black wool, a third part of white, and a fourth part of brown. If he has a new blanket made without using two parts of entirely black wool,

a third part of white, and a fourth part of brown, he commits an offense entailing relinquishment and confession.'"

Definitions

New: newly made is what is meant.
A blanket: it is made by strewing, not by weaving.
Is having made: making it himself or having it made.
He should use two parts of entirely black wool: having weighed it, he should use two measures.
A third part of white: one measure of white.
A fourth part of brown: one measure of brown.
Without using two parts of entirely black wool, a third part of white, and a fourth part of brown: if he makes it, or has it made, without using two measures of entirely black wool, one measure of white, and one measure of brown, then for the effort there is an act of wrong conduct. When he gets the blanket, it becomes subject to relinquishment.

The blanket should be relinquished to a sangha, a group, or an individual. 2.16
"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.)

'Venerables, this blanket, which I got made without using two measures 2.19
of entirely black wool, one measure of white, and one measure of brown, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this blanket back to you.'"

Permutations

If he finishes what he began himself, he commits an offense entailing relin- 2.24.1
quishment and confession. If he has others finish what he began himself, he commits an offense entailing relinquishment and confession. If he finishes himself what was begun by others, he commits an offense entailing relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

If he makes one, or has one made, for someone else, he commits an 2.28
offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

2.30.1 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 two parts, the third, is finished.

Bu Np 14

The training rule on six years

Chabbassa

Origin story

First sub-story

1.1 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 are eaten by rats."

1.12 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?"

1.16 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?"

1.19 "It's true, Sir."

1.20 The Buddha rebuked them, "How can those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk has had a new blanket made, he should keep it for six years. Whether that blanket has been given away or not, if he has another new blanket made in less than six years, he commits an offense entailing relinquishment and confession.'"

In this way the Buddha laid down this training rule for the monks. 1.27

Second sub-story

At one time a certain monk at Kosambī was sick. His relatives sent him a message, saying, "Come, Venerable, we'll nurse you." The monks urged him to go, but he said, "The Buddha has laid down a training rule that a monk who has had a new blanket made must keep it for six years. Now because I'm sick, I'm unable to travel with my blanket. And because I'm not comfortable without it, I can't go." 2.1

They told the Buddha. 2.12

Soon afterwards he gave a teaching and addressed the monks: 2.13

"Monks, I allow you to give a blanket permission to a sick monk.

And it should be given like this. After approaching the Sangha, the sick monk should 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 a blanket permission.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: 2.15

'Please, Venerables, I ask the Sangha to listen. The monk so-and-so is sick. He's unable to travel with his blanket. He's asking the Sangha for a blanket permission. If the Sangha is ready, it should give a blanket permission to monk so-and-so. This is the motion. 2.23

Please, Venerables, I ask the Sangha to listen. The monk so-and-so is sick. He's unable to travel with his blanket. He's asking the Sangha for a blanket permission. The Sangha gives a blanket permission to monk so-and-so. Any monk who approves of giving a blanket permission to monk so-and-so should remain silent. Any monk who doesn't approve should speak up. 2.28

The Sangha has given a blanket permission to monk so-and-so. The Sangha approves and is therefore silent. I'll remember it thus.' 2.34

And so, monks, this training rule should be recited like this: 2.37

Final ruling

'If a monk has had a new blanket made, he should keep it for six years. Whether that blanket has been given away or not, if he has another new blanket made in less than six years, except if the monks have agreed, he commits an offense entailing relinquishment and confession.'"

Definitions

New: newly made is what is meant.
A blanket: it is made by strewing, not by weaving.
Has had made: has made or has had made.
He should keep it for six years: he should keep it for six years at most.[182]
In less than six years: fewer than six years.
That blanket has been given away: it has been given to others.
Not: it has not been given to anyone.
Except if the monks have agreed: if he makes another new blanket, or has one made, unless the monks have agreed, then for the effort there is an act of wrong conduct. When he gets the blanket, it becomes subject to relinquishment.

3.18 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.)

3.21 'Venerables, this blanket, which I got made after less than six years without the agreement of the monks, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this blanket back to you.'"

Permutations

3.26.1 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

182. It's curious that the explanation here is phrased as a maximum, when the rule sets a minimum limit. The point might be that the blanket can be given away before six years. From this perspective the limit can perhaps be regarded as a maximum.

relinquishment and confession. If he has others finish what was begun by others, he commits an offense entailing relinquishment and confession.

Non-offenses

There is no offense: if he makes one after six years; if he makes one after more than six years; if he makes one, or has one made, for the sake of another; if he gets what was made by another and then uses it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he has the permission of the monks; if he is insane; if he is the first offender. 3.30.1

The training rule on six years, the fourth, is finished.

Bu Np 15

The training rule on sitting-blankets

Nisīdanasanthata

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." 1.1.1

"Yes, Sir," they replied, and no one visited him except the one who brought him almsfood. 1.1.4

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." 1.1.5

Just then Venerable Upasena of Vaṅganta and his followers went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said this to Upasena, "I hope you're keeping well, Upasena, I hope you're getting by? I hope you're not tired from traveling?" 1.1.9

"We're keeping well, Sir, we're getting by. We're not tired from traveling." 1.1.13

One of Upasena's students was seated not far from the Buddha, and the Buddha said to him, "Do you like rag-robes, monk?" 1.1.15

"I don't like rag-robes, Sir." 1.1.17

1.1.18 "Why then do you wear them?"

1.1.19 "My preceptor wears them, and so I do it too."

1.1.20 And the Buddha said to Upasena, "Upasena, your followers are inspiring. How do you train them?"

1.1.22 "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."

1.2.1 "Good, Upasena, you train your followers well. But do you know the agreement made by the Sangha at Sāvatthī?"

1.2.3 "No."

1.2.4 "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.'"

1.2.8 "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."

1.2.11 "Good, Upasena. One should not lay down new rules, nor should one get rid of the existing ones. One should practice and undertake the training rules as they are.

And, Upasena, I allow those monks who stay in the wilderness, who eat only almsfood, and who wear rag-robes to visit me whenever they please."

1.2.15 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?"

1.2.18 "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."

Those monks thought, "It's true what Venerable Upasena says." 1.2.27

The monks heard that the Buddha had allowed those monks who stay in 1.3.1
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.

Soon afterwards, when the Buddha and a number of monks were walking 1.3.3
about the dwellings, he saw discarded blankets here and there. He asked the monks, "Who owns these discarded blankets?"

The monks told him. Soon afterwards he gave a teaching and addressed 1.3.5
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:

Final ruling

'If a monk is having a sitting-blanket made, he must incorporate a piece of one standard handspan from the border of an old blanket in order to make it ugly. If he has a new sitting-blanket made without incorporating a piece of one standard handspan from the border of an old blanket, he commits an offense entailing relinquishment and confession.'"

Definitions

Sitting(-blanket): one with a border is what is meant.
A blanket: it is made by strewing, not by weaving.
Is having made: making it himself or having it made.
An old blanket: even worn once.
He must incorporate a piece of one standard handspan from the border in order to make it ugly: to make it strong, he cuts out a circular or a

rectangular piece, and he then incorporates it in one place or he strews it on after pulling it apart.

Without incorporating a piece of one standard handspan from the border of an old blanket: if he makes a new sitting-blanket, or has one made, without incorporating a piece of one standard handspan from the border of an old blanket, then for the effort there is an act of wrong conduct. When he gets the sitting-blanket, it becomes subject to relinquishment.

2.14 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.)

2.17 'Venerables, this sitting-blanket, which I got made without incorporating a piece of one standard handspan from the border of an old blanket, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this sitting-blanket back to you.'"

Permutations

2.22.1 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.

2.26 If he makes one, or has one made, for the sake of another, he commits an offense of wrong conduct.

Non-offenses

2.27.1 There is no offense: if he makes one incorporating a piece of one standard handspan from the border of an old blanket; if he is unable to get hold of such a piece and he makes one incorporating a smaller piece; if he is unable to get hold of such a smaller piece and he makes one without; if he gets what was made by another and then uses it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on sitting-blankets, the fifth, is finished.

Bu Np 16

The training rule on wool

Eḷakaloma

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. 1.1

When he arrived at Sāvatthī, he threw the wool to the ground. The monks asked him why. 1.8

"People have been teasing me because of this wool." 1.11

"But how far have you carried it?" 1.12

"Over 40 kilometers." 1.13

The monks of few desires complained and criticized him, "How could a monk carry wool more than 40 kilometers?" 1.14

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?" 1.16

"It's true, Sir." 1.18

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: 1.19

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.[183] 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.'"

183. That is, three *yojanas*. For further discussion of the *yojana*, see Measures in the Appendix of Technical Terms.

Definitions

To a monk who is traveling: to one who is walking on a road.

If wool is given: if it is given by a sangha, by a group, by a relative, by a friend, or if it is discarded wool, or if he got it by means of his own property.

If he wishes: if he desires, he may receive it.

If he receives it, he may carry it himself for at most 40 kilometers: he may carry it himself a maximum of 40 kilometers.

There is no one else to carry it: there is no other person who can carry it, either a woman or a man, either a lay person or a monastic.

If he carries it further than that, even if there is no one else to carry it: when he goes beyond 40 kilometers with the first foot, he commits an offense of wrong conduct. When he goes beyond with the second foot, he commits an offense entailing relinquishment and confession. If he stands within the 40 kilometer limit, but drops it beyond the 40 kilometer limit, he commits an offense entailing relinquishment and confession. If he places it in the vehicle or among the goods of another without their knowledge, and it goes more than 40 kilometers, it becomes subject to relinquishment.

2.16 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.)

2.19 'Venerables, this wool, which I have taken more than 40 kilometers, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this wool back to you.'"

Permutations

2.24.1 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.

2.27 If he takes it less than 40 kilometers, but he perceives it as more, he commits an offense of wrong conduct. If he takes it less than 40 kilometers,

but he is unsure of it, he commits an offense of wrong conduct. If he takes it less than 40 kilometers and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if he carries it 40 kilometers; if he carries it less than 40 kilometers; if he carries it 40 kilometers and then carries it back; if he takes it 40 kilometers with the intention of staying there, but then takes it further; if he gets back what had been taken from him and then carries it on; if he gets back what he had given up and then carries it on; if he gets someone else to carry it; if it is a finished article; if he is insane; if he is the first offender. 2.30.1

The training rule on wool, the sixth, is finished.

Bu Np 17

The training rule on having wool washed

Eḷakalomadhovāpana

Origin story

At one time the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu. At that time the monks from the group of six had the nuns wash, dye, and comb wool. Because of this, the nuns neglected recitation, questioning, the higher morality, the higher mind, and the higher wisdom. 1.1

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?" 1.4

"How could the nuns be heedful, Venerable Sir?" And she told him what was happening. 1.6

The Buddha then instructed, inspired, and gladdened her with a teaching. She bowed down, circumambulated him with her right side toward him, and left. 1.9

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?" 1.11

"It's true, Sir." 1.13

"Are they your relatives?" 1.14

1.15 "No."

1.16 "Foolish men, people who are unrelated don't know what's appropriate and inappropriate, what's inspiring and uninspiring, in dealing with each other. And still you do this. This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk has an unrelated nun wash, dye, or comb wool, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

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

Unrelated: anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.[184]

A nun: she has been given the full ordination by both Sanghas.

2.9 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.

184. Sp 1.505: *Tattha yāva sattamā pitāmahayugāti pitupitā pitāmaho, pitāmahassa yugaṁ pitāmahayugaṁ*, "In this *yāva sattamā pitāmahayuga* means: the father of a father is a grandfather. The generation of a grandfather is called a *pitāmahayuga*." So the PaIi phrase *yāva sattamā pitāmahayuga* means "as far as the seventh generation of grandfathers", that is, eight generations back. This can be counted as follows: (1) one's grandfather; (2) his father; (3) 2's father; (4) 3's father; (5) 4's father; (6) 5's father; and (7) 6's father. This applies to both one's paternal and maternal grandfathers. This gives a total of 14 ancestors. Anyone who is a descendent of these fourteen is considered a relative. Anyone who is not such a descendent is not regarded as a relative.

The wool should be relinquished to a sangha, a group, or an individual. 2.15
"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.)

'Venerables, this wool, which I got washed by an unrelated nun, is to be 2.18
relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this wool back to you.'"

Permutations

If she is unrelated and he perceives her as such, and he has her wash wool, 2.23.1
he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her wash and dye wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her wash and comb wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her wash, dye, and comb wool, he commits one offense entailing relinquishment and two offenses of wrong conduct.

If she is unrelated and he perceives her as such, and he has her dye wool, 2.27
he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her dye and comb wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her dye and wash wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her dye, comb, and wash wool, he commits one offense entailing relinquishment and two offenses of wrong conduct.

If she is unrelated and he perceives her as such, and he has her comb 2.31
wool, he commits one offense entailing relinquishment and confession. If she is unrelated and he perceives her as such, and he has her comb and wash wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her comb and dye wool, he commits one offense entailing relinquishment and one offense of wrong conduct. If she is unrelated and he perceives her as such, and he has her comb, wash, and dye wool, he commits one offense entailing relinquishment and two offenses of wrong conduct.

2.35 If she is unrelated, but he is unsure of it … If she is unrelated, but he perceives her as related …

2.37 If he has her wash wool belonging to someone else, he commits an offense of wrong conduct. If he has a nun who is fully ordained only on one side do the washing, he commits an offense of wrong conduct. If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related and he perceives her as such, there is no offense.

Non-offenses

2.42.1 There is no offense: if a related nun does the washing and an unrelated nun helps her; if a nun does the washing without being asked; if he has a nun wash an unused and finished article; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on having wool washed, the seventh, is finished.

Bu Np 18

The training rule on money

Rūpiya

Origin story

1.1 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.

1.6 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."

1.9 On the same morning Upananda robed up, took his bowl and robe, and went to that family where he sat down on the prepared seat. The man of the house approached Upananda, bowed, sat down, and said, "Yesterday evening, Venerable, we obtained some meat, and we put aside a portion for

you. But then in the morning our son got up early and cried, 'Give me meat!' and we gave him your portion. What can we get you for a *kahāpaṇa*?"

"Are you giving up a *kahāpaṇa* coin for me?" 1.14

"Yes." 1.15

"Then just give me that *kahāpaṇa*." 1.16

After giving a *kahāpaṇa* to Upananda, that man complained and criticized him, "The Sakyan monastics accept money just as we do." 1.17

The monks heard the complaints of that man, and the monks of few desires complained and criticized him, "How could Venerable Upananda receive money?" 1.18

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?" 1.21

"It's true, Sir." 1.23

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: 1.24

Final ruling

'If a monk takes, has someone else take, or consents to gold or silver being deposited for him, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

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

Gold: that which has the color of the Teacher is what is meant.

Silver: a *kahāpaṇa* coin, a copper *māsaka* coin, a wooden *māsaka* coin, a resin *māsaka* coin—whatever is used in commerce.

Takes: if he takes hold of it himself, he commits an offense entailing relinquishment and confession.

Has someone else take: if he has another take hold of it, he commits an offense entailing relinquishment and confession.

Consents to … being deposited for him: if someone says, "This is for you," and he consents to it being deposited for him, it becomes subject to relinquishment.

2.15 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:

2.18 'Venerables, I have received money. It is to be relinquished. I relinquish it to the Sangha.'"

2.21 After relinquishing it, he is to confess the offense. The confession should be received by a competent and capable monk.

2.23 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.

2.32 If this is what happens, all is well. If not, he should be told, "Discard it." If he discards it, all is well. If he does not, a monk who has five qualities should be appointed as the money discarder: one who is not biased by desire, ill will, confusion, or fear, and who knows what has and has not been discarded.

2.38 "And, monks, this is how he should be appointed. First the monk should be asked and then a competent and capable monk should inform the Sangha:

2.41 '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.

2.44 Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the money discarder. Any monk who agrees to appointing monk so-and-so as the money discarder should remain silent. Any monk who doesn't agree should speak up.

2.48 The Sangha has appointed monk so-and-so as the money discarder. The Sangha approves and is therefore silent. I'll remember it thus.'"

2.51 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.

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. 2.53.1

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. 2.56

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. 2.59.1

The training rule on money, the eighth, is finished.

Bu Np 19

The training rule on trades involving money

Rūpiyasaṁvohāra

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!" 1.1

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?" 1.5

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?" 1.8

"It's true, Sir." 1.10

1.11 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk engages in various kinds of trades involving money, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

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

Various kinds: what is shaped, what is not shaped, and what is both shaped and not shaped.

What is shaped: what is meant for the head, what is meant for the neck, what is meant for the hands, what is meant for the feet, what is meant for the waist.[185]

What is not shaped: what is shaped in a lump is what is meant.

What is both shaped and not shaped: both of them.

Money: a golden *kahāpaṇa* coin, a copper *māsaka* coin, a wooden *māsaka* coin, a resin *māsaka* coin—whatever is used in commerce.

2.16 **Engages:** 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

185. Sp 2.589: *Sīsūpagantiādīsu sīsaṁ upagacchatīti sīsūpagaṁ, potthakesu pana ''sīsūpaka''nti likhitaṁ, yassa kassaci sīsālaṅkārassetaṁ adhivacanaṁ. Esa nayo sabbattha*, "In regard to 'What is meant for the head□, etc., 'What is meant for the head□ means what goes to the head. In the books, however, it is written '*sīsūpaka*□. This is a term for whatever is an ornament for the head. This is the method everywhere." The basic meaning of the Pali word *rūpiya*, here rendered as "money", is silver. We can infer from this that the ornaments mentioned in the commentary must be made of silver. The commentary suggests that gold is also included: Sp 1.587: *Rūpiyasaṁvohāranti jātarūparajataparivattanaṁ*, "*Rūpiyasaṁvohāra* means exchanging gold and silver."

and not shaped with what is shaped, he commits an offense entailing relinquishment and confession.

If he exchanges what is shaped with what is not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is not shaped with what is not shaped, he commits an offense entailing relinquishment and confession. If he exchanges what is both shaped and not shaped with what is not shaped, he commits an offense entailing relinquishment and confession. 2.19

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. 2.22

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, 2.25

'Venerables, I have engaged in various kinds of trades involving money. This is to be relinquished. I relinquish it to the Sangha.'" 2.28

After relinquishing it, he is to confess the offense. The confession should be received by a competent and capable monk. 2.31

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. 2.33

If this is what happens, all is well. If not, he should be told, "Discard this." If he discards it, all is well. If he does not, a monk who has five qualities should be appointed as the money discarder: one who is not biased by desire, ill will, confusion, or fear, and who knows what has and has not been discarded. 2.42

2.48 "And, monks, this is how he should be appointed. First the monk should be asked and then a competent and capable monk should inform the Sangha:

2.51 '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.

2.54 Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the money discarder. Any monk who agrees to appointing monk so-and-so as the money discarder should remain silent. Any monk who doesn't agree should speak up.

2.58 The Sangha has appointed monk so-and-so as the money discarder. The Sangha approves and is therefore silent. I'll remember it thus.'"

2.61 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.

Permutations

2.63.1 If it is money, and he perceives it as such, and he exchanges it for money, he commits an offense entailing relinquishment and confession.[186] 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.

2.66 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.[187] 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.

186. The commentarial explanation makes it clear that what is meant here is that one exchanges money for money. The same is true for the next two cases. Sp 1.589: *purima-sikkhāpade vuttavatthūsu nissaggiyavatthunā nissaggiyavatthuṁ cetāpentassa*, "For one who is exchanging an object to be relinquished with another object to be relinquished, in accordance with the cases spoken of in the previous training rule."

187. The commentarial explanation makes it clear that what is meant here is that one exchanges what is not money for money, that is, one is selling something and therefore ending up with money. Sp 1.589: *Attano vā hi arūpiyena parassa rūpiyaṁ cetāpeyya*, "One exchanges one's own non-money for someone else's money." The same is true for the next two cases.

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. 2.69

Non-offenses

There is no offense: if he is insane; if he is the first offender. 2.72.1

The training rule on trades involving money, the ninth, is finished.

Bu Np 20

The training rule on bartering

Kayavikkaya

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.[188] 1.1

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." 1.4

"Are you sure?" 1.7

"I am." 1.8

Saying, "Alright, then," he gave it. 1.9

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?" 1.10

"I traded it for my robe." 1.14

"But how long will it last? Your other robe was better." 1.15

The wanderer realized they were right, and so he returned to Upananda and said, "Here's your upper robe. Please give me back mine." 1.17

"But didn't I ask you if you were sure? I won't give it back." 1.20

188. For the rendering of *saṅghāṭi* as "upper robe", see Appendix of Technical Terms.

1.22 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?"

1.25 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?"

1.28 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?"

1.30 "It's true, Sir."

1.31 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk engages in various kinds of barter, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

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

Various kinds: robes, almsfood, a dwelling, or medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string.

Engages in barter: 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.

2.10 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.)

'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.'" 2.13

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. 2.19.1

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. 2.22

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. 2.25.1

The training rule on bartering, the tenth, is finished.

The second subchapter on silk is finished.

This is the summary:

"Silk, entirely, two parts, 2.34
Six years, sitting mat;
And two on wool, should take,
Two on various kinds."

Bu Np 21

The training rule on almsbowls

Patta

Origin story

First sub-story

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 alms- 1.1

bowls. When people walking about dwellings saw this, they complained and criticized them, "How can the Sakyan monastics store up many bowls? Are they starting up as bowl merchants or setting up a bowl shop?"

1.6 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?"

1.9 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?"

1.11 "It's true, Sir."

1.12 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:

Preliminary ruling

'If a monk keeps an extra almsbowl, he commits an offense entailing relinquishment and confession.'"

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

Second sub-story

2.1 Soon afterwards Venerable Ānanda received an extra bowl. He wanted to give it to Venerable Sāriputta, who was staying at Sāketa. Knowing that the Buddha had laid down a rule against keeping an extra bowl, Venerable Ānanda thought, "What should I do now?" He told the Buddha, who said, "How long is it, Ānanda, before Sāriputta returns?"

2.13 "Nine or ten days, Venerable Sir."

2.14 Soon afterwards the Buddha gave a teaching and addressed the monks: "Monks, you should keep an extra almsbowl for ten days at the most. And so, monks, this training rule should be recited like this:

Final ruling

'A monk should keep an extra almsbowl for ten days at the most. If he keeps it longer than that, he commits an offense entailing relinquishment and confession.'"

Definitions

For ten days at the most: it should be kept ten days at a maximum.

An extra almsbowl: a bowl that is not determined, nor assigned to another.[189]

An almsbowl: there are two kinds of bowls: the iron bowl and the clay bowl. 3.6

And there are three sizes of bowls: the large bowl, the medium bowl, and the small bowl.[190] 3.7

The large bowl: it takes half an *āḷhaka* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry.[191] 3.8

The medium bowl: it takes a *nāḷika* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry.[192] 3.9

The small bowl: it takes a *pattha* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry.[193] Anything larger than this is not a bowl, nor anything smaller. 3.10

If he keeps it longer than that, it becomes subject to relinquishment: it becomes subject to relinquishment at dawn on the eleventh day.[194]

The bowl should be relinquished to a sangha, a group, or an individual. 3.14

"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,

189. For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms.

190. Sp 1.602: *Tayo pattassa vaṇṇāti tīṇi pattassa pamāṇāni*, "*Tayo pattassa vaṇṇā*: there are three measures of bowls."

191. Sp 1.602: *Aḍḍhāḷhakodanaṁ gaṇhātīti magadhanāḷiyā dvinnaṁ taṇḍulanāḷīnaṁ odanaṁ gaṇhāti*, "*Aḍḍhāḷhakodanaṁ gaṇhāti*: it takes rice to the quantity of two *nāḷī* measures of rice of the Magadha *nāḷī*."

192. The medium size bowl is half the volume of the large bowl. Sp 1.602: *Nāḷikodananti magadhanāḷiyā ekāya taṇḍulanāḷiyā odanaṁ*, "*Nāḷikodananti*: rice to the quantity of one *nāḷī* measure of rice of the Magadha *nāḷī*."

193. The small bowl is half the volume of the medium size bowl. Sp 1.602: *Patthodananti magadhanāḷiyā upaḍḍhanāḷikodanaṁ*, "*Patthodananti*: rice to the quantity of half a *nāḷī* of the Magadha *nāḷī* ."

194. According to the commentary this means the tenth dawn after one received the bowl. Sp 1.463: *Cīvaruppādadivasaena saddhiṁ ekādase aruṇuggamane nissaggiyaṁ hotīti veditabbaṁ*, "It is to be understood in this way: it is to be relinquished on the eleventh dawn including the day when the robe (or bowl) was given."

3.17 'Venerables, this almsbowl, which I have kept over ten days, is to be relinquished. I relinquish it to the Sangha.'

3.19 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:

3.22 '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.'

3.25 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:

3.26 'Venerables, this almsbowl, which I have kept over ten days, is to be relinquished. I relinquish it to you.'

3.28 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:

3.31 'Please, I ask the venerables to listen to me. This almsbowl, which was to be relinquished by monk so-and-so, has been relinquished to you. If the Venerables are ready, you should give this bowl back to monk so-and-so.'

3.34 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:

3.40 'I give this almsbowl back to you.'"

Permutations

3.41.1 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.

3.44 If it has not been determined, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been assigned to another, but he perceives that it has, he commits an offense

entailing relinquishment and confession. If it has not been given away, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been lost, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been destroyed, but he perceives that it has, he commits an offense entailing relinquishment and confession. If it has not been 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.

If he uses an almsbowl that should be relinquished without first relin- 3.51
quishing it, he commits an offense of wrong conduct. If it is less than ten days, but he perceives it as more, he commits an offense of wrong conduct. If it is less than ten days, but he is unsure of it, he commits an offense of wrong conduct. If it is less than ten days and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if, within ten days, it has been determined, assigned to 3.55.1
another, given away, lost, destroyed, broken, stolen, or taken on trust;[195] if he is insane; if he is the first offender.

Soon afterwards the monks from the group of six did not give back a 4.1
relinquished bowl. They told the Buddha.

"Monks, a relinquished almsbowl should be given back. If you don't give it back, you commit an offense of wrong conduct."

The training rule on almsbowls, the first, is finished.

195. "Taken on trust" refers to a situation where you have an agreement with a close friend that you may take their belongings on trust. The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

Bu Np 22

The training rule on fewer than five mends

Ūnapañcabandhana

Origin story

1.1.1 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."

1.1.13 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?"

1.1.16 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?"

1.1.18 "It's true, Sir."

1.1.19 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:

1.1.23 "Monks, a monk should not ask for an almsbowl. If he does, he commits an offense of wrong conduct."

1.2.1 Soon afterwards the bowl of a certain monk broke. Knowing that the Buddha had prohibited asking for a bowl and being afraid of wrongdoing, he did not ask for a new one. As a consequence, he collected almsfood with his hands. People complained and criticized him, "How can the Sakyan monastics collect almsfood with their hands, just like the monastics of other religions?"

The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: 1.2.6

"Monks, I allow you to ask for a new almsbowl if your bowl has been lost or is broken." 1.2.9

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. 1.3.1

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 has a minor chip or scratch?" 1.3.7

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?" 1.3.10

"It's true, Sir." 1.3.12

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: 1.3.13

Final ruling

'If a monk exchanges an almsbowl with fewer than five mends for a new almsbowl, he commits an offense entailing relinquishment and confession. That monk should relinquish that almsbowl to a gathering of monks. He should then be given the last almsbowl belonging to that gathering: "Monk, this bowl is yours. Keep it until it breaks." This is the proper procedure.'"

Definitions

A: whoever …

Monk: … The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and

three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

An almsbowl with fewer than five mends: it has no mends, one mend, two mends, three mends, or four mends.

An almsbowl with a mend that does not count: one that does not have a fracture of 3.5 cm.[196]

An almsbowl with a mend that counts: one that does have a fracture of 3.5 cm.

New almsbowl: asked for is what is meant.

Exchanges: if he asks, then for the effort there is an act of wrong conduct. When he gets the bowl, it becomes subject to relinquishment.

2.1.16 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."

2.1.20 If one determines an inferior bowl, thinking, "I'll get a valuable one," one commits an offense of wrong conduct.

2.1.21 "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:

2.1.23 '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.'"

2.1.25 After relinquishing it, he should confess the offense. The confession should be received by a competent and capable monk.

2.1.27 A monk who has five qualities should be appointed as the distributor of almsbowls: one who is not biased by favoritism, ill will, confusion, or fear, and who knows what has and has not been distributed. "And, monks, this is how he should be appointed. First the monk should be asked, and then a competent and capable monk should inform the Sangha:

2.1.32 '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.

2.1.35 Please, Venerables, I ask the Sangha to listen. The Sangha appoints monk so-and-so as the distributor of almsbowls. Any monk who agrees to

196. That is, a fracture of two finger-breaths, *dvaṅgulā*.

appointing monk so-and-so as the distributor of almsbowls should remain silent. Any monk who doesn't agree should speak up.

The Sangha has appointed monk so-and-so as the distributor of alms- 2.1.39
bowls. The Sangha approves and is therefore silent. I'll remember it thus.'"

The appointed monk should give away that relinquished bowl. He should 2.1.42
tell the most senior monk, "Sir, would you like this bowl?" If the most senior monk takes it, his old bowl should be offered to the next monk.

He should not not take that bowl out of sympathy. If he does, he commits 2.1.46
an offense of wrong conduct.

It is not to be offered to anyone who does not have bowl. In this manner 2.1.47
it should be offered all the way to the most junior monk in the Sangha.

He should then be given the last almsbowl belonging to that gathering:

"Monk, this bowl is yours. Keep it until it breaks": That monk is not to store that bowl in an unsuitable place, use it in an unsuitable way, or give it away, thinking, "How may this bowl be lost, destroyed, or broken?" If he stores it in an unsuitable place, uses it in an unsuitable way, or gives it away, he commits an offense of wrong conduct.

This is the proper procedure: this is the right method.

Permutations

If he exchanges a bowl without mends for a bowl without mends, he com- 2.2.1
mits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with one mend, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with two mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with three mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl without mends for a bowl with four mends, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl with one mend for a bowl without mends, he com- 2.2.6
mits an offense entailing relinquishment and confession. If he exchanges a bowl with one mend for a bowl with one mend, he commits an offense entailing relinquishment and confession. If he exchanges a bowl with one mend for a bowl with two mends, he commits an offense entailing relinquishment and confession. If he exchanges a bowl with one mend for a bowl with three mends, he commits an offense entailing relinquishment

and confession. If he exchanges a bowl with one mend for a bowl with four mends, he commits an offense entailing relinquishment and confession.

2.2.11 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.

2.2.16 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.

2.2.21 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.

2.2.26 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.

2.2.31 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.

2.2.36 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.

2.2.38 If he exchanges a bowl with three mends for a bowl without mends that count … If he exchanges a bowl with three mends for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl with four mends for a bowl without mends that 2.2.40
count … for a bowl with one mend that counts … for a bowl with two mends that count … for a bowl with three mends that count … If he exchanges a bowl with four mends for a bowl with four mends that count, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl without mends that count for a bowl without 2.2.45
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. …[197]

If he exchanges a bowl with four mends that count for a bowl without 2.2.50
mends … If he exchanges a bowl with four mends that count for a bowl with one mend … for a bowl with two mends … for a bowl with three mends … If he exchanges a bowl with four mends that count for a bowl with four mends, he commits an offense entailing relinquishment and confession.

If he exchanges a bowl without mends that count for a bowl without 2.2.55
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. …[198]

If he exchanges a bowl with four mends that count for a bowl without 2.2.60
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.

197. The Pali seems to be missing ellipses points after *pācittiyaṁ*. Otherwise the three four-item series beginning with *ekabandhanokāsena*, *dvibandhanokāsena*, and *tibandhanokāsena* are not accounted for.

198. Again, the Pali seems to be missing ellipses points after *pācittiyaṁ*. Otherwise the three four-item series beginning with *ekabandhanokāsena*, *dvibandhanokāsena*, and *tibandhanokāsena* are not accounted for.

Non-offenses

2.2.65.1 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 fewer than five mends, the second, is finished.

Bu Np 23

The training rule on tonics

Bhesajja

Origin story

1.1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Pilindavaccha was clearing a slope near Rājagaha, intending to build a shelter. Just then King Seniya Bimbisāra of Magadha went to Pilindavaccha, bowed, sat down, and said, "Venerable, what are you having made?"

1.1.4 "I'm clearing a slope, great king. I want to build a shelter."

1.1.5 "Do you need a monastery worker?"

1.1.6 "The Buddha hasn't allowed monastery workers."

1.1.7 "Well then, Sir, please ask the Buddha and tell me the outcome."

1.1.8 "Yes, great king."

1.1.9 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.

1.1.11 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:

"Monks, I allow monastery workers."

1.1.16 Once again King Bimbisāra went to Pilindavaccha, bowed, sat down, and said, "Sir, has the Buddha allowed monastery workers?"

1.1.18 "Yes, great king."

1.1.19 "Well then, I'll provide you with a monastery worker."

But after making this promise, he forgot, and only remembered after a long time. He then addressed the official in charge of all practical affairs: "Listen, has the monastery worker I promised been provided?" 1.1.20

"No, sir, he hasn't." 1.1.21

"How long has it been since we made that promise?" 1.1.22

The official counted the days and said, "It's been five hundred days." 1.1.23

"Well then, provide him with five hundred monastery workers." 1.1.24

"Yes." 1.1.25

The official provided Pilindavaccha with those monastery workers and a separate village was established. They called it "The Monastery Workers' Village" and "Pilinda Village". 1.1.26

And Pilindavaccha began associating with the families in that village. 1.2.1

After robing up one morning, he took his bowl and robe and went to Pilinda Village for alms. At that time they were holding a celebration in that village and the children were dressed up with ornaments and garlands. As Pilindavaccha was walking on continuous almsround, he came to the house of a certain monastery worker where he sat down on the prepared seat. Just then the daughter of that house had seen the other children dressed up in ornaments and garlands. She cried, saying, "Give me a garland! Give me ornaments!" Pilindavaccha asked her mother why the girl was crying. She told him, adding, "Poor people like us can't afford garlands and ornaments." Pilindavaccha took a pad of grass and said to the mother, "Here, place this on the girl's head." She did, and it turned into a beautiful golden garland. Even the royal compound had nothing like it. 1.2.2

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. 1.2.11

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. 1.2.16

"The king has jailed them, Venerable, because of that golden garland." 1.2.18

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?" 1.3.1

1.3.4 "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."

1.3.8 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?"

1.3.11 "Understood, Sir! It's your supernormal power." He then released that family.

1.3.13 People said, "They say Venerable Pilindavaccha has performed a superhuman feat, a wonder of supernormal power, for the king and his court!" Being delighted and gaining confidence in Pilindavaccha, they brought him the five tonics: ghee, butter, oil, honey, and syrup. Ordinarily, too, Pilindavaccha was getting the five tonics. Since he was getting so much, he gave it away to his followers, who ended up with an abundance of tonics. After filling up basins and water pots and setting these aside, they filled their water filters and bags and hung these in the windows. But the tonics were dripping, and the dwellings became infested with rats.[199] 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."

1.3.22 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?"

1.3.25 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?"

1.3.27 "It's true, Sir."

1.3.28 The Buddha rebuked them … "How can those foolish men live like this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'After being received, the tonics allowable for sick monks—that is, ghee, butter, oil, honey, and syrup—should be used from storage for

199. Sp 1.621: *Olīnavilīnānīti heṭṭhā ca ubhatopassesu ca gaḷitāni*, "*Olīnavilīnāni*: dripping from below and from both sides."

at most seven days.[200] **If one uses them longer than that, one commits an offense entailing relinquishment and confession.'"**

Definitions

The tonics allowable for sick monks: Ghee: ghee from cows, ghee from goats, ghee from buffaloes, or ghee from whatever animal whose meat is allowable.

Butter: butter from the same animals.

Oil: sesame oil, mustard-seed oil, honey-tree oil, castor oil, oil from fat.

Honey: honey from bees.

Syrup: from sugarcane.

After being received, they should be used from storage for at most seven days: they are to be used for seven days at a maximum.

If one uses them longer than that, one commits an offense entailing relinquishment: it becomes subject to relinquishment at dawn on the eighth day.[201]

The tonics should be relinquished to a sangha, a group, or an individual. 2.16
"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.)

'Venerables, these tonics, which I have kept over seven days, are to be 2.19
relinquished. I relinquish them to the Sangha.' … the Sangha should give … you should give … 'I give these tonics back to you.'"

Permutations

If it is more than seven days and he perceives it as more, he commits an 2.24.1
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.

200. For the rendering of *bhesajja* as "tonic", see Appendix of Technical Terms.

201. According to the commentary the counting of dawns includes the dawn on which the robe was received, see Pli Tv Bu Vb NP 1:3.2.2. It seems reasonable to assume that the same method of counting should be employed in this rule.

2.27 If they have not been determined, but he perceives that they have, he commits an offense entailing relinquishment and confession.[202] If they have not been given away, but he perceives that they have, he commits an offense entailing relinquishment and confession. If they have not been lost, but he perceives that they have, he commits an offense entailing relinquishment and confession. If they have not been destroyed, but he perceives that they have, he commits an offense entailing relinquishment and confession. If they have not been burned, but he perceives that they have, he commits an offense entailing relinquishment and confession. If they have not been stolen, but he perceives that they have, he commits an offense entailing relinquishment and confession.

2.33 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.

2.36 If it is less than seven days, but he perceives it as more, he commits an offense of wrong conduct. If it is less than seven days, but he is unsure of it, he commits an offense of wrong conduct. If it is less than seven days and he perceives it as less, there is no offense.

Non-offenses

2.39.1 There is no offense: if within seven days they have been determined, given away, lost, destroyed, burned, stolen, or taken on trust;[203] if, without any desire for them, he gives them up to a person who is not fully ordained, and he then obtains them again and then uses them; if he is insane; if he is the first offender.

The training rule on tonics, the third, is finished.

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202. In connection with the non-offense clause below, Sp 1.224 says the following: *Anāpatti antosattāhaṁ adhiṭṭhetīti sattāhabbhantare sappiñca telañca vasañca muddhanitelaṁ vā abbhañjanaṁ vā madhuṁ arumakkhanaṁ phāṇitaṁ gharadhūpanaṁ adhiṭṭheti, anāpatti*, "*Anāpatti antosattāhaṁ adhiṭṭhetīti*: there is no offense if, within seven days, one determines ghee, oil, or fat as oil for the head or as ointment; honey as ointment for wounds; and syrup as a scent in a dwelling."

203. "Taken on trust" refers to a situation where you have an agreement with a close friend that you may take their belongings on trust. The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

Bu Np 24

The training rule on the rainy-season robe

Vassikasāṭika

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the Buddha had allowed the rainy-season robe for the monks. Knowing that this was the case, the monks from the group of six went looking for cloth for their rainy-season robes in advance. And after sewing them in advance, they wore them. Then, because their rainy-season robes were worn out, they bathed naked in the rain. 1.1

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?" 1.7

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?" 1.9

"It's true, Sir." 1.13

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: 1.14

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.'"

Definitions

When there is a month left of summer, a monk may go looking for cloth for his rainy-season robe: after going to those people who previously, too, have given cloth for the rainy-season robes, he should say, "It's time

for the rainy-season robe," "It's the occasion for the rainy-season robe," "Other people, too, are giving cloth for the rainy-season robe." He should not say, "Give me cloth for the rainy-season robe," "Bring me cloth for the rainy-season robe," "Trade me cloth for the rainy-season robe," "Buy me cloth for the rainy-season robe."

When there is a half-month left, he may sew it and then wear it: after sewing it during the last half-month of summer, he may wear it.

When there is more than a month left of summer: 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.

2.9 **When there is more than a half-month left:** if he wears it after sewing it when there is more than a half-month left of summer, it becomes subject to relinquishment.

2.10 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.)

2.13 '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.'"

Permutations

2.18.1 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.

2.21 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. 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. 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.

If he has a rainy-season robe, but he bathes naked in the rain, he commits 2.24
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.

If there is less than a half-month left of summer, but he perceives it as 2.28
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.

Non-offenses

There is no offense: if he goes looking for cloth for the rainy-season robe 2.31.1
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 the rainy-season robe, the fourth, is finished.

Bu Np 25

The training rule on taking back a robe

Cīvaraacchindana

Origin story

1.1 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."

1.4 "I can't, Venerable, my robes are worn out."

1.6 "I'll give you a robe." And he gave him a robe.

1.8 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."

1.15 "Well, that robe I gave you is going with me," and he just took it back in anger.

1.17 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?"

1.20 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?"

1.22 "It's true, Sir."

1.23 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk himself gives a robe to a monk, but then, in anger, takes it back or has it taken back, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

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

To a monk: to another monk.

Himself: he himself has given it.

A robe: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.[204]

In anger: discontent, having hatred, hostile.

Takes back: if he takes it back himself, he commits an offense entailing relinquishment and confession.

Has taken back: if he asks another, he commits an offense of wrong conduct. If he only asks once, then even if the other takes back many, it becomes subject to relinquishment.[205]

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.) 2.18

'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.'" 2.21

Permutations

If the other person is fully ordained and he perceives them as such, and after giving them robe-cloth, he takes it back in anger or has it taken back, he commits an offense entailing relinquishment and confession. If the other person is fully ordained, but he is unsure of it, and after giving them robe-cloth, he takes it back in anger or has it taken back, he commits an offense entailing relinquishment and confession. If the other person is fully ordained, but he does not perceive them as such, and after giving them 2.25.1

204. The six are linen, cotton, silk, wool, sunn hemp, and hemp; see Pli Tv Kd 8:3.1.6. According to Pli Tv Kd 8:21.1.4, the size referred to here is no smaller than 8 by 4 *sugataṅgula*, "standard fingerbreadths". For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms. For the rendering of *cīvara* as "robe-cloth", see Appendix of Technical Terms.

205. "Many" renders *bahukaṁ*. Sp 1.633: *Āṇatto bahūni gaṇhāti, ekaṁ pācittiyaṁ*, "If the one who is asked takes many, there is (only) one offense entailing confession."

robe-cloth, he takes it back in anger or has it taken back, he commits an offense entailing relinquishment and confession.

2.28 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.

2.30 If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

2.33.1 There is no offense: if the other person gives it back; if he takes it on trust from them;[206] if he is insane; if he is the first offender.

The training rule on taking back a robe, the fifth, is finished.

Bu Np 26

The training rule on asking for thread

Suttaviññatti

Origin story

1.1 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.[207] 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

206. This refers to a situation where you have an agreement with a close friend that you may take their belongings on trust. The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

207. From the origin story to Bu Pc 32 it seems *cīvarakārasamaya* refers to any time one is making a robe, see Pli Tv Bu Vb Pc 32:9.1.10.

was much thread left over. A third time they asked for more thread and had weavers weave them robe-cloth. People complained and criticized them, "How could the Sakyan monastics ask for thread and then get weavers to weave them robe-cloth?"

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How could the monks from the group of six ask for thread and then get weavers to weave them robe-cloth?" 1.13

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?" 1.16

"It's true, Sir." 1.18

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: 1.19

Final ruling

'If a monk himself asks for thread, and then has weavers weave him robe-cloth, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

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

Himself: he himself has asked.

Thread: there are six kinds of thread: linen, cotton, silk, wool, sunn hemp, and hemp.[208]

208. Sp 1.636: *Sāṇanti sāṇavākasuttaṁ. Bhaṅganti pāṭekkaṁ vākasuttamevāti eke. Etehi pañcahi missetvā katasuttaṁ pana "bhaṅga"nti veditabbaṁ*, "*Sāṇa*: thread from the bark of hemp. *Bhaṅga*: some say it is just a separate thread from bark. But *bhaṅga* is to be understood as the thread made by mixing the (other) five." SED says: "*śaṇa*, m. L also n.) a kind of hemp, Cannabis Sativa or Crotolaria Juncea …" And: "*bhāṅga*, mf(*ī*)n, (fr. *bhaṅgā*) hempen, made or consisting of hemp …" and "Bhaṅgā, f. hemp (Cannabis Sativa); an intoxicating beverage (or narcotic drug commonly called 'bhang')

Weavers: if he has it woven by weavers, then for every effort there is an act of wrong conduct. When he gets the robe-cloth, it becomes subject to relinquishment.

2.13 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.)

2.16 'Venerables, this robe-cloth, which I got weavers to weave after asking for the thread myself, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this robe-cloth back to you.'"

Permutations

2.21.1 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.

2.24 If he did not have it woven, but he perceives that he did, he commits an offense of wrong conduct. If he did not have it woven, but he is unsure of it, he commits an offense of wrong conduct. If he did not have it woven, and he does not perceive that he did, there is no offense.

Non-offenses

2.27.1 There is no offense: if it is to sew a robe; if it is for a back-and-knee strap;[209] if it is for a belt; if it is for a shoulder strap; if it is for a bowl bag; if it is for a water filter; if it is from relatives; if it is from those who have given an invitation; if it for the benefit of someone else; if it is by means of one's own property; if he is insane; if he is the first offender.

The training rule on asking for thread, the sixth, is finished.

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prepared from the hemp plant". *Cannabis sativa* is "hemp", whereas *Crotolaria juncea* is often known as "sunn hemp", according to Wikipedia. I translate the two Pali terms accordingly.

209. The *āyoga* is used as a support for the *pallattikā* sitting posture. See TAP, p.259, (re. Pli Tv Bu Vb Sk 26:1.3.1).

Bu Np 27

The long training rule on weavers

Mahāpesakāra

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." 1.1

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." 1.4

"He's my supporter." And the weaver was Upananda's supporter too. 1.7

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." 1.9

"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." 1.11

"Just make it long, wide, and closely woven. There'll be enough thread." 1.15

Then, when all the thread had been used up, that weaver went to that woman and said, "Madam, I need more thread." 1.17

"But didn't I tell you to weave the robe-cloth with that thread?" 1.18

"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. 1.19

When Upananda heard that the husband had returned from his travels, he went to his house and sat down on the prepared seat. That man approached him, bowed, and sat down. He then said to his wife, "Has the robe-cloth been woven?" 1.23

"Yes, it has." 1.26

"Please bring it. I'll give it to Venerable Upananda." 1.27

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 1.28

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?"

1.33 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?"

1.36 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?"

1.38 "It's true, Sir."

1.39 "Is he a relative of yours?"

1.40 "No, Sir."

1.41 "Foolish man, people who are unrelated don't know what's appropriate and inappropriate, what's good and bad, in dealing with each other. And still you did this. This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a male or female householder is having robe-cloth woven by weavers for an unrelated monk and, without first being invited, that monk goes to those weavers and specifies the kind of robe-cloth he wants, saying, 'This robe-cloth that you are weaving for me, make it long and wide; make it closely woven, well-woven, well-stretched, well-scraped, and well-combed, and perhaps I will even give you a small gift,' then, in saying that and afterwards giving them a small gift, even a bit of almsfood, he commits an offense entailing relinquishment and confession.'"

Definitions

For a monk: for the benefit of a monk; making a monk the object of consideration, one wants to give to him.

Unrelated: anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.[210]

A male householder: any man who lives at home.[211]

A female householder: any woman who lives at home.

By weavers: by those who weave.

Robe-cloth: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.[212]

Is having woven: is causing to weave.

If that monk: the monk the robe-cloth is being woven for.

Without first being invited: without it first being said, "Venerable, what kind of robe-cloth do you need? What kind of robe-cloth should I get woven for you?"

Goes to those weavers: having gone to their house, having gone up to them wherever.

Specifies the kind of robe-cloth he wants: "This robe-cloth that you are weaving for me, make it long and wide; make it closely woven, well-woven, well-stretched, well-scraped, and well-combed; and perhaps I will even give you a small gift."

Then in saying that and afterwards giving them a small gift, even a bit of almsfood—Almsfood: 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 2.27

210. Sp 1.505: *Tattha yāva sattamā pitāmahayugāti pitupitā pitāmaho, pitāmahassa yugaṁ pitāmahayugaṁ*, "In this *yāva sattamā pitāmahayuga* means: the father of a father is a grandfather. The generation of a grandfather is called a *pitāmahayuga*." So the PaIi phrase *yāva sattamā pitāmahayuga* means "as far as the seventh generation of grandfathers", that is, eight generations back. This can be counted as follows: (1) one's grandfather; (2) his father; (3) 2's father; (4) 3's father; (5) 4's father; (6) 5's father; and (7) 6's father. This applies to both one's paternal and maternal grandfathers. This gives a total of 14 ancestors. Anyone who is a descendent of these fourteen is considered a relative. Anyone who is not such a descendent is not regarded as a relative.

211. *Agāraṁ* is typically rendered as "in a house". The problem with this is that it is not unallowable for a monastic to live in a building that is the equivalent of a house. What a monastic should not do is own a home and then live there.

212. The six are linen, cotton, silk, wool, sunn hemp, and hemp; see Pli Tv Kd 8:3.1.6. According to Pli Tv Kd 8:21.1.4 this is no smaller than 8 by 4 *sugataṅgula*, "standard fingerbreadths". For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms.

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.

2.30 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.)

2.33 'Venerables, this robe-cloth, for which I went to the weavers of an unrelated householder and said what kind of robe-cloth I wanted without first being invited, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this robe-cloth back to you.'"

Permutations

2.38.1 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.

2.41 If the householder is related, but the monk perceives them as unrelated, he commits an offense of wrong conduct. If the householder is related, but the monk is unsure of it, he commits an offense of wrong conduct. If the householder is related and the monk perceives them as such, there is no offense.

Non-offenses

2.44.1 There is no offense: if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if someone wants to have expensive robe-cloth woven, but he has them weave inexpensive robe-cloth instead; if he is insane; if he is the first offender.

The long training rule on weavers, the seventh, is finished.

Bu Np 28

The training rule on haste-cloth

Accekacīvara

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." 1.1.1

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." 1.1.4

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: 1.1.11

"Monks, I allow you to receive a haste-cloth, and then store it."

When they heard about this, monks received haste-cloths and stored them beyond the robe season, keeping them in bundles on a bamboo robe rack. 1.2.1

While walking about the dwellings, Venerable Ānanda saw that cloth, and he asked the monks, "Whose cloth is this?" 1.2.5

"It's our haste-cloth." 1.2.7

"But how long have you stored it?" 1.2.8

They told him. Ānanda then complained and criticized them, "How could these monks receive haste-cloth and then store it beyond the robe season?" 1.2.9

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?" 1.2.12

"It's true, Sir." 1.2.14

The Buddha rebuked them … "Monks, how could those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this: 1.2.15

Final ruling

'When there are ten days left to the Kattika full moon that ends the first rainy-season residence and haste-cloth is given to a monk, he may receive it if he regards it as urgent. He may then store it until the end of the robe season. If he stores it beyond that, he commits an offense entailing relinquishment and confession.'"

Definitions

There are ten days left: the invitation ceremony is ten days in the future.

The Kattika full moon that ends the first rainy-season residence: the Kattika full moon of the invitation ceremony is what is meant.

Haste-cloth: when someone 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".

He may receive it if he regards it as urgent. He may then store it until the end of the robe season: establishing the perception of it as a haste-cloth, he may store it.

The robe season: for one who has not participated in the robe-making ceremony, it is the last month of the rainy season;[213] for one who has participated in the robe-making ceremony, it is the five month period.[214]

If he stores it beyond that: for one who has not participated in the robe-making ceremony, if he stores it beyond the last day of the rainy season, he commits an offense entailing relinquishment and confession. For one who has participated in the robe-making ceremony, if he stores it beyond the day on which the robe season ends, the cloth becomes subject to relinquishment.[215]

213. "Robe-making ceremony" refers to the *kathina sanghakamma*, the making of the *kathina* robe, and the rejoicing in the process, all three together represented by the words *(an)atthate kathine* .

214. "The five month period" is the last month of the rainy season plus the four months of the cold season.

215. The robe season ends if the Sangha decides to forgo the robe-season privileges, or if the monk leaves the monastery where he spent the rains residence and gives up

The cloth should be relinquished to a sangha, a group, or an individual. 2.15
"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.)

'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.'" 2.18

Permutations

If it is haste-cloth and he perceives it as such, and he stores it beyond the robe season, he commits an offense entailing relinquishment and confession. If it is haste-cloth, but he is unsure of it, and he stores it beyond the robe season, he commits an offense entailing relinquishment and confession. If it is haste-cloth, but he does not perceive it as such, and he stores it beyond the robe season, he commits an offense entailing relinquishment and confession. 2.23.1

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 …[216] 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 stores it beyond the robe season, he commits an offense entailing relinquishment and confession. 2.26

If he uses a cloth that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If it is not haste-cloth, but he perceives it as such, he commits an offense of wrong conduct. If it is not haste-cloth, but he is unsure of it, he commits an offense of wrong conduct. If it is not haste-cloth and he does not perceive it as such, there is no offense. 2.33

any intention of making a robe before the end of the cold season, see Pli Tv Bu Vb NP 1:3.1.4 and Pli Tv Kd 7:13.2.7.

216. For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms.

Non-offenses

2.37.1 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;[217] if he is insane; if he is the first offender.

The training rule on haste-cloth, the eighth, is finished.

Bu Np 29

The training rule on what is risky

Sāsaṅka

Origin story

1.1.1 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."

1.1.5 The monks told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow monks who are staying in wilderness dwellings to store one of their three robes in an inhabited area."

1.2.1 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?"

1.2.9 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?"

1.2.11 "It's true, Sir."

217. "Taken on trust" refers to a situation where you have an agreement with a close friend that you may take their belongings on trust. The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

The Buddha rebuked them … "Monks, how could those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this: 1.2.12

Final ruling

'There are wilderness dwellings that are considered risky and dangerous. After observing the Kattika full moon that ends the rainy season, a monk who is staying in such a dwelling may, if he so desires, store one of his three robes in an inhabited area so long as he has a reason for staying apart from that robe. He should stay apart from that robe for six days at the most. If he stays apart from it longer than that, except if the monks have agreed, he commits an offense entailing relinquishment and confession.'"

Definitions

After observing: after completing the rainy season.

The Kattika full moon that ends the rainy season: the fourth full moon of the rainy season in the month of Kattika is what is meant.

There are wilderness dwellings: a wilderness dwelling: it is at least 800 meters away from any inhabited area.[218]

Risky: in the monastery, or in the vicinity of the monastery, thieves have been seen camping, eating, standing, sitting, or lying down.

Dangerous: in the monastery, or in the vicinity of the monastery, thieves have been seen injuring, robbing, or beating people.

A monk who is staying in such a dwelling: a monk who is staying in that kind of dwelling.

If he so desires: if he so wishes.

One of his three robes: the outer robe, the upper robe, or the sarong.

May store in an inhabited area: may store it anywhere in his alms village.

So long as he has a reason for staying apart from that robe: if there is a reason, if there is something to be done.

He should stay apart from that robe for six days at the most: he should stay apart from it for six days at a maximum.

Except if the monks have agreed: unless the monks have agreed.

218. That is, five hundred bow-lengths. For further discussion of the *dhanu*, see Measures in the Appendix of Technical Terms.

If he stays apart from it longer than that: the robe becomes subject to relinquishment at dawn on the seventh day.

2.28 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.)

2.31 'Venerables, this robe, which I have stayed apart from for more than six days without the agreement of the monks, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this robe back to you.'"

Permutations

2.36.1 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.

2.39 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.

2.45 If he uses a robe that should be relinquished without first relinquishing it, he commits an offense of wrong conduct. If it is less than six days, but he perceives it as more, he commits an offense of wrong conduct. If it is less than six days, but he is unsure of it, he commits an offense of wrong conduct. If it is less than six days and he perceives it as less, there is no offense.

Non-offenses

2.49.1 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;[219] if he has the permission of the monks; if he is insane; if he is the first offender.

The training rule on what is risky, the ninth, is finished.

Bu Np 30

The training rule on what was intended

Pariṇata

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. 1.1

But the monks from the group of six went to that association and said, "Please give this robe-cloth to us." 1.4

"Venerables, we can't do that. We've prepared our annual alms-offering together with robe-cloth for the Sangha." 1.7

"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. 1.9

The monks who knew that a meal together with robe-cloth had been prepared for the Sangha, but who did not know that the robe-cloth had been given to the monks from the group of six, said, "Please offer the robe-cloth." 1.14

"There isn't any. The monks from the group of six have diverted to themselves the robe-cloth we had prepared." 1.16

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?" 1.18

219. "Taken on trust" refers to a situation where you have an agreement with a close friend that you may take their belongings on trust. The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

1.20 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?"

1.22 "It's true, Sir."

1.23 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk diverts to himself material support that he knows was intended for the Sangha, he commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

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

He knows: he knows by himself or others have told him or the donor has told him.[220]

For the Sangha: given to the Sangha, given up to the Sangha.

Material support: robe-cloth, almsfood, a dwelling, and medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string.

Intended: they have said, "We'll give," "We'll prepare." If he diverts it to himself, then for the effort there is an act of wrong conduct. When he gets it, it becomes subject to relinquishment.

220. The meaning of the last of these three ways of knowing, *so vā āroceti*, is not clear. CPD suggests: "*sa (sā) āroceti* (?). Perhaps this last form is conformable to sa. *ārocayate* med. caus. in the meaning: he or she makes inquiries (of others)." However, this does not fit with the parallel usage at Pli Tv Bu Vb Pc 29:3.1.6 where the text says that she tells (*sā vā āroceti*) him, presumably referring to the nun telling the monk. In this case *āroceti* cannot refer to the monk making inquiries. The commentaries are silent, and I therefore assume that a straightforward meaning is the most likely one. I would suggest, then, that it simply refers to the donor telling the monk directly.

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.) 2.15

'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.'" 2.18

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. 2.23.1

If it was intended for the Sangha, but he is unsure of it, and he diverts it to himself, he commits an offense of wrong conduct. If it was intended for the Sangha, but he does not perceive it as such, and he diverts it to himself, there is no offense. 2.24

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. 2.26

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. 2.29

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. 2.32.1

The training rule on what was intended, the tenth, is finished.

The third subchapter on almsbowls is finished.

This is the summary:

"Two on bowls, and tonics, 2.39
Rainy season, the fifth on a gift;

Oneself, having woven, haste,
Risky, and with the Sangha."

2.43 "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'll remember it thus."

The chapter on offenses entailing relinquishment is finished.

THE CANONICAL TEXT BEGINNING WITH OFFENSES ENTAILING EXPULSION IS FINISHED.

Confession

Bu Pc 1

The training rule on lying

Musāvāda

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

Venerables, these ninety-two rules on confession come up for recitation. 0.7

Origin story

At one time when the Buddha was staying at Sāvatthī in the Jeta grove, A- 1.1
nāthapiṇḍika's Monastery, Hatthaka the Sakyan had been beaten in debate. While talking with the monastics of other religions, he would assert things after denying them, and he would deny things after asserting them. He evaded the issues, lied, and made sham appointments.[221] The monastics of other religions complained and criticized him, "When Hatthaka talks with us, how can he assert things after denying them, deny things after asserting them, evade the issues, lie, and make sham appointments?"

The monks heard the complaints of those monastics of other religions. 1.5
They then went to Hatthaka and said, "Is it true, Hatthaka, that you're doing this?"

"These monastics of other religions should be beaten, whatever it takes! 1.8
They shouldn't be allowed to win."

221. Sp 2.1: *Purebhattādīsu, "asukasmiṁ nāma kāle asukasmiṁ nāma padese vādo hotū"ti saṅketaṁ katvā saṅketato pure vā pacchā vā gantvā, "passatha bho, titthiyā na āgatā parājitā"ti pakkamati*, "Before the meal, etc., he would make an appointment, saying, 'Let there be a debate at such-and-such a time and at such-and-such a place,' and he would then go there before or after the time of the appointment, saying, 'Look, sirs, the ascetics of other religions have not come; they are defeated', and he would then depart."

1.10 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?"

1.12 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?"

1.15 "It's true, Sir."

1.16 The Buddha rebuked him … "Foolish man, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk lies in full awareness, he commits an offense entailing confession.'"

Definitions

Lies in full awareness: the speech of one who is aiming to deceive—his words, his way of speaking, his breaking into speech, his verbal expression, his eight kinds of ignoble speech: he says that he has seen what he has not seen; he says that he has heard what he has not heard; he says that he has sensed what he has not sensed; he says that he has mentally experienced what he has not mentally experienced; he says that he has not seen what he has seen; he says that he has not heard what he has heard; he says that he has not sensed what he has sensed; he says that he has not mentally experienced what he has mentally experienced.[222]

Permutations

Definitions

Not seen: not seen with the eye.

222. Although *muta* means "thought", translating it as "sensed" is necessary in light of the next paragraph. As for *aviññāta*, "not mentally experienced", the commentary at Sp 2.3 says: *Aññatra pañcahi indriyehi suddhena viññāṇeneva aggahitaṁ aviññātanti veditabbaṁ*, "*Aviññāta* is to be understood as what is grasped by mere consciousness apart from the five senses."

Not heard: not heard with the ear.
Not sensed: not smelled with the nose, not tasted with the tongue, not touched with the body.
Not mentally experienced: not mentally experienced with the mind.
Seen: seen with the eye.
Heard: heard with the ear.
Sensed: smelled with the nose, tasted with the tongue, touched with the body.
Mentally experienced: mentally experienced with the mind.

Exposition

Falsely claiming to have experienced what he has not experienced: a single sense door

If he lies in full awareness, saying that he has seen what he has not seen, he commits an offense entailing confession when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied. 2.2.1

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.[223] 2.2.3

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. 2.2.5

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. 2.2.7

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 2.2.9

223. "Of what is true" is not in the Pali, but has been added for clarity.

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.

2.2.11 If he lies in full awareness, saying that he says that he has heard what he has not heard … saying that he has sensed what he has not sensed … saying that he has mentally experienced what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled: before he has lied, he knows he is going to lie; while lying, he knows he is lying; after he has lied, he knows he has lied.

2.2.15 … 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.

Falsely claiming to have experienced what he has not experienced: multiple sense doors

2.3.1 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 …[224]

If he lies in full awareness, saying that he has heard and sensed what he has not heard, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has heard and mentally experienced what he has not heard, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has heard and seen what he has not heard, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has heard and sensed and mentally experienced what he has not heard, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has heard and sensed and seen what he has not heard, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has heard and sensed and mentally experienced and seen what he has not heard, he commits an offense entailing confession when three conditions are fulfilled … 2.3.7

If he lies in full awareness, saying that he has sensed and mentally experienced what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has sensed and seen what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has sensed and heard what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has sensed and mentally experienced and seen what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has sensed and mentally experienced and heard what he has not sensed, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has sensed and mentally experienced and seen and heard what he has not 2.3.13

224. The combination "… saying that he has seen and sensed and mentally experienced what he has not seen …" is missing. The corresponding combination is missing from the next three series of permutations, ending at Pli Tv Bu Vb Pc 1:2.3.12, Pli Tv Bu Vb Pc 1:2.3.18, and Pli Tv Bu Vb Pc 1:2.3.24.

sensed, he commits an offense entailing confession when three conditions are fulfilled …

2.3.19 If he lies in full awareness, saying that he has mentally experienced and seen what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has mentally experienced and heard what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has mentally experienced and sensed what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has mentally experienced and seen and heard what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has mentally experienced and seen and sensed what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has mentally experienced and seen and heard and sensed what he has not mentally experienced, he commits an offense entailing confession when three conditions are fulfilled …

Falsely claiming not to have experienced what he has experienced

2.4.1 If he lies in full awareness, saying that he has not seen what he has seen, he commits an offense entailing confession when three conditions are fulfilled … saying that he has not heard what he has heard … saying that he has not sensed what he has sensed … saying that he has not mentally experienced what he has mentally experienced, he commits an offense entailing confession when three conditions are fulfilled …

Falsely claiming to have experienced with one sense what he has experienced with another

2.5.1 If he lies in full awareness, saying that he has heard what he has seen, he commits an offense entailing confession when three conditions are fulfilled … saying that he has sensed what he has seen … saying that he has mentally experienced what he has seen, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has heard and sensed what he has seen, he commits an offense entailing confession when three conditions are fulfilled … saying that he has heard and mentally experienced what he has seen … saying that he has heard

and sensed and mentally experienced what he seen, he commits an offense entailing confession when three conditions are fulfilled …[225]

If he lies in full awareness, saying that he has sensed what he has heard, he commits an offense entailing confession when three conditions are fulfilled … saying that he has mentally experienced what he has heard … saying that he has seen what he has heard, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has sensed and mentally experienced what he has heard, he commits an offense entailing confession when three conditions are fulfilled … saying that he has sensed and seen what he has heard … saying that he has sensed and mentally experienced and seen what he heard, he commits an offense entailing confession when three conditions are fulfilled … 2.5.7

If he lies in full awareness, saying that he has mentally experienced what he has sensed, he commits an offense entailing confession when three conditions are fulfilled … saying that he has seen what he has sensed … saying that he has heard what he has sensed, he commits an offense entailing confession when three conditions are fulfilled … If he lies in full awareness, saying that he has mentally experienced and seen what he has sensed, he commits an offense entailing confession when three conditions are fulfilled … saying that he has mentally experienced and heard what he has sensed … saying that he has mentally experienced and seen and heard what he sensed, he commits an offense entailing confession when three conditions are fulfilled … 2.5.13

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 2.5.19

225. The combination "… saying that he has sensed and mentally experienced what he has seen …" is missing. The corresponding combination is missing from the next three series of permutations, ending at Pli Tv Bu Vb Pc 1:2.5.12, Pli Tv Bu Vb Pc 1:2.5.18, and Pli Tv Bu Vb Pc 1:2.5.24.

and sensed what he mentally experienced, he commits an offense entailing confession when three conditions are fulfilled …

Making claims while having doubts

2.6.1 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 …[226]

2.6.10 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.

226. The series that ends here is also missing one combination: "… saying that he has mentally experienced and heard and sensed what he has seen …".

Non-offenses

There is no offense: if he speaks playfully; if he speaks too fast; 2.7.1

(**Speaks playfully means:** speaking quickly.
Speaks too fast means: meaning to say one thing, he says something else.)

if he is insane; if he is the first offender. 2.7.8

The training rule on lying, the first, is finished.

Bu Pc 2

The training rule on abusive speech

Omasavāda

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?" 1.1.1

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?" 1.1.7

"It's true, Sir." 1.1.9

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: 1.1.10

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. 1.2.1

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.

1.2.10 Then that brahmin became depressed because he had lost a thousand coins. Nandivisāla said to him, 'Why are you depressed?'

1.2.13 'Because I lost one thousand coins because of you.'

1.2.14 '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.

1.2.23 '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.'

1.2.29 Even at that time, monks, reviling and insulting was unpleasant to me. How then could reviling and insulting be pleasant now? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk speaks abusively, he commits an offense entailing confession.'"

Definitions

Speaks abusively: he speaks abusively in ten ways: about caste, about name, about family, about occupation, about profession, about illnesses, about physical traits, about defilements, about offenses, and by name-calling.

Permutations

Definitions

Caste: there are two kinds of castes: low castes and high castes.

Low castes: outcasts, bamboo workers, hunters, carriage makers, waste removers—these are called "low castes".

High castes: aristocrats and brahmins—these are called "high castes".

Name: there are two kinds of names: low names and high names.

Low names: Avakaṇṇaka, Javakaṇṇaka, Dhaniṭṭhaka, Saviṭṭhaka, Kulavaḍḍhaka, or names, in whatever countries, that are despised, looked down upon, scorned, treated with contempt, disregarded—these are called "low names".

High names: those connected with the Buddha, connected with the Teaching, or connected with the Sangha, or names, in whatever countries, that are highly regarded, highly thought of, respected, valued, esteemed—these are called "high names".

Family: there are two kinds of families: low families and high families.

Low families: the Kosiya family, the Bhāradvāja family, or families, in whatever countries, that are despised, looked down upon, scorned, treated with contempt, disregarded—these are called "low families".

High families: the Gotama family, the Moggallāna family, the Kaccāna family, the Vāsiṭṭha family, or families, in whatever countries, that are highly regarded, highly thought of, respected, valued, esteemed—these are called "high families".

Occupation: there are two kinds of occupations: low occupations and high occupations.

Low occupations: carpentry, waste removing, or occupations, in whatever countries, that are despised, looked down upon, scorned, treated with contempt, disregarded—these are called "low occupations".

High occupations: farming, trade, cattle keeping, or occupations, in whatever countries, that are highly regarded, highly thought of, respected, valued, esteemed—these are called "high occupations".

Profession: there are two kinds of professions: low professions and high professions.

Low professions: reed work, pottery, weaving, leather work, hairdressing, or professions, in whatever countries, that are despised, looked down upon, scorned, treated with contempt, disregarded—these are called "low professions".

High professions: accounting, arithmetic, writing, or professions, in whatever countries, that are highly regarded, highly thought of, respected, valued, esteemed—these are called "high professions".

Illnesses: all are low, but there is the illness of diabetes which is high.

Physical traits: there are two kinds of physical traits: low physical traits and high physical traits.

Low physical traits: too tall, too short, too dark, too fair—these are called "low physical traits".

High physical traits: not too tall, not too short, not too dark, not too fair—these are called "high physical traits".

Defilements: all are low.

Offenses: all are low, but there is the attainment of stream-entry which is high.[227]

Name-calling: there are two kinds of name-calling: low name-calling and high name-calling.

Low name-calling: "You're a camel," "You're a ram," "You're an ox," "You're a donkey," "You're an animal," "You're bound for hell;" "You're not going to a good destination," "You can only expect a bad destination," or adding disparaging endings to someone's name, or calling someone words for the male or female genitals—this is called "low name-calling".

High name-calling: "You're wise," "You're competent," "You're intelligent," "You're learned," "You're an expounder of the Teaching;" "You're not going to a bad destination," "You can only expect a good destination"—this is called "high name-calling".

Exposition

Abuse about caste

2.2.1 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.

2.2.2 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

227. The English translation cannot properly capture the Pali, in which the word for "offense" and "attainment" is the same, *āpatti*.

waste remover," then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—an outcast, a bamboo worker, a hunter, a carriage maker, a waste remover—saying, "You're an aristocrat," "You're a brahmin," then for every statement, he commits an offense entailing confession. 2.2.3

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. 2.2.4

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. 2.2.5.1

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—a Buddharakkhita, a Dhammarakkhita, a Sangharakkhita—saying, "You're an Avakaṇṇaka," "You're a Javakaṇṇaka," "You're a Dhaniṭṭhaka," "You're a Saviṭṭhaka," "You're a Kulavaḍḍhaka," then for every statement, he commits an offense entailing confession. 2.2.7

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 Sangharakkhita," then for every statement, he commits an offense entailing confession. 2.2.8

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—a Buddharakkhita, a Dhammarakkhita, a Sangharakkhita—saying, "You're a Buddharakkhita," "You're a Dhammarakkhita," "You're a 2.2.9

Sangharakkhita," then for every statement, he commits an offense entailing confession.

Abuse about family

2.2.10.1 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.

2.2.11 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.

2.2.12 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.

2.2.13 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—one from the Gotama family, one from the Moggallāna family, one from the Kaccāna family, one from the Vāsiṭṭha family—saying, "You're a Gotama," "You're a Moggallāna," "You're a Kaccāna," "You're a Vāsiṭṭha," then for every statement, he commits an offense entailing confession.

Abuse about occupation

2.2.14.1 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.

2.2.15 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—a farmer, a trader, a cattle keeper—saying, "You're a carpenter,"

"You're a waste remover," then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—a carpenter, a waste remover—saying, "You're a farmer," "You're a trader," "You're a cattle keeper," then for every statement, he commits an offense entailing confession. 2.2.17

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. 2.2.18

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. 2.2.19.1

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. 2.2.20

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. 2.2.21

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. 2.2.22

Abuse about illnesses

2.2.23.1 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.[228]

2.2.24 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.

2.2.25 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.

2.2.26 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—a diabetic—saying, "You're a diabetic," then for every statement, he commits an offense entailing confession.

Abuse about physical traits

2.2.27.1 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.

2.2.28 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.

228. For an explanation of these, see Illnesses in the Appendix of Technical Terms.

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. 2.2.29

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. 2.2.30

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. 2.2.31.1

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. 2.2.32

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. 2.2.33

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," 2.2.34

"You're without confusion," then for every statement, he commits an offense entailing confession.

Abuse about offenses

2.2.35.1 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is low—one who has committed an offense entailing expulsion, one who has committed an offense entailing suspension, one who has committed a serious offense, one who has committed an offense entailing confession, one who has committed an offense entailing acknowledgment, one who has committed an offense of wrong conduct, one who has committed an offense of wrong speech—saying, "You've committed an offense entailing expulsion," "You've committed an offense entailing suspension," "You've committed a serious offense," "You've committed an offense entailing confession," "You've committed an offense entailing acknowledgment," "You've committed an offense of wrong conduct," "You've committed an offense of wrong speech," then for every statement, he commits an offense entailing confession.

2.2.36 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is low to one who is high—a stream-enterer—saying, "You've committed an offense entailing expulsion," "You've committed an offense entailing suspension," "You've committed a serious offense," "You've committed an offense entailing confession," "You've committed an offense entailing acknowledgment," "You've committed an offense of wrong conduct," "You've committed an offense of wrong speech," then for every statement, he commits an offense entailing confession.

2.2.37 If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is low—one who has committed an offense entailing expulsion, one who has committed an offense entailing suspension, one who has committed a serious offense, one who has committed an offense entailing confession, one who has committed an offense entailing acknowledgment, one who has committed an offense of wrong conduct, one who has committed an offense of wrong speech—saying, "You're a stream-enterer," then for every statement, he commits an offense entailing confession.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—a stream-enterer—saying, "You're a stream-enterer," then for every statement, he commits an offense entailing confession. 2.2.38

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. 2.2.39.1

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. 2.2.40

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. 2.2.41

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says what is high to one who is high—one who is wise, one who is competent, one who is intelligent, one who is learned, one who is an expounder of the Teaching—saying, "You're wise," "You're competent," "You're intelligent," "You're learned," "You're an expounder of the Teaching," "You're not going to a bad destination," "You can only expect a good destination," then for every statement, he commits an offense entailing confession. 2.2.42

Indirect abuse

2.3.1 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.

2.3.2 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.

2.3.3 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 Sangharakkhitas right here," … … says, "There are Kosiyas right here," "There are Bhāradvājas right here," … … says, "There are Gotamas right here," "There are Moggallānas right here," "There are Kaccānas right here," "There are Vāsiṭṭhas right here," … … says, "There are carpenters right here," "There are waste removers right here," … … says, "There are farmers right here," "There are traders right here," "There are cattle keepers right here," … … says, "There are reed workers right here," "There are potters right here," "There are weavers right here," "There are leather workers right here," "There are barbers right here," … … says, "There are arithmeticians right here," "There are accountants right here," "There are clerks right here," … … says, "There are lepers right here," "There are some with abscesses right here," "There are some with mild leprosy right here," "There are some with tuberculosis right here," "There are epileptics right here," … … says, "There are diabetics right here," … … says, "There are some who are too tall right here," "There are some who are too short right here," "There are some who are too dark right here," "There are some who are too fair right here," … … says, "There are some who are not too tall right here," "There are some who are not too short right here," "There are some who are not too dark right here," "There are some who are not too fair right here," … … says, "There are some who are full of sensual desire right here," "There are some who are full of ill will right here," "There are some who are full of confusion right here," … … says, "There

are some without sensual desire right here," "There are some without ill will right here," "There are some without confusion right here," … … says, "There are some who have committed an offense entailing expulsion right here … etc. … … some who have committed an offense of wrong speech right here," … … says, "There are stream-enterers right here," … … says, "There are camels right here," "There are rams right here," "There are oxen right here," "There are donkeys right here," "There are animals right here," "There are those bound for hell right here," "There are those not going to a good destination right here," "There are those who can only expect a bad destination right here," then for every statement, he commits an offense of wrong conduct.

If one who is fully ordained, wishing to revile, wishing to insult, wishing to humiliate another who is fully ordained, says, "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. 2.3.21

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. … 2.4.1

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. 2.4.2

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 destina- 2.5.1

tion," "We can only expect a good destination," then for every statement, he commits an offense of wrong conduct.[229]

Abuse of one who is not fully ordained

2.6.1 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.

2.6.5 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.

2.6.7 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.

2.6.9 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,"

229. This looks like an editing mistake. Presumably this should read, "We're not going to a good destination/we can only expect a bad destination." And below Pli Tv Bu Vb Pc 2:2.6.10, Pli Tv Bu Vb Pc 2:2.7.15, and Pli Tv Bu Vb Pc 2:2.8.11.

"We're not bamboo workers," "We're not hunters," "We're not carriage makers," "We're not waste removers," … … "We're not wise ones," "We're not competent ones," "We're not intelligent ones," "We're not learned ones," "We're not expounders of the Teaching," "We're not going to a bad destination," "We can only expect a good destination," then for every statement, he commits an offense of wrong conduct.

Not intending to abuse, direct speech

2.7.1 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.

2.7.2 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.

2.7.3 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.

2.7.4 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.

2.7.5 If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate another who is fully ordained, but wanting to have fun, says what is low to one who is low … … says what is low to one who is high … … says what is high to one who is low … … says what is high to one who is high—one who is wise, one who is competent, one

who is intelligent, one who is learned, one who is an expounder of the Teaching—saying, "You're wise," "You're competent," "You're intelligent," "You're learned," "You're an expounder of the Teaching," "You're not going to a bad destination," "You can only expect a good destination," then for every statement, he commits an offense of wrong speech.

Not intending to abuse, indirect speech

2.7.10.1 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.

2.7.12 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.

2.7.14 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.

Not intending to abuse one who is not fully ordained

2.8.1 If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate someone who is not fully ordained, but wanting

to have fun, says what is low to one who is low … … says what is low to one who is high … … says what is high to one who is low … … says what is high to one who is high—one who is wise, one who is competent, one who is intelligent, one who is learned, one who is an expounder of the Teaching—saying, "You're wise," "You're competent," "You're intelligent," "You're learned," "You're an expounder of the Teaching," "You're not going to a bad destination," "You can only expect a good destination," then for every statement, he commits an offense of wrong speech.

If one who is fully ordained, not wishing to revile, not wishing to insult, not wishing to humiliate someone who is not fully ordained, but wanting to have fun, says, "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. 2.8.6

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. 2.8.8

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. 2.8.10

Non-offenses

2.9.1 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.

Bu Pc 3

The training rule on malicious talebearing

Pesuñña

Origin story

1.1 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.

1.5 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?"

1.9 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?"

1.12 "It's true, Sir."

1.13 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk engages in malicious talebearing between monks, he commits an offense entailing confession.'"[230]

Definitions

Malicious talebearing: there is malicious talebearing in two ways: for one wanting to endear himself and for one aiming at division. One engages in malicious talebearing in ten ways: about caste, about name, about family, about occupation, about profession, about illnesses, about physical traits, about defilements, about offenses, and by name-calling.

Permutations

Permutations part 1

Definitions

Caste: there are two kinds of castes: low castes and high castes.

Low castes: outcasts, bamboo workers, hunters, carriage makers, waste removers—these are called "low castes".

High castes: aristocrats and brahmins—these are called "high castes". (To be expanded as in previous rule.)

Name-calling: there are two kinds of name-calling: low name-calling and high name-calling.

Low name-calling: "You're a camel," "You're a ram," "You're an ox," "You're a donkey," "You're an animal," "You're bound for hell," "You're not going to a good destination," "You can only expect a bad destination," or adding disparaging endings to someone's name, or calling someone words for the male and female genitals—this is called "low name-calling".

High name-calling: "You're wise," "You're competent," "You're intelligent," "You're learned," "You're an expounder of the Teaching," "You're not going to a bad destination," "You can only expect a good destination"—this is called "high name-calling".

230. This is translated somewhat freely in accordance with the explanation below and in the commentary. According to Pli Tv Bu Vb Pc 3:2.3.1 the offense is only incurred when a monk brings the words of another monk to the attention of yet another monk, and thus the translation "between monks". Sp 2.37 supports the plural rendering "monks": *Bhikkhūnaṁ pesuññe*, "Malicious talebearing of monks".

Exposition

Direct abuse

2.2.1 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.

2.2.2 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.

2.2.3 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.

2.2.4 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a Buddharakkhita,' 'He's a Dhammarakkhita,' 'He's a Sangharakkhita,'" then for every statement, he commits an offense entailing confession.

2.2.5 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.

2.2.6 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.

2.2.7 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.

2.2.8 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.

2.2.9 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a reed worker,' 'He's a potter,' 'He's a weaver,' 'He's a leather worker,' 'He's a hairdresser,'" then for every statement, he commits an offense entailing confession.

2.2.10 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.

2.2.11 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.

2.2.12 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.

2.2.13 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.

2.2.14 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.

2.2.15 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.

2.2.16 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.

2.2.17 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He has committed an offense entailing expulsion,' 'He has committed an offense entailing suspension,' 'He has committed a serious offense,' 'He has committed an offense entailing confession,' 'He has committed an offense entailing acknowledgment,' 'He has committed an offense of wrong conduct,' 'He has committed an offense of wrong speech,'" then for every statement, he commits an offense entailing confession.

2.2.18 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's a stream-enterer,'" then for every statement, he commits an offense entailing confession.

2.2.19 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.

2.2.20 If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says this about you, 'He's wise,' 'He's competent,' 'He's intelligent,' 'He's learned,' 'He's an expounder of the Teaching,' 'He's not going to a bad destination,' 'He can only expect a good destination,'" then for every statement, he commits an offense entailing confession.

Indirect abuse

If one who is fully ordained, after hearing it from another who is fully ordained, engages in malicious talebearing by saying to yet another who is fully ordained, "So-and-so says, 'There are outcasts right here,' 'There are bamboo workers right here,' 'There are hunters right here,' 'There are carriage makers right here,' 'There are waste removers right here,' and he's not speaking about someone else, he's speaking about you," then for every statement, he commits an offense of wrong conduct. 2.2.21.1

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. … 2.2.22

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. 2.2.23

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, 'Perhaps these are outcasts,' 'Perhaps these are bamboo workers,' 'Perhaps these are hunters,' 'Perhaps these are carriage makers,' 'Perhaps these are waste removers,' and he's not speaking about someone else, he's speaking about you," then for every statement, he commits an offense of wrong conduct. …[231] 2.2.24

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, 'Perhaps these are wise ones,' 'Perhaps 2.2.25

231. I have added the ellipses points, which are presumably missing in the Pali due to an editing mistake, cf.Pli Tv Bu Vb Pc 3:2.2.22. The ellipses points are also missing at Pli Tv Bu Vb Pc 3:2.2.26.

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.

2.2.26 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, '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.

. . .

2.2.27 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, '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.[232]

Permutations part 2

2.3.1 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.

2.3.2 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.

2.3.3 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.

2.3.4 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.

232. This looks like an editing mistake. Presumably this should read, "We're not going to a good destination/we can only expect a bad destination."

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. 2.4.1

The training rule on malicious talebearing, the third, is finished.

Bu Pc 4

The training rule on memorizing the Teaching

Padasodhamma

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. 1.1

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?" 1.4

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?" 1.7

"It's true, Sir." 1.10

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: 1.11

Final ruling

'If a monk instructs a person who is not fully ordained to memorize the Teaching, he commits an offense entailing confession.'"

Definitions

A: whoever …

Monk: … The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and

three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A person who is not fully ordained: anyone except a fully ordained monk or a fully ordained nun.

To memorize:[233] a line, the next line, the next syllable, the next phrase.

A line: they start together and finish together.

The next line: one of them starts, but they finish together.

The next syllable: when '*Rūpaṁ aniccaṁ*' is being said, he prompts him, saying, '*rū*'.

The next phrase: when '*Rūpaṁ aniccaṁ,*' is being said, the other says, '*Vedanā aniccā.*'

2.1.17 And whatever line there is, whatever next line, whatever next syllable, whatever next phrase—this is all called "to memorize".

The Teaching: what has been spoken by the Buddha, what has been spoken by disciples, what has been spoken by sages, what has been spoken by gods, what is connected with what is beneficial, what is connected with the Teaching.

Instructs: if he instructs by the line, then for every line he commits an offense entailing confession. If he instructs by the syllable, then for every syllable he commits an offense entailing confession.

Permutations

2.2.1 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.

233. *Padaso* does not literally mean "memorize", but something like "by the line". The reason I have "memorize" here is simply an artifact of my translation of the rule just above. The expression *padaso dhammaṁ vāceyya* literally means "causing (someone) to say the Teaching by the line", which implies helping another to memorize the teaching, hence my rendering.

If the person is fully ordained, but the monk does not perceive them as such, he commits an offense of wrong conduct.[234] If the person is fully ordained, but the monk is unsure of it, he commits an offense of wrong conduct. If the person is fully ordained, and the monk perceives them such, there is no offense. 2.2.4

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. 2.3.1

The training rule on memorizing the Teaching, the fourth, is finished.

Bu Pc 5

The training rule on the same sleeping place

Anupasampannasahaseyya

Origin story

First sub-story

At one time the Buddha was staying at Āḷavī at the Aggāḷava Shrine. At that time the lay followers were coming to the monastery to listen to the Teaching. When the instruction was over, the senior monks went to their own dwellings, but the newly ordained monks lay down right there in the assembly hall together with the lay followers—absentminded, heedless, naked, muttering, and snoring. The lay followers complained and criticized them, "How can the venerables lie down absentminded, heedless, naked, muttering, and snoring?" 1.1

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?" 1.7

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?" 1.10

"It's true, Sir." 1.12

234. Because the gender of the ordained person is not given, I use "them".

1.13 The Buddha rebuked them … "How could those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk lies down in the same sleeping place as a person who is not fully ordained, he commits an offense entailing confession.'"

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

Second sub-story

2.1 After staying at Āḷavī for as long as he wanted, the Buddha set out wandering toward Kosambī. When he eventually arrived, he stayed at the Badarikā Monastery.

2.3 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.

2.7 Then, after rising early in the morning, the Buddha went to the restroom where he cleared his throat. Rāhula, too, cleared his throat.

2.9 "Who's there?"

2.10 "It's me, Sir, Rāhula."

2.11 "Why are you sitting here, Rāhula?"

2.12 Rāhula told the Buddha what had happened. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow you to lie down in the same sleeping place as a person who isn't fully ordained for two or three nights.

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

Final ruling

'If a monk lies down more than two or three nights in the same sleeping place as a person who is not fully ordained, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A person who is not fully ordained: anyone except a fully ordained monk.

More than two or three nights: in excess of two or three nights.

Same: together.

Sleeping place: fully roofed, fully walled; mostly roofed, mostly walled.

Lies down in the same sleeping place: at dawn on the fourth day: if he lies down when the person who is not fully ordained is already lying down, he commits an offense entailing confession; if the person who is not fully ordained lies down when he is already lying down, he commits an offense entailing confession; if they both lie down together, he commits an offense entailing confession; every time they get up and then lie down again, he commits an offense entailing confession.

Permutations

If they are not fully ordained, and the monk does not perceive them as such, and he lies down more than two or three nights in the same sleeping place as them, he commits an offense entailing confession. If they are not fully ordained, but the monk is unsure of it, and he lies down more than two or three nights in the same sleeping place as them, he commits an offense entailing confession. If they are is not fully ordained, but the monk perceives them as such, and he lies down more than two or three nights in the same sleeping place as them, he commits an offense entailing confession. 3.2.1

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. 3.2.4

Non-offenses

3.3.1 There is no offense: if he stays together with them for two or three nights; if he stays together with them for less than two or three nights; if, after staying together for two nights, he leaves before dawn on the third night and then stays together again; if it is fully roofed, but not walled; if it is fully walled, but not roofed; if it is mostly not roofed; if it is mostly not walled; if the monk sits when the person who is not fully ordained is lying down; if the person who is not fully ordained sits when the monk is lying down; if they both sit; if he is insane; if he is the first offender.

The training rule on the same sleeping place, the fifth, is finished.

Bu Pc 6

The second training rule on the same sleeping place

Mātugāmasahaseyya

Origin story

1.1 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.[235] 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."

1.5 "Please stay, Venerable."

1.6 Other travelers also went to that woman and said, "Madam, if it's not troublesome for you, we'd like to stay in your guesthouse for one night."

1.7 "Sirs, a monastic is already staying there. If he agrees, you may stay."

1.8 Those travelers then approached Anuruddha and said, "If you don't mind, Venerable, we'd like to stay one night in the guesthouse."

1.9 "No problem."

1.10 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.

235. Sp 2.55: *Āvasathāgāranti āgantukānaṁ vasanāgāraṁ*, "A house for visitors to stay."

After preparing a bed in the main house, she put on jewelery and per- 1.14
fume, and she went to Anuruddha and said, "You're attractive, Sir, and so am I. Why don't you take me as your wife?" But Anuruddha remained silent. She said the same thing a second time, but again got no response. And a third time she said, "You're attractive, Sir, and so am I. Why don't you take me and all this property?" Once again Anuruddha remained silent. She then threw off her wrap, and she walked back and forth, stood, sat down, and lay down in front of him. But Anuruddha controlled his senses and neither looked at nor spoke to her. Then that woman said, "It's astonishing and amazing. Many people pay a hundred or a thousand coins to be with me. But this monastic doesn't want me and all this property, even when I beg him!" After dressing, she bowed down with her head at Anuruddha's feet and said, "Sir, I've made a mistake. I've been foolish, confused, and unskillful. Please forgive me so that I may restrain myself in the future."

"You have certainly made a mistake. You've been foolish, confused, 1.31
and unskillful. But since you acknowledge your mistake and make proper amends, I forgive you. For this is called growth in the training of the noble ones: acknowledging a mistake, making proper amends, and undertaking restraint for the future."

The following morning that woman personally served and satisfied Anu- 1.34
ruddha 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 had been overturned, or reveal what had been hidden, or show the way to one who was lost, or bring a lamp into the darkness so that one with eyes might see what is there—even so have you made the Teaching clear in many ways. I go for refuge to the Buddha, the Teaching, and the Sangha of monks. Please accept me as a lay follower who from today has gone for refuge for life."

Soon afterwards, after arriving at Sāvatthī, Anuruddha told the monks 1.42
what had happened. The monks of few desires complained and criticized him, "How can Venerable Anuruddha lie down in the same sleeping place as a woman?"

After rebuking him in many ways, they told the Buddha. Soon afterwards 1.45
he had the Sangha gathered and questioned Anuruddha: "Is it true, Anuruddha, that you did this?"

"It's true, Sir." 1.47

1.48 The Buddha rebuked him … "Anuruddha, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk lies down in the same sleeping place as a woman, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A woman: a human female, not a female spirit, not a female ghost, not a female animal; even a girl born on that very day, let alone an older one.

Same: together.

Sleeping place: fully roofed, fully walled; mostly roofed, mostly walled.

Lies down in the same sleeping place: when the sun has set—if the monk lies down when the woman is already lying down, he commits an offense entailing confession; if the woman lies down when the monk is already lying down, he commits an offense entailing confession; if they both lie down together, he commits an offense entailing confession; every time they get up and then lie down again, he commits an offense entailing confession.

Permutations

2.2.1 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.

2.2.4 If it is half-roofed and half-walled, he commits an offense of wrong conduct. If he lies down in the same sleeping place as a female spirit, a female

ghost, a *paṇḍaka*, or a female animal, he commits an offense of wrong conduct. If it is not a woman, but he perceives them as such, he commits an offense of wrong conduct. If it is not a woman, but he is unsure of it, he commits an offense of wrong conduct. If it is not a woman, and he does not perceive them as such, there is no offense.

Non-offenses

There is no offense: if it is fully roofed, but not walled; if it is fully walled, but not roofed; if it is mostly not roofed; if it is mostly not walled; if the monk sits when the woman is lying down; if the woman sits when the monk is lying down; if they both sit down together; if he is insane; if he is the first offender. 2.3.1

The second training rule on the same sleeping place, the sixth, is finished.

Bu Pc 7

The training rule on teaching

Dhammadesanā

Origin story

First sub-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. 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 at the door to 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?" 1.1

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?" 1.8

When Udāyī had left, the housewife said to her daughter-in-law, "Hey, what did that monastic say to you?" 1.11

"He gave me a teaching, madam. But what did he say to you?" 1.14

"He gave me a teaching, too." 1.16

1.17 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?"

1.20 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?"

1.23 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?"

1.25 "It's true, Sir."

1.26 The Buddha rebuked him … "Foolish man, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

First preliminary ruling

'If a monk gives a teaching to a woman, he commits an offense entailing confession.'"

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

Second sub-story

2.1 Soon afterwards some female lay followers saw some monks and said to them, "Venerables, please give a teaching."

2.3 "It's not allowable for us to teach women."

2.4 "Just teach five or six sentences. That might be enough for us to understand."

2.5 "It's not allowable for us to teach women." And being afraid of wrongdoing, they did not teach them.

2.7 Those female lay followers complained and criticized them, "How can they not teach us when asked?"

2.9 The monks heard the complaints of those female lay followers, and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow you to teach five or six sentences to a woman.

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

Second preliminary ruling

'If a monk gives a teaching of more than five or six sentences to a woman, he commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the monks. 2.15

Third sub-story

When the monks from the group of six heard that the Buddha had made this allowance, they taught women more than five or six sentences with a man who did not understand sitting nearby. The monks of few desires complained and criticized them, "How can the monks from the group of six teach women more than five or six sentences with a man who doesn't understand sitting nearby?" 3.1

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?" 3.4

"It's true, Sir." 3.6

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: 3.7

Final ruling

'If a monk gives a teaching of more than five or six sentences to a woman, except in the presence of a man who understands, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A woman: a human female, not a female spirit, not a female ghost, not a female animal; one who understands and is capable of discerning bad speech and good speech, what is indecent and what is decent.

More than five or six sentences: in excess of five or six sentences.

A teaching: what has been spoken by the Buddha, what has been spoken by disciples, what has been spoken by sages, what has been spoken by gods, what is connected with what is beneficial, what is connected with the Teaching.

Gives: if he teaches by the line, then for every line he commits an offense entailing confession. If he teaches by the syllable, then for every syllable he commits an offense entailing confession.

Except in the presence of a man who understands: unless a man who understands is present.[236]

A man who understands: one who is capable of discerning bad speech and good speech, what is indecent and what is decent.

Permutations

4.2.1 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.

4.2.4 If he teaches more than five or six sentences to a female spirit, a female ghost, a *paṇḍaka*, or a female animal in the form of a woman, except in the presence of a man who understands, he commits an offense of wrong conduct. If it is not a woman, but he perceives them as such, he commits an offense of wrong conduct. If it is not a woman, but he is unsure of it, he commits an offense of wrong conduct. If it is not a woman, and he does not perceive them as such, there is no offense.

Non-offenses

4.3.1 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

236. "Is present" is not actually found in the Pali, but it is implied.

again, and he then teaches her;[237] if he teaches another woman; if he asks a question; if he is asked a question and then speaks; if he is speaking for the benefit of someone else and a woman listens in; if he is insane; if he is the first offender.

The training rule on teaching, the seventh, is finished.

Bu Pc 8

The training rule on telling truthfully

Bhūtārocana

Origin story

At one time when the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī, a number of monks who were friends had entered the rainy-season residence on the banks of the river Vaggumudā. At that time Vajjī was short of food and afflicted with hunger, with crops affected by whiteheads and turned to straw. It was not easy to get by on almsfood.[238] 1.1.1

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?" 1.1.4

Some said, "We could work for the householders, and they'll support us in return." 1.1.5

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." 1.1.7

Still others said, "There's no need to do work or take messages for them. Let's instead talk up one another's superhuman qualities to the householders: 'That monk has the first absorption, that monk the second absorption, that monk the third, that monk the fourth; that monk is a stream-enterer, 1.1.10

237. Sp 2.66: *Sampadānatthe vā etaṁ bhummavacanaṁ. Tassā desetīti attho*, "Or this locative case is in the meaning of the dative. The meaning is: he teaches her." In other words, the locative *tasmiṁ* should be read as a dative.

238. "Whiteheads" renders *setaṭṭ(h)ikā*, lit. "white bones". Sp 4.403: *Setaṭṭhikā nāma rogajātīti eko pāṇako nāḷimajjhagataṁ kaṇḍaṁ vijjhati, yena viddhattā nikkhantampi sālisīsaṁ khīraṁ gahetuṁ na sakkoti*, "The disease called *setaṭṭhikā* means: an insect penetrates the stem, goes to the middle of the stalk, from the penetration of which the rice grains are not able to get sap." This seems to be a description of so-called "whiteheads", pale panicles without rice grains, caused by stem borers.

that monk a once-returner, that a non-returner, that a perfected one; that monk has the three true insights, and that the six direct knowledges.' Then they'll support us. In this way we'll have a comfortable rains, live together in peace and harmony, and get almsfood without trouble. This is the way to go."

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

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

1.2.5 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.

1.2.7 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?"

1.2.11 "We're keeping well, Sir, we're getting by. We had a comfortable and harmonious rains, and got almsfood without trouble."

1.2.13 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.[239] Buddhas question the monks for two reasons: to give a teaching or to lay down a training rule.

And the Buddha said to those monks, "In what way, monks, did you have a comfortable and harmonious rains? And how did you get almsfood without trouble?" 1.2.18

They then told him. 1.2.19

"But did you really have those superhuman qualities?" 1.2.20

"Yes, Sir." 1.2.21

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: 1.2.22

Final ruling

'If a monk truthfully tells a person who is not fully ordained of a superhuman quality, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A person who is not fully ordained: anyone except a fully ordained monk or a fully ordained nun.

A superhuman quality: absorption, release, stillness, attainment, knowledge and vision, development of the path, realization of the fruits, abandoning the defilements, a mind without hindrances, delighting in solitude.[240]

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239. "Incapable of doing" renders *setughāta*, lit. "destroyed the bridge". Sp 1.16: *Setu vuccati maggo, maggeneva tādisassa vacanassa ghāto, samucchedoti vuttaṁ hoti*, "The path is called the bridge. What is said is that there is the destruction and cutting off of such speech by the path." The commentary seems to take *setu*, "bridge", as a reference to the eightfold path. I prefer to understand "bridge" as a metaphor for access, that is, the Buddhas no longer have the possibility of doing what is unbeneficial.

240. "Delighting in solitude" renders *suññāgāra*, lit. "delighting in an empty dwelling". According to the commentaries, this is often an idiom for solitude. AN-a 1.88: *Tattha ca*

Permutations

Definitions

Absorption: the first absorption, the second absorption, the third absorption, the fourth absorption.

Release: emptiness release, signless release, desireless release.

Stillness: emptiness stillness, signless stillness, desireless stillness.

Attainment: emptiness attainment, signless attainment, desireless attainment.

Knowledge and vision: the three true insights.

Development of the path: the four applications of mindfulness, the four right efforts, the four foundations for supernormal power, the five spiritual faculties, the five spiritual powers, the seven factors of awakening, the noble eightfold path.

Realization of the fruits: realization of the fruit of stream-entry, realization of the fruit of once-returning, realization of the fruit of non-returning, realization of perfection.

Abandoning the defilements: the abandoning of sensual desire, the abandoning of ill will, the abandoning of confusion.

A mind without hindrances: a mind without sensual desire, a mind without ill will, a mind without confusion.

Delighting in solitude: because of the first absorption there is delight in solitude, because of the second absorption there is delight in solitude, because of the third absorption there is delight in solitude, because of the fourth absorption there is delight in solitude.

Exposition

First absorption

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I'm attaining the first absorption," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I've attained the first absorption," he commits an offense entailing confession.

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rukkhamūlānīti iminā rukkhamūlasenāsanaṁ dasseti. Suññāgārānīti iminā janavivittaṭṭhānaṁ; "And there *rukkhamūlāni*: by this is shown dwellings at the foot of a tree; *suññāgārāni*: by this (is shown) a place free from people."

Tells: if a monk says to a person who is not fully ordained, "I obtain the first absorption," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I master the first absorption," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I've realized the first absorption," he commits an offense entailing confession.

Other individual attainments

Tells: if a monk says to a person who is not fully ordained, "I attained the second absorption … the third absorption … the fourth absorption … I'm attaining … I've attained … I obtain … I master … I've realized the fourth absorption," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the emptiness release … the signless release … the desireless release … the emptiness stillness … the signless stillness … the desireless stillness … I'm attaining … I've attained … I obtain … I master … I've realized the desireless stillness," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the emptiness attainment … the signless attainment … the desireless attainment … I'm attaining … I've attained … I obtain … I master … I've realized the desireless attainment," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the three true insights … I'm attaining … I've attained … I obtain … I master … I've realized the three true insights," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the four applications of mindfulness … the four right efforts … the four foundations for supernormal power … I'm attaining … I've attained … I obtain … I master … I've realized the four foundations for supernormal power," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the five spiritual faculties … the five spiritual powers … I'm attaining … I've attained … I obtain … I master … I've realized the five spiritual powers," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the seven factors of awakening … I'm attaining … I've attained … I obtain

… I master … I've realized the seven factors of awakening," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the noble eightfold path … I'm attaining … I've attained … I obtain … I master … I've realized the noble eightfold path," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the fruit of stream-entry … the fruit of once-returning … the fruit of non-returning … perfection … I'm attaining … I've attained … I obtain … I master … I've realized perfection," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I've given up sensual desire … I've given up ill will … I've given up confusion, I've renounced it, I've let it go, I've abandoned it, I've relinquished it, I've forsaken it, I've thrown it aside," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "My mind is free from the hindrance of sensual desire … My mind is free from the hindrance of ill will … My mind is free from the hindrance of confusion," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption in solitude … the second absorption … the third absorption … the fourth absorption … I'm attaining … I've attained … I obtain … I master … I've realized the fourth absorption in solitude," he commits an offense entailing confession.

Combinations of two attainments

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and the second absorption … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the second absorption," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and the third absorption … the first absorption and the fourth absorption … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the fourth absorption," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and the emptiness release … and the signless release … and the desireless release … and the emptiness stillness … and the signless stillness … and the desireless stillness … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the desireless stillness," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and the emptiness attainment … the signless attainment … the desireless attainment … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the desireless attainment," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and the three true insights … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the three true insights," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and the four applications of mindfulness … the four right efforts … the four foundations for supernormal power … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the four foundations for supernormal power," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and the five spiritual faculties … the five spiritual powers … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the five spiritual powers," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and the seven factors of awakening … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the seven factors of awakening," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and the noble eightfold path … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and the noble eightfold path," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and the fruit of stream-entry … and the fruit of once-

returning … and the fruit of non-returning … and perfection … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and perfection," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and I've given up sensual desire … and I've given up ill will … and I've given up confusion … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and I've given up confusion," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and my mind is free from the hindrance of sensual desire … and my mind is free from the hindrance of ill will … and my mind is free from the hindrance of confusion … I'm attaining … I've attained … I obtain … I master … I've realized the first absorption and my mind is free from the hindrance of confusion," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the second absorption and the third absorption … the second absorption and the fourth absorption … I'm attaining … I've attained … I obtain … I master … I've realized the second absorption and the fourth absorption," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the second absorption and the emptiness release … and my mind is free from the hindrance of confusion," he commits an offense entailing confession.

Tells: if a monk says to a person who is not fully ordained, "I attained the second absorption and the first absorption … I'm attaining … I've attained … I obtain … I master … I've realized the second absorption and the first absorption," he commits an offense entailing confession. …

The basis in brief is finished.

Tells: if a monk says to a person who is not fully ordained, "My mind is free from the hindrance of confusion and I attained the first absorption … I'm attaining … I've attained … I obtain … I master … My mind is free from the hindrance of confusion and I've realized the first absorption," he commits an offense entailing confession. …

Tells: if a monk says to a person who is not fully ordained, "My mind is free from the hindrance of confusion and my mind is free from the hindrance of ill will," he commits an offense entailing confession. …

Combination of all attainments

Tells: if a monk says to a person who is not fully ordained, "I attained the first absorption and the second absorption and the third absorption and the fourth absorption and the emptiness release and the signless release and the desireless release and the emptiness stillness and the signless stillness and the desireless stillness and the emptiness attainment and the signless attainment and the desireless attainment and the three true insights and the four applications of mindfulness and the four right efforts and the four foundations for supernormal power and the five spiritual faculties and the five spiritual powers and the seven factors of awakening and the noble eightfold path and the fruit of stream entry and the fruit of once-returning and the fruit of non-returning and perfection … and I've given up sensual desire, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and I've given up ill will, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside; and my mind is free from the hindrance of sensual desire; and my mind is free from the hindrance of ill will; and my mind is free from the hindrance of confusion," he commits an offense entailing confession.

Meaning to say one thing, but saying something else

Tells: if a monk means to say to a person who is not fully ordained, "I attained the first absorption," but actually says, "I attained the second absorption," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct.[241]

241. "If the listener understands" renders *paṭivijānantassa*. This is in accordance with Sp 1.219, which has this to say: *Atha pana yassa āroceti, so na jānāti "ki ayaṁ bhaṇatī"ti, saṁsayaṁ vā āpajjati, ciraṁ vīmaṁsitvā vā pacchā jānāti, appaṭivijānanto icceva saṅkhyaṁ gacchati*, "When he who is informed does not understand, thinking, 'What does he say?' or he has doubt, or he understands after reflecting for a long time, then it is considered 'one who does not understand.'" Grammatically *paṭivijānantassa* could refer to either

Tells: if a monk means to say to a person who is not fully ordained, "I attained the first absorption," but actually says, "I attained the third absorption …

Tells: the fourth absorption … the emptiness release … the signless release … the desireless release … the emptiness stillness … the signless stillness … the desireless stillness … the emptiness attainment … the signless attainment … the desireless attainment … the three true insights … the four applications of mindfulness … the four right efforts … the four foundations for supernormal power … the five spiritual faculties … the five spiritual powers … the seven factors of awakening … the noble eightfold path … the fruit of stream entry … the fruit of once-returning … the fruit of non-returning … perfection … etc. … I've given up sensual desire … I've given up ill will … I've given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside … my mind is free from the hindrance of sensual desire … my mind is free from the hindrance of ill will … my mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct.

Tells: if a monk means to say to a person who is not fully ordained, "I attained the second absorption" … but actually says, "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. …

The basis in brief is finished.

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the speaker or the listener (it can be regarded as a genitive agreeing with *bhaṇantassa*, thus referring to the speaker, or it can be regarded as a dative of the person spoken to, that is, the listener), but logically it seems it must refer to the listener. In accordance with common usage, "understanding" (*paṭivijānantassa*) must refer to understanding the overall meaning of what is said, not knowing the exact words that have been spoken. Since the speaker knows he is lying, he understands the overall meaning. It follows that the understanding here must refer to the listener. A parallel construction is found at Pli Tv Bu Vb Pj 1:8.4.10 where *paṭivijānāti* is used in connection with giving up the monastic training. Here the verb clearly refers to understanding on the part of the listener, that is, one has only succeeded in renouncing the training if the listener understands what one is saying. At Pli Tv Bu Vb Ss 3:4.1.4 the same verb, this time in the aorist form *paṭivijāni*, again refers to the listener.

Tells: if a monk means to say to a person who is not fully ordained, "My mind is free from the hindrance of confusion," but actually says, "I attained the first absorption," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. …

Tells: if a monk means to say to a person who is not fully ordained, "My mind is free from the hindrance of confusion," but actually says, "My mind is free from the hindrance of ill will," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. …

Tells: if a monk means to say to a person who is not fully ordained, "I attained the first absorption and the second absorption and the third absorption and the fourth absorption … and my mind is free from the hindrance of ill will," but actually says, "My mind is free from the hindrance of confusion," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct.

Tells: if a monk means to say to a person who is not fully ordained, "I attained the second absorption and the third absorption and the fourth absorption … and my mind is free from the hindrance of confusion," but actually says, "I attained the first absorption," then, if the listener understands, he commits an offense entailing confession; if the listener does not understand, he commits an offense of wrong conduct. …

Gross hinting

Tells: if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the first absorption … is attaining … has attained … obtains … masters … has realized the first absorption," he commits an offense of wrong conduct.

Tells: if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the second absorption … etc. … the third absorption … the fourth absorption … is attaining … has attained … obtains … masters … has realized the fourth absorption," he commits an offense of wrong conduct.

Tells: if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the emptiness release … etc. … the signless release … the desireless release … the emptiness stillness

… the signless stillness … the desireless stillness … is attaining … has attained … obtains … masters … has realized the desireless stillness," he commits an offense of wrong conduct.

Tells: if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the emptiness attainment … etc. … the signless attainment … the desireless attainment … is attaining … has attained … obtains … masters … has realized the desireless attainment," he commits an offense of wrong conduct.

Tells: if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the three true insights … etc. … the four applications of mindfulness … the four right efforts … the four foundations for supernormal power … the five spiritual faculties … the five spiritual powers … the seven factors of awakening … the noble eightfold path … the fruit of stream entry … the fruit of once-returning … the fruit of non-returning … perfection … is attaining … has attained … obtains … masters … has realized … etc. … has given up sensual desire … has given up ill will … has given up confusion, renounced it, let it go, abandoned it, relinquished it, forsaken it, thrown it aside … has a mind free from the hindrance of sensual desire … has a mind free from the hindrance of ill will … has a mind free from the hindrance of confusion," he commits an offense of wrong conduct.

Tells: if a monk says to a person who is not fully ordained, "The monk who stayed in your dwelling attained the first absorption in solitude … etc. … the second absorption … the third absorption … the fourth absorption … is attaining … has attained … obtains … masters … has realized the fourth absorption in solitude," he commits an offense of wrong conduct.

Tells: if a monk says to a person who is not fully ordained, "The monk who made use of your robe-cloth … who made use of your almsfood … who made use of your dwelling … who made use of your medicinal supplies attained the fourth absorption in solitude … is attaining … has attained … obtains … masters … has realized the fourth absorption in solitude," he commits an offense of wrong conduct.

Tells: if a monk says to a person who is not fully ordained, "The monk who has made use of your dwelling … etc. … who has made use of your robe-cloth … who has made use of your almsfood … who has made use

of your furniture …[242] who has made use of your medicinal supplies attained the fourth absorption in solitude … is attaining … has attained … obtains … masters … has realized the fourth absorption in solitude," he commits an offense of wrong conduct.

Tells: if a monk says to a person who is not fully ordained, "The monk you gave a dwelling to … etc. … you gave robe-cloth to … you gave almsfood to … you gave furniture to … you gave medicinal supplies to attained the fourth absorption in solitude … is attaining … has attained … obtains … masters … has realized the fourth absorption in solitude," he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he truthfully tells one who is fully ordained; if he is the first offender. 2.6.1

The training rule on telling truthfully, the eighth, is finished.

Bu Pc 9

The training rule on telling about what is grave

Duṭṭhullārocana

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. 1.1

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. 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 1.3

242. Because *vihāra*, "dwelling", is mentioned just before, I here render *senāsana* as furniture.

for that offense, which he received. And because he's on probation, he now sits on the last seat."

1.12 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?"

1.15 "It's true, Sir."

1.16 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And so, monks, this training rule should be recited like this:

Final ruling

'If a monk tells a person who is not fully ordained about a monk's grave offense, except if the monks have agreed, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A monk's: another monk's.

A grave offense: the four offenses entailing expulsion and the thirteen entailing suspension.

A person who is not fully ordained: anyone except a fully ordained monk or a fully ordained nun.

Tells: tells a woman or a man, a lay person or a monastic.

Except if the monks have agreed: unless the monks have agreed.

Permutations

Permutations part 1

Summary

2.1.15.1 There is agreement of the monks with a limit on offenses, but not on families. There is agreement of the monks with a limit on families, but not on offenses. There is agreement of the monks with a limit both on offenses

and on families. There is agreement of the monks with neither a limit on offenses nor on families.

Definitions

With a limit on offenses: offenses are specified: "These particular offenses can be told about."

With limit on families: families are specified: "These particular families can be told."

With a limit both on offenses and on families: both offenses and families are specified: "These particular offenses can be told about, and these particular families can be told."

With neither a limit on offenses nor on families: neither offenses nor families are specified in this way.

Exposition

When there is a limit on offenses, if he tells about other offenses than those that are specified, he commits an offense entailing confession. 2.1.25.1

When there is a limit on families, if he tells other families than those that are specified, he commits an offense entailing confession. 2.1.26

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. 2.1.27

When there is neither a limit on offenses nor on families, there is no offense. 2.1.28

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. 2.2.1

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. 2.2.2

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. 2.2.3

If he tells about a minor offense, he commits an offense of wrong conduct. 2.2.4

2.2.5 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.

2.2.6 If the offense is minor, but he perceives it as grave, he commits an offense of wrong conduct.

2.2.7 If the offense is minor, but he is unsure of it, he commits an offense of wrong conduct.

2.2.8 If the offense is minor, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if he tells about the action that was the basis for the offense, but not the class of offense; if he tells about the class of offense, but not the action that was the basis for the offense; if the monks have agreed; if he is insane; if he is the first offender.

The training rule on telling about what is grave, the ninth, is finished.

Bu Pc 10

The training rule on digging the earth

Pathavīkhaṇana

Origin story

1.1 At one time when the Buddha was staying at Āḷavī at the Aggāḷava Shrine, the monks there were doing building work. And they dug the earth and had it dug. People complained and criticized them, "How can the Sakyan monastics dig the earth and have it dug? They are hurting one-sensed life."

1.6 The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can those monks at Āḷavī dig the earth and have it dug?" … "Is it true, monks, that you do this?"

1.10 "It's true, Sir."

1.11 The Buddha rebuked them … "Foolish men, how can you do this? People regard the earth as conscious. This will affect people's confidence …" … "And so, monks, this training rule should be recited like this:

Final ruling

'If a monk digs the earth or has it dug, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

The earth: there are two kinds of earth: productive earth and unproductive earth.

Productive earth: pure soil, pure clay, with few stones, with few pebbles, with few potsherds, with little gravel, with little sand; mostly soil, mostly clay. If it is 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".

Unproductive earth: just stones, just pebbles, just potsherds, just gravel, just sand, with little soil, with little clay; mostly stones, mostly pebbles, mostly potsherds, mostly gravel, mostly sand. If it is 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".

Digs: if he digs it himself, he commits an offense entailing confession.

Has dug: if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other digs a lot, he commits one offense entailing confession.[243]

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. 2.2.1

243. "A lot" renders *bahukaṁ*. Sp 2.86: *Sakiṁ āṇatto bahukampi khaṇatīti sacepi sakaladivasaṁ khaṇati, āṇāpakassa ekaṁyeva pācittiyaṁ*, "*Sakiṁ āṇatto bahukampi khaṇatīti*: there is only one offense entailing confession for the one who asks, even if the other digs the entire day."

2.2.2 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.

2.2.3 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.

2.2.4 If it is not earth, but he perceives it as such, he commits an offense of wrong conduct. If it is not earth, but he is unsure of it, he commits an offense of wrong conduct. If it is not earth, and he does not perceive it as such, there is no offense.

Non-offenses

2.3.1 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.

This is the summary:

2.3.11 "Falsely, abusive, and malicious talebearing,
Memorizing, and two on beds;
Except with one who understands, true,
Grave offense, digging."

Bu Pc 11

The training rule on plants

Bhūtagāma

Origin story

1.1 At one time when the Buddha was staying at Āḷavī at the Aggāḷava Shrine, the monks there were doing building work. They were cutting down trees and having them cut down. Then, when a certain monk was cutting down a tree, the deity that lived in it said to him, "Venerable, don't cut down our dwelling because you want to build a dwelling for yourself." Not taking any heed, he just cut it down, and he hurt the arm of that deity's child. The deity thought, "Why don't I just kill this monk?" But then it reconsidered,

"It wouldn't be right to just kill this monk. Let me instead tell the Buddha about this matter." And it approached the Buddha and told him what had happened.

"Well done, deity! It's good that you didn't kill that monk. If you had killed that monk, you would have made much demerit. The tree over there is empty. Take that as your dwelling." 1.13

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." 1.17

The monks heard the complaints of those people, and the monks of few desires complained and criticized those monks, "How can those monks at Āḷavī cut down trees and have them cut down?"… "Is it true, monks, that you do this?" 1.19

"It's true, Sir." 1.23

The Buddha rebuked them … "Foolish men, how can you do this? People regard trees as conscious. This will affect people's confidence …" … 1.24

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

Final ruling

'If a monk destroys plants, he commits an offense entailing confession.'"

Definitions

Plants: there are five kinds of propagation: propagation from roots, propagation from stems, propagation from joints, propagation from cuttings, propagation from seeds.

Propagation from roots: turmeric, ginger, sweet flag, white sweet flag, atis root, black hellebore, Vetiver root, nutgrass, or any other plant produced from roots, that grows from roots—this is called "propagation from roots".[244]

Propagation from stems: the Bodhi tree, the banyan tree, the Indian rock fig, the cluster fig, the Indian cedar, the portia tree, or any other plant produced from stems, that grows from stems—this is called "propagation from stems".

244. For a discussion of these names and the names below, see Plants in the Appendix of Technical Terms.

Propagation from joints: sugarcane, bamboo, reed, or any other plant produced from joints, that grows from joints—this is called "propagation from joints".

Propagation from cuttings: shrubby basil, rajmahal hemp, Vicks plant, or any other plant produced from cuttings, that grows from cuttings—this is called "propagation from cuttings".

Propagation from seeds: grains, vegetables, or any other plant produced from seeds, that grows from seeds—this is called "propagation from seeds".

Permutations

2.2.1 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.[245] 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.

2.2.4 If it is not capable of propagation, but he perceives that it is, he commits an offense of wrong conduct. If it is not capable of propagation, but he is unsure of it, he commits an offense of wrong conduct. If it is not capable of propagation, and he perceives that it is not, there is no offense.

Non-offenses

2.3.1 There is no offense: if he says, "Consider this", "Give this", "Bring this", "There's need for this", "Make this allowable;" if it is unintentional; if he is not mindful; if he does not know; if he is insane; if he is the first offender.

The training rule on plants, the first, is finished.

245. "Capable of propagation" renders *bīja*. Normally *bīja* just means seed, but in the present context living seeds is implied. Thus my rendering.

Bu Pc 12

The training rule on evasive speech

Aññavādaka

Origin story

First sub-story

At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, Venerable Channa was misbehaving. Then, when he was examined about an offense in the midst of the Sangha, he spoke evasively, "Who has committed an offense? What offense was committed? In regard to what was it committed? How was it committed? Who are you talking about? What are you talking about?" 1.1

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?" 1.4

"It's true, Sir." 1.9

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: 1.10

'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 him with evasive speech. This is the motion. 1.19

Please, Venerables, I ask the Sangha to listen. The monk Channa speaks evasively when examined about an offense in the midst of the Sangha. The Sangha is charging him with evasive speech. Any monk who approves of charging him with evasive speech should remain silent. Any monk who doesn't approve should speak up. 1.23

The Sangha has charged the monk Channa with evasive speech. The Sangha approves and is therefore silent. I'll remember it thus.'" 1.28

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: 1.30

Preliminary ruling

'If a monk speaks evasively, he commits an offense entailing confession.'"

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

Second sub-story

2.1 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.

2.3 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?"

2.6 "It's true, Sir."

2.7 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:

2.15 '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 him with harassment. This is the motion.

2.19 Please, Venerables, I ask the Sangha to listen. The monk Channa, when examined about an offense in the midst of the Sangha, harasses the Sangha by remaining silent. The Sangha is charging him with harassment. Any monk who approves of charging him of harassment should remain silent. Any monk who doesn't approve should speak up.

2.24 The Sangha has charged the monk Channa with harassment. The Sangha approves and is therefore silent. I'll remember it thus.'"

2.26 After rebuking Channa in many ways, the Buddha spoke in dispraise of being difficult to support … "And so, monks, this training rule should be recited like this:

Final ruling

'If a monk speaks evasively or harasses, he commits an offense entailing confession.'"[246]

Definitions

One who speaks evasively: when being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, he speaks evasively because he does not want to talk about it or reveal it, saying, "Who has committed an offense? What offense was committed? In regard to what was it committed? How was it committed? Who are you talking about? What are you talking about?"—this is called "one who speaks evasively".

One who harasses: when being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, he harasses the Sangha by remaining silent because he does not want to talk about it or reveal it—this is called "one who harasses".

Permutations

If he has not been charged with evasive speech, but he is being examined in the midst of the Sangha about an action that was the basis for an offense or about the class of an offense, and he then speaks evasively because he does not want to talk about it or reveal it, saying, "Who has committed an offense? What offense was committed? In regard to what was it committed? How was it committed? Who are you talking about? What are you talking about?" then he commits an offense of wrong conduct. 3.1.5.1

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. 3.1.7

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 3.1.8

246. There is no equivalent of the "or" in the Pali, but it is implied by the origin story, which gives a separate offense for speaking evasively.

about the class of an offense, and he then speaks evasively because he does not want to talk about it or reveal it, saying,

3.1.9 "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.

3.1.10 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.

3.2.1 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.[247] 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.

3.2.4 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

3.3.1 There is no offense: if he asks because he does not know; if he does not speak because he is sick; if he does not speak because he thinks there will be quarrels or disputes in the Sangha; if he does not speak because he thinks there will be a fracture or schism in the Sangha; if he does not speak because he thinks the legal procedure will be illegitimate, done by an incomplete assembly, or done to one who does not deserve a legal procedure; if he is insane; if he is the first offender.

The training rule on evasive speech, the second, is finished.

247. The legal procedure referred to here is the procedure of charging the monk with evasive speech or harassment of the Sangha. Sp 2.101: *Dhammakamme dhammakammasaññītiādīsu yaṁ taṁ aññavādakavihesakaropanakammaṁ kataṁ*, "In regard to *dhammakamme dhammakammasaññī* etc.: the legal procedure done to charge (a monk) with evasive speech or harassment."

Bu Pc 13

The training rule on complaining

Ujjhāpanaka

Origin story

First sub-story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, 1.1
the squirrel sanctuary. At that time Venerable Dabba the Mallian was assigning the dwellings and designating the meals, and the monks Mettiya and Bhūmajaka were newly ordained. They had little merit, getting inferior dwellings and meals. They then complained about Dabba to other monks, "Dabba the Mallian assigns dwellings and designates meals based on favoritism."

The monks of few desires complained and criticized them, "How can 1.7
the monks Mettiya and Bhūmajaka complain about Venerable Dabba to other monks?"… "Is it true, monks, that you do this?"

"It's true, Sir." 1.10

The Buddha rebuked them … "Foolish men, how can you do this? This 1.11
will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk complains, he commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the monks. 1.16

Second sub-story

Knowing that the Buddha had prohibited complaining, the monks Mettiya 2.1
and Bhūmajaka thought of other ways of getting the monks to hear about their grievances. They then criticized Dabba the Mallian in the vicinity of other monks, "Dabba assigns dwellings and designates meals based on favoritism."

The monks of few desires complained and criticized them, "How can the 2.4
monks Mettiya and Bhūmajaka criticize Venerable Dabba?"… "Is it true, monks, that you do this?"

"It's true, Sir." 2.7

2.8 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And so, monks, this training rule should be recited like this:

Final ruling

'If a monk complains or criticizes, he commits an offense entailing confession.'"[248]

Definitions

Complaining: 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 small requisites, and he has been appointed by the Sangha as such, then if a monk complains about him or criticizes him to one who is fully ordained—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—he commits an offense entailing confession.[249]

Permutations

3.1.3.1 If it is a legitimate legal procedure, and he perceives it as such, and he complains or criticizes, he commits an offense entailing confession.[250] 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.

3.2.1 If he complains or criticizes him to one who is not fully ordained, he commits an offense of wrong conduct.

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248. There is no equivalent of the "or" in the Pali, but it is implied by the origin story, which gives a separate offense for complaining.

249. According to Sp 2.615 (commenting on the *sekhiya* rules) *khajja/khajjaka* refers to all fresh foods: *Ettha mūlakhādanīyādi sabbaṁ gahetabbaṁ*, "Here the fresh foods which are roots, etc., may all be taken."

250. The legal procedure referred to here is the procedure of making a monk an officer of the Sangha. Sp 2.106: *Dhammakamme dhammakammasaññītiādīsu yaṁ tassa upasampannassa sammutikammaṁ kataṁ*, "In regard to *dhammakamme dhammakammasaññī* etc.: the legal procedure done to approve a fully ordained person."

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 small requisites, but he has not been appointed by the Sangha as such, then if a monk complains about him or criticizes him to one who is fully ordained or to one who is not fully ordained—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—he commits an offense of wrong conduct. 3.2.2

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 small requisites, whether he has been appointed by the Sangha as such or not, then if a monk complains about him or criticizes him to one who is fully ordained or to one who is not fully ordained—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—he commits an offense of wrong conduct. 3.2.3

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. 3.2.4

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. 3.3.1

The training rule on complaining, the third, is finished.

Bu Pc 14

The training rule on furniture

Mañcasanthārana

Origin story

First sub-story

1.1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery during winter, the monks put furniture outside in order to warm themselves in the sun. But when the time for departure was announced, they departed without putting it away, having it put away, or informing anyone.[251] The furniture was rained on.

1.1.4 The monks of few desires complained and criticized them, "How could those monks put furniture outside and then depart without putting it away, having it put away, or informing anyone? The furniture was rained on."

1.1.6 After rebuking those monks in many ways, they told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you did this?" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk takes a bed, a bench, a mattress, or a stool belonging to the Sangha and puts it outside or has it put outside, and he then departs without putting it away, having it put away, or informing anyone, he commits an offense entailing confession.'"

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

Second sub-story

1.2.1 Soon afterwards, monks who had stayed outside brought the furniture back even though it was not the rainy season. The Buddha saw this. After giving a teaching, he addressed the monks:

"Monks, during the eight months outside of the rainy season, I allow you to store furniture under a roof cover or at the foot of a tree or wherever crows or ravens don't leave droppings."

251. For the meaning of *senāsana*, see the Appendix of Technical Terms.

Definitions

A: whoever …

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

Belonging to the Sangha: given to the Sangha, given up to the Sangha.

A bed: there are four kinds of beds: one with legs and frame, called *masāraka*; one with legs and frame, called *bundikābaddha*; one with crooked legs; one with detachable legs.[252]

A bench: there are four kinds of benches: one with legs and frame, called *masāraka*; one with legs and frame, called *bundikābaddha*; one with crooked legs; one with detachable legs.

A mattress: there are five kinds of mattresses: a mattress stuffed with wool, a mattress stuffed with cloth, a mattress stuffed with bark, a mattress stuffed with grass, a mattress stuffed with leaves.

A stool: one made of bark, one made of Vetiver grass, one made of reed. It is upholstered and then bound together.[253]

Puts outside: puts outside oneself.

Has put outside: gets another to put outside. If he gets one who is not fully ordained to put it outside, it is the responsibility of the monk. If he gets one who is fully ordained to put it outside, it is the responsibility of the one who puts it outside.

Departs without putting it away: he does not put it away himself.

Having it put away: he does not get another to put it away.

Or informing anyone: if he does not inform a monk, a novice monk, or a monastery worker, then when he goes beyond the distance of a stone-throw of an average man, he commits an offense entailing confession.

Permutations

If it belongs to the Sangha, and he perceives it as such, and he puts it outside or has it put outside, and he then departs without putting it away or having it 2.2.1

252. For a discussion of these and those below, see Furniture in the Appendix of Technical Terms.

253. I have rendered *muñja*-reed and *pabbaja*-reed with the single word "reed". I am not aware that these different species of reed can be properly distinguished in English.

put away or informing anyone, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it … If it belongs to the Sangha, but he perceives it as belonging to an individual, and he puts it outside or has it put outside, and he then departs without putting it away or having it put away or informing anyone, he commits an offense entailing confession.

2.2.4 If it is a mat underlay, a bedspread, a floor cover, a straw mat, a hide, a foot-wiping cloth, or a wooden bench, and he puts it outside or has it put outside, and he then departs without putting it away or having it put away or informing anyone, he commits an offense of wrong conduct.[254]

2.2.5 If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

Non-offenses

2.3.1 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;[255] if there is an emergency; if he is insane; if he is the first offender.

The training rule on furniture, the fourth, is finished.

254. Sp 2.112: *Cimilikā nāma sudhādiparikammakatāya bhūmiyā vaṇṇānurakkhaṇatthaṁ katā hoti, taṁ heṭṭhā pattharitvā upari kaṭasārakaṁ pattharanti*—"A *cimilikā* is made to protect the color of a floor that has been plastered, etc. It is spread out underneath, with a straw-mat spread out on top." | Sp-yoj 1.112: *Cammakhaṇḍoti ettha cammaṁyeva ante khaṇḍattā chinnattā cammakhaṇḍoti vuccati*, "Here *cammakhaṇḍa* is just a hide. Because it is cut up within and made of pieces, it called a *cammakhaṇḍa*."

255. Sp 2.113: *Kenaci palibuddhaṁ hotīti senāsanaṁ kenaci upaddutaṁ hotīti attho*, "*Kenaci palibuddhaṁ hoti*: the meaning is that the furniture is controlled by something."

Bu Pc 15

The second training rule on furniture

Seyyasanthārana

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.[256] 1.1

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." 1.6

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?" 1.8

"It's true, Sir." 1.10

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: 1.11

Final ruling

'If a monk puts out bedding in a dwelling belonging to the Sangha, or has it put out, and he then departs without putting it away, having it put away, or informing anyone, he commits an offense entailing confession.'"

Definitions

A: whoever …

Monk: …The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and

256. For the meaning of *senāsana*, see the Appendix of Technical Terms.

three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

A dwelling belonging to the Sangha: given to the Sangha, given up to the Sangha.

Bedding: a mattress, a mat underlay, a bedspread, a floor cover, a straw mat, a hide, a sitting mat, a sheet, a spread of grass, a spread of leaves.[257]

Puts out: puts out oneself.

Has put out: gets another to put out.

Departs without putting it away: he does not put it away himself.

Having it put away: he does not get another to put it away.

Or informing anyone: if he does not inform a monk, a novice monk, or a monastery worker, and he crosses the boundary of an enclosed monastery, he commits an offense entailing confession. If he goes beyond the vicinity of an unenclosed monastery, he commits an offense entailing confession.

Permutations

2.2.1 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.

2.2.4 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

257. Sp-yoj 1.112: *Cammakhaṇḍoti ettha cammaṁyeva ante khaṇḍattā chinnattā cammakhaṇḍoti vuccati*, "Here *cammakhaṇḍa* is just a hide. Because it is cut up within and made of pieces, it called a *cammakhaṇḍa*."

putting it away or having it put away or informing anyone, he commits an offense of wrong conduct.

If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense. 2.2.6

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;[258] 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. 2.3.1

The second training rule on furniture, the fifth, is finished.

Bu Pc 16

The training rule on encroaching

Anupakhajja

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." 1.1

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?" 1.7

258. Sp 2.118: *Kenaci palibuddhaṁ hotīti vuḍḍhatarabhikkhūissariyayakkhasīhavāḷamigakaṇhasappādīsu yena kenaci senāsanaṁ palibuddhaṁ hoti*, "*Kenaci palibuddhaṁ hoti*: by whatever the furniture is obstructed, such as the authority of more senior monks, a spirit, a lion, a wild beast, or a black snake."

1.9 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?"

1.11 "It's true, Sir."

1.12 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:

Final ruling

'If, in a dwelling belonging to the Sangha, a monk arranges his sleeping place in a way that encroaches on a monk that he knows arrived there before him, with the intention that anyone who feels crowded will leave, and he does so only for this reason and no other, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A dwelling belonging to the Sangha: given to the Sangha, given up to the Sangha.

He knows: he knows that he is senior, he knows that he is sick, he knows that it was given to him by the Sangha.

To encroach on: enters after.

Arranges his sleeping place: if he puts out his sleeping place at the access to the bed, the bench, the entrance, or the exit, he commits an offense of wrong conduct. If he sits down or lies down on it, he commits an offense entailing confession.

He does so only for this reason and no other: there is no other reason for arranging his sleeping place in a way that encroaches.

Permutations

2.2.1 If it belongs to the Sangha, and he perceives it as such, and he arranges his sleeping place there in a way that encroaches, he commits an offense

entailing confession. If it belongs to the Sangha, but he is unsure of it, and he arranges his sleeping place there in a way that encroaches, he commits an offense entailing confession. If it belongs to the Sangha, but he perceives it as belonging to an individual, and he arranges his sleeping place there in a way that encroaches, he commits an offense entailing confession.

If he puts out his sleeping place, or has it put out, anywhere apart from 2.2.4
the access to the bed, the bench, the entrance, or the exit, he commits an offense of wrong conduct. If he sits down or lies down on it, he commits an offense of wrong conduct. If he puts out his sleeping place, or has it put out, in the vicinity of a dwelling, in an assembly hall, under a roof cover, at the foot of a tree, or out in the open, he commits an offense of wrong conduct. If he sits down or lies down on it, he commits an offense of wrong conduct.

If it belongs to an individual, but he perceives it as belonging to the 2.2.8
Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

Non-offenses

There is no offense: if he enters because he is sick; if he enters because he 2.3.1
is feeling cold or hot; if there is an emergency; if he is insane; if he is the first offender.

The training rule on encroaching, the sixth, is finished.

Bu Pc 17

The training rule on throwing out

Nikkaḍḍhana

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anātha- 1.1
piṇḍika'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."

1.10 Soon afterwards the monks from the group of six said to those from the group of seventeen, "Leave, this dwelling is ours."

1.12 "Shouldn't you have told us beforehand? We would've repaired another one."

1.13 "Doesn't this dwelling belong to the Sangha?"

1.14 "Yes, it does."

1.15 "Well then, leave! This dwelling is ours."

1.16 "The dwelling is large. You can stay here and so can we."

1.18 But they said, "Leave, this dwelling is ours," and they grabbed them by the necks and threw them out in anger.

1.19 The monks from the group of seventeen cried. When other monks asked them why, they told them what had happened.

1.22 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?"

1.24 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 did this?"

1.26 "It's true, Sir."

1.27 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk, in anger, throws a monk out of a dwelling belonging to the Sangha, or has him thrown out, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A monk: another monk.

In anger: discontent, having hatred, hostile.

A dwelling belonging to the Sangha: given to the Sangha, given up to the Sangha.

Throws out: if he takes hold of him in a room and throws him out to 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.

Has thrown out: if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other makes him go through many doors, he commits one offense entailing confession.

Permutations

If it belongs to the Sangha, and he perceives it as such, and in anger he throws him out, or has him thrown out, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it, and in anger he throws him out, or has him thrown out, he commits an offense entailing confession. If it belongs to the Sangha, but he perceives it as belonging to an individual, and in anger he throws him out, or has him thrown out, he commits an offense entailing confession. 2.2.1

If he throws out one of his requisites, or he has it thrown out, he commits an offense of wrong conduct. If he throws him out, or has him thrown out, from the vicinity of a dwelling, from an assembly hall, from under a roof cover, from the foot of a tree, or from a space out in the open, he commits an offense of wrong conduct. If he throws out one of his requisites from any of these places, or he has it thrown out, he commits an offense of wrong conduct. If he throws out one who is not fully ordained, or has them thrown out, from a dwelling, from the vicinity of a dwelling, from an assembly hall, from under a roof cover, from the foot of a tree, or from a space out in the open, he commits an offense of wrong conduct. If he throws out one of their requisites from any of these places, or has it thrown out, he commits an offense of wrong conduct. 2.2.4

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 2.2.9

it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

Non-offenses

2.3.1 There is no offense: if he throws out one who is shameless, or has him thrown out; if he throws out the requisites belonging to that person, or has them thrown out; if he throws out one who is insane, or has him thrown out; if he throws out the requisites belonging to that person, or has them thrown out; if he throws out one who is quarrelsome and argumentative, who creates legal issues in the Sangha, or has them thrown out; if he throws out the requisites belonging to that person, or has them thrown out; if he throws out a pupil or student who is not conducting himself properly, or has him thrown out; if he throws out the requisites belonging to such a person, or has them thrown out; if he is insane; if he is the first offender.

The training rule on throwing out, the seventh, is finished.

Bu Pc 18

The training rule on upper stories

Vehāsakuṭi

Origin story

1.1 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 forcefully 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.

1.9 The monks of few desires complained and criticized him,

1.10 "How could a monk sit down forcefully on a bed with detachable legs on an upper story in a dwelling belonging to the Sangha?"

1.11 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?"

1.13 "It's true, Sir."

The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this: 1.14

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.'"[259]

Definitions

A: whoever …

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

A dwelling belonging to the Sangha: given to the Sangha, given up to the Sangha.

An upper story: a man of average height does not hit his head.

A bed with detachable legs: it stands after inserting the limbs.

A bench with detachable legs: it stands after inserting the limbs.

Sits down: if he sits down on it, he commits an offense entailing confession.

Lies down: if he lies down on it, he commits an offense entailing confession.

Permutations

If it belongs to the Sangha, and he perceives it as such, and he sits down or lies down on a bed or a bench with detachable legs on an upper story, he commits an offense entailing confession. If it belongs to the Sangha, but he is unsure of it … If it belongs to the Sangha, but he perceives it as belonging to an individual, and he sits down or lies down on a bed or a bench with detachable legs on an upper story, he commits an offense entailing confession. 2.2.1

259. I am here taking *kuṭi* to refer to the upper story itself, rather than the whole building, which already has the separate name *vihāra*.

2.2.4 If it belongs to an individual, but he perceives it as belonging to the Sangha, he commits an offense of wrong conduct. If it belongs to an individual, but he is unsure of it, he commits an offense of wrong conduct. If it belongs to an individual, and he perceives it as such, but that individual is not himself, he commits an offense of wrong conduct. If it belongs to himself, there is no offense.

Non-offenses

2.3.1 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;[260] if he is insane; if he is the first offender.

The training rule on upper stories, the eighth, is finished.

Bu Pc 19

The training rule on large dwellings

Mahallakavihāra

Origin story

1.1 At one time the Buddha was staying at Kosambī in Ghosita's Monastery. At that time a government official who was Venerable Channa's supporter was making him a dwelling. When the dwelling was finished, Channa had it roofed and plastered over and over. Being overloaded, the dwelling collapsed. Then, while collecting grass and sticks, Channa spoiled the barley field belonging to a certain brahmin. That brahmin complained and criticized him, "How can the venerables spoil my barley field?"

1.8 The monks heard the complaints of that brahmin, and the monks of few desires complained and criticized Channa, "How could Venerable Channa

260. Sp 2.133: *Tasmiṁ ṭhitoti āhaccapādake mañce vā pīṭhe vā ṭhito upari nāgadantakādīsu laggitakaṁ cīvaraṁ vā kiñci vā gaṇhāti vā, aññaṁ vā laggeti, tassāpi anāpatti*, "*Tasmiṁ ṭhito*: standing on the bed or bench with detachable legs, he takes hold of a robe or anything else hanging from a wall peg, etc., above, or he puts something up; for this too there is no offense."

have a finished dwelling roofed and plastered over and over until it collapsed from overloading?"

After rebuking him in many ways, they told the Buddha. Soon afterwards 1.11
he had the Sangha gathered and questioned Channa: "Is it true, Channa, that you did this?"

"It's true, Sir." 1.13

The Buddha rebuked him … "Foolish man, how could you do this? This 1.14
will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'When a monk is building a large dwelling, then standing where there are no cultivated plants, he may apply two or three layers of roofing material, taking it as far as the doorcase and using it for fixing the door and for treating the window openings. If he applies more than that, even if he stands where there are no cultivated plants, he commits an offense entailing confession.'"

Definitions

A large dwelling: one with an owner is what is meant.

A dwelling: plastered inside or plastered outside or plastered both inside and outside.

Is building: building it himself or having it built.

As far as the doorcase: a distance of an arm's reach next to the door frame.

For fixing the door:[261] for the fixing of the door.

For treating the window openings: for treating the window openings there is white color, black color, and treating with red ocher; and there is making a garland pattern, a creeper pattern, a shark-teeth pattern, and the fivefold pattern.[262]

261. Sp 3.135: *Aggaḷaṭṭhapanāyāti sakavāṭakadvārabandhaṭṭhapanāya; sakavāṭakassa dvārabandhassa niccalabhāvatthāyāti attho*, "*Aggaḷaṭṭhapanāya*: for the fixing of the doorframe together with the door panel. It is for the purpose of making the doorframe together with the door panel steady: this is the meaning."

262. "A shark-teeth pattern" renders *makaradantaka*, lit. "like the teeth of a *makara*". In later Buddhism the *makara* is the name of a mythological marine animal, but what it refers to in this context is not clear. According to Sp-yoj 3.243 *makara* is the name of a

Standing where there are no cultivated plants, he may apply two or three layers of roofing material: cultivated plants: grain and vegetables; if he applies it while standing where there are cultivated plants, he commits an offense of wrong conduct. For someone covering by the line, after covering with two layers, he may ask for a third layer, and he should then leave.[263] For someone covering by the layer, after covering with two layers, he may ask for a third layer, and he should then leave.[264]

If he applies more than that, even if he stands where there are no cultivated plants: if he is covering with bricks, then for every brick, he commits an offense entailing confession. If he is covering with slate, then for every piece of slate, he commits an offense entailing confession. If he is covering with plaster, then for every lump, he commits an offense entailing confession. If he is covering with grass, then for every handful, he commits an offense entailing confession. If he is covering with leaves, then for every leaf, he commits an offense entailing confession.

Permutations

2.2.1 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

certain species of fish: *Makaradantaketi makaranāmakassa macchassa dantasadise dante*, "Teeth like the teeth of a fish called *makara*." According to Vin-vn-ṭ 3048, *Makaradantakanti girikūṭākāraṁ*, "*Makaradantaka* means making (a design) like the peak of a hill." PED suggests "the tooth of a swordfish", but apparently swordfish do not have teeth. Given that the *makara* were fearsome creatures and that their teeth looked like the peak of a hill, presumably meaning that their teeth were pointed, "shark teeth" seems like a reasonable guess. | "The fivefold pattern" renders *pañcapaṭika*. Vmv 4.299: *Pāḷiyaṁ pañcapaṭikanti jātiādipañcappakāravaṇṇamaṭṭhaṁ*, "*Pañcapaṭika* in the canonical text means treated with the color of the five kinds, starting with jasmine." The meaning is not clear. It seems unlikely to me, however, that it should refer to colors, since such have just been listed.

263. "By the line" renders *maggena*. Sp 2.136: *Aparikkhipitvā ujukameva chādanaṁ*, "Not encircling, just straight covering." As for "two layers", *dve magge*, the context requires that this refers to lines on top of each other rather than next to each other. The implied purpose of "leave", *pakkamitabbaṁ*, according to Sp 2.136, is to show that he may not keep on asking: *Sace na pakkamati, tuṇhībhūtena ṭhātabbaṁ*, "If he does not leave, he should stand in silence."

264. Sp 3.126: Pariyāyenāti parikkhepena, "Pariyāya: by encircling." However, since the word pariyāya is used in the sense of "layer" just before, I am assuming the meaning must be the same here.

an offense entailing confession. If it is more than two or three layers, but he perceives it as less, and he applies it, he commits an offense entailing confession.

If it is less than two or three layers, but he perceives it as more, he commits 2.2.4
an offense of wrong conduct. If it is less than two or three layers, but he is unsure of it, he commits an offense of wrong conduct. If it is less than two or three layers, and he perceives it as less, there is no offense.

Non-offenses

There is no offense: if he applies two or three layers; if he applies less than 2.3.1
two or three layers; if it is a shelter; if it is a cave;[265] if it is a grass hut; if it is for the benefit of someone else; if it is by means of his own property; if it is anything apart from a dwelling; if he is insane; if he is the first offender.

The training rule on large dwellings, the ninth, is finished.

Bu Pc 20

The training rule on containing living beings

Sappāṇaka

Origin story

At one time when the Buddha was staying at Āḷavī at the Aggāḷava Shrine, 1.1
the monks there were doing building work. They poured water that they knew contained living beings onto grass and clay, and they had others do the same. The monks of few desires complained and criticized them, "How can the monks at Āḷavī pour water that they know contains living beings onto grass and clay, and have others do the same?"

After rebuking those monks in many ways, they told the Buddha. Soon 1.5
afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that you do this?"

"It's true, Sir." 1.7

The Buddha rebuked them … "Foolish men, how can you do this? This 1.8
will affect people's confidence …" … "And, monks, this training rule should be recited like this:

265. For the rendering of *guhā* as "cave", see the Appendix of Technical Terms.

Final ruling

'If a monk pours water that he knows contains living beings onto grass or clay, or has it poured, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

He knows: he knows by himself or others have told him.

Pours: if he pours it himself, he commits an offense entailing confession.

Has poured: if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other pours a lot, he commits one offense entailing confession.[266]

Permutations

2.2.1 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.

2.2.4 If it does not contain living beings, but he perceives it as such, he commits an offense of wrong conduct. If it does not contain living beings, but he is unsure of it, he commits an offense of wrong conduct. If it does not contain living beings, and he does not perceive it as such, there is no offense.

Non-offenses

2.3.1 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.

266. "A lot" renders *bahukaṁ*. This is based on the commentary to Bu Pc 10, Sp 2.86: *Sakiṁ āṇatto bahukampi khaṇatīti sacepi sakaladivasaṁ khaṇati, āṇāpakassa ekaṁyeva pācittiyaṁ*, "*Sakiṁ āṇatto bahukampi khaṇatīti*: there is only one offense entailing confession for the one who asks, even if the other digs the entire day."

The training rule on containing living beings, the tenth, is finished.

The second subchapter on plants is finished.

This is the summary:

"Plant, with evasion, complaining, 2.3.10
The two with departing;
Before, throwing out, detachable,
Door, and containing living beings."

Bu Pc 21

The training rule on the instruction

Ovāda

Origin story

First sub-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. 1.1 When the monks from the group of six found out about this, they thought, "Well then, let's instruct the nuns." They then went to the nuns and said, "Come to us, Sisters, and we too will instruct you."

Soon afterwards those nuns went to the monks from the group of six, bowed, and sat down. But after giving just a short teaching, those monks spent the day on worldly talk. They then dismissed the nuns, saying, "Go, Sisters." 1.7

The nuns went to the Buddha and bowed, and the Buddha said to them, "Nuns, I hope the instruction was effective?" 1.10

"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." 1.11

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. 1.13

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?" 1.15

"It's true, Sir." 1.17

1.18 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:

1.23 "Monks, you should appoint an instructor of the nuns. And this is how he should be appointed. First a monk should be asked and then a competent and capable monk should inform the Sangha:

1.27 '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.

1.30 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.

1.34 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.

1.40 The Sangha has appointed monk so-and-so as an instructor of the nuns. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.42 Then, after rebuking the monks from the group of six in many ways, the Buddha spoke in dispraise of being difficult to support … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk who has not been appointed instructs the nuns, he commits an offense entailing confession.'"

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

Second sub-story

2.1 After being appointed to do so, the senior monks who instructed the nuns still received robe-cloth, almsfood, dwellings, and medicinal supplies. When they found out about this, the monks from the group of six said, "Well then, let's go outside the monastery zone, appoint each other as instructors of the nuns, and then instruct them." After doing just that,

they again went to the nuns and said, "Sisters, we too have been appointed. Come to us, and we will instruct you."

Once again the nuns went to the monks from the group of six and everything unfolded as before. 2.7

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?" 2.16

"It's true, Sir." 2.20

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: 2.21

"Monks, you may appoint a monk who possesses eight qualities as an instructor of the nuns:[267] 2.26

1. He is virtuous and restrained by the Monastic Code. His conduct is good, he associates with the right people, and he sees danger in minor faults. He undertakes and trains in the training rules.
2. He has learned much, and he retains and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—he has learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view.
3. He has properly learned both Monastic Codes in detail. He has analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition.
4. He is well-spoken and has a good voice.
5. He is generally liked by and pleasing to the nuns.
6. He is capable of instructing the nuns.
7. He has never committed a heavy offense against a Buddhist nun.
8. He has been fully ordained for at least twenty years.

Monks, you may appoint a monk who possesses these eight qualities as an instructor of the nuns." 2.35

Definitions

A: whoever …

267. This set of eight qualities is also found at AN 8.52:2.1.

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

Who has not been appointed: who has not been appointed through a legal procedure consisting of one motion and three announcements.

Nuns: they have been given the full ordination by both Sanghas.

3.1.10 **Instructs:** if he instructs in the eight important principles, he commits an offense entailing confession. If he instructs in any other teaching, he commits an offense of wrong conduct. If he instructs a nun who is fully ordained only on one side, he commits an offense of wrong conduct.

3.1.13 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?"[268]

3.1.17 If they say, "We're all here, Venerable," he should say, "Are you keeping the eight important principles?"

3.1.18 If they say, "We are," he should say, "This is the instruction."[269]

3.1.19 If they say, "We're not," he should recite the important principles:[270]

1. "A nun who has been fully ordained for a hundred years should bow down to a monk who was given the full ordination on that very day, and she should stand up for him, raise her joined palms to him, and do acts of respect toward him.[271] This principle is to be honored and respected all one's life, and is not to be breached.

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268. "Are you all here?" renders *samaggāttha*, literally, "Are you united?" Sp 2.149: *Samaggāttthāti sabbā āgatatthāti attho*, "Are you united: the meaning is 'Have you all come?'"

269. For the meaning of *niyyādetabbo* in this context, see the usage in the origin story to the next rule, Pli Tv Bu Vb Pc 22:1.9. Sp 2.149: *Niyyādetabboti appetabbo … Ovādaṁ aniyyādetvāti eso bhaginiyo ovādoti avatvā*, "*Niyyādetabbo*: should display it. … *Ovādaṁ aniyyādetvā*: not having said, 'Sisters, this is the instruction.'"

270. Sp 2.149: *Osāretabboti pāḷi vattabbā*, "*Osāretabbo*: the Canonical text is to be spoken."

271. "Acts of respect" renders *sāmīcikammaṁ*. Sp 2.149: *sāmīcikammanti maggasampadānabījanapānīyāpucchanādikaṁ anucchavikavattaṁ*, "*Sāmīcikammaṁ* means appropriate duties such as giving way, fanning, and offering drinking water, etc."

2. A nun should not spend the rainy-season residence in a monastery without monks.[272] This principle too is to be honored and respected all one's life, and is not to be breached.
3. Every half-month a nun should seek two things from the Sangha of monks: asking it about the observance day and going to it for the instruction. This principle too is to be honored and respected all one's life, and is not to be breached.
4. A nun who has completed the rainy-season residence should invite correction from both Sanghas in regard to three things: what has been seen, heard, or suspected. This principle too is to be honored and respected all one's life, and is not to be breached.
5. A nun who has committed a heavy offense must undertake a trial period for a half-month toward both Sanghas.[273] This principle too is to be honored and respected all one's life, and is not to be breached.
6. A trainee nun who has trained in the six rules for two years may seek for full ordination in both Sanghas. This principle too is to be honored and respected all one's life, and is not to be breached.
7. A nun may not in any way abuse or revile a monk. This principle too is to be honored and respected all one's life, and is not to be breached.
8. From today onwards, nuns may not correct monks, but monks may correct nuns.[274] This principle too is to be honored and respected all one's life, and is not to be breached."

If they say, "We're all here, Venerable," and he instructs them with another teaching, then he commits an offense of wrong conduct.[275] 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 3.1.38

272. The Pali word behind the translation "monastery" is *āvāsa*. This refers to the area of the *simā*, the monastic zone, as established through a legal procedure. This area may be much larger than the space occupied by any actual buildings.

273. Heavy offense, *garudhamma*, here refers to the *saṅghādisesa* offenses, the offenses entailing suspension.

274. "Correct" is for *vacanapatha*. For the meaning of this word, see BVS, pp.73–76.

275. This seems to say that if the nuns are all present then the monk must always give an *ovāda* that consists in teaching the eight *garudhammas*. This, however, needs to be seen in light of the subdivision given in the text above, where the instruction in the *garudhammas* is to be given only when the nuns say they are not practicing them. If the nuns are practicing the *garudhammas*, there seems to be no restriction on the nature of the *ovāda*.

he does not give the instruction, but he gives them another teaching, then he commits an offense of wrong conduct.[276]

Permutations

3.2.1 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.[277] 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.

3.2.4 If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense entailing confession.

3.2.7 If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate

276. Sp 2.149: *Ovādaṁ aniyyādetvāti eso bhaginiyo ovādoti avatvā "Ovādaṁ aniyyādetvā*: not having said: 'Sisters, this is the instruction.'" This, however, seems contrived. A more natural meaning might be to see this statement in conjunction with the previous one, and the two together might then be paraphrased as follows: If the nuns say they are not all present, then one should not instruct in the eight rules to be respected, nor in any other teaching. In any case, once "Sisters, this is the instruction" has been said, it seems any teaching can be given; see Pli Tv Bu Vb Pc 22:1.9.

277. The legal procedure in question is the one that gives approval to a monk to instruct the nuns. Sp 2.150: *Adhammakammetiādīsu bhikkhunovādakasammutikammaṁ kammanti veditabbaṁ*, "*Adhammakamme*: the legal procedure that gives approval to instruct the nuns should be understood."

legal procedure but he perceives it as legitimate, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense entailing confession.

If it is an illegitimate legal procedure and he perceives it as such, and the 3.2.10
Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession.

If it is an illegitimate legal procedure but he is unsure of it, and the 3.2.13
Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession.

If it is an illegitimate legal procedure but he perceives it as legitimate, 3.2.16
and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense entailing confession. If it is an illegitimate legal procedure but he perceives it as legitimate, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense entailing confession.

If it is a legitimate legal procedure but he perceives it as illegitimate, and 3.2.19
the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is incomplete but

he perceives it as complete, then if he instructs those nuns, he commits an offense of wrong conduct.

3.2.22 If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense of wrong conduct.

3.2.25 If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is incomplete but he perceives it as complete, then if he instructs those nuns, he commits an offense of wrong conduct.

3.2.28 If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he perceives it as illegitimate, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct.

3.2.31 If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure but he is unsure of it, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, he commits an offense of wrong conduct.

If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete but he perceives it as incomplete, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete but he is unsure of it, then if he instructs those nuns, he commits an offense of wrong conduct. If it is a legitimate legal procedure and he perceives it as such, and the Sangha of nuns is complete and he perceives it as such, then if he instructs those nuns, there is no offense. 3.2.34

Non-offenses

There is no offense: if he recites; if he tests them; if he recites when asked to do so;[278] 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. 3.3.1

The training rule on the instruction, the first, is finished.

Bu Pc 22

The training rule on set

Atthaṅgata

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." 1.1

Soon afterwards those nuns went to Cūḷapanthaka, bowed, and sat down. Cūḷapanthaka then said to them, "Are you all here, Sisters?"[279] 1.4

"We're all here, Venerable." 1.6

"Are you keeping the eight important principles?" 1.7

278. That *osāreti* must mean "recite" can be seen from Pli Tv Bu Vb Pc 4:2.3.5 where there is no offense if *osārentaṁ opāteti*, "he prompts one who is *osārentaṁ*." The difference between *uddesaṁ deti* and *osāreti* is not clear to me.

279. "Are you all here" render *samaggāttha*, lit. "are you united". Sp 2.149: *Samaggātthāti sabbā āgatatthāti attho*, "Are you united: the meaning is 'Have you all come?'"

1.8 "We are."

1.9 After saying, "This is the instruction," he uttered the same heartfelt exclamation again and again:

1.10 "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."

1.14 And the nuns said, "Didn't we say that the instruction wouldn't be effective, that Venerable Cūḷapanthaka would just be repeating the same thing over and over?" Cūḷapanthaka overheard that conversation between the nuns. He then rose up into the air, walked back and forth in space, and he stood, sat down, and lay down there. He emitted smoke and fire, and he disappeared, all the while uttering the same heartfelt exclamation and many other sayings by the Buddha. The nuns said, "It's astonishing and amazing! No previous instruction has been as effective as this one from Venerable Cūḷapanthaka!" And Cūḷapanthaka kept on instructing those nuns until the dark of night and then dismissed them, saying, "Go, Sisters."

1.21 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."

1.24 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?"

1.28 "It's true, Sir."

1.29 The Buddha rebuked him … "Cūḷapanthaka, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'Even if he has been appointed, if a monk instructs the nuns after sunset, he commits an offense entailing confession.'"

Definitions

Has been appointed: has been appointed through a legal procedure consisting of one motion and three announcements.

After sunset: after the sun has gone down.

The nuns: they have been given the full ordination by both Sanghas.

Instructs: if he instructs in the eight important principles or he gives any other teaching, he commits an offense entailing confession.

Permutations

If the sun has set, and he perceives that it has, and he instructs the nuns, he commits an offense entailing confession. If the sun has set, but he is unsure of it, and he instructs the nuns, he commits an offense entailing confession. If the sun has set, but he perceives that it has not, and he instructs the nuns, he commits an offense entailing confession. 2.2.1

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. 2.2.4

Non-offenses

There is no offense: if he recites; if he tests them; if he recites when asked to do so;[280] 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. 2.3.1

The training rule on set, the second, is finished.

280. That *osāreti* must mean "recite" can be seen from Pli Tv Bu Vb Pc 4:2.3.5 where there is no offense if *osārentaṁ opāteti*, "he prompts one who is *osārentaṁ*." The difference between *uddesaṁ deti* and *osāreti* is not clear to me.

Bu Pc 23

The training rule on the nuns' dwelling place

Bhikkhunupassaya

Origin story

First sub-story

1.1 At one time when the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu, the monks from the group of six went to the nuns' dwelling place and instructed the nuns from the group of six.

1.3 Soon afterwards, other nuns said to the nuns from the group of six, "Come, Venerables, let's go to the instruction."

1.5 "There's no need. The monks from the group of six came and instructed us right here."

1.6 The nuns complained and criticized the monks from the group of six, "How could the monks from the group of six go and instruct the nuns at their dwelling place?" Then those nuns told the monks.

1.9 The monks of few desires complained and criticized those monks, "How could those monks do this?"… "Is it true, monks, that you did this?"

1.12 "It's true, Sir."

1.13 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:

Preliminary ruling

'If a monk goes to the nuns' dwelling place, and then instructs them, he commits an offense entailing confession.'"

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

Second sub-story

2.1 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?"

2.5 "I'm not bearing up, Venerables, and I'm not getting better. Please give me a teaching."

"It's not allowable for us to go and teach the nuns at their dwelling place." 2.7
And being afraid of wrongdoing, they did not teach her.

Soon afterwards, after robing up in the morning, the Buddha took his 2.8
bowl and robe and went to Mahāpajāpati Gotamī where he sat down on the prepared seat. He said to her, "I hope you're bearing up, Gotamī, I hope you're getting better?"

"Previously, Sir, the senior monks would come and teach me, and be- 2.11
cause of that I would be comfortable. But now that this has been prohibited by the Buddha, they don't teach because they're afraid of wrongdoing. Because of that I'm not comfortable."

After instructing, inspiring, and gladdening her with a teaching, the 2.15
Buddha got up from his seat and left. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow you to go and instruct a sick nun at her dwelling place.

And so, monks, this training rule should be recited like this: 2.18

Final ruling

'If a monk goes to the nuns' dwelling place and then instructs them, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: a nun is sick.'"

Definitions

A: whoever …

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

The nuns' dwelling place: wherever nuns stay, even for a single night.

Goes to: goes there.

A nun: she has been given the full ordination by both Sanghas.

Instructs: if he instructs about the eight important principles, he commits an offense entailing confession.

Except on an appropriate occasion: unless it is an appropriate occasion.

A sick nun: she is not able to go to the instruction or to a formal meeting of the community.[281]

Permutations

3.2.1 If she is fully ordained, and he perceives her as such, and he goes to her dwelling place and then instructs her, except on an appropriate occasion, he commits an offense entailing confession. If she is fully ordained, but he is unsure of it, and he goes to her dwelling place and then instructs her, except on an appropriate occasion, he commits an offense entailing confession. If she is fully ordained, but he does not perceive her as such, and he goes to her dwelling place and then instructs her, except on an appropriate occasion, he commits an offense entailing confession.

3.2.4 If he instructs her with another teaching, he commits an offense of wrong conduct. If he instructs a nun who is fully ordained only on one side, he commits an offense of wrong conduct. If she is not fully ordained, but he perceives her as such, he commits an offense of wrong conduct. If she is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If she is not fully ordained, and he does not perceive her as such, there is no offense.

Non-offenses

3.3.1 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;[282] if he asks a question; if he replies when asked a question; if he is speaking for the benefit of someone else and the nuns listen in; if it is to a trainee nun; if it is to a novice nun; if he is insane; if he is the first offender.

The training rule on the nuns' dwelling place, the third, is finished.

281. "A formal meeting of the community", *saṁvāsa*, is defined at Pli Tv Bu Vb Pc 69:2.1.21, as the observance day ceremony, the invitation ceremony, or a legal procedure.
282. That *osāreti* must mean "recite" can be seen from Pli Tv Bu Vb Pc 4:2.3.5 where there is no offense if *osārentaṁ opāteti*, "he prompts one who is *osārentaṁ*." The difference between *uddesaṁ deti* and *osāreti* is not clear to me.

Bu Pc 24

The training rule on worldly gain

Āmisa

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." 1.1

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?" 1.5

"It's true, Sir." 1.10

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: 1.11

Final ruling

'If a monk says that the senior monks are instructing the nuns for the sake of worldly gain, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

For the sake of worldly gain: for the sake of robe-cloth, for the sake of almsfood, for the sake of a dwelling, for the sake of medicinal supplies, for the sake of honor, for the sake of respect, for the sake of deference, for the sake of veneration, for the sake of worship.

Says: if, concerning one who is fully ordained and who has been appointed by the Sangha as an instructor of nuns—desiring to disparage him, desiring to give him a bad reputation, desiring to humiliate him—he says, "He instructs for the sake of robe-cloth," "… for the sake of almsfood," "… for the sake of a dwelling," "… for the sake of medicinal supplies," "… for the sake of honor," "… for the sake of respect," "… for the sake of deference," "… for the sake of veneration," "… for the sake of worship," he commits an offense entailing confession.

Permutations

2.2.1 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.

2.2.4 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.

2.2.8 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an

illegitimate legal procedure, and he perceives it as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he says it to one who regularly gives the instruction for the sake of robe-cloth, … for the sake of almsfood, … for the sake of a dwelling, … for the sake of medicinal supplies, … for the sake of honor, … for the sake of respect, … for the sake of deference, … for the sake of veneration, … for the sake of worship; if he is insane; if he is the first offender. 2.3.1

The training rule on worldly gain, the fourth, is finished.

Bu Pc 25

The training rule on giving robe-cloth

Cīvaradāna

Origin story

First sub-story

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. 1.1

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?" 1.6

"Yes, Venerable, my robes are worn." 1.9

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. 1.10

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?" 1.14

"It's true, Sir." 1.17

"Is she a relative of yours?" 1.18

"No." 1.19

1.20 "Foolish man, a man and a woman who are unrelated don't know what's appropriate and inappropriate, what's good and bad, in dealing with each other. And still you did this. This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk gives robe-cloth to an unrelated nun, he commits an offense entailing confession.'"

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

Second sub-story

2.1 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?"

2.4 The monks heard the complaints of those nuns and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow you to give things in exchange to five kinds of people: monks, nuns, trainee nuns, novice monks, and novice nuns.

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

Final ruling

'If a monk gives robe-cloth to an unrelated nun, except in exchange, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

Unrelated: anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.[283]

283. Sp 1.505: *Tattha yāva sattamā pitāmahayugāti pitupitā pitāmaho, pitāmahassa yugaṁ pitāmahayugaṁ*, "In this *yāva sattamā pitāmahayuga* means: the father of a

A nun: she has been given the full ordination by both Sanghas.
Robe-cloth: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.[284]
Except in exchange: unless there is an exchange.

Permutations

If she is unrelated and he perceives her as such, and he gives her robe-cloth, except in exchange, he commits an offense entailing confession. If she is unrelated, but he is unsure of it, and he gives her robe-cloth, except in exchange, he commits an offense entailing confession. If she is unrelated, but he perceives her as related, and he gives her robe-cloth, except in exchange, he commits an offense entailing confession. 3.2.1

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. 3.2.4

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;[285] if she borrows it; if 3.3.1

father is a grandfather. The generation of a grandfather is called a *pitāmahayuga*." So the PaIi phrase *yāva sattamā pitāmahayuga* means "as far as the seventh generation of grandfathers", that is, eight generations back. This can be counted as follows: (1) one's grandfather; (2) his father; (3) 2's father; (4) 3's father; (5) 4's father; (6) 5's father; and (7) 6's father. This applies to both one's paternal and maternal grandfathers. This gives a total of 14 ancestors. Anyone who is a descendent of these fourteen is considered a relative. Anyone who is not such a descendent is not regarded as a relative.

284. The six are linen, cotton, silk, wool, sunn hemp, and hemp; see Pli Tv Kd 8:3.1.6. According to Pli Tv Kd 8:21.1.4 the size mentioned here is no smaller than 8 by 4 *sugataṅgula*, "standard fingerbreadths". For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms. For the rendering of *cīvara* as "robe-cloth", see Appendix of Technical Terms.

285. This refers to a situation where you have an agreement with a close friend that you may take their belongings on trust. The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

he gives any requisite apart from robe-cloth; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on giving robe-cloth, the fifth, is finished.

Bu Pc 26

The training rule on sewing robes

Cīvarasibbana

Origin story

1.1 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?"

1.5 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.[286] Soon afterwards that nun went to Udāyī and said, "Sir, where's the robe?"

1.8 "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."

1.9 And that nun did just that. People complained and criticized her, "How indecent these nuns are, what shameless scoundrels, in that they draw pictures on their robes!"

1.12 The nuns asked her, "Who did this?"

1.14 "Venerable Udāyī."

1.15 "This sort of work would not even make an indecent, shameless scoundrel look good, let alone Venerable Udāyī."

1.16 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?"

1.20 "It's true, Sir."

1.21 "Is she a relative of yours?"

286. "Picture" renders *paṭibhānacittaṁ*. Sp 2.175: *Paṭibhānacittanti attano paṭibhānena katacittaṁ, so kira cīvaraṁ rajitvā tassa majjhe nānāvaṇṇehi vippakatamethunaṁ itthipurisarūpamakāsi*, "*Paṭibhānacitta*: a picture made through one's own impromptu imagination. After dying the robe, he made a multi-colored picture in the middle of a man and a woman having sexual intercourse."

"No." 1.22

"Foolish man, a man and a woman who are unrelated don't know what's 1.23
appropriate and inappropriate, what's inspiring and uninspiring, in dealing with each other. So how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk sews a robe for an unrelated nun, or has one sewn, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

Unrelated: anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.[287]

A nun: she has been given the full ordination by both Sanghas.

A robe: one of the six kinds of robes.[288]

Sews: if he sews it himself, then for each stitch he commits an offense entailing confession.

287. Sp 1.505: *Tattha yāva sattamā pitāmahayugāti pitupitā pitāmaho, pitāmahassa yugaṁ pitāmahayugaṁ*, "In this *yāva sattamā pitāmahayuga* means: the father of a father is a grandfather. The generation of a grandfather is called a *pitāmahayuga*." So the PaIi phrase *yāva sattamā pitāmahayuga* means "as far as the seventh generation of grandfathers", that is, eight generations back. This can be counted as follows: (1) one's grandfather; (2) his father; (3) 2's father; (4) 3's father; (5) 4's father; (6) 5's father; and (7) 6's father. This applies to both one's paternal and maternal grandfathers. This gives a total of 14 ancestors. Anyone who is a descendent of these fourteen is considered a relative. Anyone who is not such a descendent is not regarded as a relative.

288. The six are linen, cotton, silk, wool, sunn hemp, and hemp; see Pli Tv Kd 8:3.1.6.

Has sewn: if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other sews a lot, he commits one offense entailing confession.[289]

Permutations

2.2.1 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.

2.2.4 If he sews a robe, or has one sewn, for a nun who is fully ordained only on one side, he commits an offense of wrong conduct. If she is related, but he perceives her as unrelated, he commits an offense of wrong conduct. If she is related, but he is unsure of it, he commits an offense of wrong conduct. If she is related and he perceives her as such, there is no offense.

Non-offenses

2.3.1 There is no offense: if she is related; if he sews any requisite apart from a robe, or has it sewn; if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The training rule on sewing robes, the sixth, is finished.

289. "A lot" renders *bahukaṁ*. Sp 2.176: *Bahukampi sibbatīti sacepi sabbaṁ sūcikammaṁ pariyosāpetvā cīvaraṁ niṭṭhāpeti, ekameva pācittiyaṁ, "Bahukampi sibbati*: even if he finishes the robe after completing all the needle work, there is just one offense entailing confession."

Bu Pc 27

The training rule on arrangements

Saṁvidhāna

Origin story

First sub-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 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." 1.1

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?" 1.5

"It's true, Sir." 1.9

The Buddha rebuked them … "Foolish men, how can do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this: 1.10

Preliminary ruling

'If a monk travels by arrangement with a nun, even just to the next village, he commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the monks. 1.15

Second sub-story

Soon afterwards a number of monks and nuns were traveling from Sāketa to Sāvatthī. The nuns said to the monks, "Let's go together." 2.1

"Sisters, it's not allowable for us to travel by arrangement with nuns. Either you go first, or we will." 2.4

"You have the higher status, Venerables. Please go first." 2.6

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. 2.8

Soon afterwards the Buddha gave a teaching and addressed the monks: 2.12

"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.

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

Final ruling

'If a monk travels by arrangement with a nun, even just to the next village, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: the road is considered risky and dangerous and should be traveled with a group.'"[290]

Definitions

A: whoever …

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

A nun: she has been given the full ordination by both Sanghas.

With: together.

By arrangement: 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.

Even just to the next village: when the villages are a chicken's flight apart, then for every next village he commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers he commits an offense entailing confession.[291]

Except on an appropriate occasion: unless it is an appropriate occasion.

The road should be traveled with a group: it is not possible to travel without a group.

Risky: a place has been seen along that road where criminals are camping, eating, standing, sitting, or lying down.

290. "Group" renders *sattha*, often translated as "caravan". Sp-t 2.1.489: *Satthoti jaṅghasattho sakaṭasattho vā*, "*Sattho*: a *sattha* of travelers on foot or a *sattha* of carts."

291. For a discussion of the *yojana*, see Appendix of Technical Terms.

Dangerous: criminals have been seen along that road, injuring, robbing, or beating people. If they go together thinking it is dangerous, but then see that it is not, the nuns are to be dismissed, "Go, Sisters."

Permutations

If there is an arrangement, and he perceives that there is, and he travels with a nun, even just to the next village, except on an appropriate occasion, he commits an offense entailing confession. If there is an arrangement, but he is unsure of it, and he travels with a nun, even just to the next village, except on an appropriate occasion, he commits an offense entailing confession. If there is an arrangement, but he does not perceive that there is, and he travels with a nun, even just to the next village, except on an appropriate occasion, he commits an offense entailing confession. 3.2.1

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. 3.2.4

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. 3.3.1

The training rule on arrangements, the seventh, is finished.

Bu Pc 28

The training rule on boarding boats

Nāvābhiruhana

Origin story

First sub-story

1.1 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."

1.5 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?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk boards a boat by arrangement with a nun, either to go upstream or downstream, he commits an offense entailing confession.'"

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

Second sub-story

2.1 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."

2.5 "Sisters, it's not allowable for us to board a boat by arrangement with a nun. Either you cross first, or we will."

2.7 "You have the higher status, Venerables. Please go first."

But because the nuns crossed afterwards, they were robbed and raped by bandits. When they arrived at Sāvatthī they told the nuns there what had happened. The nuns then told the monks, who in turn told the Buddha. 2.9

Soon afterwards the Buddha gave a teaching and addressed the monks: 2.13

"Monks, I allow you to board a boat by arrangement with a nun if it's for the purpose of crossing.

And so, monks, this training rule should be recited like this: 2.15

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.'"

Definitions

A: whoever …

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

A nun: she has been given the full ordination by both Sanghas.

With: together.

By arrangement: 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. If the monk boards when the nun has already boarded, he commits an offense entailing confession. If the nun boards when the monk has already boarded, he commits an offense entailing confession. If they both board together, he commits an offense entailing confession.

To go upstream: for the purpose of going against the stream.

To go downstream: for the purpose of going with the stream.

Except for the purpose of crossing: unless it is to go across.

When the villages are a chicken's flight apart, then for every next village he commits an offense entailing confession. When it is an uninhabited area, 3.1.20

a wilderness, then for every six kilometers he commits an offense entailing confession.[292]

Permutations

3.2.1 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.

3.2.4 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.

Non-offenses

3.3.1 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 boarding boats, the eighth, is finished.

292. "Six kilometers" renders *addhayojana*, "half a *yojana*". For further discussion of the *yojana*, see Measures in the Appendix of Technical Terms.

Bu Pc 29

The training rule on had prepared

Paripācita

Origin story

First sub-story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the nun Thullanandā was associating with a family from which she received a regular meal. 1.1

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?" 1.3

"Because, Venerable, I've invited the senior monks." 1.6

"But who are those senior monks?" 1.7

"Venerable Sāriputta, Venerable Mahāmoggallāna, Venerable Mahākaccāna, Venerable Mahākoṭṭhika, Venerable Mahākappina, Venerable Mahācunda, Venerable Anuruddha, Venerable Revata, Venerable Upāli, Venerable Ānanda, and Venerable Rāhula." 1.8

"But why do you invite such inferior monks instead of the great ones?" 1.9

"Who are these great monks?" "Venerable Devadatta, Venerable Kokālika, Venerable Kaṭamodakatissaka, Venerable Khaṇḍadeviyā-putta, and Venerable Samuddadatta." 1.10

While this conversation was taking place, the senior monks entered. Thullanandā said, "Is it true that you've invited these great monks?" 1.12

"Just before you called them inferior and now you call them great." And that lay person threw her out of the house and made an end of her regular meal. 1.14

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?" 1.16

"It's true, Sir." 1.19

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: 1.20

Preliminary ruling

'If a monk eats almsfood knowing that a nun had it prepared, he commits an offense entailing confession.'"

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

Second sub-story

2.1 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.

2.8 After returning to the monastery, he told the monks what had happened, and they in turn told the Buddha.

2.10 Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow you to eat almsfood knowing that a nun had it prepared if the householder had intended to prepare it anyway.

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

Final ruling

'If a monk eats almsfood knowing that a nun had it prepared, except if the householder had intended to prepare it anyway, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

Knowing: he knows by himself or others have told him or the nun has told him.[293]

293. The meaning of the last of these three ways of knowing, *sā vā āroceti*, presumably refers to the nun telling the monk directly.

A nun: she has been given the full ordination by both Sanghas.

Has it prepared: if she says to those who do not already want to give or want to prepare, "This monk is a reciter," "This monk is learned," "This monk is an expert on the discourses," "This monk is an expert on the Monastic Law," "This monk is an expounder of the Teaching;" "Give to this monk," "Prepare for this monk"—this is called "has it prepared".

Almsfood: any of the five cooked foods.

Except if the householder had intended to prepare it anyway: unless the householder had intended to prepare it.

The householder had intended to prepare it: they are relatives or they have invited or they give regularly.

If he receives it with the intention of eating it, except if the householder had intended to prepare it anyway, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession. 3.1.17

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. 3.2.1

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. 3.2.4

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. 3.3.1

The training rule on had prepared, the ninth, is finished.

Bu Pc 30

The training rule on sitting in private

Rahonisajja

Origin story

1.1 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 in private alone with that nun.

1.5 The monks of few desires complained and criticized him, "How can Venerable Udāyī sit in private alone with a nun?" … "Is it true, Udāyī, that you do this?"

1.8 "It's true, Sir."

1.9 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:

Final ruling

'If a monk sits in private alone with a nun, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A nun: she has been given the full ordination by both Sanghas.

With: together.

Alone: just the monk and the nun.

In private: there is private to the eye and there is private to the ear.

Private to the eye: one is unable to see them winking, raising an eyebrow, or nodding.

Private to the ear: one is unable to hear ordinary speech.

Sits: if the monk sits down or lies down next to the seated nun, he commits an offense entailing confession. If the nun sits down or lies down next to the seated monk, he commits an offense entailing confession. If both are seated or both are lying down, he commits an offense entailing confession.

Permutations

If it is private, and he perceives it as such, and he sits down alone with a nun, he commits an offense entailing confession. If it is private, but he is unsure of it, and he sits down alone with a nun, he commits an offense entailing confession. If it is private, but he does not perceive it as such, and he sits down alone with a nun, he commits an offense entailing confession. 2.2.1

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. 2.2.4

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;[294] if he is insane; if he is the first offender. 2.3.1

The training rule on sitting in private, the tenth, is finished.

The third subchapter on the instruction is finished.

This is the summary:

"Not appointed, set, 2.3.11
Dwelling place, worldly gain, and with giving;
He sews, a road, a boat, should eat,
Alone: those are the ten."

294. Sp 5.467: *Aññavihitoti aññaṁ cintayamāno*, "Aññavihita: thinking of something else."

Bu Pc 31

The training rule on almsmeals at public guesthouses

Āvasathapiṇḍa

Origin story

First sub-story

1.1 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.

1.3 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.

1.5 A second and a third day those monks did the same thing. Then they thought, "What's the point of returning to the monastery? Tomorrow we'll just have to come back here." So they stayed on and on right there, eating alms at the guesthouse, while the monastics of other religions left. People complained and criticized them, "How can the Sakyan monastics stay on and on, eating alms at the guesthouse? We don't prepare the alms-food just for them; we prepare it for everyone."

1.15 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?"

1.19 "It's true, Sir."

1.20 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk eats more than one almsmeal at a public guesthouse, he commits an offense entailing confession.'"

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

Second sub-story

Soon afterwards Venerable Sāriputta was traveling through the Kosalan country on his way to 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. 2.1

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. 2.4

When he arrived at Sāvatthī, he told the monks what had happened, and they in turn told the Buddha. 2.9

Soon afterwards the Buddha gave a teaching and addressed the monks: 2.11

"Monks, I allow a sick monk to stay on at a public guesthouse and eat alms there.

And so, monks, this training rule should be recited like this: 2.13

Final ruling

'If a monk who is not sick eats more than one almsmeal at a public guesthouse, he commits an offense entailing confession.'"

Definitions

Who is not sick: he is able to leave that public guesthouse.

Who is sick: he is unable to leave that public guesthouse.

Almsmeal at a public guesthouse: as much as one needs of any of the five cooked foods, prepared for the general public, in a building, under a roof cover, at the foot of a tree, or out in the open.[295] A monk who is not sick may eat there once. If he receives food beyond that with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

295. For the rendering of *sālā* as "building", see the Appendix of Technical Terms.

Permutations

3.2.1 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.

3.2.4 If he is sick, but he perceives himself as not sick, he commits an offense of wrong conduct. If he is sick, but he is unsure of it, he commits an offense of wrong conduct. If he is sick, and he perceives himself as sick, there is no offense.

Non-offenses

3.3.1 There is no offense: if he is sick; if he is not sick and he eats once; if he eats while coming or going;[296] 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 almsmeals at public guesthouses, the first, is finished.

296. Sp 2.208: *Gacchanto vāti yo gacchanto antarāmagge ekadivasaṁ gataṭṭhāne ca ekadivasaṁ bhuñjati, tassāpi anāpatti. Āgacchantepi eseva nayo. Gantvā paccāgacchantopi antarāmagge ekadivasaṁ āgataṭṭhāne ca ekadivasaṁ bhuñjituṁ labhati*, "Or going means: whoever is going, if he eats one day on the road and one day at the place he has gone to, there is no offense. The same method applies for one who is coming. After going, even when returning, he may eat one day on the road and one day at the place returned to." The point seems to be that one may return to the same guesthouse even after one day of travelling.

Bu Pc 32

The training rule on eating in a group

Gaṇabhojana

Origin story

First sub-story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, 1.1
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?"

The monks heard the complaints of those people, and the monks of few 1.6
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?"

"It's true, Sir." 1.10

The Buddha rebuked him … "Foolish man, how can you do this? This 1.11
will affect people's confidence …" … "And, monks, this training rule should be recited like this:

First preliminary ruling

'If a monk eats in a group, he commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the monks. 1.16

Second sub-story

Soon afterwards people invited sick monks to a meal. But knowing that the 2.1
Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

"Monks, I allow a sick monk to eat in a group.

And so, monks, this training rule should be recited like this: 2.6

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.'"

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

Third sub-story

3.1 Soon afterwards, during the robe-giving season, people prepared a meal together with robe-cloth and then invited the monks, saying, "We wish to offer a meal and then give robe-cloth." But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. As a result, they only got a small amount of robe-cloth. They told the Buddha. …

"Monks, I allow you to eat in a group during the robe-giving season.

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

Third preliminary ruling

'If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season.'"

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

Fourth sub-story

4.1 Soon afterwards people invited the robe-making monks for a meal. But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. …

"Monks, I allow you to eat in a group at a time when you are making robes.

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

Fourth preliminary ruling

'If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes.'"

In this way the Buddha laid down this training rule for the monks. 4.8

Fifth sub-story

Soon afterwards some monks went traveling with a group of people. The monks said to those people, "Please wait a moment while we walk for alms." They replied, "Venerables, please eat right here." But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. … 5.1

"**Monks, I allow you to eat in a group when you're traveling.**

And so, monks, this training rule should be recited like this: 5.9

Fifth preliminary ruling

'**If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes; he is traveling.**'"

In this way the Buddha laid down this training rule for the monks. 5.12

Sixth sub-story

Soon afterwards some monks were traveling by boat with a group of people. The monks said to those people, "Please go to the shore for a moment while we walk for alms." They replied, "Venerables, please eat right here." But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. … 6.1

"**Monks, I allow you to eat in a group when on board a boat.**

And so, monks, this training rule should be recited like this: 6.7

Sixth preliminary ruling

'**If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes; he is traveling; he is on a boat.**'"

In this way the Buddha laid down this training rule for the monks. 6.10

Seventh sub-story

7.1 Soon afterwards monks who had completed the rainy-season residence in various regions were coming to Rājagaha to visit the Buddha. People saw those monks who had come from various countries and invited them for a meal. But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. They told the Buddha. …

"Monks, I allow you to eat in a group on big occasions.

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

Seventh preliminary ruling

'If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes; he is traveling; he is on a boat; it is a big occasion.'"

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

Eighth sub-story

8.1 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."

8.2 "That's fine, Sir, if you first feed the Sangha of monks headed by the Buddha."

8.3 "I'll do that."

8.4 And he sent a message to the monks: "Please accept a meal from me tomorrow." But knowing that the Buddha had prohibited eating in a group and being afraid of wrongdoing, they did not accept. That Ājīvaka ascetic then went to the Buddha, exchanged pleasantries with him, and said, "Good Gotama has gone forth and so have I. One who has gone forth should receive alms from another who has gone forth. Good Gotama, please accept a meal from me tomorrow together with the Sangha of monks." The Buddha consented by remaining silent. The Ājīvaka understood that the Buddha had consented, and he left.

8.12 Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow you to eat in a group when the meal is given by a monastic.

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

Final ruling

'If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes; he is traveling; he is on a boat; it is a big occasion; it is a meal given by a monastic.'"

Definitions

Eats in a group: wherever four monks, after being invited, eat any of the five cooked foods—this is called "eats in a group".

Except on an appropriate occasion: unless it is an appropriate occasion.

He is sick: even if he has cracked feet, he may eat in a group.

It is the robe-giving season: if he has not participated in the robe-making ceremony, he may eat in a group during the last month of the rainy season. If he has participated in the robe-making ceremony, he may eat in a group during the five month period.[297]

It is a time of making robes: when he is making robes, he may eat in a group.[298]

He is traveling: he may eat in a group if he intends to travel at least six kilometers, while traveling, and after traveling.[299]

He is on a boat: he may eat in a group if he intends to board a boat, while on board, and after disembarking.

It is a big occasion: if two or three monks can get by on walking for alms, but not a group of four, he may eat in a group.

It is a meal given by a monastic: if any kind of wanderer is making the meal, he may eat in a group.

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297. "Robe-making ceremony" refers to the *kathina sanghakamma*, the making of the *kathina* robe, and the rejoicing in the process, all three together represented by the words *(an)atthate kathine* . "The five month period" is the last month of the rainy season plus the four months of the cold season.

298. Sp 2.218 says: *Yo tattha cīvare kattabbaṁ yaṅkiñci kammaṁ karoti, mahāpaccariyañhi "antamaso sūcivedhanako"tipi vuttaṁ, tena cīvarakārasamayoti bhuñjitabbaṁ*, "Whoever does any work to be done in regard to the robe—the Mahāpaccariya says, 'Even one who just threads the needle'—may eat in a group because he is making a robe."

299. For a discussion of the *yojana*, see Appendix of Technical Terms.

9.1.19 If he receives something intending to eat it, except on an appropriate occasion, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

Permutations

9.2.1 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.

9.2.4 If he does not eat in a group, but he perceives it as such, he commits an offense of wrong conduct. If he does not eat in a group, but he is unsure of it, he commits an offense of wrong conduct. If he does not eat in a group, and he does not perceive it as such, there is no offense.

Non-offenses

9.3.1 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;[300] 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.

300. Sp-t 2.30: *Ekasmiṁ pakkhe ekadivasaṁ dātabbaṁ bhattaṁ pakkhikaṁ*, "*Pakkhikaṁ* means: meal to be given one day in one half-month."

Bu Pc 33

The training rule on eating a meal before another

Paramparabhojana

Origin story

First sub-story

At one time the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī. At that time a succession of fine meals had been arranged in Vesālī. A certain poor worker thought, "Why don't I prepare a meal? It must be really worthwhile, seeing as these people prepare a meal with such respect." 1.1

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." 1.4

"The Sangha is large." 1.10

"No problem! I've prepared much jujube, supplemented with jujube drinks." The Buddha consented by remaining silent, and the worker understood. 1.11

He got up from his seat, circumambulated the Buddha with his right side toward him, and left. 1.14

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. 1.15

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. 1.17

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." 1.19

1.22 "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."

1.25 "We're not accepting so little because of that, but because we ate in the morning after walking for alms."

1.27 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?"

1.30 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?"

1.34 "It's true, Sir."

1.35 The Buddha rebuked them … "How could those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

First preliminary ruling

'If a monk eats a meal before another, he commits an offense entailing confession.'"

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

Second sub-story

2.1 Soon afterwards a certain monk became sick. Another monk took some almsfood, went to that monk, and told him to eat it.

2.3 "I can't. I'm expecting another meal."

2.4 But since that almsfood only arrived at midday, that monk did not get to eat as much as he had intended. They told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow a sick monk to eat a meal before another.

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

Second preliminary ruling

'If a monk eats a meal before another, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: he is sick.'"

In this way the Buddha laid down this training rule for the monks. 2.11

Third sub-story

Soon afterwards, during the robe-giving season, people prepared a meal together with robe-cloth and then invited the monks, saying, "We wish to offer a meal and give robe-cloth." But knowing that the Buddha had prohibited eating a meal before another and being afraid of wrongdoing, they did not accept. As a result, they only got a small amount of robe-cloth. They told the Buddha. … 3.1

"Monks, I allow you to eat a meal before another during the robe-giving season.

And so, monks, this training rule should be recited like this: 3.6

Third preliminary ruling

'If a monk eats a meal before another, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season.'"

In this way the Buddha laid down this training rule for the monks. 3.9

Fourth sub-story

Soon afterwards people invited the robe-making monks for a meal. But knowing that the Buddha had prohibited eating a meal before another and being afraid of wrongdoing, they did not accept. They told the Buddha. … 3.10.1

"Monks, I allow you to eat a meal before another at a time when you are making robes.

And so, monks, this training rule should be recited like this: 3.14

Final ruling

'If a monk eats a meal before another, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes.'"

In this way the Buddha laid down this training rule for the monks. 3.17

Fifth sub-story

4.1 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."

4.5 "I can't, Sir, I'm expecting another meal."

4.6 "Well then, Ānanda, assign that meal to someone else and then receive this."

4.7 Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow you to eat a meal before another if you assign the other meal to someone else.

4.9 And, monks, this is how it should be assigned: 'I give my expected meal to so-and-so.'"

Definitions

Eats a meal before another: if he has been invited to eat any of the five cooked foods, and he then eats any of the five cooked foods elsewhere—this is called "eats a meal before another".

Except on an appropriate occasion: unless it is an appropriate occasion.

He is sick: if he is not able to eat as much as he needs in one sitting, he may eat a meal before another.

It is the robe-giving season: if he has not participated in the robe-making ceremony, he may eat a meal before another during the last month of the rainy season. If he has participated in the robe-making ceremony, he may eat a meal before another during the five month period.[301]

It is a time of making robes: when he is making robes, he may eat a meal before another.

5.1.11 If he receives food with the intention of eating it, except on an appropriate occasion, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

301. "The five month period" is the last month of the rainy season plus the four months of the cold season. "Robe-making procedure" refers to the *kathina sanghakamma*, here represented by the words *(an)atthate kathine* .

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. 5.2.1
If it is a meal before another, but he is unsure of it, and he eats it, except on an appropriate occasion, he commits an offense entailing confession.
If it is a meal before another, but he does not perceive it as such, and he eats it, except on an appropriate occasion, he commits an offense entailing confession.

If it is not a meal before another, but he perceives it as such, he commits an offense of wrong conduct. 5.2.4
If it is not a meal before another, but he is unsure of it, he commits an offense of wrong conduct.
If it is not a meal before another, and he does not perceive it as such, there is no offense.

Non-offenses

There is no offense: if it is an appropriate occasion; if he assigns his other meal to someone else and then eats; if he eats the food from two or three invitational meals together; if he eats the meals in the same order that the invitations were received; if he is invited by a whole village and he eats anywhere in that village; if he is invited by a whole association and he eats anywhere that belongs to that association; if, when being invited, he says, "I'll get almsfood;" if it is a regular meal invitation; if it is a meal for which lots are drawn; if it is a half-monthly meal; if it is on the observance day; if it is on the day after the observance day; if it is anything apart from the five cooked foods; if he is insane; if he is the first offender. 5.3.1

The training rule on eating a meal before another, the third, is finished.

Bu Pc 34

The training rule on Kāṇamātā

Dvittipattapūrapaṭiggahaṇa

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. 1.1.1

1.1.4 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 pastries. Just when the pastries 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 pastries. And the same happened a third time. At that, all the pastries were gone.

1.1.11 A second time Kāṇā's husband sent her the same message, and everything unfolded as before.

1.1.18 A third time he sent the same message, adding, "If Kāṇā doesn't come, I'll find another wife." But once again all the pastries were given to monks. Kāṇā's husband found another wife, And when Kāṇā heard what had happened, she cried.

1.1.28 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.

1.2.1 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.[302] 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.

1.2.7 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."

1.2.10 "We can't wait. The caravan is already on its way." And they left.

1.2.11 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."

302. Vin-vn-ṭ 1233: *Sattūti baddhasattuabaddhasattūnaṁ gahaṇaṁ, iminā̃va tilādīni upalakkhitāni*, "*Sattu*: the taking of flour, whether made into goods or not; sesame, etc., which are characterised by this."

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: 1.2.15

Final ruling

'If a monk goes to a family and is invited to take pastries or baked goods, he may accept two or three bowlfuls if he wishes. If he accepts more than that, he commits an offense entailing confession. If he accepts two or three bowlfuls, he should take it away and share it with the monks. This is the proper procedure.'"

Definitions

A monk goes to a family: a family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.
Goes to: he has gone there.
Pastries: whatever has been prepared for the purpose of sending away.[303]
Baked goods: whatever has been prepared as provisions for a journey.[304]
Is invited to take: "Take as much as you like."
If he wishes: if he desires.

303. "Pastries" renders *pūva*. Sp 2.233: Yaṅkiñci paheṇakatthāyāti paṇṇākāratthāya paṭiyattaṁ yaṅkiñci atirasakamodakasakkhalikādi sabbaṁ idha pūvotveva saṅkhyaṁ gacchati, "Whatever is for the purpose of sending away: whatever cake having a superior taste, etc., is prepared as a gift, all that is here counted as *pūva*".
304. "Baked goods" renders *mantha*. Sp 2.233: *Yaṅkiñci pātheyyatthāyāti maggaṁ gacchantānaṁ antarāmaggatthāya paṭiyattaṁ yaṅkiñci baddhasattuabaddhasattutilataṇḍulādi sabbaṁ idha manthotveva saṅkhyaṁ gacchati*, "Whatever provisions for a journey: whatever flour made from sesame, grains, etc., whether made into goods or not, and that is prepared for the journey of those traveling, all that is here counted as *mantha*."

He may accept two or three bowlfuls: two or three bowlfuls can be accepted.

If he accepts more than that: when he accepts more than that, he commits an offense entailing confession.

If he accepts two or three bowlfuls: leaving that place and seeing a monk, he should tell him, "I've accepted two or three bowlfuls from such-and-such a place; don't accept anything from there." If he sees a monk, but does not tell him, he commits an offense of wrong conduct. If the one who is told accepts from there regardless, he commits an offense of wrong conduct.[305]

He should take it away and share it with the monks: he should take it away when returning from almsround and then share it.

This is the proper procedure: this is the right method.

Permutations

2.2.1 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.

2.2.4 If it is less than two or three bowlfuls, but he perceives it as more, he commits an offense of wrong conduct. If it is less than two or three bowlfuls, but he is unsure of it, he commits an offense of wrong conduct. If it is less than two or three bowlfuls, and he perceives it as less, there is no offense.

Non-offenses

2.3.1 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

305. That is, the one who is told commits the offense.

someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on Kāṇamātā, the fourth, is finished.

Bu Pc 35

The training rule on invitations

Pavāraṇā

Origin story

First sub-story

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. 1.1

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." 1.4

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?" 1.9

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?" 1.12

"It's true, Sir." 1.16

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: 1.17

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.'"[306]

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

Second sub-story

2.1 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,

2.8 "But Ānanda, don't the monks eat the leftovers from those who are sick?"

2.9 "No, Sir."

2.10 Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow you to eat the leftovers both from those who are sick and from those who are not sick.

2.12 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:

Final ruling

'If a monk has finished his meal and refused an invitation to eat more, and then eats fresh or cooked food that is not left over, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

306. *Pavārita* is often translated as "invited", but the word also means "satisfied". In the present case, the contextual meaning (see below) is that the monk has expressed his satisfaction after being invited to take more, thus "refused an invitation to eat more".

Has finished his meal: has eaten any of the five cooked foods, even what fits on the tip of a blade of grass.

Refused an invitation to eat more: there is eating; there is cooked food; he stands within arm's reach; there's an offering; there is a refusal.[307]

Not left over: the making it left over is done with food that is unallowable;[308] it is done with food that has not been received;[309] it is done with food that is not held in hand;[310] 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".

Left over: 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".

Fresh food: apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics—the rest is called "fresh food".

Cooked food: there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

If he receives it intending to eat it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession. 3.1.33

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 3.2.1

307. The punctuation of the Pali is wrong. According to Pli Tv Pvr 17:66.1 there are five aspects to such a refusal, and thus an additional comma is required between *ṭhito* and *abhiharati*.

308. Literally, "It is done with what is unallowable."

309. The "it", both here and below, refers to the ceremony of making it allowable.

310. Literally, "It is not done lifted."

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.

3.2.4 If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct.

3.2.6 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.

Non-offenses

3.3.1 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 invitations, the fifth, is finished.

Bu Pc 36

The second training rule on invitations

Dutiyapavāraṇā

Origin story

1.1 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.

1.8 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!"

1.12 "There's no need. I'm full."

1.13 "The almsfood is nice, please eat."

And because he was pressured, he ate the almsfood. The resentful monk 1.14
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?"

"Shouldn't you have told me?"[311] 1.17

"Shouldn't you have asked?" 1.18

The second monk told the monks what had happened, and the monks of 1.19
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?"

"It's true, Sir." 1.23

The Buddha rebuked him … "Foolish man, how could you do this? This 1.24
will affect people's confidence …" … "And, monks, this training rule should be recited like this:

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.'"

Definitions

A: whoever …

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

A monk: another monk.

Whom has finished his meal: whom has eaten any of the five cooked foods, even what fits on the tip of a blade of grass.

Refused an invitation to eat more: there is eating; there is cooked food; he stands within arm's reach; there's an offering; there is a refusal.[312]

311. That is, why did he not say that the food was not left over.

312. As with the previous rule, the punctuation of the Pali is wrong. An additional comma is required between *ṭhito* and *abhiharati*.

Not left over: the making it left over is done with food that is unallowable;[313] it is done with food that has not been received;[314] it is done with food that is not held in hand;[315] 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".

Fresh food: apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics—the rest is called "fresh food".

Cooked food: there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

Invites to eat: saying, "Take as much as you like."

He knows: he knows by himself or others have told him or the monk has told him.[316]

Aiming to criticize him: if he offers it to him, thinking, "With this I'll accuse him," "I'll remind him," "I'll counter-accuse him," "I'll counter-remind him," "I'll humiliate him," he commits an offense of wrong conduct.

2.1.31 If, because of what he says, the other monk receives it with the intention of eating it, then the donor commits an offense of wrong conduct. For every mouthful, the donor commits an offense of wrong conduct. When the other monk has finished eating, the donor commits an offense entailing confession.

313. Literally, "It is done with what is not allowable."

314. The "it", both here and below, refers to the ceremony of making it allowable.

315. Literally, "It is not done lifted."

316. The meaning of the last of these three ways of knowing, *so vā āroceti*, is not clear. CPD suggests: "*sa (sā) āroceti* (?). Perhaps this last form is conformable to sa. *ārocayate* med. caus. in the meaning: he or she makes inquiries (of others)." However, this does not fit with the parallel usage at Pli Tv Bu Vb Pc 29:3.1.6 where the text says that she tells (*sā vā āroceti*) him, presumably referring to the nun telling the monk. In this case *āroceti* cannot refer to the monk making inquiries. The commentaries are silent, and I therefore assume that a straightforward meaning is the most likely one. I would suggest, then, that it simply refers to the recipient telling the resentful monk directly.

Permutations

If the other monk has refused an invitation to eat more, and the donor perceives that he has, and he invites him to eat fresh or cooked food which is not 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 which 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 which is not left over, there is no offense. 2.2.1

If he invites him to eat post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. If, because of what he says, the other monk receives it with the intention of eating it, then the donor commits an offense of wrong conduct. For every mouthful, the donor commits an offense of wrong conduct. 2.2.4

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. 2.2.7

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. 2.3.1

The second training rule on invitations, the sixth, is finished.

Bu Pc 37

The training rule on eating at the wrong time

Vikālabhojana

Origin story

1.1 At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time in Rājagaha there was a hilltop fair, which the monks from the group of seventeen went to see. When people saw the monks, they bathed them, anointed them, fed them cooked food, and gave them fresh food. They took that food and brought it back to the monastery. And they said to the monks from the group of six, "Help yourselves!"

1.7 "But where did you get this food?" And they told them what had happened.

1.9 "So, do you eat at the wrong time?"

1.10 "Yes."

1.11 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?"

1.13 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?"

1.17 "It's true, Sir."

1.18 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk eats fresh or cooked food at the wrong time, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

At the wrong time: when the middle of the day has passed, until dawn.

Fresh food: apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics—the rest is called "fresh food".

Cooked food: there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

If he receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession. 2.1.11

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. 2.2.1

If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct. 2.2.4

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. 2.2.6

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. 2.3.1

The training rule on eating at the wrong time, the seventh, is finished.

Bu Pc 38

The training rule on storing

Sannidhikāraka

Origin story

1.1 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 boiled rice back to the monastery where he dried and stored it. Whenever he got hungry, he moistened and ate it. As a result, he only went the village for alms after a long time.

1.5 The monks asked him, "Why do you only go for alms after such a long time?" And he told them.

1.8 "But do you eat food that you've stored?"

1.9 "Yes."

1.10 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?"

1.13 "It's true, Sir."

1.14 The Buddha rebuked him … "Belaṭṭhasīsa, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk eats fresh or cooked food that he has stored, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

That he has stored: received today and eaten on the following day.

Fresh food: apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics—the rest is called "fresh food".

Cooked food: there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

If he receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession. 2.1.11

Permutations

If it has been stored, and he perceives that it has, and he eats the fresh or cooked food, he commits an offense entailing confession. If it has been stored, but he is unsure of it, and he eats the fresh or cooked food, he commits an offense entailing confession. If it has been stored, but he does not perceive that it has, and he eats the fresh or cooked food, he commits an offense entailing confession. 2.2.1

If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct. 2.2.4

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. 2.2.6

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. 2.3.1

The training rule on storing, the eighth, is finished.

Bu Pc 39

The training rule on fine foods

Paṇītabhojana

Origin story

First sub-story

1.1 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?"

1.6 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?"

1.10 "It's true, Sir."

1.11 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk asks for any of these kinds of fine foods for himself—that is, ghee, butter, oil, honey, syrup, fish, meat, milk, and curd—and then eats it, he commits an offense entailing confession.'"

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

Second sub-story

2.1 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?"

2.4 "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."

2.6 They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

"Monks, I allow a sick monk to eat fine foods that he has requested for himself.

And so, monks, this training rule should be recited like this: 2.9

Final ruling

'If a monk who is not sick asks for any of these kinds of fine foods for himself—that is, ghee, butter, oil, honey, syrup, fish, meat, milk, and curd—and then eats it, he commits an offense entailing confession.'"

Definitions

These kinds of fine foods: ghee from cows, ghee from goats, ghee from buffaloes, or ghee from whatever animal whose meat is allowable.

Ghee: butter from those same animals.

Butter: sesame oil, mustard-seed oil, honey-tree oil, castor oil, oil from fat.

Oil: honey from bees.

Honey: from sugarcane.

Syrup: what lives in water is what is meant.[317]

Fish: the meat of those animals whose meat is allowable.

Meat: milk from cows, milk from goats, milk from buffaloes, or milk from whatever animal whose meat is allowable.

Milk: curd from those same animals.

Curd: whoever …

A: … 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.

Monk: such kinds of fine foods.

Any of these kinds of fine foods: who is comfortable without fine foods.

Who is not sick: who is not comfortable without fine foods.

If he is not sick and he requests for himself, then for the effort there is an act of wrong conduct. When he receives it with the intention of eating it, 3.1.30

317. Here I follow the alternative reading *udakacaro* found in the PTS version. *Udako* must be an editing mistake.

he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

Permutations

3.2.1 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.

3.2.4 If he is sick, but he does not perceive himself as sick, he commits an offense of wrong conduct. If he is sick, but he is unsure of it, he commits an offense of wrong conduct. If he is sick, and he perceives himself as sick, there is no offense.

Non-offenses

3.3.1 There is no offense: if he is sick; if he asked for it when he was sick, but eats it when he is no longer sick; if he eats the leftovers from one who is sick; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender.

The training rule on fine foods, the ninth, is finished.

Bu Pc 40

The training rule on tooth cleaners

Dantapona

Origin story

First sub-story

1.1 At one time the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī. At that time a monk who only used discarded things was staying in a charnel ground. He disliked receiving things from people. Instead he would take whatever was offered to the dead at the charnel ground, at the foot of trees, or at the threshold, and he would use

that.[318] People complained and criticized him, "How can this monk take the offerings to our ancestors and use them? This monk is big and strong. One might even suspect him of eating human flesh!"

The monks heard the complaints of those people, and the monks of few desires complained and criticized him, "How can this monk eat food that hasn't been given?" … "Is it true, monk, that you do this?" 1.7

"It's true, Sir." 1.11

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: 1.12

Preliminary ruling

'If a monk eats food that has not been given, he commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the monks. 1.17

Second sub-story

Soon afterwards the monks did not use water or tooth cleaners because they were afraid of wrongdoing. They told the Buddha. Soon afterwards he gave a teaching and addressed the monks: 2.1

"**Monks, I allow you to use water and tooth cleaners after taking them yourselves.**

And so, monks, this training rule should be recited like this: 2.4

Final ruling

'If a monk eats food that has not been given, except for water and tooth cleaners, he commits an offense entailing confession.'"

Definitions

A: whoever …

Monk: … The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and

318. "The threshold", *ummāra*, would seem to refer the entry point to the charnel ground. Sp-yoj 1.263: *Ummārepīti susānassa indakhīlepi*, "*Ummārepī*: also at the entry post to the charnel ground."

three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

That has not been given: what has not been received is what is meant.

Given: standing within arm's reach of one giving by body or by what is connected to his body or by releasing, he receives it by body or by what is connected to his body—this is called "given".

Food: whatever is edible, apart from water and tooth cleaners—this is called "food".

Except for water and tooth cleaners: apart from water and tooth cleaners.

3.1.13 If he takes it with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing confession.

Permutations

3.2.1 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.

3.2.4 If it has been received, but he does not perceive it as such, he commits an offense of wrong conduct. If it has been received, but he is unsure of it, he commits an offense of wrong conduct. If it has been received, and he perceives it as such, there is no offense.

Non-offenses

3.3.1 There is no offense: if it is water or tooth cleaners; if, when there is a reason, but there is no attendant, he himself takes the four filthy edibles and eats them;[319] if he is insane; if he is the first offender.

The training rule on tooth cleaners, the tenth, is finished.

The fourth subchapter on eating is finished.

319. These are dung, urine, ash, and clay, see Pli Tv Kd 6:14.6.4.

This is the summary:

"Alms, group, another, pastry, 3.3.9
And two are spoken on invitations;
At the wrong time, store, milk,
With tooth cleaner—those are the ten."

Bu Pc 41

The training rule on naked ascetics

Acelaka

Origin story

At one time when the Buddha was staying in the hall with the peaked roof 1.1.1
in the Great Wood near Vesālī, the Sangha had an abundance of fresh food. Venerable Ānanda told the Buddha, who said, "Well then, Ānanda, give the pastries to those who take leftovers."

"Yes, Sir." Ānanda had them sit in a row and gave them one pastry each, 1.1.4
until he accidentally gave two to a female wanderer. The female wanderers sitting next to her said to her, "This monastic is your lover."

"He's not. He gave me two, thinking they were one." 1.1.6

And a second time … And a third time Ānanda gave them one pastry 1.1.7
each, until he accidentally gave two to that same female wanderer. Once again the female wanderers sitting next to her said to her, "This monastic is your lover."

"He's not. He gave me two, thinking they were one." 1.1.10

And they started to argue about whether or not they were lovers. 1.1.11

A certain Ājīvaka ascetic, too, went to that distribution of food. A monk 1.2.1
mixed rice with a large amount of ghee and gave him a large lump. He took it and left. Another Ājīvaka asked him, "Where did you get that lump?"

"From the food distribution of the ascetic Gotama, that shaven-headed 1.2.5
householder."

Some lay followers overheard that conversation between those Ājīvaka 1.2.6
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."

After the Buddha had instructed, inspired, and gladdened those lay fol- 1.2.10
lowers with a teaching, they got up from their seats, bowed down, circum-

ambulated him with their right sides toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: "Well then, monks, I will lay down a training rule for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of 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:

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.'"

Definitions

A: whoever …

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

A naked ascetic: any wanderer who is naked.

A male wanderer: any male wanderer apart from Buddhist monks and novice monks.

A female wanderer: any female wanderer apart from Buddhist nuns, trainee nuns, and novice nuns.

Fresh food: apart from the five cooked foods, water, and tooth cleaners, the rest is called "fresh food".

Cooked food: there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

Gives: if he gives by body or by what is connected to the body or by releasing, he commits an offense entailing confession.

Permutations

If it is a monastic of another religion, and he perceives them as such, and he 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. 2.2.1

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. 2.2.4

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. 2.3.1

The training rule on naked ascetics, the first, is finished.

Bu Pc 42

The training rule on sending away

Uyyojana

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. And as he returned to the monastery, there was nobody offering food, and so he missed his meal. 1.1

1.7 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?"

1.11 "It's true, Sir."

1.12 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:

Final ruling

'If a monk says to a monk, "Come, let's go to the village or town for alms," and then, whether he has had food given to him or not, sends him away, saying, "Go away, I'm not comfortable talking or sitting with you, but only if I talk and sit by myself," and he does so only for this reason and no other, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

To a monk: to another monk.

Come … to the village or town: a village, also a town, also a city; both a village and a town.

He has had food given to him: he has had congee, a meal, fresh food, or cooked food given to him.

Not: he has not had anything given to him.

Sends away: if, wanting to laugh with a woman, wanting to enjoy himself with her, wanting to sit down in private with her, wanting to misbehave with her, he says, "Go away! I'm not comfortable talking or sitting with you, but only if I talk and sit by myself," and he sends him away, he commits an offense of wrong conduct. If the second monk is in the process of going beyond sight or beyond hearing, the first monk commits

an offense of wrong conduct. When the second monk has gone beyond, the first monk commits an offense entailing confession.

He does so only for this reason and no other: there is no other reason for sending him away.

Permutations

If the second monk is fully ordained, and the first monk perceives him as such, and he sends him away, he commits an offense entailing confession. If the second monk is fully ordained, but the first monk is unsure of it, and he sends him away, he commits an offense entailing confession. If the second monk is fully ordained, but the first monk does not perceive him as such, and he sends him away, he commits an offense entailing confession. 2.2.1

If he puts him down, he commits an offense of wrong conduct.[320] 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. 2.2.4

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. 2.2.7

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 2.3.1

320. "Puts him down" renders *kalisāsanaṁ āropeti*. Sp 2.277: *Kalisāsanaṁ āropetīti "kalī"ti kodho; tassa sāsanaṁ āropeti; kodhassa āṇaṁ āropeti; kodhavasena ṭhānanisajjādīsu dosaṁ dassetvā "passatha bho imassa ṭhānaṁ, nisajjaṁ ālokitaṁ vilokitaṁ khāṇuko viya tiṭṭhati, sunakho viya nisīdati, makkaṭo viya ito cito ca viloketī"ti evaṁ amanāpavacanaṁ vadati "appeva nāma imināpi ubbāḷho pakkameyyā"ti. "Kalisāsanaṁ āropeti*: *kali* means anger. He inflicts a teaching because of that; he inflicts punishment because of anger. He finds faults because of anger in regard to the standing, sitting, etc., saying, 'See how he stands, sits, looks this way and that. He stands like a post, sits like a dog, looks here and there like a monkey.' He speaks such unpleasant speech hoping he will depart in a huff."

who is left behind or to the one who is guarding the dwellings;" if he does not want to misbehave; if he sends him away when there is something to be done; if he is insane; if he is the first offender.

The training rule on sending away, the second, is finished.

Bu Pc 43

The training rule on lustful

Sabhojana

Origin story

1.1 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.

1.6 Soon afterwards he said, "Please leave, Sir, the alms have been given."

1.7 But the woman, knowing that her husband was lustful, said, "Please sit, Sir, don't go."

1.8 A second time and a third time he repeated his request, and both times his wife repeated hers.

1.11 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."

1.15 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?"

1.18 "It's true, Sir."

1.19 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk sits down intruding on a lustful couple, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A lustful couple: both a woman and a man are present. The woman and the man have not both left, and both are not without lust.

Intruding on: enters after.

Sits down: in a large house, if he sits down more than one arm's reach inside the door frame, he commits an offense entailing confession. In a small house, if he sits down beyond the ridge beam, he commits an offense entailing confession.[321]

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. 2.2.1

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. 2.2.4

Non-offenses

There is no offense: if, in a large house, he sits down, but not more one arm's reach inside the door frame; if, in a small house, he sits down, but not beyond the ridge beam; if he has a companion monk; if both have left; if both are without lust; if it is not a bedroom; if he is insane; if he is the first offender. 2.3.1

321. "Ridge beam" renders *piṭṭhivaṁsa*. Sp 2.280: *Piṭṭhivaṁsaṁ atikkamitvāti iminā majjhātikkamaṁ dasseti*; "*Piṭṭhivaṁsaṁ atikkamitvā*: by this going beyond the middle is shown."

The training rule on lustful, the third, is finished.

Bu Pc 44

The training rule on private and concealed

Rahopaṭicchanna

Origin story

1.1 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 private on a concealed seat. The husband complained and criticized him, "How could Venerable Upananda sit with my wife in private on a concealed seat?"

1.5 The monks heard the complaints of that man, and the monks of few desires complained and criticized Upananda, "How could Venerable Upananda sit in private on a concealed seat with a woman?" … "Is it true, Upananda, that you did this?"

1.9 "It's true, Sir."

1.10 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:

Final ruling

'If a monk sits down in private on a concealed seat with a woman, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A woman: a human female, not a female spirit, not a female ghost, not a female animal; even a girl born on that very day, let alone an older one.

With: together.

In private: there is private to the eye and there is private to the ear.

Private to the eye: one is unable to see them winking, raising an eyebrow, or nodding.

Private to the ear: one is unable to hear ordinary speech.

A concealed seat: it is concealed by a wall, a screen, a door, a cloth screen, a tree, a pillar, a grain container, or anything else.

Sits down: if the monk sits down or lies down next to the seated woman, he commits an offense entailing confession. If the woman sits down or lies down next to the seated monk, he commits an offense entailing confession. If both are seated or both are lying down, he commits an offense entailing confession.

Permutations

If it is a woman, and he perceives her as such, and he sits down in private on a concealed seat with her, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he sits down in private on a concealed seat with her, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he sits down in private on a concealed seat with her, he commits an offense entailing confession. 2.2.1

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.[322] 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. 2.2.4

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;[323] if he is insane; if he is the first offender. 2.3.1

The training rule on private and concealed, the fourth, is finished.

322. The Pali reads *tiracchānagatāya vā manussaviggahitthiyā vā*, but it is not clear what *manussaviggahitthiyā* would refer to in this context, and so I take this to be an editing mistake. I here follow the PTS reading, *tiracchānagatamanussaviggahitthiyā vā*, which makes better sense and is consistent with the following rule.

323. Sp 5.467: *Aññavihitoti aññaṁ cintayamāno*, "Aññavihita: thinking of something else."

Bu Pc 45

The training rule on sitting down in private

Rahonisajja

Origin story

1.1 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?"

1.5 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?"

1.9 "It's true, Sir."

1.10 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:

Final ruling

'If a monk sits down in private alone with a woman, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A woman: a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning bad speech and good speech, what is decent and what is indecent.

With: together.

Alone: just the monk and the woman.

In private: there is private to the eye and there is private to the ear.

Private to the eye: one is unable to see them winking, raising an eyebrow, or nodding.

Private to the ear: one is unable to hear ordinary speech.

Sits down: if the monk sits down or lies down next to the seated woman, he commits an offense entailing confession. If the woman sits down or lies down next to the seated monk, he commits an offense entailing confession. If both are seated or both are lying down, he commits an offense entailing confession.

Permutations

If it is a woman, and he perceives her as such, and he sits down in private alone with her, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he sits down in private alone with her, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he sits down in private alone with her, he commits an offense entailing confession. 2.2.1

If he sits down in private alone with a female spirit, with a female ghost, with a *paṇḍaka*, or with a female animal in the form of a woman, he commits an offense of wrong conduct. 2.2.4

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. 2.2.5

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;[324] if he is insane; if he is the first offender. 2.3.1

The training rule on sitting in private, the fifth, is finished.

324. Sp 5.467: *Aññavihitoti aññaṁ cintayamāno*, "Aññavihita: thinking of something else."

Bu Pc 46

The training rule on visiting

Cāritta

Origin story

First sub-story

1.1 At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time a family that was supporting Venerable Upananda the Sakyan had invited him to a meal, and they had invited other monks too. But since Upananda was visiting other families before that meal, the other monks said to that family, "Please give the meal."

1.7 "Please wait, Sirs, until Venerable Upananda arrives."

1.8 A second time … A third time those monks said, "Please give the meal before it is too late."

1.11 "But we prepared the meal because of Venerable Upananda. Please wait until he arrives."

1.13 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?"

1.18 "It's true, Sir."

1.19 The Buddha rebuked him … "Foolish man, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

First preliminary ruling

'If a monk who has been invited to a meal visits families beforehand, he commits an offense entailing confession.'"

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

Second sub-story

2.1 Soon afterwards a family that was supporting Upananda sent fresh food to the Sangha. They instructed that the food should be shown to Upananda and then given to the Sangha.

But on that occasion Upananda had gone to the village for alms. When 2.3
those people arrived at the monastery, they asked for Upananda, and they were told where he was. They said, "Venerables, after showing it to Venerable Upananda, this fresh food is to be given to the Sangha." The monks told the Buddha, who then gave a teaching and addressed the monks: "Well then, monks, receive it and put it aside until Upananda returns."

When he heard that the Buddha had prohibited visiting families before 2.11
the meal, Upananda visited them after the meal instead. As a consequence, he returned late to the monastery, and the food had to be returned to the donors.

The monks of few desires complained and criticized Upananda, "How 2.12
can Venerable Upananda visit families after the meal?" … "Is it true, Upananda, that you do this?"

"It's true, Sir." 2.15

The Buddha rebuked him … "Foolish man, how can you do this? This 2.16
will affect people's confidence …" … And so, monks, this training rule should be recited like this:

Second preliminary ruling

'If a monk who has been invited to a meal visits families beforehand or afterwards, he commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the monks. 2.21

Third sub-story

Soon afterwards it was the robe-giving season. But being afraid of wrong- 3.1
doing, the monks did not visit families. As a result, they only got a small amount of robe-cloth. They told the Buddha. …

"Monks, I allow you to visit families during the robe-giving season.

And so, monks, this training rule should be recited like this: 3.5

Third preliminary ruling

'If a monk who has been invited to a meal visits families beforehand or afterwards, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: it is the robe-giving season.'"

In this way the Buddha laid down this training rule for the monks. 3.8

Fourth sub-story

4.1 Soon afterwards the monks were making robes, and they needed a needle, thread, and scissors. But being afraid of wrongdoing, they did not visit families. They told the Buddha. …

"Monks, I allow you to visit families at a time of making robes.

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

Fourth preliminary ruling

'If a monk who has been invited to a meal visits families beforehand or afterwards, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the robe-giving season; it is a time of making robes.'"

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

Fifth sub-story

5.1 Soon afterwards there were sick monks who needed medicines. But being afraid of wrongdoing, the monks did not visit families. They told the Buddha. …

"Monks, I allow you to visit families after informing an available monk.

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

Final ruling

'If a monk who has been invited to a meal visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the robe-giving season; it is a time of making robes.'"

Definitions

A: whoever …

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

Invited: invited to eat any of the five cooked foods.
To a meal: the invitation includes a meal.
An available monk: he is able to inform and then enter.
No available monk: he is not able to inform and then enter.
Beforehand: he has not yet eaten what he has been invited to eat.
Afterwards: even if he has just eaten what fits on the tip of a blade of grass from what he has been invited to eat.
A family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.
Visits families: if he enters the vicinity of someone else's house, he commits an offense of wrong conduct. If he crosses the threshold with the first foot, he commits an offense of wrong conduct. If he crosses the threshold with the second foot, he commits an offense entailing confession.
Except on an appropriate occasion: unless it is an appropriate occasion.
It is the robe-giving season: for one who has not participated in the robe-making ceremony, it is the last month of the rainy season. For one who has participated in the robe-making ceremony, it is the five-month period.[325]
It is a time of making robes: when he is making robes.

Permutations

If he has been invited, and he perceives that he has, and he visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession. If he has been invited, but he is unsure of it, and he visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession. If he has been invited, but he does not perceive that he has, and he visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession. 6.2.1

325. "Robe-making ceremony" refers to the *kathina sanghakamma*, the making of the *kathina* robe, and the rejoicing in the process, all three together represented by the words *(an)atthate kathine* . "The five month period" is the last month of the rainy season plus the four months of the cold season.

6.2.4 If he has not been invited, but he perceives that he has, he commits an offense of wrong conduct. If he has not been invited, but he is unsure of it, he commits an offense of wrong conduct. If he has not been invited, and he does not perceive that he has, there is no offense.

Non-offenses

6.3.1 There is no offense: if it is an appropriate occasion; if he enters after informing an available monk; if, when there is no available monk, he enters without informing anyone; if the road passes someone else's house; if the road passes the vicinity of someone else's house; if he is going between monasteries; if he is going to the dwelling place of nuns; if he is going to the dwelling place of the monastics of another religion; if he is returning to the monastery; if he is going to the house where he has been invited;[326] if there is an emergency; if he is insane; if he is the first offender.

The training rule on visiting, the sixth, is finished.

Bu Pc 47

The training rule on Mahānāma

Catumāsappaccayapavāraṇā

Origin story

1.1.1 At one time the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu. At that time Mahānāma the Sakyan had an abundance of tonics.[327] He went to the Buddha, bowed, sat down, and said, "Sir, I wish to invite the Sangha to ask for tonics for four months."

1.1.5 "Good, good, Mahānāma. Please do so."

1.1.7 But the monks were afraid of wrongdoing and did not accept. They then told the Buddha what had happened. …

"Monks, I allow you to accept an invitation to ask for tonics for four months."

326. Sp 2.302: *Bhattiyagharanti nimantitagharaṁ vā salākabhattādidāyakānaṁ vā gharaṁ*, "Bhattiyaghara: the house where he has been invited or the house of donors of a meal drawn by lots, etc."

327. "Tonics" renders *bhesajja*. In this rule the only *bhesajjas* mentioned are the five standard tonics. I consequently assume that this is the main meaning of *bhesajja* in this rule.

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." 1.2.1

"Good, good, Mahānāma. Please do so." 1.2.4

Again the monks were afraid of wrongdoing and did not accept. They told the Buddha. … 1.2.6

"Monks, I allow you to accept a further invitation."

Once again the monks only asked Mahānāma for a small amount of tonics, and so he still had an abundance. A third time he went to the Buddha, bowed, sat down, and said, "Sir, I wish to invite the Sangha to ask for tonics for life." 1.3.1

"Good, good, Mahānāma. Please do so." 1.3.4

Yet again the monks were afraid of wrongdoing and did not accept. They told the Buddha. … 1.3.6

"Monks, I allow you to accept a permanent invitation."

At that time the monks from the group of six were shabbily dressed and improper in appearance. Mahānāma criticized them, "Venerables, why are you shabbily dressed and improper in appearance? Shouldn't one who has gone forth be suitably dressed and proper in appearance?" 1.4.1

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." 1.4.4

They then went to Mahānāma and said, "We need a *doṇa* measure of ghee."[328] 1.4.7

"Please wait until tomorrow. People have gone to the cow-pen to get ghee. You may come and get it in the morning." 1.4.8

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?" 1.4.11

Mahānāma complained and criticized them, "How can they not wait for one day when asked?" 1.4.17

The monks heard the complaints of Mahānāma, and the monks of few desires complained and criticized those monks, "How could the monks 1.4.18

328. According ACMC, p.18, one *doṇa* is equivalent to 64 handfuls. This is perhaps roughly equivalent to one litre.

from the group of six not wait for one day when asked by Mahānāma?" … "Is it true, monks, that you acted like this?"

1.4.22 "It's true, Sir."

1.4.23 The Buddha rebuked them … "Foolish men, how could you act like this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'A monk who is not sick may accept an invitation to ask for requisites for four months. If he accepts one beyond that limit, except if it is a further invitation or a permanent invitation, he commits an offense entailing confession.'"

Definitions

A monk who is not sick may accept an invitation to ask for requisites for four months: he may accept an invitation to ask for requisites for the sick.

He may also accept a further invitation: he should think, "I'll ask when I'm sick."

He may also accept a permanent invitation: he should think, "I'll ask when I'm sick."

If he accepts one beyond that limit: there are invitations that have a limit on the tonics, but no limit on the time period; there are invitations that have a limit on the time period, but no limit on the tonics; there are invitations that have a limit on both the tonics and the time period; there are invitations that have neither a limit on the tonics nor on the time period.

Limit on the tonics: the tonics are restricted: "I invite you to ask for these particular tonics."

Limit on the time period: the time period is restricted: "I invite you to ask during this particular period of time."

Limit on both the tonics and the time period: both the tonics and the time period are restricted: "I invite you to ask for these particular tonics during this particular period of time."

Neither a limit on the tonics nor on the time period: neither the tonics nor the time period is restricted.

When there is a limit on the tonics, if he asks for tonics other than those he has been invited to ask for, he commits an offense entailing confession. When there is a limit on the time period, if he asks outside of the period during which he has been invited to ask, he commits an offense entailing confession. When there is a limit on both the tonics and on the time period, if he asks for tonics other than those he has been invited to ask for 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. 2.1.20

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. 2.2.1

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. 2.2.3.1

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. 2.2.6

Non-offenses

There is no offense: if he asks for those tonics for which he was invited to ask; if he asks during the time period for which he was invited to ask; if he asks by informing, "You have invited me to ask for these tonics, but I need such-and-such a tonic;" if he asks by informing, "The time period during which you invited me to ask has passed, but I need tonics;" if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of his own property; if he is insane; if he is the first offender. 2.3.1

The training rule on Mahānāma, the seventh, is finished.

Bu Pc 48

The training rule on armies

Uyyuttasenā

Origin story

First sub-story

1.1 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?"

1.7 "We wish to see the great king."

1.8 "What's the use of seeing me finding pleasure in battle? Shouldn't you see the Buddha?"

1.10 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."

1.13 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?"

1.17 "It's true, Sir."

1.18 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

'If a monk goes to see an army, he commits an offense entailing confession.'"

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

Second sub-story

Soon afterwards a certain monk had a sick uncle in the army. The uncle 2.1
sent a message to that monk: "I'm with the army and I'm sick. Please come, Venerable. I want you to come."

Knowing that the Buddha had laid down a rule against going to see an 2.6
army, that monk thought, "I have a sick uncle in the army. What should I do now?" And he told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

"**Monks, I allow you to go to the army when there's a suitable reason.**

And so, monks, this training rule should be recited like this: 2.12

Final ruling

'If a monk goes to see an army, except if there is a suitable reason, he commits an offense entailing confession.'"[329]

Definitions

A: whoever …

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

An army: it has left the inhabited area and is either encamped or marching.

An army: elephants, horses, chariots, infantry. An elephant has twelve men; a horse has three men; a chariot has four men; an infantry unit has four men with arrows in hand.

If he is on his way to see it, he commits an offense of wrong conduct. 3.1.10
Wherever he stands to see it, he commits an offense entailing confession. Every time he goes beyond the range of sight and then sees it again, he commits an offense entailing confession.

Except if there is a suitable reason: unless there is a suitable reason.

329. "Army" renders *uyyutta sena*, which might be rendered "a mobilized army". At the time of the Buddha it seems armies consisted entirely of reserve troops that would then be mobilized at times of war. With the advent of professional armies, however, armies are always more or less mobilized. Thus my rendering.

Permutations

3.2.1 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.

3.2.4 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.

3.2.7 If it is not an army, but he perceives it as such, he commits an offense of wrong conduct. If it is not an army, but he is unsure of it, he commits an offense of wrong conduct. If it is not an army, and he does not perceive it as such, there is no offense.

Non-offenses

3.3.1 There is no offense: if he sees it while standing in a monastery; if the army comes to where the monk is standing, sitting, or lying down; if he sees it while walking in the opposite direction; if he has a suitable reason; if there is an emergency; if he is insane; if he is the first offender.

The training rule on armies, the eighth, is finished.

Bu Pc 49

The training rule on staying with armies

Senāvāsa

Origin story

1.1 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."

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?" 1.6

"It's true, Sir." 1.10

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: 1.11

Final ruling

'If that monk has a reason for going to the army, he may stay with the army for two or three nights. If he stays longer than that, he commits an offense entailing confession.'"

Definitions

If that monk has a reason for going to the army: if he has a reason, if he has something to do.

He may stay with the army for two or three nights: he may stay for two or for three nights.

If he stays longer than that: if he is staying with the army at sunset on the fourth day, he commits an offense entailing confession.

Permutations

If it is more than three nights, and he perceives it as more, and he is staying with the army, he commits an offense entailing confession. If it is more than three nights, but he is unsure of it, and he is staying with the army, he commits an offense entailing confession. If it is more than three nights, but he perceives it as less, and he is staying with the army, he commits an offense entailing confession. 2.2.1

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. 2.2.4

Non-offenses

2.3.1 There is no offense: if he stays for two or three nights; if he stays for less than two or three nights; if he stays for two nights, then leaves before dawn on the third night, and then stays again; if he stays because he is sick; if he stays because he has to take care of someone who is sick; if the army is obstructed by an enemy army; if he is obstructed from leaving; if there is an emergency; if he is insane; if he is the first offender.

The training rule on staying with armies, the ninth, is finished.

Bu Pc 50

The training rule on battles

Uyyodhika

Origin story

1.1 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.

1.7 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."

1.10 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?"

1.14 "It's true, Sir."

1.15 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk who is staying with an army for two or three nights goes to a battle, a troop review, a massing of the army, or a troop inspection, he commits an offense entailing confession.'"

Definitions

If a monk who is staying with an army for two or three nights: he is staying for two or for three nights.

A battle: wherever fighting is seen.

A troop review: so many elephants, so many horses, so many chariots, so much infantry.

A massing of the army: the elephants should set out from here; the horses should set out from here; the chariots should set out from here; the infantry should set out from here.

A troop: an elephant troop, a horse troop, a chariot troop, an infantry troop. The smallest troop of elephants is three elephants; the smallest troop of horses is three horses; the smallest troop of chariots is three chariots; the smallest troop of infantry is four men with arrows in hand.

If he is on his way to see it, he commits an offense of wrong conduct. 2.1.12
Wherever he stands to see it, he commits an offense entailing confession. Every time he goes beyond the range of sight and then sees it again, he commits an offense entailing confession.

Permutations

If he is on his way to see one division of a fourfold army, he commits an 2.2.1
offense of wrong conduct. Wherever he stands to see it, he commits an offense of wrong conduct. Every time he goes beyond the range of sight and then sees it again, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he sees it while standing in a monastery; if the army 2.3.1
comes to where the monk is standing, sitting, or lying down, and he then sees fighting; if he sees it while walking in the opposite direction; if he goes because there is something to be done, and he then sees it; if there is an emergency; if he is insane; if he is the first offender.

The training rule on battles, the tenth, is finished.

The fifth subchapter on naked ascetics is finished.

This is the summary:

2.3.12 "Pastry, talking, three on Upananda,
And indeed supporting;
Mahānāma, Pasenadi,
Army, and struck: those are the ten."

Bu Pc 51

The training rule on drinking alcoholic drinks

Surāpāna

Origin story

1.1 On one occasion when the Buddha was wandering in the country of Ceti on his way to Bhaddavatikā, he was seen by a number of cow-herds, shepherds, farmers, and travelers. They said to him, "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.

1.13 The Buddha then continued on to Bhaddavatikā, and he stayed there.

1.14 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. 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.

1.20 After staying at Bhaddavatikā for as long as he liked, the Buddha set out wandering toward Kosambī.

1.22 When he arrived, the lay followers there received him.

1.23 But the lay followers at Kosambī had heard about Sāgata fighting the Ambatittha dragon. And so after receiving the Buddha, they went to see Sāgata. They bowed, stood to one side, and said, "Venerable, what can we prepare for you that's delicious but hard to get?"

The monks from the group of six replied, "There's a delicious liquor called Kāpotikā, which is hard for the monks to get. Prepare that." 1.25

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. 1.26

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. 1.28

The Buddha said, "Previously, monks, wasn't Sāgata respectful and deferential toward me?" 1.32

"Yes." 1.33

"But is he now?" 1.34

"Certainly not." 1.35

"Just recently, didn't Sāgata fight the Ambatittha dragon?" 1.36

"Yes." 1.37

"Would he now be able to fight a dragon?" 1.38

"Certainly not." 1.39

"So, monks, should one drink that which makes one senseless?" 1.40

"Certainly not, Sir." 1.41

"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: 1.42

Final ruling

'If a monk drinks this or that kind of alcoholic drink, he commits an offense entailing confession.'"

Definitions

This kind of alcoholic drink: alcoholic drinks made from flour, alcoholic drinks made from pastries, alcoholics drink made from rice, those with yeast added, those made from a combination of ingredients.

That kind of alcoholic drink: alcoholic drinks made from flowers, alcoholic drinks made from fruit, alcoholic drinks made from honey, alcoholic drinks made from sugar, those made from a combination of ingredients.

Drinks: if he drinks even what fits on the tip of a blade of grass, he commits an offense entailing confession.

Permutations

2.2.1 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.

2.2.4 If it is a non-alcoholic drink, but he perceives it as alcoholic, he commits an offense of wrong conduct. If it is a non-alcoholic drink, but he is unsure of it, he commits an offense of wrong conduct. If it is a non-alcoholic drink, and he perceives it as such, there is no offense.

Non-offenses

2.3.1 There is no offense: if he drinks a non-alcoholic drink that has the color, smell, or taste of an alcoholic drink; if it is cooked in a bean curry; if it is cooked with meat; if it is cooked with oil; if it is in syrup from emblic myrobalan; if he drinks a drink that is normally alcoholic, but which is actually without alcohol; if he is insane; if he is the first offender.

The training rule on drinking alcoholic drinks, the first, is finished.

Bu Pc 52

The training rule on tickling

Aṅgulipatodaka

Origin story

1.1 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.

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?" 1.4

"It's true, Sir." 1.7

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: 1.8

Final ruling

'If a monk tickles someone, he commits an offense entailing confession.'"

Definitions

Tickles someone: if one who is fully ordained touches another who is fully ordained, body to body, with the aim of making him laugh, he commits an offense entailing confession.

Permutations

If the other person is fully ordained, and he perceives him as such, and he tickles him to make him laugh, he commits an offense entailing confession. If the other person is fully ordained, but he is unsure of it, and he tickles him to make him laugh, he commits an offense entailing confession. If the other person is fully ordained, but he does not perceive him as such, and he tickles him to make him laugh, he commits an offense entailing confession. 2.2.1

If, with his own body, he touches what is connected to the other monk's body, he commits an offense of wrong conduct. If, with what is connected to his own body, he touches the other monk's body, he commits an offense of wrong conduct. If, with what is connected to his own body, he touches what is connected to the other monk's body, he commits an offense of wrong conduct. 2.2.4

If, by releasing something, he touches the other monk's body, he commits an offense of wrong conduct. If, by releasing something, he touches what is connected to the other monk's body, he commits an offense of wrong conduct. If, by releasing something, he touches what is released by the other monk, he commits an offense of wrong conduct. 2.2.7

2.2.10 If, with his own body, he touches the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, with his own body, he touches what is connected to the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, with what is connected to his own body, he touches the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, with what is connected to his own body, he touches what is connected to the body of someone who is not fully ordained, he commits an offense of wrong conduct.

2.2.14 If, by releasing something, he touches the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, by releasing something, he touches what is connected to the body of someone who is not fully ordained, he commits an offense of wrong conduct. If, by releasing something, he touches what is released by the someone who is not fully ordained, he commits an offense of wrong conduct.

2.2.17 If the other person is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the other person is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if he is not aiming to make him laugh; if he touches him when there is a need; if he is insane; if he is the first offender.

The training rule on tickling, the second, is finished.

Bu Pc 53

The training rule on playing

Hasadhamma

Origin story

1.1 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 magnificent stilt house with queen Mallikā, he saw the monks

from the group of seventeen playing in the river. He said to queen Mallikā, "Mallikā, these perfected ones are playing in the water."

"Great king, no doubt the Buddha hasn't laid down a rule. Either that, or these monks are ignorant." 1.7

King Pasenadi thought, "How can the Buddha find out about these monks playing in the water without me telling him?" 1.9

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." 1.11

The monks took the lump of sugar, went to the Buddha, and said, "Sir, this lump of sugar is a gift from King Pasenadi." 1.13

"But, monks, where did you see the king?" 1.16

"From the river Aciravatī, while playing in the water." 1.17

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: 1.18

Final ruling

'If a monk plays in water, he commits an offense entailing confession.'"

Definitions

Plays in water: if, aiming to have fun, he immerses himself or emerges on the surface or swims in water that is more than ankle deep, he commits an offense entailing confession.

Permutations

If he is playing in water, and he perceives that he is, he commits an offense entailing confession. If he is playing in water, but he is unsure of it, he commits an offense entailing confession. If he is playing in water, but he does not perceive that he is, he commits an offense entailing confession. 2.2.1

If he is playing in water less than ankle deep, he commits an offense of wrong conduct. 2.2.4

If he is playing in a boat in water, he commits an offense of wrong conduct. 2.2.5

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. 2.2.6

2.2.7 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.

2.2.8 If he is not playing in water, but he perceives that he is, he commits an offense of wrong conduct. If he is not playing in water, but he is unsure of it, he commits an offense of wrong conduct. If he is not playing in water, and he does not perceive that he is, there is no offense.

Non-offenses

2.3.1 There is no offense: if he is not aiming to have fun; if, when there is something to be done, he enters the water and then immerses himself or emerges on the surface or swims; if, while crossing a body of water, he immerses himself or emerges on the surface or swims; if there is an emergency; if he is insane; if he is the first offender.

The training rule on playing, the third, is finished.

Bu Pc 54

The training rule on disrespect

Anādariya

Origin story

1.1 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.

1.7 The monks of few desires complained and criticized him, "How can Venerable Channa act disrespectfully?" … "Is it true, Channa, that you do this?"

1.10 "It's true, Sir."

1.11 The Buddha rebuked him … "Foolish man, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk is disrespectful, he commits an offense entailing confession.'"

Definitions

Disrespectful: there are two kinds of disrespect: disrespect for the person and disrespect for the rule.

Disrespect for the person: if, when corrected by one who is fully ordained about a rule that has been laid down, he thinks, "They've been ejected," "They've been reproved," or "They've been censured," and then, "I won't do what they say," and he acts disrespectfully, then he commits an offense entailing confession.

Disrespect for the rule: if, when corrected by one who is fully ordained about a rule that has been laid down, he thinks, "What can be done so that this rule is lost?" "What can be done so that it perishes?" or "What can be done so that it disappears?" or he does not want to train in that rule, and he acts disrespectfully, then he commits an offense entailing confession.

Permutations

If the other person is fully ordained, and he perceives them as such, and he acts disrespectfully, he commits an offense entailing confession. If the other person is fully ordained, but he is unsure of it, and he acts disrespectfully, he commits an offense entailing confession. If the other person is fully ordained, but he does not perceive them as such, and he acts disrespectfully, he commits an offense entailing confession. 2.2.1

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. 2.2.4

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. 2.2.8

If the other person is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

2.3.1 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.

Bu Pc 55

The training rule on scaring

Bhiṁsāpana

Origin story

1.1 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.

1.7 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?"

1.10 "It's true, Sir."

1.11 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk scares a monk, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A monk: another monk.

Scares: if one who is fully ordained, wishing to scare another who is fully ordained, arranges a sight, a sound, a smell, a taste, or a physical contact, then whether the other monk is scared or not, he commits an offense entailing confession. If he tells him about a wilderness inhabited by criminals, predatory animals, or demons, then whether the other monk is scared or not, he commits an offense entailing confession.

Permutations

If the other person is fully ordained, and he perceives him as such, and he scares him, he commits an offense entailing confession. If the other person is fully ordained, but he is unsure of it, and he scares him, he commits an offense entailing confession. If the other person is fully ordained, but he does not perceive him as such, and he scares him, he commits an offense entailing confession. 2.2.1

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. 2.2.4

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. 2.2.8

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. 2.3.1

The training rule on scaring, the fifth, is finished.

Bu Pc 56

The training rule on fire

Jotika

Origin story

First sub-story

1.1.1 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.

1.1.5 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?"

1.1.8 "It's true, Sir."

1.1.9 The Buddha rebuked them … "How could those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

First preliminary ruling

'If a monk lights a fire to warm himself, or has one lit, he commits an offense entailing confession.'"

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

Second sub-story

1.2.1 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?"

1.2.4 "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."

1.2.7 They told the Buddha. Soon afterwards he gave a teaching and addressed the monks:

"Monks, I allow a sick monk to light a fire to warm himself, or to have one lit.

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

Second preliminary ruling

'If a monk who is not sick lights a fire to warm himself, or has one lit, he commits an offense entailing confession.'

In this way the Buddha laid down this training rule for the monks. 1.2.11

Third sub-story

Soon afterwards the monks did not light lamps, small fires, or saunas because they were afraid of wrongdoing.[330] They told the Buddha … 2.1

"Monks, I allow you to light a fire, or to have one lit, if there's a suitable reason.

And so, monks, this training rule should be recited like this: 2.4

Final ruling

'If a monk who is not sick lights a fire to warm himself, or has one lit, except if there is a suitable reason, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

Who is not sick: who is comfortable without a fire.

Who is sick: who is not comfortable without a fire.

To warm himself: wanting to heat himself.

A fire: flames are what is meant.

Lights: if he lights it himself, he commits an offense entailing confession.

Has one lit: if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other lights many fires, he commits one offense entailing confession.

Except if there is a suitable reason: unless there is a suitable reason.

330. Sp 2.352: *Jotikepīti pattapacanasedakammādīsu jotikaraṇe*, "*Jotikepi*: making a fire to fire a bowl, to make sweat, etc."

Permutations

3.2.1 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.

3.2.4 If he puts back a burning piece of wood that has fallen off, he commits an offense of wrong conduct.[331] If he is sick, but he does not perceive himself as sick, he commits an offense of wrong conduct. If he is sick, but he is unsure of it, he commits an offense of wrong conduct. If he is sick, and he perceives himself as sick, there is no offense.

Non-offenses

3.3.1 There is no offense: if he is sick; if he warms himself over a fire lit by another; if he warms himself over flameless coals; if he lights a lamp, a small fire, or a sauna, when there is a suitable reason; if there is an emergency; if he is insane; if he is the first offender.

The training rule on fire, the sixth, is finished.

Bu Pc 57

The training rule on bathing

Nahāna

Origin story

First sub-story

1.1 At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary, the monks were bathing in the hot springs. Just then King Seniya Bimbisāra of Magadha went to the hot springs, in-

331. Sp 2.355: *Paṭilātaṁ ukkhipatīti dayhamānaṁ alātaṁ patitaṁ ukkhipati, puna yathāṭhāne ṭhapetīti attho*, "*Paṭilātaṁ ukkhipati*: he picks up a burning firebrand that has fallen. The meaning is that he puts it back in its original place."

tending to wash his hair. He waited respectfully for the monks to finish, but they kept on bathing until dark. Only then was King Bimbisāra able to wash his hair. And because the town gates had been shut, he had to spend the night outside the city. In the morning, with his make-up still on,[332]

he went to the Buddha, bowed, and sat down. The Buddha said to him, 1.6
"Great king, why have you come so early in the morning, with your make-up still on?" The King told him what had happened. The Buddha then instructed, inspired, and gladdened him with a teaching, after which the King got up from his seat, bowed down, circumambulated the Buddha with his right side toward him, and left.

Soon afterwards the Buddha had the Sangha gathered and questioned 1.10
the monks: "Is it true, monks, that monks bathed without moderation, even after seeing the King?"

"It's true, Sir." 1.12

The Buddha rebuked them … "How could those foolish men act in this 1.13
way? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

First preliminary ruling

'If a monk bathes at intervals of less than a half-month, he commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the monks. 1.18

Second sub-story

Soon afterwards, because they were afraid of wrongdoing, the monks did 2.1
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:

"Monks, if it's hot or you have a fever, I allow you to bathe at intervals of less than a half-month.

And so, monks, this training rule should be recited like this: 2.5

332. *Asambhinnena vilepanena* is an unusual expression. According to Sp-t 3.1.357, *asambhinnena* means "with (make-up) not smeared, not lost", *amakkhitena, anaṭṭhena*.

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.'"

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

Third sub-story

3.1 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?"

3.4 "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."

3.6 They told the Buddha. …

"Monks, I allow a sick monk to bathe at intervals of less than a half-month.

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

Third preliminary ruling

'If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the two-and-a-half-month period of 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.'"

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

Fourth sub-story

4.1 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. …

"Monks, I allow you to bathe at intervals of less than a half-month when you're working.

And so, monks, this training rule should be recited like this: 4.5

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.'"

In this way the Buddha laid down this training rule for the monks. 4.8

Fifth sub-story

Soon afterwards the monks were traveling, but because they were afraid of wrongdoing they did not bathe. As a consequence, they went to sleep covered in sweat, and their robes and beds got dirty. They told the Buddha. 5.1

. . .

"Monks, I allow you to bathe at intervals of less than a half-month when you're traveling.

And so, monks, this training rule should be recited like this: 5.5

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.'"

In this way the Buddha laid down this training rule for the monks. 5.8

Sixth sub-story

Soon afterwards a number of monks were making robes out in the open, when they were hit by dusty winds and fine rain. But because they were afraid of wrongdoing, they did not bathe afterwards, and they went to sleep while still wet. As a consequence, their robes and beds got dirty. They told the Buddha. . . . 6.1

"Monks, if there is wind and rain, I allow you to bathe at intervals of less than a half-month.

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

Final ruling

'If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the two-and-a-half-month period of 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.'"

Definitions

A: whoever …

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

At intervals of less than a half-month: after less than a half-month.

Bathes: if he bathes with bath powder or soap, then for every effort there is an act of wrong conduct.[333] When the bath is finished, he commits an offense entailing confession.

Except on an appropriate occasion: unless it is an appropriate occasion.

Summer: the last month-and-a-half of summer.

The fever season: the first month of the rainy season. During the two-and-a-half-month period of summer and the fever season, he may bathe.

He is sick: he is not comfortable without bathing. If he is sick, he may bathe.

He is working: even if he just sweeps the yard of a building. If he is working, he may bathe.

He is traveling: if he intends to travel six kilometers, he may bathe; while traveling, he may bathe; after he has traveled, he may bathe.[334]

333. For an explanation of the renderings "bath powder" and "soap" for *cuṇṇa* and *mattika* respectively, see Appendix of Technical Terms.

334. For a discussion of the *yojana*, see Appendix of Technical Terms.

There is wind and rain: monks are hit by dusty winds, and two or three drops of rain fall on their bodies. If there is wind and rain, they may bathe.

Permutations

If it is an interval of less than a half-month, and he perceives it as less, and he bathes, except on an appropriate occasion, he commits an offense entailing confession. If it is an interval of less than a half-month, but he is unsure of it, and he bathes, except on an appropriate occasion, he commits an offense entailing confession. If it is an interval of less than a half-month, but he perceives it as more, and he bathes, except on an appropriate occasion, he commits an offense entailing confession. 7.2.1

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. 7.2.4

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. 7.3.1

The training rule on bathing, the seventh is finished.

Bu Pc 58

The training rule on making stains

Dubbaṇṇakaraṇa

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 1.1

them. The people complained and criticized them, "How can they not recognize their own robes?"

1.8 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:

Final ruling

'When a monk gets a new robe, he should apply one of three kinds of stains: blue-green, mud-color, or dark brown. If a monk uses a new robe without applying any of the three kinds of stains, he commits an offense entailing confession.'

Definitions

New: a mark has not been made is what is meant.

A robe: one of the six kinds of robes.[335]

He should apply one of three kinds of stains: even if he just applies what fits on the tip of a blade of grass.

Blue-green: there are two kinds of blue-green: the color of copper sulfate and the color of leaves.

Mud-color: watery is what is meant.[336]

Dark brown: whatever is dark brownish.

If a monk … without applying any of the three kinds of stains: if he uses a new robe without first applying one of the three kinds of stains, even just the amount on the tip of a blade of grass, he commits an offense entailing confession.

335. The six are linen, cotton, silk, wool, sunn hemp, and hemp; see Pli Tv Kd 8:3.1.6.

336. According to Vin-vn-ṭ 1626 (presumably commenting on *kaddamena* in the Kaṅkhāvitaraṇī commentary): *Kaddamenāti udakānukaddamasukkhakaddamādiṁ saṅgaṇhāti*, "With mud means: water with mud, dry mud, etc., is included."

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. 2.2.1

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. 2.2.4

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;[337] if it is a crosswise border; if he is insane; if he is the first offender. 2.3.1

The training rule on making stains, the eighth, is finished.

Bu Pc 59

The training rule on assigning ownership to another

Vikappana

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 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." 1.1

The monks of few desires complained and criticized Upananda, "How could Venerable Upananda use a robe he had assigned to a monk, without 1.5

337. I understand *anuvāta* and *paribhaṇḍa* to refer to long borders and short borders respectively.

that monk first relinquishing it?" … "Is it true, Upananda, that you did this?"

1.8 "It's true, Sir."

1.9 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:

Final ruling

'If a monk himself assigns the ownership of a robe to a monk, to a nun, to a trainee nun, to a novice monk, or to a novice nun, and he then uses it without the other first relinquishing it, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

To a monk: to another monk.

A nun: she has been given the full ordination by both Sanghas.

A trainee nun: one training for two years in the six rules.

A novice monk: a male training in the ten training rules.

A novice nun: a female training in the ten training rules.

Himself: having himself done the assignment.

A robe: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.[338]

Assigns the ownership of: there are two kinds of assignment: assignment in the presence of and assignment in the absence of.[339]

Assignment in the presence of: one should say, "I assign this robe-cloth to you," or "I assign this robe-cloth to so-and-so."

338. The six are linen, cotton, silk, wool, sunn hemp, and hemp; see Pli Tv Kd 8:3.1.6. According to Pli Tv Kd 8:21.1.4 the size referred to is no smaller than 8 by 4 *sugataṅgula*, "standard fingerbreadths".

339. For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms.

Assignment in the absence of: one should say, "I give this robe-cloth to you for the purpose of assigning it." The other should ask, "Who is your friend or companion?" One should reply, "So-and-so and so-and-so." The other should say, "I give it to them. Please use their property, give it away, or do as you like with it."[340]

Without it first being relinquished: if it is not given to him or he uses it without taking it on trust, he commits an offense entailing confession.

Permutations

If it has not been relinquished, and he perceives that it has not, and he uses it, he commits an offense entailing confession. If it has not been relinquished, but he is unsure of it, and he uses it, he commits an offense entailing confession. If it has not been relinquished, but he perceives that it has, and he uses it, he commits an offense entailing confession.[341] 2.2.1

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. 2.2.4

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. 2.3.1

The training rule on assigning ownership to another, the ninth, is finished.

340. This seems to be a reference to *vissāsa*, the idea of "taking on trust". If you have an agreement with a close friend, you may take their belongings on trust. In this particular case, you assign the robe-cloth to such a friend, which then enables you to take the robe-cloth back should you need it. (The place where the robe-cloth is stored seems to be irrelevant.) This explains why the other monk says, "Please use their property, give it away, or do as you like with it." The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

341. The Pali here reads *appaccuddhāraṇasaññī* , which must be an editing mistake. I instead follow the PTS reading, *paccuddhāraṇasaññī*.

Bu Pc 60

The training rule on hiding robes

Cīvaraapanidhāna

Origin story

1.1 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.

1.7 The monks asked them, "Why are you crying?"

1.9 "Because the monks from the group of six have hidden our bowls and robes."

1.10 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?"

1.13 "It's true, Sir."

1.14 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:

Final ruling

'If a monk hides a monk's bowl, robe, sitting mat, needle case, or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A monk's: another monk's.

Bowl: there are two kinds of bowls: iron bowls and ceramic bowls.

Robe: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.[342]

Sitting mat: one with a border is what is meant.

Needle case: with or without needles.

Belt: there are two kinds of belts: those made from strips of cloth and those made from pigs' intestines.

Hides: if he hides it himself, he commits an offense entailing confession.

Has hidden: if he asks another, he commits an offense entailing confession. If he only asks once, then even if the other hides many things, he commits one offense entailing confession.

Even just for a laugh: aiming to have fun.

Permutations

If the other monk is fully ordained, and he perceives him as such, and he hides his bowl or robe or sitting mat or needle case or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession. If the other monk is fully ordained, but he is unsure of it, and he hides his bowl or robe or sitting mat or needle case or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession. If the other monk is fully ordained, but he does not perceive him as such, and he hides his bowl or robe or sitting mat or needle case or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession. 2.2.1

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. 2.2.4

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. 2.2.6

342. The six are linen, cotton, silk, wool, sunn hemp, and hemp; see Pli Tv Kd 8:3.1.6. According to Pli Tv Kd 8:21.1.4 the size referred to is no smaller than 8 by 4 *sugataṅgula*, "standard fingerbreadths". For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms.

Non-offenses

2.3.1 There is no offense: if he is not aiming to have fun; if he puts away what has been improperly put away; if he puts something away with the thought, "After giving a teaching, I'll give it back;" if he is insane; if he is the first offender.

The training rule on hiding robes, the tenth, is finished.

The sixth subchapter on drinking alcohol is finished.

This is the summary:

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

Bu Pc 61

The training rule on intentionally

Sañcicca

Origin story

1.1 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?"

1.6 "I did. I don't like crows."

1.8 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?"

1.11 "It's true, Sir."

1.12 The Buddha rebuked him … "Foolish man, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk intentionally kills a living being, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

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

A living being: an animal is what is meant.

Kills: if he cuts off and makes an end of the life faculty, if he destroys its continuity, he commits an offense entailing confession.

Permutations

If it is a living being, and he perceives it as such, and he kills it, he commits an offense entailing confession. If it is a living being, but he is unsure of it, and he kills it, he commits an offense of wrong conduct. If it is a living being, but he does not perceive it as such, and he kills it, there is no offense. 2.2.1

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. 2.2.4

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. 2.3.1

The training rule on intentionally, the first, is finished.

Bu Pc 62

The training rule on containing living beings

Sappāṇaka

Origin story

1.1 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.

1.3 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?"

1.6 "It's true, Sir."

1.7 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk uses water that he knows contains living beings, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

He knows: he knows by himself or others have told him. If he uses it, knowing that it contains living beings and knowing that they will die if the water is used, he commits an offense entailing confession.

Permutations

2.2.1 If it contains living beings, and he perceives it as such, and he uses it, he commits an offense entailing confession. If it contains living beings, but he is unsure of it, and he uses it, he commits an offense of wrong conduct. If it

contains living beings, but he does not perceive it as such, and he uses it, there is no offense.

If it does not contain living beings, but he perceives it as such, he commits an offense of wrong conduct. If it does not contain living beings, but he is unsure of it, he commits an offense of wrong conduct. If it does not contain living beings, and he does not perceive it as such, there is no offense. 2.2.4

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. 2.3.1

The training rule on containing living beings, the second, is finished.

Bu Pc 63

The training rule on reopening

Ukkoṭana

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."[343] 1.1

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?" 1.4

"It's true, Sir." 1.7

343. The Pali appears as a single sentence enclosed in quotes. Yet it is hard to see how this could have been spoken in one go, since some of the constituent clauses are mutually contradictory. For instance, the same legal procedure cannot have been both not done and badly done. I therefore take it that the individual clauses were spoken at different times. This method of putting together a number of independent utterances into a single quote is in fact quite common in the Vinaya Piṭaka. In most such cases I separate out the individual quotes.

1.8 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:

Final ruling

'If a monk reopens a legal issue that he knows has been legitimately settled, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

He knows: he knows by himself or others have told him or the Sangha has told him.[344]

Legitimately: done according to the Teaching, according to the Monastic Law, according to the Teacher's instruction—this is called "legitimately".

A legal issue: there are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

Reopens: if he reopens it, saying, "The legal procedure hasn't been done;" "It's been done badly;" "It should be done again;" "It hasn't been settled;" "It's been badly settled;" "It should be settled again," he commits an offense entailing confession.

344. The meaning of the last of these three ways of knowing, *so vā āroceti*, is not clear. CPD suggests: "*sa (sā) āroceti* (?). Perhaps this last form is conformable to sa. *ārocayate* med. caus. in the meaning: he or she makes inquiries (of others)." However, this does not fit with the parallel usage at Pli Tv Bu Vb Pc 29:3.1.6 where the text says that she tells (*sā vā āroceti*) him, presumably referring to the nun telling the monk. In this case *āroceti* cannot refer to the monk making inquiries. The commentaries are silent, and I therefore assume that a straightforward meaning is the most likely one. I would suggest, then, that it refers to the Sangha, or perhaps one of the monks who participated in the *saṅghakamma*, having told him directly.

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he reopens it, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he reopens it, he commits an offense of wrong conduct. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he reopens it, there is no offense. 2.2.1

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. 2.2.4

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. 2.3.1

The training rule on reopening, the third, is finished.

Bu Pc 64

The training rule on what is grave

Duṭṭhulla

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." 1.1

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." 1.5

"Do others who have committed this offense need to do the same?" 1.9

"Yes." 1.10

1.11 "Venerable Upananda committed this offense and told me not to tell anyone."

1.12 "So did you conceal it?"

1.13 "Yes."

1.14 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?"

1.18 "It's true, Sir."

1.19 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk knowingly conceals a monk's grave offense, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A monk's: another monk's.

Knowingly: he knows by himself or others have told him or the offender has told him.[345]

Grave offense: the four offenses entailing expulsion and the thirteen entailing suspension.

Conceals: thinking, "If they find out about this, they'll accuse him, remind him, scold him, censure him, humiliate him; I won't tell," then by

345. The meaning of the last of these three ways of knowing, *so vā āroceti*, is not clear. CPD suggests: "*sa (sā) āroceti* (?). Perhaps this last form is conformable to sa. *ārocayate* med. caus. in the meaning: he or she makes inquiries (of others)." However, this does not fit with the parallel usage at Pli Tv Bu Vb Pc 29:3.1.6 where the text says that she tells (*sā vā āroceti*) him, presumably referring to the nun telling the monk. In this case *āroceti* cannot refer to the monk making inquiries. The commentaries are silent, and I therefore assume that a straightforward meaning is the most likely one. I would suggest, then, that it simply refers to the other monk telling him directly.

the mere fact of abandoning his duty, he commits an offense entailing confession.

Permutations

If it is a grave offense, and he perceives it as such, and he conceals it, he commits an offense entailing confession. If it is a grave offense, but he is unsure of it, and he conceals it, he commits an offense of wrong conduct. If it is a grave offense, but he perceives it as minor, and he conceals it, he commits an offense of wrong conduct. 2.2.1

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. 2.2.4

If it is a minor offense, but he perceives it as grave, he commits an offense of wrong conduct. 2.2.6

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. 2.2.7

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. 2.3.1

The training rule on what is grave, the fourth, is finished.

Bu Pc 65

The training rule on less than twenty years old

Ūnavīsativassa

Origin story

1.1 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.

1.4 Upāli's parents considered, "How can we make sure that Upāli is able to live happily without exhausting himself after we've passed away? He could become a clerk, but then his fingers will hurt. Or he could become an accountant, but then his chest will hurt. Or he could become a banker, but then his eyes will hurt. But these Sakyan monastics have pleasant habits and a happy life. They eat nice food and sleep in beds sheltered from the wind. If Upāli goes forth with them, he'll be able to live happily without exhausting himself after we've passed away."

1.18 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."

1.21 "If you go forth, so will we."

1.22 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.

1.28 Soon afterwards they got up early in the morning and cried, "Give us congee, give us a meal, give us fresh food."

1.30 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."

1.36 But they carried on as before. And they defecated and urinated on the furniture.

1.39 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?"

1.45 "It's true, Sir."

The Buddha rebuked them … "How can those foolish men do this? 1.46
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.[346] But a person who's twenty is able to endure these things. This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk gives the full ordination to a person he knows is less than twenty years old, he commits an offense entailing confession. Moreover, that person has not received the full ordination and those monks are blameworthy.'"

Definitions

A: whoever …

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

He knows: he knows by himself or others have told him or the candidate has told him.[347]

Less than twenty years old: who has not reached twenty years.

If, intending to give the full ordination, he searches for a group, a teacher, 2.1.9
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

346. Sp-t 3.295: *Sarīsapeti ye keci sarante gacchante dīghajātike*, "*Sarīsape*: whatever long creatures are moving by flowing."

347. The meaning of the last of these three ways of knowing, *so vā āroceti*, is not clear. CPD suggests: "*sa (sā) āroceti* (?). Perhaps this last form is conformable to sa. *ārocayate* med. caus. in the meaning: he or she makes inquiries (of others)." However, this does not fit with the parallel usage at Pli Tv Bu Vb Pc 29:3.1.6 where the text says that she tells (*sā vā āroceti*) him, presumably referring to the nun telling the monk. In this case *āroceti* cannot refer to the monk making inquiries. The commentaries are silent, and I therefore assume that a straightforward meaning is the most likely one. I would suggest, then, that it simply refers to the person wrongly ordained telling the monk directly.

conduct.[348] After each of the first two announcements, he commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, while the group and the teacher commit an offense of wrong conduct.

Permutations

2.2.1 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.

2.2.4 If the other person is more than twenty years old, but he perceives them as less, he commits an offense of wrong conduct. If the other person is more than twenty years old, but he is unsure of it, he commits an offense of wrong conduct. If the other person is more than twenty years old, and he perceives them as more, there is no offense.

Non-offenses

2.3.1 There is no offense: if he gives the full ordination to someone less than twenty years old, but he perceives them as more than twenty; if he gives the full ordination to someone more than twenty years old, and he perceives them as more than twenty; if he is insane; if he is the first offender.

The training rule on less than twenty years old, the fifth, is finished.

348. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, an offense. Yet elsewhere, such as Pli Tv Bu Vb Ss 10:2.65, it is said that the *dukkaṭa* is annulled if you commit the full offense. The implication is that *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Bu Pc 66

The training rule on a group of traveling thieves

Theyyasattha

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." 1.1

"But we're smuggling goods." 1.5

"That's your business."[349] 1.6

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. 1.7

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?" 1.13

"It's true, Sir." 1.17

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: 1.18

Final ruling

'If a monk knowingly travels by arrangement with a group of thieves, even just to the next village, he commits an offense entailing confession.'"

Definitions

A: whoever …

349. *Pajānāth'āvuso*, literally, "You know, friends." According to the commentary to DN-a 2.436: *Tvaṁ pajānāhīti tvaṁ jāna. Sace gaṇhitukāmosi, gaṇhāhīti vuttaṁ hoti*, "*Tvaṁ pajānāhi*: you know. If you wish to take it, please do: this is what is meant." In other words, it's up to you to do what you like.

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

Knowingly: he knows by himself or others have told him or the group of travelers has told him.[350]

A group of thieves: thieves who have done their deed or thieves who have not. They are stealing from the king or smuggling.

With: together.

By arrangement: 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.

Even just to the next village: when the villages are a chicken's flight apart, then for every next village he commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers he commits an offense entailing confession.[351]

Permutations

2.2.1 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 village, he commits an offense entailing confession. If it is a group of traveling thieves, but he is unsure of it, and he travels by arrangement with them, even just to the next village, he commits an offense of wrong conduct. If it is a group of traveling thieves, but he does not perceive it as such, and he travels by arrangement with them, even just to the next village, there is no offense.

350. The meaning of the last of these three ways of knowing, *so vā āroceti*, is not clear. CPD suggests: "*sa (sā) āroceti* (?). Perhaps this last form is conformable to sa. *ārocayate* med. caus. in the meaning: he or she makes inquiries (of others)." However, this does not fit with the parallel usage at Pli Tv Bu Vb Pc 29:3.1.6 where the text says that she tells (*sā vā āroceti*) him, presumably referring to the nun telling the monk. In this case *āroceti* cannot refer to the monk making inquiries. The commentaries are silent, and I therefore assume that a straightforward meaning is the most likely one. I would suggest, then, that it refers to the group of travelers (i.e. the thieves or one of them) telling the monk directly.

351. For a discussion of the *yojana*, see Appendix of Technical Terms.

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. 2.2.4

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. 2.3.1

The training rule on a group of traveling thieves, the sixth, is finished.

Bu Pc 67

The training rule on arrangements

Saṁvidhāna

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?" 1.1

"I'm going to Sāvatthī." 1.5

"May I go with you?" 1.6

"Sure." 1.7

Soon afterwards that woman's husband also left that village. He asked around, "Have you seen such-and-such a woman?" 1.8

"She's walking along with a monastic." 1.10

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. 1.11

1.19 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?"

1.23 "It's true, Sir."

1.24 The Buddha rebuked him … "Foolish man, how could do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk travels by arrangement with a woman, even just to the next village, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A woman: a human female, not a female spirit, not a female ghost, not a female animal. She understands and is capable of discerning bad speech and good speech, what is indecent and what is decent.

With: together.

By arrangement: 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.

Even just to the next village: when the villages are a chicken's flight apart, then for every next village he commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers he commits an offense entailing confession.[352]

352. For a discussion of the *yojana*, see Appendix of Technical Terms.

Permutations

If it is a woman, and he perceives her as such, and he travels by arrangement with her, even just to the next village, he commits an offense entailing confession. If it is a woman, but he is unsure of it, and he travels by arrangement with her, even just to the next village, he commits an offense entailing confession. If it is a woman, but he does not perceive her as such, and he travels by arrangement with her, even just to the next village, he commits an offense entailing confession. 2.2.1

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 village, he commits an offense of wrong conduct. 2.2.4

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. 2.2.6

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. 2.3.1

The training rule on arrangements, the seventh, is finished.

Bu Pc 68

The training rule on Ariṭṭha

Antarāyika

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the monk Ariṭṭha, an ex-vulture-killer, 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." 1.1

1.4 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?"

1.11 "Yes, indeed. As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them."

1.12 "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. 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. 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."

1.25 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?"

1.31 "Yes indeed, Sir."

1.32 "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. 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. And yet, foolish man, by misunderstanding you have misrepresented me, hurt yourself, and made much demerit. This will be for your long-lasting harm and suffering.

This will affect people's confidence …" … "And, monks, this training rule should be recited like this: 1.47

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.'"

Definitions

A: whoever …

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

Says: "As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them."

Him: the monk who speaks in that way.

The monks: other monks, those who see it or hear about it. They should correct him,[353] "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. 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. 2.1.10

353. See Pli Tv Bu Vb Ss 13:2.16 for the meaning of *suṇanti* in this context.

2.1.18 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." And they should correct him a second and a third time. If he gives up that view, all is well. If he does not, he commits an offense of wrong conduct. He should then be pressed. "And, monks, he should be pressed like this. A competent and capable monk should inform the Sangha:

2.1.28 'Please, Venerables, I ask the Sangha to listen. Monk so-and-so has the following a bad and erroneous view: "As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them." He is not giving up that view. If the Sangha is ready, it should press him to make him give it up. This is the motion.

2.1.35 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 him to make him give it up. Any monk who approves of pressing him to make him give it up should remain silent. Any monk who doesn't approve should speak up.

2.1.42 A second time … A third time I speak on this matter: Please, Venerables, I ask the Sangha to listen. Monk so-and-so has the following bad and erroneous view: "As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them." He is not giving up that view. The Sangha presses him to make him give it up. Any monk who approves of pressing him to make him give it up should remain silent. Any monk who doesn't approve should speak up.

2.1.51 The Sangha has pressed this monk to give up that view. The Sangha approves and is therefore silent. I'll remember it thus.'"

2.1.53 After the motion, he commits an offense of wrong conduct.[354] After each of the first two announcements, he commits an offense of wrong con-

354. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, an offense. Yet elsewhere, such as Pli Tv Bu Vb Ss 10:2.65, it is said that the *dukkaṭa* is annulled if you commit the full offense. The implication is that *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

duct. When the last announcement is finished, he commits an offense entailing confession.

Permutations

If it is a legitimate legal procedure, and he perceives it as such, and he does not give up his view, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he does not give up his view, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he does not give up his view, he commits an offense entailing confession. 2.2.1

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. 2.2.4

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.[355] 2.3.1

The training rule on Ariṭṭha, the eighth, is finished.

Bu Pc 69

The training rule on living with one who has been ejected

Ukkhittasambhoga

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 1.1

355. By editorial mistake the Pali is missing *ādikammikassa*, "the first offender". This is a universal exception that applies to all the rules of the Vinaya.

not made amends according to the rule, and that he had not given up that view.[356]

1.3 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?"

1.6 "It's true, Sir."

1.7 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk lives, does formal meetings, or shares a sleeping place with a monk who he knows is saying such things, who has not made amends according to the rule, and who has not given up that view, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

He knows: he knows by himself or others have told him or the offender has told him.[357]

356. "Such things" refers back to the previous rule.

357. The meaning of the last of these three ways of knowing, *so vā āroceti*, is not clear. CPD suggests: "*sa (sā) āroceti* (?). Perhaps this last form is conformable to sa. *ārocayate* med. caus. in the meaning: he or she makes inquiries (of others)." However, this does not fit with the parallel usage at Pli Tv Bu Vb Pc 29:3.1.6 where the text says that she tells (*sā vā āroceti*) him, presumably referring to the nun telling the monk. In this case *āroceti* cannot refer to the monk making inquiries. The commentaries are silent, and I therefore assume that a straightforward meaning is the most likely one. I would suggest, then, that it simply refers to the ejected monk telling him directly.

Who is saying such things: 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."

Who has not made amends according to the rule: who has been ejected and not readmitted.

With a monk who has not given up that view: with a monk who has not given up this view.

Lives with: there are two types of living together: material living together and spiritual living together.

Material living together: if he gives or receives material things, he commits an offense entailing confession.

Spiritual living together: he recites or has the other recite. If he recites or has the other recite by the line, then for every line he commits an offense entailing confession. If he recites or has the other recite by the syllable, then for every syllable he commits an offense entailing confession.

Does formal meetings with: if he does the observance-day ceremony, the invitation ceremony, or a legal procedure with one who has been ejected, he commits an offense entailing confession.

Shares a sleeping place with: under the same ceiling: if the monk lies down when the one who has been ejected is already lying down, he commits an offense entailing confession; if the monk is already lying down when the one who has been ejected lies down, he commits an offense entailing confession; if they both lie down together, he commits an offense entailing confession; every time they get up and then lie down again, he commits an offense entailing confession.

Permutations

If the other monk has been ejected, and he perceives him as such, and he lives or does formal meetings or shares a sleeping place with him, he commits an offense entailing confession. If the other monk has been ejected, but he is unsure of it, and he lives or does formal meetings or shares a sleeping place with him, he commits an offense of wrong conduct. If the other monk has been ejected, but he does not perceive him as such, and he lives or does formal meetings or shares a sleeping place with him, there is no offense. 2.2.1

2.2.4 If the other monk has not been ejected, but he perceives him as such, he commits an offense of wrong conduct. If the other monk has not been ejected, but he is unsure of it, he commits an offense of wrong conduct. If the other monk has not been ejected, and he does not perceive him as such, there is no offense.

Non-offenses

2.3.1 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 one who has been ejected, the ninth, is finished.

Bu Pc 70

The training rule on Kaṇṭaka

Samaṇuddesaantarāyika

Origin story

1.1 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 teachings of the Buddha, the things he calls obstacles are unable to obstruct one who indulges in them."

1.4 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?"

1.9 "Yes, indeed. As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them."

1.10 "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. 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.

Since those monks were unable to make him give up that view, they 1.15
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?"

"Yes indeed, Venerable Sir." 1.19

"Foolish man, who do you think I have taught like this? Haven't I given 1.20
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. 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.

This will affect people's confidence, and cause some to lose it." 1.27

Having rebuked him … the Buddha gave a teaching and addressed the 1.29
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.

Soon afterwards the monks from the group of six befriended Kaṇṭaka, 1.37
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?"

"It's true, Sir." 1.41

The Buddha rebuked them … "Foolish men, how can you do this? This 1.42
will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'Also if a novice monastic says, "As I understand the Buddha's Teaching, the things he calls 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.'"

Definitions

A novice monastic: a novice monk is what is meant.

Says: "As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them."

Him: the novice monastic who speaks in that way.

2.1.8 **The monks:** other monks, those who see it or hear about it. They should correct him, "No, don't misrepresent the Buddha, for it's not good to misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstacles to be obstructive and how they obstruct one who indulges in them."

2.1.10 And they should correct him a second time … And they should correct him a third time …

2.1.12 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!"

A: whoever …

Monk: … The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and

three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

He knows: he knows by himself or others have told him or the offending novice monastic has told him.[358]

Expelled in this way: expelled like this.

Novice monastic: novice monk is what is meant.

Befriends: 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.

Is attended on by: if he accepts bath powder, soap, a tooth cleaner, or water for rinsing the mouth from him, he commits an offense entailing confession.[359]

Lives with: there are two types of living together: material living together and spiritual living together.

Material living together: if he gives or receives material things, he commits an offense entailing confession.

Spiritual living together: he recites or has the other recite. If he recites or has the other recite by the line, then for every line he commits an offense entailing confession. If he recites or has the other recite by the syllable, then for every syllable he commits an offense entailing confession.

Shares a sleeping place with: under the same ceiling: if the monk lies down when the expelled novice monastic is already lying down, he commits an offense entailing confession; if the monk is already lying down when the expelled novice monastic lies down, he commits an offense entailing confession; if they both lie down together, he commits an offense entailing confession; every time they get up and then lie down again, he commits an offense entailing confession.

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358. The meaning of the last of these three ways of knowing, *so vā āroceti*, is not clear. CPD suggests: "*sa (sā) āroceti* (?). Perhaps this last form is conformable to sa. *ārocayate* med. caus. in the meaning: he or she makes inquiries (of others)." However, this does not fit with the parallel usage at Pli Tv Bu Vb Pc 29:3.1.6 where the text says that she tells (*sā vā āroceti*) him, presumably referring to the nun telling the monk. In this case *āroceti* cannot refer to the monk making inquiries. The commentaries are silent, and I therefore assume that a straightforward meaning is the most likely one. I would suggest, then, that it simply refers to the novice monk telling the monk directly.

359. For an explanation of the renderings "bath powder" and "soap" for *cuṇṇa* and *mattika* respectively, see Appendix of Technical Terms.

Permutations

2.2.1 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.

2.2.4 If the novice monastic has not been expelled, but he perceives him such, he commits an offense of wrong conduct. If the novice monastic has not been expelled, but he is unsure of it, he commits an offense of wrong conduct. If the novice monastic has not been expelled, and he does not perceive him as such, there is no offense.

Non-offenses

2.3.1 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 Kaṇṭaka, the tenth, is finished.

The seventh subchapter on containing living beings is finished.

This is the summary:

2.3.9 "Intentionally killing, containing living beings,
Agitation, concealing what is grave;
Less than twenty, and group of travelers,
Arrangement, on Ariṭṭha;
Ejected, and Kaṇṭaka:
These ten training rules."

Bu Pc 71

The training rule on legitimately

Sahadhammika

Origin story

1.1 At one time when the Buddha was staying at Kosambī in Ghosita's Monastery, Venerable Channa was misbehaving. The monks told him,

"Don't do that, Channa, it's not allowable," and he would reply, "I won't practice this training rule until I've questioned a monk who is an expert on the Monastic Law."

The monks of few desires complained and criticized him, "How could Venerable Channa say this when legitimately corrected by the monks?" … "Is it true, Channa, that you said this?" 1.8

"It's true, Sir." 1.13

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: 1.14

Final ruling

'If a monk, when legitimately corrected by the monks, says, "I won't practice this training rule until I've questioned a monk who is an expert on the Monastic Law," he commits an offense entailing confession. A monk who is training should understand, should question, should enquire. This is the proper procedure.'"

Definitions

A: whoever …

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

By the monks: by other monks.

Legitimately: the training rules laid down by the Buddha—this is called "legitimately". When corrected in regard to this, he says, "I won't practice this training rule until I've questioned a monk who's an expert on the Monastic Law." If he says, "I'll question one who's wise," "I'll question one who's competent," "I'll question one who's intelligent," "I'll question one who's learned," "I'll question an expounder of the Teaching," he commits an offense entailing confession.

Permutations

If the one who corrects him is fully ordained, and he perceives him as such, and he says such a thing, he commits an offense entailing confession. If the 2.2.1

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.

2.2.4 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.

2.2.6 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.

2.2.8 If the one who corrects him is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If the one who corrects him is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If the one who corrects him is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

More Definitions

Who is training: who wants to train.
Should understand: should find out.
Should question: should ask, "Venerable, how is this? What's the meaning of this?"

Should enquire: should reflect, should weigh up.
This is the proper procedure: this is the right method.

Non-offenses

There is no offense: if he says, "I'll find out and I'll train;" if he is insane; if he is the first offender. 2.3.1

The training rule on legitimately, the first, is finished.

Bu Pc 72

The training rule on annoyance

Vilekhana

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. 1.1

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." 1.6

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?" 1.10

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?" 1.12

"It's true, Sir." 1.15

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: 1.16

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.'"

Definitions

A: whoever …

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

When the Monastic Code is being recited: when reciting it, when having it recited, or when practicing it.

Says: "What's the point of reciting these minor training rules, when they just lead to anxiety, oppression, and annoyance?" If he disparages the Monastic Law to one who is fully ordained, saying, "Those who learn this will be anxious," "They will feel oppressed," "They will be annoyed;" "Those who don't learn this won't be anxious," "They won't feel oppressed," "They won't be annoyed;" "It's better left unrecited," "It's better left unlearned," "It's better left unstudied," "It's better left unmastered;" "May the Monastic Law disappear, or may these monks remain ignorant," then he commits an offense entailing confession.

Permutations

2.2.1 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.

2.2.4 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.

2.2.6 If it is to one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is to one who is not fully

ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is to one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if, not desiring to disparage, he says, "Listen, learn discourses or verses or philosophy, and later you can learn the Monastic Law;" if he is insane; if he is the first offender. 2.3.1

The training rule on annoyance, the second, is finished.

Bu Pc 73

The training rule on deception

Mohana

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, "Only now did we find out that this rule too is included in the Monastic Code and comes up for recitation every half-month." 1.1

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?" 1.4

"It's true, Sir." 1.9

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: 1.10

Final ruling

'During the half-monthly recitation of the Monastic Code, a monk might say, "Only now did I find out that this rule too has come down in the Monastic Code, is included in the Monastic Code, and comes up for recitation every half-month." If other monks know that that monk has

previously sat through at least two or three recitations of the Monastic Code, then that monk is not let off because of ignorance, and he is to be dealt with according to the rule. Further, he should be charged with deception: "It's a loss for you that you don't pay proper attention during the recitation of the Monastic Code." And for the act of deception, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

Half-monthly: on every observance day.

During the recitation of the Monastic Code: during the reciting.

Might say: after misbehaving, he thinks, "Let them think that I committed these offenses because I didn't know the rules." If, during the recitation of the Monastic Code, he then says, "Only 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.

2.1.13 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.

2.1.14 "And, monks, he is to be charged like this. A competent and capable monk should inform the Sangha:

2.1.16 '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 him with deception. This is the motion.

2.1.20 Please, Venerables, I ask the Sangha to listen. Monk so-and-so did not pay proper attention during the recitation of the Monastic Code. The Sangha charges him with deception. Any monk who approves of charging him with deception should remain silent. Any monk who doesn't approve should speak up.

The Sangha has charged monk so-and-so with deception. The Sangha approves and is therefore silent. I'll remember it thus.'" 2.1.25

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. 2.1.27

Permutations

If it is a legitimate legal procedure, and he perceives it as legitimate, and he deceives, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he deceives, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he deceives, he commits an offense entailing confession. 2.2.1

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. 2.2.4

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. 2.3.1

The training rule on deception, the third, is finished.

Bu Pc 74

The training rule on hitting

Pahāra

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. 1.1

1.7 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?"

1.10 "It's true, Sir."

1.11 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk hits a monk in anger, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A monk: another monk.

In anger: discontent, having hatred, hostile.

Hits: if he hits with his body, with anything connected to his body, or with anything released, even if just with a lotus leaf, he commits an offense entailing confession.

Permutations

2.2.1 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.

2.2.4 If he hits one who is not fully ordained in anger, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong

conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if he hits in self-defense; if he is insane; if he is the first offender. 2.3.1

The training rule on hitting, the fourth, is finished.

Bu Pc 75

The training rule on raising a hand

Talasattika

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. 1.1

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?" 1.7

"It's true, Sir." 1.10

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: 1.11

Final ruling

'If a monk raises a hand in anger against a monk, he commits an offense entailing confession.'"

Definitions

A: whoever …

Monk: … The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and

three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Against a monk: against another monk.

In anger: discontent, having hatred, hostile.

Raises a hand: if he raises any part of his body or anything connected to his body, even if just a lotus leaf, he commits an offense entailing confession.[360]

Permutations

2.2.1 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.

2.2.4 If he raises a hand in anger against one who is not fully ordained, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

2.2.8.1 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, the fifth, is finished.

360. *Kāyaṁ uccāreti* literally means, "He raises the body," but presumably it refers to any part of the body.

Bu Pc 76

The training rule on groundless

Amūlaka

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. 1.1

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?" 1.3

"It's true, Sir." 1.6

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: 1.7

Final ruling

'If a monk groundlessly charges a monk with an offense entailing suspension, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A monk: another monk.

Groundless: not seen, not heard, not suspected.

An offense entailing suspension: one of the thirteen.

Charges: if he accuses him or has him accused, he commits an offense entailing confession.

Permutations

If it is one who is fully ordained, and he perceives him as such, and he groundlessly charges him with an offense entailing suspension, he commits 2.2.1

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.

2.2.4 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.

2.2.6 If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if he accuses someone, or has someone accused, according to what he has perceived; if he is insane; if he is the first offender.

The training rule on groundless, the sixth, is finished.

Bu Pc 77

The training rule on intentionally

Sañcicca

Origin story

1.1 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."

The monks of few desires complained and criticized them, "How can 1.11
the monks from the group of six do this?" … "Is it true, monks, that you do this?"

"It's true, Sir." 1.14

The Buddha rebuked them … "Foolish men, how can you do this? This 1.15
will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk intentionally makes a monk anxious, thinking, "In this way he will be ill at ease for at least a moment," and he does so only for this reason and no other, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A monk: another monk.

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

Makes anxious: if he makes him anxious, saying, "It would seem that you were less than twenty years old when you were given the full ordination," "It would seem that you have eaten at the wrong time," "It would seem that you have drunk alcohol," "It would seem that you have been sitting in private with a woman," he commits an offense entailing confession.

He does so only for this reason and no other: there is no other reason for making him anxious.

Permutations

If it is one who is fully ordained, and he perceives him as such, and he 2.2.1
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.

2.2.4 If he intentionally makes one who is not fully ordained anxious, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if, not wanting to make him anxious, he says, "It would seem that you were less than twenty years old when you were given the full ordination," "It would seem that you have eaten at the wrong time," "It would seem that you have drunk alcohol," "It would seem that you have been sitting in private with a woman," and then, "Find out about it, so that you don't get anxious later;" if he is insane; if he is the first offender.

The training rule on intentionally, the seventh, is finished.

Bu Pc 78

The training rule on eavesdropping

Upassuti

Origin story

1.1 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."

1.6 And the monks from the group of six said, "Why are you slandering us by calling us shameless?"

1.8 "How did you know?"

1.9 "We were eavesdropping on you."

The monks of few desires complained and criticized them, "How could 1.10
the monks from the group of six eavesdrop on monks they are arguing and disputing with?" …[361] "Is it true, monks, that you did this?"

"It's true, Sir." 1.13

The Buddha rebuked them … "Foolish men, how could you do this? 1.14
This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk eavesdrops on monks who are arguing and disputing, thinking, "I'll hear what they say," and he does so only for this reason and no other, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

On monks: on other monks.

Who are arguing and disputing: who are engaged in a legal issue.

Eavesdrops: if he is on his way to eavesdrop, thinking, "After hearing what they say, I'll accuse them," "… I'll remind them," "… I'll counter-accuse them," "… I'll counter-remind them," "… I'll humiliate them," he commits an offense of wrong conduct. Wherever he stands to listen, he commits an offense entailing confession. If he is walking behind someone, and he speeds up with the intention to eavesdrop, he commits an offense of wrong conduct. Wherever he stands to listen, he commits an offense entailing confession. If he is walking in front of someone, and he slows down with the intention to eavesdrop, he commits an offense of wrong conduct. Wherever he stands to eavesdrop, he commits an offense entailing confession. If he goes to where a monk who is speaking privately is standing, sitting, or lying down, he should clear his throat

361. The Pali might be translated more literally as: "How can the monks from the group of six eavesdrop on monks who are arguing and disputing?" This, however, would not fit the context. Thus my slightly altered rendering.

or make his presence known. If he does not clear his throat or make his presence known, he commits an offense entailing confession.

He does so only for this reason and no other: there is no other reason for eavesdropping.

Permutations

2.2.1 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.

2.2.4 If he eavesdrops on one who is not fully ordained, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he perceives them as such, he commits an offense of wrong conduct. If it is one who is not fully ordained, but he is unsure of it, he commits an offense of wrong conduct. If it is one who is not fully ordained, and he does not perceive them as such, he commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if he goes, thinking, "After hearing what they say, I'll refrain," "… I'll abstain," "… I'll resolve it," "… I'll free myself;" if he is insane; if he is the first offender.

The training rule on eavesdropping, the eighth, is finished.

Bu Pc 79

The training rule on obstructing a legal procedure

Kammapaṭibāhana

Origin story

1.1 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 misbehaving, but when a legal procedure was being done against any one of them, they would object.

On one occasion the Sangha had gathered on some business. The monks 1.3
from the group of six were busy making robes and so they gave their consent to one among them. When the monks saw that only one monk from the group of six had come, they did a legal procedure against him. When he returned to the monks from the group of six, they asked him, "What did the Sangha do?"

"It did a legal procedure against me." 1.10

"We didn't give our consent for that. If we had known that a procedure 1.11
would be done against you, we wouldn't have given our consent."

The monks of few desires complained and criticized them, "How could 1.14
the monks from the group of six give their consent to legitimate legal procedures and then criticize them afterwards?" … "Is it true, monks, that you did this?"

"It's true, Sir." 1.17

The Buddha rebuked them … "Foolish men, how could you do this? 1.18
This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk gives his consent to legitimate legal procedures, and then criticizes them afterwards, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A legitimate legal procedure: a legal procedure consisting of getting permission, a legal procedure consisting of one motion, a legal procedure consisting of one motion and one announcement, a legal procedure consisting of one motion and three announcements; done according to the Teaching, according to the Monastic Law, according to the Teacher's instruction. This is called a "legitimate legal procedure". If he gives his consent, and then criticizes the procedure, he commits an offense entailing confession.

Permutations

2.2.1 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.

2.2.4 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, there is no offense.

Non-offenses

2.3.1 There is no offense: if he criticizes it because he knows that the legal procedure was illegitimate, done by an incomplete assembly, or done against one who did not deserve it; if he is insane; if he is the first offender.

The training rule on obstructing a legal procedure, the ninth, is finished.

Bu Pc 80

The training rule on leaving without giving consent

Chandaṁadatvāgamana

Origin story

1.1 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.

1.4 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.

1.7 The monks of few desires complained and criticized him, "When the Sangha is in the middle of a discussion, how could that monk get up from

his seat and leave without giving his consent?" … "Is it true, monk, that you did this?"

"It's true, Sir." 1.10

The Buddha rebuked him … "Foolish man, how could you do this? This 1.11
will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'**When the Sangha is in the middle of a discussion, if a monk gets up from his seat and leaves without first giving his consent, he commits an offense entailing confession.**'"

Definitions

A: whoever …

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

When the Sangha is in the middle of a discussion: when the topic has been announced but the discussion has not yet been concluded, or when the motion has been put forward, or when the announcement is still under way.

Gets up from his seat and leaves without first giving his consent: if he leaves, thinking, "How may this legal procedure be disturbed?" or "How may this legal procedure be done by an incomplete assembly?" or "How may this legal procedure not be done?" then he commits an offense of wrong conduct.[362] 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.

362. I read the Pali as if *kathaṁ idaṁ kammaṁ* is to be distributed over the next three phrases: *kathaṁ idaṁ kammaṁ kuppaṁ assa, kathaṁ idaṁ kammaṁ vaggaṁ assa, kathaṁ idaṁ kammaṁ na kareyyā*.

Permutations

2.2.1 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.

2.2.4 If it is an illegitimate legal procedure, but he perceives it as legitimate, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, there is no offense.

Non-offenses

2.3.1 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.

Bu Pc 81

The training rule on what is worn out

Dubbala

Origin story

1.1 At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time Venerable Dabba the Mallian, who was the assigner of dwellings and the designator of meals, had a robe that was worn out. Just then the Sangha had obtained a robe, which it gave to Dabba. The

monks from the group of six complained and criticized it, "The monks are diverting the Sangha's material things according to friendship."

The monks of few desires complained and criticized them, "How could 1.8
the monks from the group of six give out a robe as part of a unanimous Sangha and then criticize it afterwards?" … "Is it true, monks, that you did this?"

"It's true, Sir." 1.11

The Buddha rebuked them … "Foolish men, how could you do this? 1.12
This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk gives out a robe as part of a unanimous Sangha and then criticizes it afterwards, saying, "The monks are diverting the Sangha's material things according to friendship," he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A unanimous Sangha: belonging to the same Buddhist sect and staying within the same monastery zone.

A robe: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.[363]

Gives out: gives out himself.

According to friendship: according to friendship, according to companionship, according to who one is devoted to, according to being a co-student, according to being a co-pupil.

The Sangha's: given to the Sangha, given up to the Sangha.

363. The six are linen, cotton, silk, wool, sunn hemp, and hemp; see Pli Tv Kd 8:3.1.6. According to Pli Tv Kd 8:21.1.4 the size referred to here is no smaller than 8 by 4 *sugataṅgula*, "standard fingerbreadths". For an explanation of the idea of *vikappanā*, see Appendix of Technical Terms.

Material things: robes, almsfood, a dwelling, and medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string.

Criticizes it afterwards: when robe-cloth has been given to someone who is fully ordained and who is the assigner of dwellings or the designator of meals or the distributor of 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.[364]

Permutations

2.2.1 If it is a legitimate legal procedure, and he perceives it as such, and he criticizes the giving of robe-cloth, he commits an offense entailing confession. If it is a legitimate legal procedure, but he is unsure of it, and he criticizes the giving of robe-cloth, he commits an offense entailing confession. If it is a legitimate legal procedure, but he perceives it as illegitimate, and he criticizes it the giving of robe-cloth, he commits an offense entailing confession.

2.2.4 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. 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.

2.2.7 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,

364. These are all formally appointed officers of the Sangha. | According to Sp 4.893.16 (commenting on the *sekhiya* rules) *khajjaka* refers to all fresh foods: *ettha mūla-khādanīyādi sabbaṁ gahetabbaṁ* , "Here the fresh foods which are roots, etc., may all be taken."

but he is unsure of it, he commits an offense of wrong conduct. If it is an illegitimate legal procedure, and he perceives it as such, there is no offense.

Non-offenses

There is no offense: if he criticizes one who regularly acts out of favoritism, ill will, confusion, or fear, saying, "What's the point of giving it to him—he'll ruin it or use it inappropriately;" if he is insane; if he is the first offender. 2.3.1

The training rule on what is worn out, the eleventh, is finished.

Bu Pc 82

The training rule on diverting

Pariṇāmana

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." 1.1

But the monks from the group of six went to that association and said, "Please give the robe-cloth to these monks." 1.4

"Venerables, we can't do that. We've prepared our annual alms-offering together with robe-cloth for the Sangha." 1.7

"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. 1.9

The monks who knew that a meal together with robe-cloth had been prepared for the Sangha, but not that the robe-cloth had been given to those monks from the group of six, said, "You may offer the robe-cloth." 1.14

"There isn't any. The robe-cloth we had prepared was diverted by the monks from the group of six." 1.16

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?" 1.18

1.21 "It's true, Sir."

1.22 The Buddha rebuked them … "Foolish men, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk diverts to an individual material support that he knows was intended for the Sangha, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

He knows: he knows by himself or others have told him or the donor has told him.[365]

For the Sangha: given to the Sangha, given up to the Sangha.

Material support: robe-cloth, almsfood, a dwelling, and medicinal supplies; even a bit of bath powder, a tooth cleaner, or a piece of string.

Intended: if they have said, "We'll give," "We'll prepare," and he diverts it to an individual, he commits an offense entailing confession.

Permutations

2.2.1 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

365. The meaning of the last of these three ways of knowing, *so vā āroceti*, is not clear. CPD suggests: "*sa (sā) āroceti* (?). Perhaps this last form is conformable to sa. *ārocayate* med. caus. in the meaning: he or she makes inquiries (of others)." However, this does not fit with the parallel usage at Pli Tv Bu Vb Pc 29:3.1.6 where the text says that she tells (*sā vā āroceti*) him, presumably referring to the nun telling the monk. In this case *āroceti* cannot refer to the monk making inquiries. The commentaries are silent, and I therefore assume that a straightforward meaning is the most likely one. I would suggest, then, that it simply refers to the donor telling the monk directly.

for the Sangha, but he does not perceive it as such, and he diverts it to an individual, there is no offense.

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. 2.2.4

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. 2.2.7

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. 2.3.1

The training rule on diverting, the twelfth, is finished.

The eighth subchapter on legitimately is finished.

This is the summary:

"Legitimately, and disparaging, 2.3.9
Deception, hitting;
Raising a hand, and groundless,
And intentionally, eavesdropping;
Obstructing, and consent,
And Dabba, diverting."

Bu Pc 83

The training rule on royal compounds

Antepura

Origin story

1.1.1 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."

1.1.3 "Yes, sir." While cleaning the park, he saw the Buddha seated at the foot of a tree. He then went to King Pasenadi and said, "The park is clean, sir, but the Buddha is sitting there." "Marvellous! I'll visit him."

1.1.6 The King went to the park and approached the Buddha, but just then a lay follower was seated there. When the King saw him, he became fearful and stopped. But he considered, "This man isn't likely to be bad, since he's visiting the Buddha," and so he approached the Buddha, bowed, and sat down. But when that lay follower, because of his respect for the Buddha, neither bowed down to the King nor stood up for him, the King became annoyed. The Buddha realized what was happening and said to the King, "Great king, this lay follower is learned, a master of the tradition, and he's free from sensual desire."

1.1.11 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."

1.1.13 "Thank you, sir."[366]

1.1.14 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.

1.1.15 Soon afterwards King Pasenadi was up in his magnificent stilt house, when he saw that lay follower walking along the street, holding a sunshade. He summoned him and said, "You are a learned Buddhist, a master of the tradition. Please teach my harem."

1.1.18 "Whatever I know, sir, I know because of the monks. They should teach the harem."

366. *Suṭṭhu, devāti*, literally, "It is good, sir." The exact contextual meaning is not clear to me.

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. 1.2.1

Soon afterwards, the Buddha said to Venerable Ānanda, "Well then, Ānanda, teach the King's harem." 1.2.4

"Yes, Sir." And from time to time he would enter the harem and teach. 1.2.5

Then, after robing up one the morning, Ānanda took his bowl and robe and went to King Pasenadi's house. 1.2.6

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. 1.2.7

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?" 1.2.10

"It's true, Sir." 1.2.13

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: 1.2.14

"Monks, there are these ten dangers of entering a royal compound.[367] What ten? 1.3.1

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.' 1.3.3

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?' 1.3.9

Again, a gem disappears from the royal compound. The king thinks, 'Only the monk enters here. Is he responsible for this?' 1.3.16

Again, secret discussions in the royal compound are spread outside. The king thinks, 'Only the monk enters here. Is he responsible for this?' 1.3.21

367. For the rendering of *antepura* as "royal compound", see the Appendix of Technical Terms.

1.3.26 Again, in the royal compound a father attacks his son, or a son attacks his father.[368] They think, 'Only the monk enters here. Is he responsible for this?'

1.3.31 Again, the king promotes someone. Those who dislike this think, 'The king is close to the monk. Is he responsible for this?'

1.3.36 Again, the king demotes someone. Those who dislike this think, 'The king is close to the monk. Is he responsible for this?'

1.3.41 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?'

1.3.46 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?'

1.3.51 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.

1.3.53 Monks, these are the ten dangers of entering a royal compound."

1.3.54 Then, after rebuking Ānanda in many ways, the Buddha spoke in dispraise of being difficult to support … the Buddha said, "And, monks, this training rule should be recited like this:

Final ruling

'If a monk, without first being announced, crosses the threshold to the bedroom of a consecrated aristocrat king, when both the king and the queen are present, he commits an offense entailing confession.'"[369]

Definitions

A: whoever …

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

368. This may refer to illegitimate offspring, and the monk acting as an informant.

369. The Pali just says threshold: "The threshold of a consecrated king". To give the rule a more definitive meaning, I have added "bedroom" from the word commentary below.

Aristocrat: well-born on both his mother's side and his father's side, pure in descent, irreproachable and impeccable with respect to birth going back eight generations of male ancestors.[370]

Consecrated: consecrated with the aristocratic consecration.

The king is present: the king has not left the bedroom.

The queen is present: the queen has not left the bedroom. Or both have not left.

Without first being announced: without first having informed.

The threshold: the threshold to the bedroom is what is meant.

The bedroom: wherever a king's bed is prepared, even if just enclosed by a cloth screen.

Crosses the threshold to the bedroom: if he crosses the threshold with the first foot, he commits an offense of wrong conduct. If he crosses with the second foot, he commits an offense entailing confession.

Permutations

If he has not been announced, and he 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. 2.2.1

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. 2.2.4

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. 2.3.1

The training rule on royal compounds, the first, is finished.

370. *Pitāmashayuga* refers to "grandfather generation", thus a total of eight generations back.

Bu Pc 84

The training rule on precious things

Ratana

Origin story

First sub-story

1.1 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.

1.4 Soon the brahmin remembered. He hurried back and asked that monk, "Sir, did you see my bag?"

1.5 Saying, "I did indeed," he gave it to him.

1.6 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.

1.8 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?"

1.12 "It's true, Sir."

1.13 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

First preliminary ruling

'If a monk picks up something precious or something regarded as precious, or he has it picked up, he commits an offense entailing confession.'"

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

Second sub-story

Soon afterwards there was a celebration in Sāvatthī. People were going to 2.1
the park all dressed up, as did Visākhā Migāramātā. As she was leaving her village, she thought, "What will I do when I get to the park? Why don't I pay a visit to the Buddha!" She then removed all her ornaments, bound them in a bundle with her upper robe, and gave it to her slave girl, saying, "Listen, look after this bundle."

Visākhā then went to the Buddha, bowed, and sat down. And the Buddha 2.5
instructed, inspired, and gladdened her with a teaching, after which she got up from her seat, bowed down, circumambulated him with her right side toward him, and left. And the slave girl left too, forgetting the bundle.

The monks saw it and told the Buddha. "Well then, monks, pick it up and 2.8
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:

Second preliminary ruling

'If a monk picks up something precious or something regarded as precious, or he has it picked up, except within a monastery, he commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the monks. 2.13

Third sub-story

At that time the householder Anāthapiṇḍika had a whole village working 3.1
for him in the country of Kāsī, 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 Kāsī, when they came to that village. When that man saw them coming, he approached them, bowed, and said, "Venerables, please accept a meal from Anāthapiṇḍika tomorrow." The monks accepted by remaining silent.

The following morning, after having various kinds of fine foods prepared, 3.6
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.

3.8 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.

3.11 Those monks then went to Sāvatthī where they told the monks, who in turn told the Buddha.

3.13 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:

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.'"

Definitions

A: whoever …

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

Something precious: a pearl, a gem, a beryl, mother-of-pearl, quartz, a coral, silver, gold, a ruby, a cat's eye.[371]

Something regarded as precious: whatever people regard as valuable or useful—this is called "regarded as precious".

371. "Beryl" renders *veḷuriya*. Sp-t 2.281: *Veḷuriyoti vaṁsavaṇṇamaṇi*, "The bamboo-colored gem is called *veḷuriya*." According to PED *veḷuriya* is lapis lazuli, which cannot be correct because lapis lazuli is blue.

Except within a monastery or inside a lodging: apart from within a monastery or inside a lodging.

Within a monastery: if the monastery is enclosed, then within the enclosure. If the monastery is unenclosed, then in the vicinity.

Inside a lodging: if the lodging is enclosed, then within the enclosure. If the lodging is unenclosed, then in the vicinity.

Picks up: if he takes hold of it himself, he commits an offense entailing confession.

Has picked up: if he gets someone else to take hold of it, he commits an offense entailing confession.

If he picks up something precious or something regarded as precious, or he has it picked up, within a monastery or inside a lodging, he should put it aside: after taking note of its appearance or distinguishing marks, he should put it aside, and then make an announcement: "Whoever has lost anything should come." If anyone comes, they should be told, "Please describe 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." 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.

This is the proper procedure: this is the right method.

Non-offenses

There is no offense: if he picks up something precious or something regarded as precious, or he has it picked up, within a monastery or inside a lodging, and then puts it aside with the thought, "Whoever owns it will come and get it;" if he takes something regarded as precious on trust or he borrows it or he perceives it as discarded;[372] if he is insane; if he is the first offender. 4.2.1

The training rule on precious things, the second, is finished.

372. "Taking on trust" refers to a situation where you have an agreement with a close friend that you may take their belongings on trust. The conditions for taking on trust are set out at Pli Tv Kd 8:19.1.5.

Bu Pc 85

The training rule on entering an inhabited area at the wrong time

Vikālagāmappavisana

Origin story

First sub-story

1.1 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.

1.4 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!"

1.8 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?"

1.16 "It's true, Sir."

1.17 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

First preliminary ruling

'If a monk enters an inhabited area at the wrong time, he commits an offense entailing confession.'"

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

Second sub-story

Soon afterwards a number of monks were walking through the Kosalan country on their way to 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. 2.1

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: 2.7

"Monks, I allow you to enter an inhabited area at the wrong time after informing someone.

And so, monks, this training rule should be recited like this: 2.11

Second preliminary ruling

'If a monk, without informing anyone, enters an inhabited area at the wrong time, he commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the monks. 2.13

Third sub-story

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. 3.1

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: 3.7

"Monks, I allow you to enter an inhabited area at the wrong time after informing an available monk.

And so, monks, this training rule should be recited like this: 3.11

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.'"

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

Fourth sub-story

4.1 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.[373] They told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow you to enter an inhabited area at the wrong time without informing an available monk if there is some appropriate urgent business.

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

Final ruling

'If a monk, when another monk is available, enters an inhabited area at the wrong time without informing him, except if there is some appropriate urgent business, he commits an offense entailing confession.'"

Definitions

A: whoever …

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

An available monk: he is able to inform him and then enter.

No available monk: he is not able to inform anyone and then enter.

At the wrong time: when the middle of the day has passed, until dawn.

373. Pli Tv Bu Vb Pc 85:4.4 has ellipses points at the end of this sentence, but not so the PTS version. In fact, the ellipses points do not fit, since they imply that the monk gets robbed (as above), which does not suit the context. I therefore follow the PTS punctuation.

Enters an inhabited area: if he crosses the boundary of an enclosed inhabited area, he commits an offense entailing confession. If he enters the vicinity of an unenclosed inhabited area, he commits an offense entailing confession.

Except if there is some appropriate urgent business: unless there is some appropriate urgent business.

Permutations

If it is the wrong time, and he perceives it as such, and he enters an inhabited area without informing an available monk, except if there is some appropriate urgent business, he commits an offense entailing confession. If it is the wrong time, but he is unsure of it, and he enters an inhabited area without informing an available monk, except if there is some appropriate urgent business, he commits an offense entailing confession. If it is the wrong time, but he perceives it as the right time, and he enters an inhabited area without informing an available monk, except if there is some appropriate urgent business, he commits an offense entailing confession. 5.2.1

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. 5.2.4

Non-offenses

There is no offense: if there is some appropriate urgent business; if he enters after informing an available monk; if he enters without informing anyone when there is no available monk; if he is going between monasteries; if he is going to the dwelling place of nuns; if he is going to the dwelling place of the monastics of another religion; if he is returning to the monastery; if the road goes via an inhabited area; if there is an emergency; if he is insane; if he is the first offender. 5.3.1

The training rule on entering an inhabited area at the wrong time, the third, is finished.

Bu Pc 86

The training rule on needle cases

Sūcighara

Origin story

1.1 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."

1.11 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?"

1.15 "It's true, Sir."

1.16 The Buddha rebuked them … "How can those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk has a needle case made from bone, ivory, or horn, it is to be destroyed, and he commits an offense entailing confession.'"

Definitions

A: whoever …

Monk: … The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and

three announcements that is irreversible and fit to stand—this sort of monk is meant in this case.

Bone: any kind of bone.

Ivory: elephant tooth is what is meant.

Horn: any kind of horn.

Has made: if he makes one or has one made, then for the effort there is an act of wrong conduct. When he gets it, it is to be destroyed, and he is then to confess an offense entailing confession.

Permutations

If he finishes what he began himself, he commits an offense entailing confession. 2.2.1 If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

If he makes one or has one made for the benefit of someone else, he 2.2.5 commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is a toggle; if it is a fire kindler; if it is a buckle; if it 2.3.1 is an ointment box; if it is an ointment stick; if it is an adz handle; if it is a water wiper; if he is insane; if he is the first offender.

The training rule on needle cases, the fourth, is finished.

Bu Pc 87

The training rule on beds and benches

Mañcapīṭha

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's 1.1 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."

1.9 After rebuking Upananda in many ways, the Buddha spoke in dispraise of being difficult to support … the Buddha said, "And, monks, this training rule should be recited like this:

Final ruling

'If a monk is having a new bed or bench made, it is to have legs eight standard fingerbreadths long below the lowest frame. If the legs exceed that, they are to be cut down, and he commits an offense entailing confession.'"[374]

Definitions

New: newly made is what is meant.

A bed: there are four kinds of beds: one with legs and frame, called *masāraka*; one with legs and frame, called *bundikābaddha*; one with crooked legs; one with detachable legs.[375]

A bench: there are four kinds of benches: one with legs and frame, called *masāraka*; one with legs and frame, called *bundikābaddha*; one with crooked legs; one with detachable legs.

Is having made: making it himself or having it made.

It is to have legs eight standard fingerbreadths long below the lowest frame: apart from the lowest frame. If he makes one, or has one made, that exceeds that, then for the effort there is an act of wrong conduct. When he gets it, the legs are to be cut down, and he is then to confess an offense entailing confession.

Permutations

2.1.12.1 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

374. For an explanation of rendering *sugata* as "standard", see Appendix of Technical Terms.

375. For a discussion of these and those below, see Furniture in the Appendix of Technical Terms.

commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession.

If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. 2.1.16

If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct. 2.1.17

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. 2.2.1

The training rule on beds and benches, the fifth, is finished.

Bu Pc 88

The training rule on upholstered with cotton down

Tūlonaddha

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!" 1.1

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?" 1.5

"It's true, Sir." 1.9

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: 1.10

Final ruling

'If a monk has a bed or a bench made upholstered with cotton down, it is to be stripped, and he commits an offense entailing confession.'"

Definitions

A: whoever …

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

A bed: there are four kinds of beds: one with legs and frame, called *masāraka*; one with legs and frame, called *bundikābaddha*; one with crooked legs; one with detachable legs.[376]

A bench: there are four kinds of benches: one with legs and frame, called *masāraka*; one with legs and frame, called *bundikābaddha*; one with crooked legs; one with detachable legs.

Cotton down: there are three kinds of cotton down: cotton down from trees, cotton down from creepers, cotton down from grass.

Has made: if he makes one or has one made, then for the effort there is an act of wrong conduct. When he gets it, it is to be stripped, and he is then to confess an offense entailing confession.

Permutations

2.1.14.1 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.

2.1.18 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.

376. For a discussion of these and those below, see Furniture in the Appendix of Technical Terms.

Non-offenses

There is no offense: if it is for a back-and-knee strap;[377] 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. 2.2.1

The training rule on upholstered with cotton down, the sixth, is finished.

Bu Pc 89

The training rule on sitting mats

Nisīdana

Origin story

First sub-story

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. 1.1

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?" 1.6

"It's true, Sir." 1.9

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: 1.10

Preliminary ruling

'If a monk is having a sitting mat made, it is to be made the right size. This is the right size: two standard handspans long and one-and-a-half wide. If it exceeds that, it is to be cut down, and he commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the monks. 1.17

377. The *āyoga* is used as a support for the *pallattikā* sitting posture. See TAP, p.259, (re. Pli Tv Bu Vb Sk 26:1.3.1).

Second sub-story

2.1 At that time there was a big monk called Venerable Udāyī. After putting out his sitting mat in front of the Buddha, he stretched it on all sides before sitting down. The Buddha asked him, "Udāyī, why are you stretching the sitting mat on all sides, as if an old hide?"

2.6 "Because, Sir, the sitting mat you've allowed for the monks is too small."

2.7 Soon afterwards the Buddha gave a teaching and addressed the monks: "**Monks, I allow a border of one handspan for the sitting mat.**

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

Final ruling

'**If a monk is having a sitting mat made, it should be made the right size. This is the right size: two standard handspans long and one-and-a-half wide, and a border of one handspan.**[378] **If it exceeds that, it is to be cut down, and he commits an offense entailing confession.**'"

Definitions

A sitting mat: one with a border is what is meant.

Is having made: making it himself or having it made, it should be made the right size. This is the right size: two standard handspans long and one-and-a-half wide, and a border of one handspan. If he makes one, or has one made, that exceeds that, then for the effort there is an act of wrong conduct. When he gets it, it is to be cut down, and he is then to confess an offense entailing confession.

Permutations

3.1.8.1 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.

378. For an explanation of rendering *sugata* as "standard", see Appendix of Technical Terms.

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. 3.1.12

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. 3.2.1

The training rule on sitting mats, the seventh, is finished.

Bu Pc 90

The training rule on itch covers

Kaṇḍuppaṭicchādi

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. 1.1

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?" 1.6

"It's true, Sir." 1.9

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: 1.10

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.[379] **If it exceeds that, it is to be cut down, and he commits an offense entailing confession.'"**

Definitions

An itch-covering cloth: it is for the purpose of covering an itch or a boil or a running sore or a carbuncle, below the navel and above the knees.

Is having made: making it himself or having it made, it should be made the right size. This is the right size: four standard handspans long and two wide. If he makes one or has one made that exceeds that, then for the effort there is an act of wrong conduct. When he gets it, it is to be cut down, and he is then to confess an offense entailing confession.

Permutations

2.8.1 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.

2.12 If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

2.14.1 There is no offense: if he makes it the right size; if he makes it smaller than the right size; if he gets one made by another that exceeds the right size and then cuts it down before using it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on itch covers, the eighth, is finished.

379. For an explanation of rendering *sugata* as "standard", see Appendix of Technical Terms.

Bu Pc 91

The training rule on the rainy-season robe

Vassikasāṭikā

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. 1.1

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?" 1.6

"It's true, Sir." 1.9

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: 1.10

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.[380] If it exceeds that, it is to be cut down, and he commits an offense entailing confession.'"

Definitions

A rainy-season robe: it is for use during the four months of the rainy season.

Is having made: making it himself or having it made, it should be made to the right size. This is the right size: six standard handspans long and two and a half wide. If he makes one or has one made that exceeds that, then for the effort there is an act of wrong conduct. When he gets it, it is to be cut down, and he is then to confess an offense entailing confession.

380. For an explanation of rendering *sugata* as "standard", see Appendix of Technical Terms.

Permutations

2.8.1 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.

2.12 If he makes one or has one made for the benefit of someone else, he commits an offense of wrong conduct. If he gets one that was made by someone else and then uses it, he commits an offense of wrong conduct.

Non-offenses

2.14.1 There is no offense: if he makes it the right size; if he makes it smaller than the right size; if he gets one made by another that exceeds the right size and then cuts it down before using it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on the rainy-season robe, the ninth, is finished.

Bu Pc 92

The training rule on Nanda

Sugatacīvara

Origin story

1.1 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,[381] but he wore a robe that was the same size as the Buddha's.[382] When the senior monks saw him coming, they thought it was the Buddha and got up from their seats.

381. That is, four finger-breadths. For a discussion of the *aṅgula*, see Measures in the Appendix of Technical Terms.

382. Here I render *sugata* as "Buddha", which seems required by the narrative. I do not think, however, that this narrative usage ties our hands in the interpretation of this term. See below.

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?" 1.7

"It's true, Sir." 1.10

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: 1.11

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.[383] This is the standard robe size: nine standard handspans long and six wide.'"

Definitions

A: whoever …

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

The standard robe size: nine standard handspans long and six wide.

Has made: if he makes one or has one made, then for the effort there is an act of wrong conduct. When he gets it, it is to be cut down, and he is then to confess an offense entailing confession.

Permutations

If he finishes what he began himself, he commits an offense entailing confession. If he has others finish what he began himself, he commits an offense entailing confession. If he finishes himself what was begun by others, he commits an offense entailing confession. If he has others finish what was begun by others, he commits an offense entailing confession. 2.1.10.1

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. 2.1.14

383. For an explanation of rendering *sugata* as "standard", see Appendix of Technical Terms.

Non-offenses

2.2.1 There is no offense: if he makes it smaller than the standard robe; if he gets one made by another that is too large and then cuts it down before using it; if he makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if he is insane; if he is the first offender.

The training rule on Nanda, the tenth, is finished.

The ninth subchapter on precious things is finished.

This is the summary:

2.2.10 "And a king's, precious things, available,
Needle, and bed, cotton down;
And sitting mat, and itch,
Rainy-season, and by the standard. "

2.2.14 "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'll remember it thus."

The section on minor rules has been completed.

The chapter on offenses entailing confession is finished.

Acknowledgment

Bu Pd 1

The first training rule on acknowledgment

Paṭhamapāṭidesanīya

Venerables, these four rules on acknowledgment come up for recitation. 0.5

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." 1.1

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. 1.4

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. 1.6

The merchant asked her for forgiveness: "Forgive me, Venerable, since you fell because of me." 1.15

"I didn't fall because of you, but because I'm weak." 1.17

"But why are you so weak?" 1.19

The nun told him what had happened. He then brought her to his house and gave her a meal. Afterwards he complained and criticized the monks, "How can the venerables receive food directly from a nun? It's difficult for women to get material support." 1.20

1.24 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?"

1.28 "It's true, Sir."

1.29 "Is she a relative of yours?"

1.30 "No, Sir."

1.31 "Foolish man, a man and a woman who are unrelated don't know what's appropriate and inappropriate, what's good and bad, in dealing with each other. So how could you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'If a monk receives fresh or cooked food directly from an unrelated nun who has entered an inhabited area, and then eats it, he must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

Definitions

A: whoever …

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

Unrelated: anyone who is not a descendant of one's male ancestors going back eight generations, either on the mother's side or on the father's side.[384]

A nun: she has been given the full ordination by both Sanghas.

An inhabited area: a street, a cul-de-sac, an intersection, a house.

384. Sp 1.505: *Tattha yāva sattamā pitāmahayugāti pitupitā pitāmaho, pitāmahassa yugaṁ pitāmahayugaṁ*, "In this *yāva sattamā pitāmahayuga* means: the father of a father is a grandfather. The generation of a grandfather is called a *pitāmahayuga*." So the PaIi phrase *yāva sattamā pitāmahayuga* means "as far as the seventh generation of grandfathers", that is, eight generations back. This can be counted as follows: (1) one's grandfather; (2) his father; (3) 2's father; (4) 3's father; (5) 4's father; (6) 5's father; and (7) 6's father. This applies to both one's paternal and maternal grandfathers. This gives a total of 14 ancestors. Anyone who is a descendent of these fourteen is considered a relative. Anyone who is not such a descendent is not regarded as a relative.

Fresh food: apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called "fresh food".

Cooked food: there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

If he receives the food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing acknowledgment. 2.1.15

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. 2.2.1

If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct. If he receives fresh or cooked food, with the intention of eating it, directly from a nun who is fully ordained only on one side, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct. 2.2.4

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. 2.2.9

Non-offenses

There is no offense: if she is related; if she gets someone else to give it and does not give it herself; if she gives by placing it near; if it is inside a monastery; if it is at the dwelling place of nuns; if it is at the dwelling place of the monastics of another religion; if it is on returning to the monastery; if she gives after carrying it out of the village; if she gives post-midday 2.3.1

tonics, seven-day tonics, or lifetime tonics, saying, "Use these when there's a reason;" if it is a trainee nun; if it is a novice nun; if he is insane; if he is the first offender.

The first training rule on acknowledgment is finished.

Bu Pd 2

The second training rule on acknowledgment

Dutiyapāṭidesanīya

Origin story

1.1 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.

1.7 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?"

1.10 "It's true, Sir."

1.11 The Buddha rebuked them … "Foolish men, how could you not do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'When monks eat by invitation to families, if a nun is there giving directions, saying, "Give bean curry here; give rice there," then those monks should stop her: "Stop, Sister, while the monks are eating." If not even a single monk addresses that nun in this way to stop her, they must acknowledge it: "We have done a blameworthy and unsuitable thing which is to be acknowledged. We acknowledge it."'"

Definitions

When monks eat by invitation to families: a family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

Eat by invitation: eat any of the five cooked foods by invitation.
A nun: she has been given the full ordination by both Sanghas.
Giving directions: saying, "Give bean curry here; give rice there," according to friendship, according to companionship, according to who one is devoted to, according to being a co-student, according to being a co-pupil—this is called "giving directions".
Those monks: the monks who are eating.
Her: the nun who is giving directions.
Those monks should stop her: 'Stop, Sister, while the monks are eating': if she is not stopped by even one monk, and a monk then receives food with the intention of eating it, he commits an offense of wrong conduct.[385] For every mouthful, he commits an offense entailing acknowledgment.

Permutations

If she is fully ordained, and he perceives her as such, and he does not restrain her from giving directions, he commits an offense entailing acknowledgment. If she is fully ordained, but he is unsure of it, and he does not restrain her from giving directions, he commits an offense entailing acknowledgment. If she is fully ordained, but he does not perceive her as such, and he does not restrain her from giving directions, he commits an offense entailing acknowledgment. 2.2.1

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. 2.2.4

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 2.3.1

385. *Khādissāmi bhuñjissāmi*, which would normally refer to both fresh and cooked food. But since fresh food is explicitly excluded, both above and below, it would seem that in this context even *khādissāmi* refers to eating cooked food.

has not yet been given; if a nun gets someone else to give to someone who has not yet received anything; if a nun gets someone else to give equally to all; if a trainee nun is giving directions; if a novice nun is giving directions; if it is anything apart from the five kinds of cooked food; if he is insane; if he is the first offender.

The second training rule on acknowledgment is finished.

Bu Pd 3

The third training rule on acknowledgment

Tatiyapāṭidesanīya

Origin story

First sub-story

1.1 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.

1.4 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."

1.7 The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, if a family's faith is growing, but its wealth is declining, I allow you to designate it as 'in training', through a legal procedure consisting of one motion and one announcement.

1.11 And the designation should be given like this. A competent and capable monk should inform the Sangha:

1.13 '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 that family as "in training". This is the motion.

1.17 Please, Venerables, I ask the Sangha to listen. Such-and-such a family is growing in faith, but declining in wealth. The Sangha designates that family as "in training". Any monk who approves of designating that family as "in

training" should remain silent. Any monk who doesn't approve should speak up.

The Sangha has designated such-and-such a family as "in training". The Sangha approves and is therefore silent. I'll remember it thus.' 1.22

"And, monks, this training rule should be recited like this: 1.24

First preliminary ruling

'**There are families that are designated as "in training". If a monk eats fresh or cooked food after personally receiving it from such a family, he must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."**'"

In this way the Buddha laid down this training rule for the monks. 1.27

Second sub-story

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?" 2.1

The monks heard the complaints of those people and they told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: 2.8

"Monks, if you have been invited, I allow you to eat fresh or cooked food after personally receiving it from a family designated as in training.

And so, monks, this training rule should be recited like this: 2.12

Second preliminary ruling

'**There are families that are designated as "in training". If a monk, without first being invited, eats fresh or cooked food after personally receiving it from such a family, he must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."**'"

In this way the Buddha laid down this training rule for the monks. 2.15

Third sub-story

3.1 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.

3.10 He then returned to the monastery and told the monks what had happened, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow a sick monk to eat fresh or cooked food after personally receiving it from a family designated as in training.

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

Final ruling

'**There are families that are designated as "in training". If a monk, without being sick and without first being invited, eats fresh or cooked food after personally receiving it from such a family, he must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."**'"

Definitions

There are families that are designated as "in training": a family designated as in training: a family 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.

A: whoever …

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

Such a family: that kind of family.

Without being invited: without being invited for the same or the following day. If the invitation is made when he has entered the vicinity of the house, this is called "without being invited".

Invited: invited for the same or the following day. If the invitation is made when he has not entered the vicinity of the house, this is called "invited".

Without being sick: who is able to walk for alms.

Sick: who is unable to walk for alms.

Fresh food: apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics—the rest is called "fresh food".

Cooked food: there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

If, without being sick and without being invited, he receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing acknowledgment. 4.1.21

Permutations

If a family is designated as in training, and he perceives it as such, and he, without being sick or 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 or 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 or without being invited, eats fresh or cooked food after personally receiving it from that family, he commits an offense entailing acknowledgment. 4.2.1

If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct. If a family is not designated as in training, but he perceives it as such, he commits an offense of wrong conduct. If a family is not designated as in training, but he is unsure of it, he commits an offense of wrong conduct. If a family is not designated as in training, and he does not perceive it as such, there is no offense. 4.2.4

Non-offenses

4.3.1 There is no offense: if he has been invited; if he is sick; if he eats the leftovers from one who has been invited or who is sick; if other people's almsfood is prepared there; if they give after coming out from the house; if it is a regular meal invitation; if it is a meal for which lots are drawn; if it is a half-monthly meal; if it is on the observance day; if it is on the day after the observance day; if the family gives post-midday tonics, seven-day tonics, or lifetime tonics, saying, "Use these when there's a reason;" if he is insane; if he is the first offender.

The third training rule on acknowledgment is finished.

Bu Pd 4

The fourth training rule on acknowledgment

Catutthapāṭidesanīya

Origin story

First sub-story

1.1 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?"

1.11 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:

Preliminary ruling

'There are wilderness dwellings that are considered risky and dangerous. If a monk, without first making an announcement about those dwellings, eats fresh or cooked food after personally receiving it inside that monastery, he must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

In this way the Buddha laid down this training rule for the monks. 1.18

Second sub-story

Soon afterwards a monk in a wilderness dwelling was sick. People took 2.1
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.

He then told the monks what had happened, and they in turn told the 2.7
Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks:

"Monks, I allow a sick monk, without first making an announcement, to eat fresh or cooked food after personally receiving it at a wilderness dwelling.

And so, monks, this training rule should be recited like this: 2.11

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:[386] "I have

386. It is hard to make out from the Pali what the announcement is about. The crucial word *appaṭisaṁviditaṁ* can be read as an adjective qualifying *khādanīyaṁ* and *bhojanīyaṁ*, in which case it is the food that needs to be announced. Alternatively, it can be regarded as an independent sentence verb, in which case it would seem that it is the risky and dangerous nature of the dwellings that needs to be announced. The word com-

done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

Definitions

There are wilderness dwellings: a wilderness dwelling: if it is at least 800 meters away from any inhabited area.[387]

Risky: in the monastery, or in the vicinity of the monastery, criminals have been seen camping, eating, standing, sitting, or lying down.

Dangerous: in the monastery, or in the vicinity of the monastery, criminals have been seen injuring, robbing, or beating people.

A: whoever …

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

About those dwellings: about such kinds of dwellings.

Without making an announcement: if an announcement is made to any of one's five co-monastics, this is called "without making an announcement".[388] If an announcement is made about anything apart from the monastery or its vicinity, this is called "without making an announcement".

Making an announcement: if a woman or a man comes to the monastery or the vicinity of the monastery and says, "Venerable, 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.[389] If the person says, "Never mind, it will be brought," then the criminals are to

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mentary in part supports the former interpretation, whereas the origin story supports the latter. Given this uncertainty, I have opted to translate according to what seems to make the best sense.

387. That is, 500 bow-lengths. For a discussion of the *dhanu*, see Measures in the Appendix of Technical Terms.

388. Sp 2.573: *Pañcannaṁ paṭisaṁviditanti pañcasu sahadhammikesu*, "*Pañcannaṁ paṭisaṁviditaṁ* means the five co-monastics." That is, a monk, a nun, a trainee nun, a novice monk, or a novice nun. The point here is that the announcement needs to be made directly to the lay supporters to be valid.

389. Presumably this refers to a servant or a messenger coming to the monastery to let the monks know of the forthcoming offering of food. The "people" would then be other servants bringing the food on behalf of the donor.

be told, "People are coming here; go away." 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". When an announcement has been made in regard to a particular family, then when any person from that family brings fresh or cooked food, this is called "announced". When an announcement has been made in regard to a particular village, then when any person from that village brings fresh or cooked food, this is called "announced". When an announcement has been made in regard to a particular association, then when any person from that association brings fresh or cooked food, this is called "announced".

Fresh food: apart from the five cooked foods, the post-midday tonics, the seven-day tonics, and the lifetime tonics—the rest is called "fresh food".

Cooked food: there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

Inside that monastery: if the monastery is enclosed, then within the enclosure. If the monastery is unenclosed, then in the vicinity.

Who is not sick: who is able to walk for alms.

Who is sick: who is unable to walk for alms.

If, without making an announcement, one who is not sick receives fresh or cooked food with the intention of eating it, he commits an offense of wrong conduct. For every mouthful, he commits an offense entailing acknowledgment. 3.1.36

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, 3.1.38.1

not being sick, eats fresh or cooked food after personally receiving it inside that monastery, then he commits an offense entailing acknowledgment.

3.1.41 If he receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, he commits an offense of wrong conduct. For every mouthful, he commits an offense of wrong conduct. If there has been an announcement, but he does not perceive that there has, he commits an offense of wrong conduct. If there has been an announcement, but he is unsure of it, he commits an offense of wrong conduct. If there has been an announcement, and he perceives that there has, there is no offense.

Non-offenses

3.2.1 There is no offense: if there has been an announcement; if he is sick; if he eats the leftovers from where there has been an announcement or from one who is sick; if he receives the food outside the monastery and then eats it inside; if he eats a root, bark, a leaf, a flower, or a fruit originating in that monastery; if, when there is a reason, he uses post-midday tonics, seven-day tonics, or lifetime tonics; if he is insane; if he is the first offender.

The fourth training rule entailing acknowledgment is finished.

3.2.11 "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'll remember it thus."

The chapter on offenses entailing acknowledgment is finished.

Rules for Training

Bu Sk 1

The training rule on evenly all around

Parimaṇḍala

Venerables, these rules to be trained in come up for recitation. 0.6

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 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!" 1.1

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?" 1.5

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?" 1.8

"It's true, Sir." 1.11

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: 1.12

Final ruling

'"I will wear my sarong evenly all around," this is how you should train.'"

1.17 One should wear one's sarong evenly all around, covering the navel and the knees. If a monk, out of disrespect, wears his sarong hanging down in front or behind, he commits an offense of wrong conduct.

Non-offenses

1.19.1 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.

Bu Sk 2

The second training rule on evenly all around

Dutiyaparimaṇḍala

Origin story

1.1 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. …

Final ruling

"'I will wear my upper robe evenly all around,' this is how you should train."

1.4 One should wear one's upper robe evenly all around, making both corners even. If a monk, out of disrespect, wears his upper robe hanging down in front or behind, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 3

The training rule on well-covered

Suppaṭicchanna

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. … 1.1

Final ruling

"**'I will be well-covered while walking in inhabited areas,' this is how you should train.**"

One should be well-covered while walking in an inhabited area. If a monk, out of disrespect, does not cover his body while walking in an inhabited area, he commits an offense of wrong conduct.[390] 1.4

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. 1.6.1

The third training rule is finished.

Bu Sk 4

The second training rule on well-covered

Dutiyasuppaṭicchanna

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. … 1.1

390. Sp 2.578: *Kāyaṁ vivaritvāti jattumpi urampi vivaritvā*, "Does not cover his body means shoulder or chest uncovered."

Final ruling

"'**I will be well-covered while sitting in inhabited areas,' this is how you should train.**"

1.4 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.[391]

Non-offenses

1.6.1 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.

Bu Sk 5

The training rule on well-restrained

Susaṁvuta

Origin story

1.1 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. …

Final ruling

"'**I will be well-restrained while walking in inhabited areas,' this is how you should train.**"

1.4 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.

391. Sp 2.578: *Kāyaṁ vivaritvāti jattumpi urampi vivaritvā*, "Does not cover his body means shoulder or chest uncovered."

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. 1.6.1

The fifth training rule is finished.

Bu Sk 6

The second training rule on well-restrained

Dutiyasusaṁvuta

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. … 1.1

Final ruling

"**'I will be well-restrained while sitting in inhabited areas,' this is how you should train.**"

One should be well-restrained while sitting in an inhabited area. If a monk, out of disrespect, plays with his hands or feet while sitting in an inhabited area, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The sixth training rule is finished.

Bu Sk 7

The training rule on lowered eyes

Okkhittacakkhu

Origin story

1.1 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. …

Final ruling

"'I will lower my eyes while walking in inhabited areas,' this is how you should train."

1.4 One should lower one's eyes while walking in an inhabited area, looking a plow's length ahead. If a monk, out of disrespect, looks here and there while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 8

The second training rule on lowered eyes

Dutiyaokkhittacakkhu

Origin story

1.1 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. …

Final ruling

"**'I will lower my eyes while sitting in inhabited areas,' this is how you should train.**"

One should lower one's eyes while sitting in an inhabited area, looking a plow's length ahead. If a monk, out of disrespect, looks here and there while sitting in an inhabited area, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The eighth training rule is finished.

Bu Sk 9

The training rule on lifted robes

Ukkhittaka

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. … 1.1

Final ruling

"**'I will not lift my robe while walking in inhabited areas,' this is how you should train.**"

One should not lift one's robe while walking in an inhabited area. If a monk, out of disrespect, lifts his robe on one or both sides while walking in an inhabited area, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The ninth training rule is finished.

Bu Sk 10

The second training rule on lifted robes

Dutiyaukkhittaka

Origin story

1.1 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. …

Final ruling

"**'I will not lift my robe while sitting in inhabited areas,' this is how you should train."**

1.4 One should not lift one's robe while sitting in an inhabited area. If a monk, out of disrespect, lifts his robe on one or both sides while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 11

The training rule on laughing loudly

Ujjagghika

Origin story

1.1 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. …

Final ruling

"**'I will not laugh loudly while walking in inhabited areas,' this is how you should train."**

One should not laugh loudly while walking in an inhabited area. If a monk, out of disrespect, laughs loudly while walking in an inhabited area, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The first training rule is finished.

Bu Sk 12

The second training rule on laughing loudly

Dutiyaujjagghika

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. … 1.1

Final ruling

"**'I will not laugh loudly while sitting in inhabited areas,' this is how you should train."**

One should not laugh loudly while sitting in an inhabited area. If a monk, out of disrespect, laughs loudly while sitting in an inhabited area, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The second training rule is finished.

Bu Sk 13

The training rule on loud noises

Appasadda

Origin story

1.1 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. …

Final ruling

"**'I will not be noisy while walking in inhabited areas,' this is how you should train.**"

1.4 One should not be noisy while walking in an inhabited area. If a monk, out of disrespect, makes loud noises while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 14

The second training rule on loud noises

Dutiyaappasadda

Origin story

1.1 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. …

Final ruling

"**'I will not be noisy while sitting in inhabited areas,' this is how you should train.**"

One should not be noisy while sitting in an inhabited area. If a monk, out of disrespect, makes loud noises while sitting in an inhabited area, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The fourth training rule is finished.

Bu Sk 15

The training rule on swaying the body

Kāyappacālaka

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. … 1.1

Final ruling

"**'I will not sway my body while walking in inhabited areas,' this is how you should train.**"

One should not sway one's body while walking in an inhabited area; one should walk keeping one's body straight.[392] If a monk, out of disrespect, sways and leans his body while walking in an inhabited area, he commits an offense of wrong conduct. 1.4

392. Sp 2.590: *Kāyaṁ paggahetvāti niccalaṁ katvā ujukena kāyena samena iriyāpathena gantabbañceva nisīditabbañca, Kāyaṁ paggahetvā*: "one should walk and sit with a steady and straight body, and with upright physical behavior."

Non-offenses

1.7.1 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.

Bu Sk 16

The second training rule on swaying the body

Dutiyakāyappacālaka

Origin story

1.1 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. …

Final ruling

"**'I will not sway my body while sitting in inhabited areas,' this is how you should train."**

1.4 One should not sway one's body while sitting in an inhabited area; one should sit keeping one's body straight. If a monk, out of disrespect, sways and leans his body while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

1.7.1 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.

Bu Sk 17

The training rule on swinging the arms

Bāhuppacālaka

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anātha- 1.1
piṇḍika's Monastery. At that time the monks from the group of six were swinging and dangling their arms while walking in inhabited areas. …

Final ruling

"**'I will not swing my arms while walking in inhabited areas,' this is how you should train."**

One should not swing one's arms while walking in an inhabited area; 1.4
one should walk keeping one's arms steady. If a monk, out of disrespect, swings and dangles his arms while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not 1.7.1
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.

Bu Sk 18

The second training rule on swinging the arms

Dutiyabāhuppacālaka

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anātha- 1.1
piṇḍika's Monastery. At that time the monks from the group of six were swinging and dangling their arms while sitting in inhabited areas. …

Final ruling

"'**I will not swing my arms while sitting in inhabited areas,' this is how you should train.**"

1.4 One should not swing one's arms while sitting in an inhabited area; one should sit keeping one's arms steady. If a monk, out of disrespect, swings and dangles his arms while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

1.7.1 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.

Bu Sk 19

The training rule on swaying the head

Sīsappacālaka

Origin story

1.1 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. …

Final ruling

"'**I will not sway my head while walking in inhabited areas,' this is how you should train.**"

1.4 One should not sway one's head while walking in an inhabited area; one should walk keeping one's head straight. If a monk, out of disrespect, sways and tilts his head while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender. 1.7.1

The ninth training rule is finished.

Bu Sk 20

The second training rule on swaying the head

Dutiyasīsappacālaka

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 hanging their heads while sitting in inhabited areas. … 1.1

Final ruling

"**'I will not sway my head while sitting in inhabited areas,' this is how you should train.**"

One should not sway one's head while sitting in an inhabited area; one should sit keeping one's head straight. If a monk, out of disrespect, sways and hangs his head while sitting in an inhabited area, he commits an offense of wrong conduct. 1.4

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. 1.7.1

The tenth training rule is finished.

The second subchapter on laughing loudly is finished.

Bu Sk 21

The training rule on hands on hips

Khambhakata

Origin story

1.1 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 had their hands on their hips while walking in inhabited areas. …

Final ruling

"'**I will not have my hands on my hips while walking in inhabited areas,' this is how you should train.**"

1.4 One should not have one's hands on one's hips while walking in an inhabited area. If a monk, out of disrespect, has one or both hands on his hips while walking in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 22

The second training rule on hands on hips

Dutiyakhambhakata

Origin story

1.1 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 had their hands on their hips while sitting in inhabited areas. …

Final ruling

"**'I will not have my hands on my hips while sitting in inhabited areas,' this is how you should train.**"

One should not have one's hands on one's hips while sitting in an inhabited area. If a monk, out of disrespect, has one or both hands on his hips while sitting in an inhabited area, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The second training rule is finished.

Bu Sk 23

The training rule on covering the head

Oguṇṭhita

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. … 1.1

Final ruling

"**'I will not cover my head while walking in inhabited areas,' this is how you should train.**"

One should not cover one's head while walking in an inhabited area. If a monk, out of disrespect, covers his head with his upper robe while walking in an inhabited area, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The third training rule is finished.

Bu Sk 24

The second training rule on covering the head

Dutiyaoguṇṭhita

Origin story

1.1 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. …

Final ruling

"'I will not cover my head while sitting in inhabited areas;' this is how you should train."

1.4 One should not cover one's head while sitting in an inhabited area. If a monk, out of disrespect, covers his head with his upper robe while sitting in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 25

The training rule on squatting on the heels

Ukkuṭika

Origin story

1.1 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. …

Final ruling

"**'I will not move about while squatting on my heels in inhabited areas,' this is how you should train."**[393]

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. 1.4

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. 1.6.1

The fifth training rule is finished.

Bu Sk 26

The training rule on sitting with clasped knees

Pallatthika

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. … 1.1

Final ruling

"**'I will not clasp my knees while sitting in inhabited areas,' this is how you should train."**

One should not clasp one's knees while sitting in an inhabited area. If a monk, out of disrespect, clasps his knees with his hands or with a cloth while sitting in an inhabited area, he commits an offense of wrong conduct. 1.4

393. As at Pli Tv Bu Vb Sk 15:1.3.1, it seems that *gacchati*, which normally means "to go", here refers to any posture more upright than outright sitting down. Moreover, it seems to refer to any sort of movement from one place to another, however minor.

Non-offenses

1.6.1 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.

Bu Sk 27

The training rule on receiving respectfully

Sakkaccapaṭiggahaṇa

Origin story

1.1 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. …

Final ruling

"'**I will receive almsfood respectfully,' this is how you should train.**"

1.4 Almsfood is to be received respectfully. If a monk, out of disrespect, receives almsfood contemptuously, as if wanting to throw it away, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

The training rule on receiving with attention on the almsbowl

Pattasaññīpaṭiggahaṇa

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. 1.1

…

Final ruling

"'**I will receive almsfood with attention on the almsbowl,' this is how you should train.**"

Almsfood is to be received with attention on the bowl. If a monk, out of disrespect, receives almsfood while looking here and there, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The eighth training rule is finished.

Bu Sk 29

The training rule on receiving an even measure of bean curry

Samasūpakapaṭiggahaṇa

Origin story

1.1 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. …

Final ruling

"'**I will receive almsfood with the right proportion of bean curry,' this is how you should train.**"[394]

Definitions

Bean curry: there are two kinds of bean curry, to be taken with the hand: mung-bean curry and black-gram curry.[395]

1.6 Almsfood should be received with the right proportion of bean curry. If a monk, out of disrespect, receives much bean curry, he commits an offense of wrong conduct.

Non-offenses

1.8.1 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;[396] if it is from relatives; if it is from those who have given an invitation; if it is for the

394. According to Sp 2.604 this means the bean curries should make up one quarter of the rice: *Samasūpako nāma yattha bhattassa catutthabhāgappamāṇo sūpo hoti*, "Wherever the bean curry is one quarter of the rice is called *samasūpaka*."

395. The punctuation of MS has been corrected here so as to agree with Pli Tv Bu Vb Sk 34:1.6. The text mistakenly had *hatthahāriyo* in the next sentence.

396. According to the Kaṅkhāvitaraṇī commentary this means any curries apart from bean curry: *Ṭhapetvā pana sūpaṁ avasesā sabbā pi sūpeyyabyañjanavikati rasaraso nāma hoti*, "But apart from bean curry, all kinds of curry are called *rasarasa*." My translation, however, is based on the fact that all other foods too are excluded.

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.

Bu Sk 30

The training rule on even levels

Samatittika

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. … 1.1

Final ruling

"**'I will receive an even level of almsfood,' this is how you should train.**"

Almsfood is to be received at an even level. If a monk, out of disrespect, receives almsfood in a heap, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The tenth training rule is finished.

The third subchapter on hands on hips is finished.

Bu Sk 31

The training rule on respectfully

Sakkacca

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. … 1.1

Final ruling

"'I will eat almsfood respectfully,' this is how you should train."

1.4 Almsfood is to be eaten respectfully. If a monk, out of disrespect, eats almsfood contemptuously, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 32

The training rule on attention on the almsbowl

Pattasaññī

Origin story

1.1 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. …

Final ruling

"'I will eat almsfood with attention on the almsbowl,' this is how you should train."

1.4 Almsfood is to be eaten with attention on the bowl. If a monk, out of disrespect, eats almsfood while looking here and there, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 33

The training rule on in order

Sapadāna

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. … 1.1

Final ruling

"'**I will eat almsfood in order,' this is how you should train.**"

Almsfood is to be eaten in order. If a monk, out of disrespect, eats almsfood picking here and there, he commits an offense of wrong conduct. 1.4

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;[397] if there is an emergency; if he is insane; if he is the first offender. 1.6.1

The third training rule is finished.

Bu Sk 34

The training rule on an even measure of bean curry

Samasūpaka

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. … 1.1

397. According to Vin-vn-ṭ 1907 *uttaribhaṅga* is just another word for *byañjana*: *uttaribhaṅgaṁ nāma byañjanaṁ*. *Byañjana* seems to refer to curries apart from the standard bean-curries, which are called *sūpa*. However, since *uttaribhaṅga* is a rare word, the basic meaning of which is something like "further condiments", it is quite possible that it is here meant to include all foods apart from bean curries.

Final ruling

"'I will eat almsfood with the right proportion of bean curry,' this is how you should train."[398]

Definitions

Bean curry: there are two kinds of bean curry, to be taken with the hand: mung-bean curry and black-gram curry.

1.7 Almsfood should be eaten with the right proportion of bean curry. If a monk, out of disrespect, eats much bean curry, he commits an offense of wrong conduct.

Non-offenses

1.9.1 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;[399] 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.

Bu Sk 35

The training rule on making a heap

Thūpakata

Origin story

1.1 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. …

398. According to Sp 2.604 this means the bean curries should make up one quarter of the rice: *Samasūpako nāma yattha bhattassa catutthabhāgappamāṇo sūpo hoti*, "Wherever the bean curry is one quarter of the rice is called *samasūpaka*."

399. According to Kkh this means any curries apart from bean curry: *Ṭhapetvā pana sūpaṁ avasesā sabbā pi sūpeyyabyañjanavikati rasaraso nāma hoti*, "But apart from bean curry, all kinds of curry are called *rasarasa*." My translation, however, is based on the fact that all other foods too are excluded.

Final ruling

"**'I will not eat almsfood after making a heap,' this is how you should train.**"

Almsfood should not be eaten after making a heap. If a monk, out of disrespect, eats almsfood after making heap, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The fifth training rule is finished.

Bu Sk 36

The training rule on covering with rice

Odanappaṭicchādana

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. … 1.1

Final ruling

"**'I will not cover my curries with rice because I want more,' this is how you should train.**"[400]

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. 1.4

400. *Sūpa* is defined at Pli Tv Bu Vb Sk 29:1.4.1 as bean curry. *Byañjana* is explained at Khuddas-nt 61 as *macchamaṁsādibyañjanañca*, "And *byañjana* of fish, meat, etc." So *byañjana* seems to refer to fine curries, whereas *sūpa* is more ordinary.

Non-offenses

1.6.1 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.

Bu Sk 37

The training rule on requesting rice and bean curry

Sūpodanaviññatti

Origin story

First sub-story

1.1 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 themselves. People complained and criticized them, "How can the Sakyan monastics eat rice and bean curry that they have requested themselves? Who doesn't like nice food? Who doesn't prefer tasty food?"

1.7 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?"

1.11 "It's true, Sir."

1.12 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:

Preliminary ruling

'"**I will not request bean curry or rice for myself and then eat it," this is how you should train.**'"

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

Second sub-story

Soon afterwards a number of monks were sick. The monks who were looking after them asked, "I hope you're bearing up? I hope you're getting better?" 2.1

"Previously we ate rice and bean curry that we had requested ourselves, and then we were comfortable. But now that the Buddha has prohibited this, we don't ask because we're afraid of wrongdoing. And because of that we're not comfortable." 2.4

They told the Buddha. Soon afterwards he gave a teaching and addressed the monks: 2.7

"Monks, I allow a sick monk to eat rice and bean curry that he has requested for himself.

And so, monks, this training rule should be recited like this: 2.9

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.**'"

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. 2.11

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. 2.13.1

The seventh training rule is finished.

Bu Sk 38

The training rule on finding fault

Ujjhānasaññī

Origin story

1.1 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. …

Final ruling

"**'I will not look at another's almsbowl finding fault,' this is how you should train.**"

1.4 One should not look at the bowl of another finding fault. If a monk, out of disrespect, looks at the bowl of another finding fault, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 39

The training rule on mouthfuls

Nātimahanta

Origin story

1.1 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 making large mouthfuls. …

Final ruling

"**'I will not make mouthfuls that are too large,' this is how you should train."**

One should not make mouthfuls that are too large. If a monk, out of disrespect, makes a large mouthful, he commits an offense of wrong conduct. 1.4

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 a fresh food;[401] if it is any kind of fruit;[402] if it is a non-bean curry;[403] if there is an emergency; if he is insane; if he is the first offender. 1.6.1

The ninth training rule is finished.

Bu Sk 40

The training rule on mouthfuls

Parimaṇḍala

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 making elongated mouthfuls. … 1.1

Final ruling

"**'I will make rounded mouthfuls,' this is how you should train."**

One should make rounded mouthfuls. If a monk, out of disrespect, makes an elongated mouthful, he commits an offense of wrong conduct. 1.4

401. According to Sp 2.615 *khajjaka* refers to all fresh foods: *Ettha mūlakhādanīyādi sabbaṁ gahetabbaṁ*, "Here the fresh foods which are roots, etc., may all be taken."
402. For *phalāphale* see PED, *sv. ā*[4].
403. According to Vin-vn-ṭ 1907 *uttaribhaṅga* is just another word for *byañjana*: *uttaribhaṅgaṁ nāma byañjanaṁ. Byañjana* seems to refer to curries apart from the standard bean-curries, which are called *sūpa*.

Non-offenses

1.6.1 There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is a fresh food;[404] if it is any kind of fruit;[405] if it is a non-bean curry;[406] 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.

Bu Sk 41

The training rule on without bringing

Anāhaṭa

Origin story

1.1 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. …

Final ruling

"'**I will not open my mouth without bringing a mouthful to it,' this is how you should train.**"

1.4 One should not open one's mouth without bringing a mouthful to it. If a monk, out of disrespect, opens his mouth without bringing a mouthful to it, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

404. According to Sp 2.615 *khajjaka* refers to all fresh foods: *Ettha mūlakhādanīyādi sabbaṁ gahetabbaṁ*, "Here the fresh foods which are roots, etc., may all be taken."
405. For *phalāphale* see PED, *sv. ā*[4].
406. According to Vin-vn-ṭ 1907 *uttaribhaṅga* is just another word for *byañjana*: *uttaribhaṅgaṁ nāma byañjanaṁ. Byañjana* seems to refer to curries apart from the standard bean curries, which are called *sūpa*.

The first training rule is finished.

Bu Sk 42

The second training rule on without bringing

Sabbahattha

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. … 1.1

Final ruling

"**'I will not put my whole hand in my mouth while eating,' this is how you should train."**[407]

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. 1.4

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. 1.6.1

The second training rule is finished.

407. According to the sub-commentary, Sp-yoj 1.618, the whole hand refers to the five fingers: *pañcaṅguliṁ sandhāya vuttaṁ*, "It is said with regard to the five fingers." The same point is made at Kkh-pt: *Sakalaṁ hatthanti sakalā aṅguliyo*, "The whole hand means all the fingers."

Bu Sk 43

The training rule on with a mouthful

Sakabaḷa

Origin story

1.1 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. …

Final ruling

"'**I will not speak with food in my mouth,' this is how you should train.**"

1.4 One should not speak with food in one's mouth. If a monk, out of disrespect, speaks with food in his mouth, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 44

The training rule on lifted balls of food

Piṇḍukkhepaka

Origin story

1.1 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. …

Final ruling

"**'I will not eat from a lifted ball of food,' this is how you should train.**"[408]

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. 1.4

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 a fresh food;[409] if it is any kind of fruit;[410] if there is an emergency; if he is insane; if he is the first offender. 1.6.1

The fourth training rule is finished.

Bu Sk 45

The training rule on breaking up mouthfuls

Kabaḷāvacchedaka

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. … 1.1

Final ruling

"**'I will not eat breaking up mouthfuls,' this is how you should train.**"[411]

One should not eat breaking up mouthfuls. If a monk, out of disrespect, eats breaking up mouthfuls, he commits an offense of wrong conduct. 1.4

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408. According to Sp 2.620 this means repeatedly lifting a mouthful. Since the following rule refers to breaking pieces off a ball of food, this rule may refer to biting repeatedly into the same ball of food.

409. According to Sp 2.615 *khajjaka* refers to all fresh foods: *Ettha mūlakhādanīyādi sabbaṁ gahetabbaṁ*, "Here the fresh foods which are roots, etc., may all be taken."

410. For *phalāphale* see PED, *sv. ā*[4].

411. According to Sp 2.621 this means repeatedly breaking pieces off a ball of food. The word *avacchedaka* is further explained at Vin-vn-ṭ 1920 as *chinditvā*, "having broken off". This, it seems, can only refer to breaking off pieces, not to biting. Each ball of food was a single mouthful, consisting of rice with suitable curry.

Non-offenses

1.6.1 There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if it is a fresh food;[412] if it is any kind of fruit;[413] if it is a non-bean curry;[414] if there is an emergency; if he is insane; if he is the first offender.

The fifth training rule is finished.

Bu Sk 46

The training rule on stuffing the cheeks

Avagaṇḍakāraka

Origin story

1.1 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. …

Final ruling

"'**I will not eat stuffing my cheeks,' this is how you should train.**"

1.4 One should not eat stuffing one's cheeks. If a monk, out of disrespect, eats stuffing one or both cheeks, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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;[415] if there is an emergency; if he is insane; if he is the first offender.

The sixth training rule is finished.

412. According to Sp 2.615 *khajjaka* refers to all fresh foods: *Ettha mūlakhādanīyādi sabbaṁ gahetabbaṁ*, "Here the fresh foods which are roots, etc., may all be taken."
413. For *phalāphale* see PED, *sv*. *ā*[4].
414. According to Vin-vn-ṭ 1907 *uttaribhaṅga* is just another word for *byañjana*: *uttaribhaṅgaṁ nāma byañjanaṁ*. *Byañjana* seems to refer to curries apart from the standard bean-curries, which are called *sūpa*.
415. For *phalāphale* see PED, *sv*. *ā*[4].

Bu Sk 47

The training rule on shaking the hand

Hatthaniddhunaka

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. … 1.1

Final ruling

"'**I will not eat shaking my hand,' this is how you should train.**"

One should not eat shaking one's hand. If a monk, out of disrespect, eats shaking his hand, he commits an offense of wrong conduct. 1.4

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 the hand to discard trash; if there is an emergency; if he is insane; if he is the first offender. 1.6.1

The seventh training rule is finished.

Bu Sk 48

The training rule on scattering rice

Sitthāvakāraka

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. … 1.1

Final ruling

"'**I will not eat scattering rice,' this is how you should train.**"

One should not scatter rice while eating. If a monk, out of disrespect, eats scattering rice, he commits an offense of wrong conduct. 1.4

Non-offenses

1.6.1 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.

Bu Sk 49

The training rule on sticking out the tongue

Jivhānicchāraka

Origin story

1.1 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. …

Final ruling

"**'I will not eat sticking out my tongue,' this is how you should train.**"

1.4 One should not eat sticking out one's tongue. If a monk, out of disrespect, eats sticking out his tongue, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 50

The training rule on chomping

Capucapukāraka

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anātha- 1.1
piṇḍika's Monastery. At that time the monks from the group of six made chomping sounds while eating. …

Final ruling

"'**I will not make a chomping sound while eating,' this is how you should train.**"

One should not make a chomping sound while eating. If a monk, out of 1.4
disrespect, makes a chomping sound while eating, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not 1.6.1
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.

Bu Sk 51

The training rule on slurping

Surusurukāraka

Origin story

At one time the Buddha was staying at Kosambī in Ghosita's Monastery. At 1.1
that time a brahmin had 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."[416]

1.6 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?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked him … "Foolish man, how could you do this? This will affect people's confidence …" After rebuking him … he gave a teaching and addressed the monks:

"Monks, you should not joke about the Buddha, the Teaching, or the Sangha. If you do, you commit an offense of wrong conduct."

1.17 After rebuking that monk in many ways, the Buddha spoke in dispraise of being difficult to support … the Buddha said, "And, monks, this training rule should be recited like this:

Final ruling

'"I will not slurp while eating," this is how you should train.'"

1.20 One should not slurp while eating. If a monk, out of disrespect, slurps while eating, he commits an offense of wrong conduct.

Non-offenses

1.22.1 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.

416. This is a play on words in the Pali. The Pali word here translated as "cooled", *sītīkata* (lit. "made cool"), is similar to *sītibhūta*, "become cool", an epithet for *arahants*, "perfected ones".

Bu Sk 52

The training rule on licking the hands

Hatthanillehaka

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anātha- 1.1
piṇḍika's Monastery. At that time the monks from the group of six were licking their hands while eating. …

Final ruling

"**'I will not lick my hands while eating,' this is how you should train.**"

One should not lick one's hands while eating. If a monk, out of dis- 1.4
respect, licks his hands while eating, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not 1.6.1
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.

Bu Sk 53

The training rule on licking the almsbowl

Pattanillehaka

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anātha- 1.1
piṇḍika's Monastery. At that time the monks from the group of six were licking their bowls while eating. …

Final ruling

"**'I will not lick my almsbowl while eating,' this is how you should train."**[417]

1.4 One should not lick one's bowl while eating. If a monk, out of disrespect, licks his bowl while eating, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 54

The training rule on licking the lips

Oṭṭhanillehaka

Origin story

1.1 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. …

Final ruling

"**'I will not lick my lips while eating,' this is how you should train."**

1.4 One should not lick one's lips while eating. If a monk, out of disrespect, licks his lips while eating, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

417. According to Sp 2.628 "licking" includes using one's finger: *Ekaṅguliyāpi patto na nillehitabbo*, "The bowl should not be 'licked' even with one finger." It thus seems that the Pali word *nillehaka* is broader than "licking" in English.

The fourth training rule is finished.

Bu Sk 55

The training rule on with food

Sāmisa

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!" 1.1

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?" 1.5

"It's true, Sir." 1.9

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: 1.10

Final ruling

'"**I will not receive the drinking-water vessel with a hand soiled with food," this is how you should train.**'"

One should not receive the drinking-water vessel with a hand soiled with food. If a monk, out of disrespect, receives the drinking-water vessel with a hand soiled with food, he commits an offense of wrong conduct. 1.15

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. 1.17.1

The fifth training rule is finished.

Bu Sk 56

The training rule on containing rice

Sasitthaka

Origin story

1.1 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!"

1.5 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?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How can those foolish men do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'"**I will not discard bowl-washing water containing rice in inhabited areas," this is how you should train.**'"

1.15 One should not discard bowl-washing water containing rice in an inhabited area. If a monk, out of disrespect, discards bowl-washing water containing rice in an inhabited area, he commits an offense of wrong conduct.

Non-offenses

1.17.1 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.

Bu Sk 57

The training rule on holding a sunshade

Chattapāṇi

Origin story

First sub-story

At one time the Buddha was staying in the Bhagga country at Susumāragira 1.1
in the Bhesakaḷā Grove, the deer park. At that time the monks from the group of six gave teachings to people holding a sunshade.

The monks of few desires complained and criticized those monks, "How 1.3
can the monks from the group of six give teachings to people holding a sunshade?" … "Is it true, monks, that you do this?"

"It's true, Sir." 1.6

The Buddha rebuked them … "Foolish men, how can you do this? This 1.7
will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

'"**I will not give a teaching to anyone holding a sunshade," this is how you should train.**'"

In this way the Buddha laid down this training rule for the monks. 1.12

Second sub-story

Soon afterwards, being afraid of wrongdoing, the monks did not give teach- 2.1
ings to sick people holding a sunshade. People complained and criticized them, "How can the Sakyan monastics not give teachings to someone who's sick holding a sunshade?"

The monks heard the complaints of those people, and they told the 2.4
Buddha. Soon afterwards he gave a teaching and addressed the monks:

"Monks, I allow you to give a teaching to someone who's sick holding a sunshade.

And so, monks, this training rule should be recited like this: 2.8

Final ruling

‘“**I will not give a teaching to anyone holding a sunshade who is not sick,” this is how you should train.**’”

Definitions

A sunshade: there are three kinds of sunshades: the white sunshade, the reed sunshade, the leaf sunshade. They are bound at the rim and bound at the ribs.[418]

Teaching: what has been spoken by the Buddha, what has been spoken by disciples, what has been spoken by sages, what has been spoken by gods, what is connected with what is beneficial, what is connected with the Teaching.

Give: if he teaches by the line, then for every line he commits an offense of wrong conduct. If he teaches by the syllable, then for every syllable he commits an offense of wrong conduct.

2.17 One should not give a teaching to anyone holding a sunshade who is not sick. If a monk, out of disrespect, gives a teaching to someone holding a sunshade who is not sick, he commits an offense of wrong conduct.

Non-offenses

2.19.1 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.

418. Sp 2.634: *Maṇḍalabaddhaṁ salākabaddhanti idaṁ pana tiṇṇampi chattānaṁ pañjaradassanatthaṁ vuttaṁ. Tāni hi maṇḍalabaddhāni ceva honti salākabaddhāni ca.* “*Maṇḍalabaddhaṁ salākabaddhan*: this is said for the purpose of showing the frame of the three sunshades. For they are bound at the rim (*maṇḍalabaddha*) and bound at the ribs (*salākabaddha*).”

The training rule on holding a staff

Daṇḍapāṇi

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. … 1.1

Final ruling

"**'I will not give a teaching to anyone holding a staff who is not sick,' this is how you should train.**"

Definitions

A staff: a stick measuring 1.6 meters.[419] What is longer than that is not a staff, nor what is shorter.

One should not give a teaching to anyone holding a staff who is not sick. 1.7
If a monk out, of disrespect, gives a teaching to someone holding a staff who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender. 1.9.1

The eighth training rule is finished.

419. *Majjhimassa purisassa catuhattho daṇḍo*, "It is a stick of four forearms of a man of average height." For a discussion of the *hattha*, see Measures in the Appendix of Technical Terms.

Bu Sk 59

The training rule on holding a knife

Satthapāṇi

Origin story

1.1 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. …

Final ruling

"**'I will not give a teaching to anyone holding a knife who is not sick,' this is how you should train.**"

Definitions

A knife: a weapon with a single-edged or double-edged blade.[420]

1.6 One should not give a teaching to anyone holding a knife who is not sick. If a monk, out of disrespect, gives a teaching to someone holding a knife who is not sick, he commits an offense of wrong conduct.

Non-offenses

1.8.1 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.

420. For *paharaṇaṁ* see SED, *sv. praharaṇa*.

The training rule on holding a weapon

Āvudhapāṇi

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. … 1.1

Final ruling

"**'I will not give a teaching to anyone holding a weapon who is not sick,' this is how you should train.**"

Definitions

A weapon: any kind of bow.

One should not give a teaching to anyone holding a weapon who is not sick. If a monk, out of disrespect, gives a teaching to someone holding a weapon who is not sick, he commits an offense of wrong conduct. 1.6

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. 1.8.1

The tenth training rule is finished.

The sixth subchapter on slurping is finished.

Bu Sk 61

The training rule on shoes

Pāduka

Origin story

1.1 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. …

Final ruling

"'I will not give a teaching to anyone wearing shoes who is not sick,' this is how you should train."

1.4 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 his shoes, whose shoes are fastened, or whose shoes are loose, he commits an offense of wrong conduct.[421]

Non-offenses

1.6.1 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.

421. Sp 2.638: *Akkantassāti chattadaṇḍake aṅgulantaraṁ appavesetvā kevalaṁ pādukaṁ akkamitvā ṭhitassa. Paṭimukkassāti paṭimuñcitvā ṭhitassa. Upāhanāyapi eseva nayo. Omukkoti panettha paṇhikabaddhaṁ omuñcitvā ṭhito vuccati*, "*Akkantassa*: not having entered the toes into the *chattadaṇḍaka*, he stands on top of the entire shoe. *Paṭimukkassa*: he stands after fastening. But here, standing after loosening the heel strap, it is called *omukka*." It is not clear what a *chattadaṇḍaka*, literally, "a sunshade rib", means in this context. Perhaps it refers to the thong that goes between the toes.

Bu Sk 62

The training rule on sandals

Upāhanāruḷha

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. … 1.1

Final ruling

"**'I will not give a teaching to anyone wearing sandals who is not sick,' this is how you should train.**"

One should not give a teaching to anyone wearing sandals who is not sick. If a monk, out of disrespect, gives a teaching to someone who is not sick and who is standing on sandals, whose sandals are fastened, or whose sandals are loose, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The second training rule is finished.

Bu Sk 63

The training rule on vehicles

Yāna

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. … 1.1

Final ruling

"'I will not give a teaching to anyone in a vehicle who is not sick,' this is how you should train."

Definitions

A vehicle: a wagon, a carriage, a cart, a chariot, a palanquin, a litter.

1.6 One should not give a teaching to anyone in a vehicle who is not sick. If a monk, out of disrespect, gives a teaching to someone in a vehicle who is not sick, he commits an offense of wrong conduct.

Non-offenses

1.8.1 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.

Bu Sk 64

The training rule on lying down

Sayana

Origin story

1.1 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. …

Final ruling

"'I will not give a teaching to anyone lying down who is not sick,' this is how you should train."

1.4 One should not give a teaching to anyone lying down who is not sick. If a monk, out of disrespect, gives a teaching to someone who is lying down and who is not sick, even if they are just lying on the ground, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender. 1.6.1

The fourth training rule is finished.

Bu Sk 65

The training rule on clasping the knees

Pallatthika

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. … 1.1

Final ruling

"**'I will not give a teaching to anyone who is seated clasping their knees and who is not sick,' this is how you should train."**

One should not give a teaching to anyone who is seated clasping their knees and who is not sick. If a monk, out of disrespect, gives a teaching to someone who is clasping their knees with their hands or with a cloth and who is not sick, he commits an offense of wrong conduct. 1.4

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. 1.6.1

The fifth training rule is finished.

Bu Sk 66

The training rule on headdresses

Veṭhita

Origin story

1.1 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. …

Final ruling

"**'I will not give a teaching to anyone with a headdress who is not sick,' this is how you should train.**"

Definitions

A headdress: if the ends of the hair are not showing it is a headdress.

1.6 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.

Non-offenses

1.8.1 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.

Bu Sk 67

The training rule on covered heads

Oguṇṭhita

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. … 1.1

Final ruling

"**'I will not give a teaching to anyone with a covered head who is not sick,' this is how you should train.**"

Definitions

With a covered head: the upper robe covering the head is what is meant.

One should not give a teaching to anyone with a covered head who is not sick. If a monk, out of disrespect, gives a teaching to someone with a covered head who is not sick, he commits an offense of wrong conduct. 1.6

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. 1.8.1

The seventh training rule is finished.

Bu Sk 68

The training rule on the ground

Chamā

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. … 1.1

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."

1.4 One should not give a teaching while sitting on the ground to anyone sitting on a seat who is not sick. If a monk, out of disrespect, gives a teaching while sitting on the ground to someone sitting on a seat who is not sick, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 69

The training rule on low seats

Nīcāsana

Origin story

1.1 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.

1.3 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?"

1.6 "It's true, Sir."

1.7 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" After rebuking them … he gave a teaching and addressed the monks:

Jataka

1.12.1 "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.'

1.16 'But there are no mangoes. It's the wrong season.'

1.17 'If I don't get any, I'll die.'

At that time the king had a mango tree that was always bearing fruit. Then 1.18
that low-caste man went to that mango tree, climbed it, and hid himself. Just then the king and his brahmin counselor went to that same mango tree. There the king sat on a high seat while learning the Vedas. The low-caste man thought, 'How wrong-headed this king is, 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!'[422] And he fell out of the tree right there.

The low-caste man says: 1.27.0
'Neither understands what is good,[423]
Neither sees the Truth:
Not he who teaches the Vedas,
Nor he who learns improperly.'

The brahmin replies: 1.31.0
'I've eaten the finest rice,
With a curry of pure meat:
Therefore I'm not practicing the Teaching,
The Teaching praised by the Noble Ones.'

The low-caste man replies in turn: 1.35.0
'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.

'Go forth, great brahmin, 1.39
Other beings will do the cooking;
Don't go against the Teaching,
Because you'll break like a jar.'

Even at that time, monks, I was displeased by someone teaching the 1.43
Vedas while sitting on a low seat to someone sitting on a high seat. How,

422. Sp-t 3.1.647: *Yaṁ amhehi tīhi janehi kataṁ, sabbamidaṁ kiccaṁ lāmakaṁ nimmariyādaṁ adhammikaṁ*, "What the three of us have done is all low, outside of acceptable bounds, and unrighteous."
423. The attribution of speakers is according to Sp 2.647.

then, could it not be displeasing now? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Final ruling

'"**I will not give a teaching while sitting on a low seat to anyone sitting on a high seat who is not sick," this is how you should train.**'"

1.47 One should not give a teaching while sitting on a low seat to anyone sitting on a high seat who is not sick. If a monk, out of disrespect, gives a teaching while sitting on a low seat to someone sitting on a high seat who is not sick, he commits an offense of wrong conduct.

Non-offenses

1.49.1 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.

Bu Sk 70

The training rule on standing

Ṭhita

Origin story

1.1 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. …

Final ruling

"'**I will not give a teaching while standing to anyone sitting who is not sick,' this is how you should train.**"

1.4 One should not give a teaching while standing to anyone sitting who is not sick. If a monk, out of disrespect, gives a teaching while standing to someone sitting who is not sick, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he is sick; if there is an emergency; if he is insane; if he is the first offender. 1.6.1

The tenth training rule is finished.

Bu Sk 71

The training rule on walking behind

Pacchatogamana

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. … 1.1

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.**"

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. 1.4

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. 1.6.1

The eleventh training rule is finished.

Bu Sk 72

The training rule on walking next to the path

Uppathenagamana

Origin story

1.1 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. …

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.**"

1.4 One should not give a teaching while walking next to the path to anyone walking on the path who is not sick. If a monk, out of disrespect, gives a teaching while walking next to the path to someone walking on the path who is not sick, he commits an offense of wrong conduct.

Non-offenses

1.6.1 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.

Bu Sk 73

The training rule on defecating while standing

Ṭhitouccāra

Origin story

1.1 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. …

Final ruling

"'**When not sick, I will not defecate or urinate while standing,' this is how you should train.**"

If one is not sick, one should not defecate or urinate while standing. 1.4
If, out of disrespect, a monk who is not sick defecates or urinates while standing, he commits an offense of wrong conduct.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not 1.6.1
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.

Bu Sk 74

The training rule on defecating on cultivated plants

Hariteuccāra

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anātha- 1.1
piṇḍika's Monastery. At that time the monks from the group of six were defecating, urinating, and spitting on cultivated plants. …

Final ruling

"'**When not sick, I will not defecate, urinate, or spit on cultivated plants,' this is how you should train.**"[424]

If one is not sick, one should not defecate, urinate, or spit on cultivated 1.4
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.

424. *Harite* could in principle refer to all plants, but it is elsewhere defined as what is cultivated, see Pli Tv Bu Vb Pc 19:2.1.14 and Pli Tv Bi Vb Pc 9:2.1.14.

Non-offenses

1.6.1 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.

Bu Sk 75

The training rule on defecating in water

Udakeuccāra

Origin story

First sub-story

1.1 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!"

1.5 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?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "Foolish men, how can you do this? This will affect people's confidence …" … "And, monks, this training rule should be recited like this:

Preliminary ruling

'"**I will not defecate, urinate, or spit in water," this is how you should train.**'"

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

Second sub-story

Soon afterwards, being afraid of wrongdoing, sick monks did not defecate, urinate, or spit in water. They told the Buddha. Soon afterwards he gave a teaching and addressed the monks: 2.1

"Monks, I allow a sick monk to defecate, urinate, or spit in water.

And so, monks, this training rule should be recited like this: 2.5

Final ruling

'"**When not sick, I will not defecate, urinate, or spit in water," this is how you should train.**'"

If one is not sick, one should not defecate, urinate, or spit in water. If, out of disrespect, a monk who is not sick defecates, urinates, or spits in water, he commits an offense of wrong conduct. 2.7

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 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. 2.9.1

The fifteenth training rule is finished.

The seventh subchapter on shoes is finished.

"Venerables, the rules to be trained in have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I'll remember it thus." 2.22

The rules to be trained in are finished.

The chapter on training is finished.

Settling Legal Issues

Bu As 1–7

The settling of legal issues

Adhikaraṇasamatha

1.1 "Venerables, these seven principles for the settling of legal issues come up for recitation.

2.1 For the settling and resolving of legal issues whenever they arise there is:
Resolution face-to-face to be applied;
Resolution through recollection to be granted;
Resolution because of past insanity to be granted;
Acting according to what has been admitted;
Majority decision;
Further penalty;
Covering over as if with grass.

2.1 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'll remember it thus."

The seven principles for the settling of legal issues are finished.

4.1 "Venerables, the introduction has been recited; the four rules on expulsion have been recited; the thirteen rules on suspension have been recited; the two undetermined rules have been recited; the thirty rules on relinquishment and confession have been recited; the ninety-two rules on confession have been recited; the four rules on acknowledgment have been recited; the rules to be trained in have been recited; the seven principles for the settling of legal issues have been recited. This much has come down and is included in the Monastic Code of the Buddha and comes up for

recitation every half-month. In regard to this everyone should train in unity, in concord, without dispute."

THE GREAT ANALYSIS IS FINISHED.

Nuns' Rules and Their Analysis

Expulsion

Bi Pj 1–4

Rules shared in common with monks

Sādhāraṇapārājika

The pārājika rules 1–4 for nuns are not found in any manuscript. Tradition says they are similar to the corresponding rules for monks.

Bi Pj 5

The training rule on above the knees

Ubbhajāṇumaṇḍalikā

Origin story

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

At one time when the Buddha was staying at Sāvatthī in the Jeta Grove, 1.1
Anāthapiṇḍika's Monastery,[425] Migāra's grandson Sāḷha wanted to build a dwelling for the Sangha of nuns. He went to the nuns and said, "Venerables, I wish to build a dwelling for the Sangha of nuns. Please get me the nun in charge of building work."

At that time four sisters had gone forth as nuns: Nandā, Nandavatī, 1.6
Sundarīnandā, and Thullanandā. Of these, the nun Sundarīnandā had gone forth when she was young, and she was beautiful, intelligent, skilled, and diligent, and she possessed good judgment in regard to doing and arranging things well. After appointing Sundarīnandā to be in charge of

425. The numbering begins with five because the first four rules have been omitted. This is because these rules are almost identical to the rules entailing expulsion for the monks, the only difference being the first rule, which is worded slightly differently.

building work, the Sangha made her work with Sāḷha. As a consequence of this, Sundarīnandā would often go to Sāḷha's house to ask for tools, whether an adz, a hatchet, an ax, a spade, or a chisel. And Sāḷha would often go to the nuns' dwelling place to find out about the progress of the building work. And because they saw each other frequently, they fell in love.

1.14 But because Sāḷha could not find any opportunity to be intimate with Sundarīnandā, he invited the Sangha of nuns for a meal. When preparing the seats in the dining hall, he counted the number of nuns senior to Venerable Sundarīnandā and placed their seats to one side, and he counted the number of nuns junior to her and placed their seats on the other side. He then placed Sundarīnandā's seat in a concealed spot in a corner. In this way the senior nuns would think she was seated close to the junior ones and the junior nuns would think she was seated close to the senior ones. Soon afterwards he informed the Sangha that the meal was ready.

1.18 Sundarīnandā thought, "Sāḷha hasn't prepared a meal for the Sangha as a service, but because he wants to be intimate with me. If I go, I will get into trouble." She then told a nun who was her pupil, "Go and bring back almsfood for me. If anyone asks about me, tell them I'm sick."

1.21 "Yes, Venerable," she replied.

1.22 Soon afterwards Sāḷha was standing outside his gatehouse repeatedly inquiring after Sundarīnandā: "Venerables, where's Venerable Sundarīnandā?" The nun who was Sundarīnandā's pupil told him: "She's sick. I'm bringing her almsfood." Sāḷha thought, "I invited the Sangha of nuns because of Sundarīnandā," and after telling the people there to serve the meal to the Sangha of nuns, he left for the nuns' dwelling place.

1.27 Just then Sundarīnandā was standing outside the monastery gatehouse longing for Sāḷha. When she saw him coming, she entered the dwelling, put on her upper robe so that it covered her head, and lay down on her bed. Sāḷha approached her and said, "Venerable, what's wrong with you? Why are you lying down?"

1.30 "That's what happens when you desire someone who doesn't desire you in return."

1.31 "What do you mean I don't desire you? I just couldn't find an opportunity to be intimate with you." And both having lust, he made physical contact with Sundarīnandā.

1.34 Just then a nun who was weak from old age and had problems with her feet was lying down not far from Sundarīnandā. She saw how Sāḷha

made physical contact with Sundarīnandā while both of them had lust. She complained and criticized her, "How could Venerable Sundarīnandā consent to a man making physical contact with her, when they both had lust?" That nun then told the nuns what had happened. The nuns of few desires, who had a sense of conscience, and who were contented, afraid of wrongdoing, and fond of the training, complained and criticized her, "How could Venerable Sundarīnandā consent to a man making physical contact with her, when they both had lust?" Those nuns then told the monks. And the monks of few desires, who had a sense of conscience, and who were contented, afraid of wrongdoing, and fond of the training, criticized her in the same way.

After rebuking the nun Sundarīnandā in many ways, they told the Bud- 1.41
dha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that the nun Sundarīnandā acted like this?"

"It's true, Sir." 1.44

The Buddha rebuked her, "It's not suitable, monks, it's not proper for 1.45
the nun Sundarīnandā, it's not worthy of a monastic, it's not allowable, it's not to be done. How could Sundarīnandā consent to a man making physical contact with her, when they both had lust? This will affect people's confidence, and cause some to lose it." And the Buddha spoke in many ways in dispraise of being difficult to support and maintain, in dispraise of great desires, discontent, socializing, and laziness; but he spoke in many ways in praise of being easy to support and maintain, of fewness of wishes, contentment, self-effacement, ascetic practices, serenity, reduction in things, and being energetic. After giving a teaching on what is right and proper, he addressed the monks:

"Well then, monks, I will lay down a training rule for the following ten 1.51
reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad nuns, for the ease of good nuns, for the restraint of the corruptions relating to the present life, for the restraint of the corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training.

And, monks, the nuns should recite this training rule like this: 1.53

Final ruling

'If a lustful nun consents to a lustful man making physical contact with her, to touching her, to taking hold of her, to contacting her, or to squeezing her, anywhere below the collar bone but above the knees, she too is expelled and excluded from the community. The training rule on above the knees.'"

Definitions

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

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

Lustful: having lust, longing for, in love with.

Lustful: having lust, longing for, in love with.

Man: a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of making physical contact.

Below the collar bone: down from the collar bone.

Above the knees: up from the knees.

Making physical contact: making mere physical contact.

Touching: touching here and there.

Taking hold of: the mere taking hold of.

Contacting: mere contacting.

Consents to squeezing: consents to the taking hold of a bodily part and then pressing.

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

Is expelled: just as a man with his head cut off is unable to continue living by reconnecting it to the body, so is a lustful nun who consents to a lustful man making physical contact with her, to touching her, to taking hold of her, to contacting her, or to squeezing her, anywhere below the collar bone but above the knees, not a monastic, not a daughter of the Sakyan. Therefore it is said "she is expelled."

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

Permutations

Both having lust: contact below the collar bone but above the knees

If both have lust and either of them makes physical contact, below the collar bone but above the knees, body to body, she commits an offense entailing expulsion.[426] If either of them, with their own body, makes physical contact with something connected to the other's body, she commits a serious offense. If either of them, with something connected to their own body, makes physical contact with the other's body, she commits a serious offense. If either of them, with something connected to their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. 2.2.1

If either of them, with something released by them, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something connected to the other's body, she commits an offense of 2.2.5

426. No agent is given for the verb *āmasati*. According to the phrasing of the rule, one would think that it is the man who is making contact, but at Pli Tv Bi Vb Pj 5:2.2.29.1 below it seems to be the nun who is making contact. I therefore take it that in the present instance the person who contacts might be either one of them. This is also the commentarial interpretation at Sp 2.659: *Kāyena kāyaṁ āmasatīti bhikkhunī yathāparicchinnena kāyena purisassa yaṅkiñci kāyaṁ puriso vā yena kenaci kāyena bhikkhuniyā yathāparicchinnaṁ kāyaṁ āmasati, ubhayathāpi bhikkhuniyā pārājikaṁ*, "Makes physical contact body to body means: the nun makes physical contact with whatever (part of the) body of a man by means of the delimited part of her body (that is, below the collar bone and above the knees), or the man makes physical contact with the delimited part of the nuns body by means of whatever (part of his) body; in both cases the nun commits an offense entailing expulsion."

wrong conduct. If either of them, with something released by them, makes physical contact with something released by the other, she commits an offense of wrong conduct.

Both having lust: contact above the collar bone or below the knees

2.2.8.1 If either of them makes physical contact, above the collar bone or below the knees, body to body, she commits a serious offense. If either of them, with their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct.

2.2.12 If either of them, with something released by them, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something released by the other, she commits an offense of wrong conduct.

Only the nun having lust: contact below the collar bone but above the knees

2.2.15.1 If only the nun has lust and either of them makes physical contact, below the collar bone but above the knees, body to body, she commits a serious offense.[427] If either of them, with their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their

427. The Pali just says that, "One of them has lust", *ekatoavassute*, without specifying who. However, it seems reasonable that this should refer to the nun, since it hard to imagine she would incur an offense if her mind were pure. This supposition is supported by Sp 2.662: *Ekatoavassuteti ettha kiñcāpi ekatoti avisesena vuttaṁ, tathāpi bhikkhuniyā eva avassute sati ayaṁ āpattibhedo vuttoti veditabbo*, "'One of them has lust': here, although it is said 'one of them' without distinction, still it is to be understood that this offense is said to be incurred only when the nun has lust."

own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct.

If either of them, with something released by them, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something released by the other, she commits an offense of wrong conduct. 2.2.19

Only the nun having lust: contact above the collar bone or below the knees

If either of them makes physical contact, above the collar bone or below the knees, body to body, she commits an offense of wrong conduct. If either of them, with their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something connected to their own body, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. 2.2.22.1

If either of them, with something released by them, makes physical contact with the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something connected to the other's body, she commits an offense of wrong conduct. If either of them, with something released by them, makes physical contact with something released by the other, she commits an offense of wrong conduct. 2.2.26

Both having lust: contact with other beings below the collar bone but above the knees

If both have lust and she makes physical contact with a spirit, a ghost, a *paṇḍaka*, or an animal in human form, below the collar bone but above the knees, body to body, she commits a serious offense.[428] If she, with her own body, makes physical contact with something connected to their body, she 2.2.29.1

428. In this case, it seems implied by the genitive case ending for the various kinds of non-human beings that it is only the nun who is making the contact. That the non-human in question is male is implied by the fact that there is no offense for touching a human female.

commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct.

2.2.33 If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct.

Both having lust: contact with other beings above the collar bone or below the knees

2.2.36.1 If she makes physical contact with them, above the collar bone or below the knees, body to body, she commits an offense of wrong conduct. If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct.

2.2.40 If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct.

Only the nun having lust: contact with other beings below the collar bone but above the knees

2.2.43.1 If only the nun has lust and she makes physical contact with them, below the collar bone but above the knees, body to body, she commits an offense of wrong conduct. If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact

with something connected to their body, she commits an offense of wrong conduct.

If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct. 2.2.47

Only the nun having lust: contact with other beings above the collar bone or below the knees

If she makes physical contact with them, above the collar bone or below the knees, body to body, she commits an offense of wrong conduct. If she, with her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something connected to her own body, makes physical contact with something connected to their body, she commits an offense of wrong conduct. 2.2.50.1

If she, with something released by her, makes physical contact with their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something connected to their body, she commits an offense of wrong conduct. If she, with something released by her, makes physical contact with something released by them, she commits an offense of wrong conduct. 2.2.54

Non-offenses

There is no offense: if it is unintentional; if she is not mindful; if she does not know; if she does not consent; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender. 2.3.1

The fifth offense entailing expulsion is finished.[429]

429. The Pali says the "first offense", but since I am including the four rules entailing expulsion that the nuns have in common with the monks, I get "fifth offense" instead. That this is the correct way of counting is confirmed by the word-commentary of the present rule, which states that the *pi*, "too", of *ayampi* refers to the preceding *pārājika* rules. The equivalent adjustment is required for the next three rules entailing expulsion.

Bi Pj 6

The training rule on those who conceal offenses

Vajjappaṭicchādikā

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Sundarīnandā was pregnant by Migāra's grandson Sāḷha. When the fetus got large, she concealed her condition. And when the fetus was fully grown, she disrobed and gave birth.

1.5 The nuns said to the nun Thullanandā, "Venerable, Sundarīnandā gave birth shortly after disrobing." "Could it be that she was pregnant while she was still a nun?"

1.8 "Yes, Venerables."

1.9 "But, Venerable, when you knew that a nun had committed an offense entailing expulsion, why didn't you either confront her yourself or tell the community?"

1.10 "Her disrepute is my disrepute, her infamy is my infamy, her notoriety is my notoriety, her loss is my loss. Why would I tell others of my own disrepute, infamy, notoriety, and loss?"

1.12 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā, knowing that a nun had committed an offense entailing expulsion, neither confront her herself nor tell the community?"

1.14 Then those nuns told the monks what had happened, and the monks in turn told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that the nun Thullanandā acted like this?"

1.18 "It's true, Sir."

1.19 The Buddha rebuked her … "How could the nun Thullanandā, knowing that a nun had committed an offense entailing expulsion, neither confront her herself nor tell the community? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun knows that a nun has committed an offense entailing expulsion, but she neither confronts her herself nor tells the community, and af-

terward—whether that nun remains or has died or has been expelled or has converted—she says, "Venerables, although I previously knew that this nun was like this, I thought, 'I will neither confront her myself nor tell the community,'" she too is expelled and excluded from the community. The training rule on those who conceal offenses.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Knows: she knows by herself or others have told her or she has told her.[430]

Has committed an offense entailing expulsion: she has committed any one of the eight offenses entailing expulsion.

She neither confronts her herself: she does not herself accuse her.

Nor tells the community: she does not tell other nuns.

Whether that nun remains or has died: Remains: what is meant is that she remains as a nun.[431] Has died: what is meant is that she has passed away.

Has been expelled: she has either disrobed herself or been expelled by others.

Has converted: what is meant is that she has joined another religious community.

Afterward she says, "Venerables, although I previously knew that this nun was like this, I thought, 'I will neither confront her myself'": "I won't accuse her myself."

"Nor tell the community": "Nor tell other nuns."

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

Is expelled: just as a fallen, withered leaf is incapable of becoming green again, so is a nun who knows that a nun has committed an offense en-

430. "She has told her" presumably means that the nun who has committed the offense has spoken about it.

431. Vin-vn-ṭ 1989: *Saliṅge tu ṭhitāyāti pabbajjāliṅgeyeva ṭhitāya*, "For one remaining in the characteristic means: for one remaining in the characteristic of being gone forth."

tailing expulsion, but who thinks, "I will neither confront her myself nor tell the community," by the mere fact of abandoning her duty, not a monastic, not a daughter of the Sakyan. Therefore it is said "she is expelled."

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

Non-offenses

2.2.1 There is no offense: if she does not tell because she thinks there will be quarrels or disputes in the Sangha; if she does not tell because she thinks there will be a schism or fracture in the Sangha; if she does not tell because she thinks the person she is telling about is cruel and harsh and that she might become a threat to life or the monastic life; if she does not tell because she does not see any suitable nuns; if she does not tell, but not because she wants to conceal; if she does not tell because she thinks the other person will be known through her own actions; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender.

The sixth offense entailing expulsion is finished.

Bi Pj 7

The training rule on taking sides with one who has been ejected

Ukkhittānuvattikā

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery, the nun Thullanandā was taking sides with the monk Ariṭṭha, an ex-vulture-killer, who had been ejected by a unanimous Sangha.

1.3 The nuns of few desires complained and criticized her, "How can Venerable Thullanandā take sides with the monk Ariṭṭha who has been ejected by a unanimous Sangha?" … "Is it true, monks, that the nun Thullanandā is doing this?"

"It's true, Sir." 1.6

The Buddha rebuked her … "How can the nun Thullanandā take sides 1.7
with the monk Ariṭṭha who has been ejected by a unanimous Sangha? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun takes sides with a monk who has been ejected by a unanimous Sangha—in accordance with the Teaching, the Monastic Law, and the Teacher's instruction—and who is disrespectful, who has not made amends, and who has not made friends, the nuns should correct her like this: "Venerable, this monk has been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction. He's disrespectful, hasn't made amends, and hasn't made friends. Venerable, don't take sides with this monk." If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not stop, she too is expelled and excluded from the community. The training rule on taking sides with one who has been ejected.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A unanimous Sangha: those belonging to the same Buddhist sect and staying within the same monastery zone.

Who has been ejected: who has been ejected for not recognizing an offense, for not making amends, or for not giving up a bad view.

In accordance with the Teaching, the Monastic Law: in accordance with that Teaching, in accordance with that Monastic Law.[432]

432. Sp 2.669: *Dhammenāti bhūtena vatthunā. Vinayenāti codetvā sāretvā. Padabhājanaṁ panassa "yena dhammena yena vinayena ukkhitto suukkhitto hotī"ti imaṁadhippāyamattaṁ dassetuṁ vuttaṁ, "Dhammena*: according to truth, according to the rule.

In accordance with the Teacher's instruction: in accordance with the Victor's instruction, in accordance with the Buddha's instruction.

Who is disrespectful: he does not heed the Sangha, groups of monks, individual monks, or legal procedures.

Who has not made amends: he has been ejected and not readmitted.

Who has not made friends: monks belonging to the same Buddhist sect is what is meant by "friends". He is not together with them—therefore it is called "who has not made friends".

Takes sides with: she has the same view, the same belief, the same persuasion as he does.

Her: that nun who supports one who has been ejected.

2.1.25 **The nuns:** other nuns who see it or hear about it. They should correct her like this:

2.1.26 "Venerable, this monk has been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction. He's disrespectful, hasn't made amends, and hasn't made friends. Venerable, don't take sides with this monk." And they should correct her a second and a third time.

2.1.30 If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.

2.1.33 That nun, even if she has to be pulled into the midst of the Sangha, should be corrected like this:

2.1.34 "Venerable, this monk has been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction. He's disrespectful, hasn't made amends, and hasn't made friends. Venerable, don't take sides with this monk." They should correct her a second and a third time.

2.1.38 If she stops, all is well. If she does not stop, she commits an offense of wrong conduct.

2.1.41 **Should press her:** "And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

2.1.43 'Please, Venerables, I ask the Sangha to listen. The nun so-and-so is taking sides with a monk who has been ejected by a unanimous Sangha—in accordance with the Teaching, the Monastic Law, and the Teacher's

Vinayena: having accused, having reminded. But the word analysis is spoken to show just this meaning: '*Yena dhammena yena vinayena* means ejected, properly ejected.'"

instruction—and who is disrespectful, who has not made amends, and who has not made friends. And she keeps on doing it. If the Sangha is ready, it should press her to make her stop. This is the motion.

Please, Venerables, I ask the Sangha to listen. The nun so-and-so is taking sides with a monk who has been ejected by a unanimous Sangha—in accordance with the Teaching, the Monastic Law, and the Teacher's instruction—and who is disrespectful, who has not made amends, and who has not made friends. And she keeps on doing it. The Sangha presses her to make her stop. Any nun who approves of pressing her to make her stop should remain silent. Any nun who doesn't approve should speak up. 2.1.47

For the second time I speak on this matter … For the third time I speak on this matter … 2.1.53

The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I'll remember it thus.'" 2.1.55

After the motion, she commits an offense of wrong conduct.[433] After each of the first two announcements, she commits a serious offense. When the last announcement is finished, she commits an offense entailing expulsion. 2.1.57

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

Is expelled: just as an ordinary stone that has broken in half cannot be put together again, so is a nun who does not stop when pressed three times not a monastic, not a daughter of the Sakyan. Therefore it is said "she is expelled."

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

433. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as in Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Permutations

2.2.1 If it is a legitimate legal procedure, and she perceives it as such, but she does not stop, she commits an offense entailing expulsion. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing expulsion. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing expulsion.

2.2.4 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if she has not been pressed; if she stops; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender.

The seventh offense entailing expulsion is finished.

Bi Pj 8

The training rule having eight parts

Aṭṭhavatthukā

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six, being lustful and aiming to indulge in inappropriate sexual conduct, consented to lustful men holding their hands and the edge of their robes, and they stood with them, chatted with them, went to rendezvous with them, consented to men coming to them, entered covered places with them, and disposed their bodies for that purpose.

1.3 The nuns of few desires complained and criticized them, "How can the nuns from the group of six do such things?" … "Is it true, monks, that those nuns do these things?"

1.6 "It's true, Sir."

The Buddha rebuked them … "How can the nuns from the group of six, being lustful and aiming to indulge in inappropriate sexual conduct, consent to lustful men holding their hands and the edge of their robes, and how can they stand with them, chat with them, go to rendezvous with them, consent to men coming to them, enter covered places with them, and dispose their bodies for that purpose? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.7

Final ruling

'If, for the purpose of indulging in inappropriate sexual conduct, a lustful nun consents to a lustful man holding her hand and the edge of her robe, and she stands with him and chats with him and goes to a rendezvous with him and consents to him coming to her and enters a covered place with him and disposes her body for him for that purpose, she too is expelled and excluded from the community. The training rule having eight parts.'"[434]

434. Although the rule reads *vā*, "or", between each action, it is clear from the word commentary below that doing a single action is not enough to commit an offense entailing expulsion. Thus it seems clear that all eight actions need to be done to incur the full offense. This is also the position of the commentary at Sp 2.676: *Yā pana ekaṁ vā vatthuṁ satta vā vatthūni satakkhattumpi pūreti, neva assamaṇī hoti*, "Even if she fulfills one of the eight or seven of the eight a hundred times, she is not expelled." Moreover, according to the Kaṅkhāvitaraṇī commentary, there is only a full offense if the nun does not (sincerely) confess any of the previous seven partial transgressions before committing the eighth one: *Tasmā yā ekaṁ āpannā dhuranikkhepaṁ katvā desetvā puna kilesavasena āpajjati, puna pi deseti, evam aṭṭhamaṁ paripūrentī pi pārājika na hoti*, "Therefore, if she has committed one (of the actions), but then makes a pledge of obligation (to practice the rules) and then confesses, if she then commits an offense again because of defilements, and confesses again, then even if she fulfills the eighth factor, she does not commit an offense entailing expulsion." That *vā* can be understood as a conjunctive is actually attested throughout Pali, and it seems Sanskrit, literature. For instance, SED says this: "*vā* is sometimes interchangeable with *ca* and *api* …" Closer to home, the Pali commentaries frequently gloss *vā* as a conjunction, defining it with the terms *samuccaya* and *sampiṇḍana*, both of which refer to coming together, rather than disjunction. A particularly instructive case is found at Pli Tv Kd 6:28.8.9–28.8.10, where we find the following: *Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti—aggito vā udakato vā abbhantarato vā mithubhedā*, "But there will be three dangers for Pāṭaliputta: fire, water, and internal dissent." Here the text is specific that there will be three dangers and so the *vā*, "or", cannot mean that only one of the three alternatives will occur. At the same time, it seems unlikely that the three should be seen as happening simultaneously, which may explain why *ca*, "and", is not used. It follows that *vā* here should most likely

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Lustful: having lust, longing for, in love with.

Lustful: having lust, longing for, in love with.

Man: a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of making physical contact.

Consents to holding her hand: hand: from the elbow to the tip of the nails. If, for the purpose of indulging in inappropriate sexual conduct, she consents to him holding her above the collar bone or below the knees, she commits a serious offense.

And the edge of her robe: if, for the purpose of indulging in inappropriate sexual conduct, she consents to him holding her sarong or upper robe, she commits a serious offense.

And stands with him: if, for the purpose of indulging in inappropriate sexual conduct, she stands within arm's reach of a man, she commits a serious offense.

And chats with him: if, for the purpose of indulging in inappropriate sexual conduct, she stands within arm's reach of a man, chatting with him, she commits a serious offense.

And goes to a rendezvous with him: if, for the purpose of indulging in inappropriate sexual conduct, she goes to such-and-such a place when told by a man to do so, then for every step, she commits an offense of

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be understood conjunctively in the sense of all three occurring, but not conjunctively in the sense of happening simultaneously. Now this is exactly parallel to the situation in the present *pārājika* rule. In this rule we have eight factors, all of which need to be fulfilled, but not at the same time. Based on this precedent, and the explanation found in the Vibhaṅga, I believe it is only reasonable to render *vā* as "and" also in the present rule. Finally, I am told that *ca* and *vā* are so similar in Sinhala characters that they are often confused when manuscripts are copied. In fact, this phenomenon is known to the commentaries Sīlakkhandhavagga-Abhinavaṭīkā 166: *Adhunā hi katthaci potthake vā-saddo, ca-saddopi dissati*, "For recently, in some places in the written book the word *vā* is seen, but also the word *ca*.□ My thanks to Ven. Dhammanando who kindly provided me with much of this information. For the rendering of *saṅghāṭi* as "robe", see the Appendix of Technical Terms.

wrong conduct. For entering within arm's reach of the man, she commits a serious offense.

And consents to him coming to her: if, for the purpose of indulging in inappropriate sexual conduct, she consents to a man coming to her, she commits an offense of wrong conduct. When he enters within arm's reach, she commits a serious offense.

And enters a covered place with him: if, for the purpose of indulging in inappropriate sexual conduct, she enters a concealed place with any man, she commits a serious offense.

And disposes her body for him for that purpose: if, for the purpose of indulging in inappropriate sexual conduct, she disposes her body for a man while standing within arm's reach of him, she commits a serious offense.

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

Is expelled: just as a palm tree with its crown cut off is incapable of further growth, so is a nun who fulfills the eight parts not a monastic, not a daughter of the Sakyan. Therefore it is said "she is expelled."[435]

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

Non-offenses

There is no offense: if it is unintentional; if she is not mindful; if she does not know; if she does not consent; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender. 2.2.1

The eighth offense entailing expulsion is finished.

"Venerables, the eight rules on expulsion have been recited. If a nun commits any one of them, she no longer belongs to the community of nuns. As before, so after, she is expelled and excluded from the community. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you 2.2.11

435. The Pali actually reads "the eighth part", rather than "the eight parts". This, however, does not mean number eight in the list, but the last of the eight to be completed, whichever that is, and thus it implies the fulfillment of all eight.

pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I'll remember it thus."

The chapter on offenses entailing expulsion in the Nuns' Analysis is finished.

Suspension

Bi Ss 1

The training rule on taking legal action

Ussayavādikā

Venerables, these seventeen rules on suspension come up for recitation. 0.5

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's monastery. At that time a lay follower who had given a storehouse to the Sangha of nuns had died. He had two sons, one with and one without faith and confidence, and they divided their father's property between them. Then the one without faith said to the other, "The storehouse is ours; let's allocate it to one of us." But the one with faith responded, "No, our father gave it to the Sangha of nuns." 1.1

A second time they both said the same thing, and a third time the one without faith repeated his proposal. The one with faith then thought, "If I get it, I too would give it to the Sangha of nuns," and he said, "Alright, let's allocate it." 1.11

But when they allocated it, it fell to the one without faith. He then went to the nuns and said, "Please leave, Venerables, this storehouse is mine." 1.22

The nun Thullanandā said to him, "No, your father gave it to the Sangha of nuns." 1.25

Because they were unable to agree, they asked judges to decide on the matter. They said, "Venerable, who knows that it was given to the Sangha of nuns?" Thullanandā replied, "But Sirs, didn't you appoint a witness who saw or heard the giving of the gift?" Saying, "It's true what the Venerable says," the judges made the storehouse the property of the Sangha of nuns. 1.27

1.34 The defeated man complained and criticized the nuns, "They're not monastics these shaven-headed sluts. How could they take my storehouse?" Thullanandā told the judges of this and they punished him. That man then made a dwelling place for Ājīvaka ascetics not far from the nuns, inciting them to abuse the nuns.

1.41 Once again Thullanandā told the judges and the judges jailed him. People then complained and criticized those nuns, "First the nuns take his storehouse, then they have him punished, and then they have him jailed. Next they'll have him executed!"

1.46 Nuns heard the complaints of those people, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā take legal action?"

1.49 Then those nuns told the monks … "Is it true, monks, that the nun Thullanandā is taking legal action?"

1.51 "It's true, Sir."

1.52 The Buddha rebuked her … "How could the nun Thullanandā take legal action? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun takes legal action against a householder or a householder's offspring or a slave or a worker or even toward a monastic or a wanderer, then that nun has committed an immediate offense entailing sending away and suspension.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Takes legal action: what is meant is that she is the initiator of a lawsuit.

A householder: anyone who lives at home.[436]

436. *Agāraṁ* is typically rendered as "in a house". The problem with this is that it is not unallowable for a monastic to live in a building that is the equivalent of a house. What a monastic should not do is own a home and then live there.

A householder's offspring: whoever is an offspring or a sibling.[437]

A slave: one born in the household, one who has been bought, one who has been brought back as a captive.

A worker: a paid worker, a servant.

A monastic or a wanderer: anyone who is a wanderer apart from Buddhist monks, nuns, trainee nuns, novice monks, and novice nuns. If, thinking, "I'll initiate a lawsuit," she looks for a companion or just goes there herself, she commits an offense of wrong conduct. If she tells one other person, she commits an offense of wrong conduct. If she tells a second person, she commits a serious offense. At the end of the lawsuit, she commits an offense entailing suspension.

An immediate offense: there is an offense as soon as the misconduct is committed, and no pressing is required.

Entailing sending away: she is sent away from the Sangha.

Suspension: only the Sangha gives the trial period for that offense, sends back to the beginning, and rehabilitates—not several nuns, not an individual nun. Therefore it is called an offense entailing suspension. This is the name and designation of this class of offense. Therefore, too, it is called an offense entailing suspension.

Non-offenses

There is no offense: if she goes there because people pull her; if she is asking for protection; if she tells without specifying a person; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender. 2.2.1

The first offense entailing suspension is finished.

437. For an explanation of these renderings, see Family Relationships in the Appendix of Technical Terms.

Bi Ss 2

The training rule on one who gives the full admission to a female criminal

Corīvuṭṭhāpikā

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time in Vesālī the wife of a certain Licchavī man was unfaithful. He said to her, "Please stop. If you don't, I'll punish you." But she did not listen.

1.6 Just then in Vesālī the Licchavī clan had gathered on some business. That Licchavī man said to them, "Sirs, please give me permission in regard to one of my wives."

1.9 "What is it with her?"

1.10 "She's unfaithful. I wish to kill her."

1.11 "You may go ahead."[438]

1.12 When his wife heard that her husband wanted to kill her, she took their most valuable possessions and went to Sāvatthī. There she went to the monastics of other religions and asked for the going forth, but they refused. She then went to the Buddhist nuns and again asked for the going forth, but they too refused. She then went to the nun Thullanandā, showed her the goods, and once again asked for the going forth. Thullanandā took the goods and gave her the going forth.

1.20 That Licchavī man then went to Sāvatthī in search of his wife. When he saw that she had been given the going forth as a nun, he went to King Pasenadi of Kosala and said, "Sir, my wife took my most valuable possessions and came to Sāvatthī. Please permit me to deal with her."

1.24 "Well then, find her and then inform me."

1.25 "I've seen her. She's gone forth as a nun."

1.26 "If she's gone forth as a nun, there's nothing that can be done. The Teaching of the Buddha is well-proclaimed. Let her practice the spiritual life for the full ending of suffering."

438. *Jānāhi*, literally, "You know." The implied meaning is not clear. However, in commenting on a different passage, one of the sub-commentaries, Sp-t 3.330, defines the word as follows: *Jānāhīti cettha paṭipajjāti attho veditabbo*, "And here the meaning of 'you know' is to be understood as 'you undertake.'"

Then that Licchavī man complained and criticized the nuns, "How could 1.28
the nuns give the going forth to a criminal?"

The nuns heard the complaints of that Licchavī man, and the nuns of few 1.30
desires complained and criticized her, "How could Venerable Thullanandā
give the going forth to a criminal?" The nuns told the monks. … "Is it true,
monks, that the nun Thullanandā did this?"

"It's true, Sir." 1.35

The Buddha rebuked her … "How could the nun Thullanandā give the 1.36
going forth to a criminal? This will affect people's confidence …" … "And,
monks, the nuns should recite this training rule like this:

Final ruling

'If a nun, without getting permission from the king or the Sangha or a community or an association or a society, knowingly gives the full admission to a female criminal who is known as sentenced to death, then, except when it is allowable, that nun too has committed an immediate offense entailing sending away and suspension.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

She knows: she knows by herself or others have told her or she has told her.

A female criminal: any female who has stolen anything worth five *māsaka* coins or more is called "a female criminal".

Sentenced to death: she has been sentenced to death because of her action.

Is known: it is known to other people that she has been sentenced to death.

Without getting permission from: without having asked permission.

The king: where a king reigns, permission should be obtained from the king.

The Sangha: what is meant is the Sangha of nuns, and permission should be obtained from that Sangha.

A community: where a community governs, permission should be obtained from that community.

An association: where an association governs, permission should be obtained from that association.

A society: where a society governs, permission should be obtained from that society.

Except when it is allowable: unless it is allowable.

Allowable: there are two allowable situations: she has gone forth with monastics of another religion or she has gone forth with other Buddhist nuns. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, then, except when it is allowable, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[439] After each of the first two announcements, she commits a serious offense. When the last announcement is finished, the preceptor commits an offense entailing suspension, and the group and the teacher commit an offense of wrong conduct.

That too: this is said with reference to the preceding offense.

An immediate offense: there is an offense as soon as the misconduct is committed, and no pressing is required.

Entailing sending away: she is sent away from the Sangha.

Suspension: … Therefore, too, it is called an offense entailing suspension.

Permutations

2.2.1 If she is a criminal, and the nun perceives her as such, and she gives her the full admission, except when it is allowable, she commits an offense entailing suspension. If she is a criminal, but the nun is unsure of it, and she gives her the full admission, except when it is allowable, she commits an offense of wrong conduct. If she is a criminal, but the nun does not perceive her

439. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

as such, and she gives her the full admission, except when it is allowable, there is no offense.

If she is not a criminal, but the nun perceives her as such, she commits an offense of wrong conduct. If she is not a criminal, but the nun is unsure of it, she commits an offense of wrong conduct. If she is not a criminal, and the nun does not perceive her as such, there is no offense. 2.2.4

Non-offenses

There is no offense: if she gives her the full admission without knowing that she is a criminal; if she gives her the full admission after getting permission; if she gives her the full admission when it is allowable; if she is insane; if she is the first offender. 2.3.1

The second offense entailing suspension is finished.

Bi Ss 3

The training rule on walking alone to the next village

Ekagāmantara

Origin story

First sub-story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a nun who was a pupil of Bhaddā Kāpilānī had an argument with the nuns and then went to her relatives' village. Not seeing her pupil anywhere, Bhaddā Kāpilānī asked the nuns, "Where's so-and-so? She's disappeared." 1.1

"She disappeared, Venerable, after arguing with the nuns." 1.4

"My dears, her relatives live in such-and-such a village. Go there and look for her." 1.5

The nuns went there, and when they saw her, they said to her, "Why did you go alone, Venerable? We hope you weren't assaulted?" 1.6

"I wasn't." 1.7

The nuns of few desires complained and criticized her, "How could a nun walk to the next village by herself?" … "Is it true, monks, that a nun did this?" 1.8

"It's true, Sir." 1.11

1.12 The Buddha rebuked her … "How could a nun do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

First preliminary ruling

'If a nun walks to the next inhabited area by herself, then that nun too has committed an immediate offense entailing sending away and suspension.'"

1.17 In this way the Buddha laid down this training rule for the nuns.

Second sub-story

2.1 On one occasion two nuns were traveling from Sāketa to Sāvatthī. On the way they had to cross a river. They went to a boatman and said, "Please take us across."

2.4 "I'm not able, Venerables, to take both of you across at the same time." And so they crossed individually, alone with the boatman. When he had crossed with the first nun, he raped her. And after returning to the first bank, he raped the other nun as well. Later, when they were reunited, they asked each other, "Venerable, I hope you weren't assaulted?"

2.10 "I was. And you, Venerable, were you assaulted?"

2.12 "I was, too."

2.13 They then continued on to Sāvatthī and told the nuns there what had happened. The nuns of few desires complained and criticized them, "How could a nun cross a river by herself?" They told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that a nun did this?"

2.19 "It's true, Sir."

2.20 The Buddha rebuked them … "How could a nun do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Second preliminary ruling

'If a nun walks to the next inhabited area by herself or crosses a river by herself, then that nun too has committed an immediate offense entailing sending away and suspension.'"

2.25 In this way the Buddha laid down this training rule for the nuns.

Third sub-story

On one occasion a number of nuns were walking through the Kosalan country on their way to Sāvatthī, when one evening they arrived at a certain village. One of the nuns was beautiful and graceful, and a certain man fell in love with her as soon as he saw her. Then, as he was preparing sleeping places for those nuns, he prepared hers to one side. And that nun thought, "This man is obsessed with me. If I go there for the night, I'll get into trouble." Then, without informing the nuns, she went to a certain family and slept there. 3.1

When night arrived, that man went searching for that nun, and as he did so he bumped into the other nuns. Not seeing that nun anywhere, the nuns said, "No doubt she has left with a man." 3.6

The following morning that nun returned to the nuns, and they said to her, "Venerable, why did you leave with a man?" 3.8

"I didn't leave with a man, Venerables." 3.9

She then told the nuns what had happened. The nuns of few desires complained and criticized her, "How could a nun spend the night apart by herself?" … "Is it true, monks, that a nun did this?" 3.10

"It's true, Sir." 3.14

The Buddha rebuked her … "How could a nun do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 3.15

Third preliminary ruling

'If a nun walks to the next inhabited area by herself or crosses a river by herself or spends the night apart by herself, then that nun too has committed an immediate offense entailing sending away and suspension.'"

In this way the Buddha laid down this training rule for the nuns. 3.20

Fourth sub-story

On one occasion a number of nuns were traveling through the Kosalan country on their way to Sāvatthī. One of the nuns, needing to defecate, stayed behind by herself, and then followed behind the others. People saw her and raped her. She then went to the other nuns, and they said to her, "Why did you stay behind by yourself, Venerable? We hope you weren't assaulted?" 4.1

4.5 "I was."

4.6 The nuns of few desires complained and criticized her, "How could a nun lag behind her companions by herself?" … "Is it true, monks, that a nun did this?"

4.9 "It's true, Sir."

4.10 The Buddha rebuked her … "How could a nun do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun walks to the next inhabited area by herself or crosses a river by herself or spends the night apart by herself or lags behind her companions by herself, then that nun too has committed an immediate offense entailing sending away and suspension.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Walks to the next inhabited area by herself: if she crosses the boundary of an enclosed inhabited area with her first foot, she commits a serious offense. If she then crosses it with her second foot, she commits an offense entailing suspension. If she enters the vicinity of an unenclosed inhabited area with her first foot, she commits a serious offense. If she then enters it with her second foot, she commits an offense entailing suspension.

Or crosses a river by herself: A river: wherever, after covering the three circles, the sarong gets wet when the nun is crossing. When she has crossed with the first foot, she commits a serious offense. When she has crossed with the second foot, she commits an offense entailing suspension.

Or spends the night apart by herself: if, at dawn, she is in the process of going beyond arm's reach of her companion nun, she commits a serious

offense. When she has gone beyond, she commits an offense entailing suspension.

Or lags behind her companions by herself: if, in an uninhabited area, in the wilderness, she is in the process of going beyond the range of sight or the range of hearing of her companion nun, she commits a serious offense. When she has gone beyond, she commits an offense entailing suspension.

That too: this is said with reference to the preceding offenses.

An immediate offense: there is an offense as soon as the misconduct is committed, and no pressing is required.

Entailing sending away: she is sent away from the Sangha.

Suspension: … Therefore, too, it is called an offense entailing suspension.

Non-offenses

There is no offense: if her companion nun has left or disrobed or died or joined another group;[440] if there is an emergency; if she is insane; if she is the first offender. 5.2.1

The third offense entailing suspension is finished.

Bi Ss 4

The training rule on readmitting one who has been ejected

Ukkhittakaosāraṇa

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Caṇḍakāḷī was quarrelsome and argumentative, and she created legal issues in the Sangha. But when a legal procedure was being done against her, the nun Thullanandā objected. 1.1

440. Sp 2.693 defines *pakkhasaṅkantā* as joining another religion: *Pakkhasaṅkantā vāti titthāyatanaṁ saṅkantā*, "*Pakkhasaṅkantā vā* means one who has joined the ascetics of another religion." Yet the idea of *pakkha* also refers to groups or factions within the Sangha, for instance, when the Sangha is split into different communities (*nānāsaṁvāsa*) that no longer perform legal procedures together.

1.4 Soon afterwards Thullanandā went to a village on some business. The Sangha of nuns took the opportunity to eject Caṇḍakāḷī for not recognizing an offense. When Thullanandā had finished her business in that village, she returned to Sāvatthī. On her return, Caṇḍakāḷī neither prepared a seat for her, nor set out a foot stool, a foot scraper, or water for washing the feet; and she did not go out to meet her to receive her bowl and robe, nor ask whether she wanted water to drink. Thullanandā asked her why she was acting like this. She replied, "That's how it is, Venerable, when you don't have a protector."

1.12 "But how is it, Venerable, that you don't have a protector?"

1.13 "When the nuns knew that no one would speak up for me because I am not esteemed by them and I didn't have a protector, they ejected me for not recognizing an offense."

1.15 "They are incompetent fools. They don't know about legal procedures or their flaws, nor what makes them fail or succeed. But we know all these things. We can get legal procedures done that haven't been done, and we can get procedures that have been done overturned." And she quickly gathered a sangha of nuns and readmitted the nun Caṇḍakāḷī.

1.19 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā readmit a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community?" … "Is it true, monks, that the nun Thullanandā did this?"

1.22 "It's true, Sir."

1.23 The Buddha rebuked her … "How could the nun Thullanandā readmit a nun who had been ejected by a unanimous Sangha in accordance with the Teaching, the Monastic Law, and the Teacher's instruction, without first getting permission from the Sangha that did the legal procedure and without the consent of the community? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun, without getting permission from the Sangha that did the legal procedure and without the consent of the community, readmits a nun who has been ejected by a unanimous Sangha in accordance with

the Teaching and the Monastic Law and the Teacher's instruction, then that nun too has committed an immediate offense entailing sending away and suspension.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A unanimous Sangha: those belonging to the same Buddhist sect and staying within the same monastery zone.

Who has been ejected: who has been ejected for not recognizing an offense, for not making amends, or for not giving up a bad view.

In accordance with the Teaching and the Monastic Law: in accordance with that Teaching, in accordance with that Monastic Law.[441]

In accordance with the Teacher's instruction: in accordance with the Victor's instruction, in accordance with the Buddha's instruction.

Without getting permission from the Sangha that did the legal procedure: without having asked permission of the Sangha that did the legal procedure of ejection.

Without the consent of the community: without being aware of any consent from the community. If, intending to readmit her, she searches for a group or establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct. After each of the first two announcements, she commits a serious offense. When the last announcement is finished, she commits an offense entailing suspension.[442]

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441. Sp 2.669: *Dhammenāti bhūtena vatthunā. Vinayenāti codetvā sāretvā. Padabhājanaṁ panassa "yena dhammena yena vinayena ukkhitto suukkhitto hotī"ti imaṁadhippāyamattaṁ dassetuṁ vuttaṁ*, "*Dhammena*: according to truth, according to the rule. *Vinayena*: having accused, having reminded. But the word analysis is spoken to show just this meaning: '*Yena dhammena yena vinayena* means ejected, properly ejected.'"

442. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

That too: this is said with reference to the preceding offenses.

An immediate offense: there is an offense as soon as the misconduct is committed, and no pressing is required.

Entailing sending away: she is sent away from the Sangha.

Suspension: … Therefore, too, it is called an offense entailing suspension.

Permutations

2.2.1 If it is a legitimate legal procedure, and she perceives it as such, and she readmits her, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she is unsure of it, and she readmits her, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she readmits her, she commits an offense entailing suspension.

2.2.4 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if she readmits her after getting permission from the Sangha that did the procedure; if she readmits her with the consent of the community; if she readmits one who is behaving properly; if she readmits her when the Sangha that did the procedure is unavailable;[443] if she is insane; if she is the first offender.

The fourth offense entailing suspension is finished.

443. *Asanta* can mean "non-existent", but in this kind of context it often means "unavailable". See for instance Pli Tv Bu Vb Pc 46:6.1.11, Pli Tv Bu Vb Pc 85:5.1.7 and Pli Tv Bi Vb Pc 51:4.3.3.

Bi Ss 5

The training rule on receiving food

Avassutāavassutassa

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time there was a beautiful nun called Sundarīnandā. When people saw her in the dining hall, they gave her the best food, both the donors and the recipient having lust. Sundarīnandā ate as much as she liked, but not so the other nuns. 1.1

The nuns of few desires complained and criticized her, "How could Venerable Sundarīnandā, being lustful, eat either fresh or cooked food after receiving it directly from a lustful man?" … "Is it true, monks, that the nun Sundarīnandā did this?" 1.6

"It's true, Sir." 1.9

The Buddha rebuked her … "How could Sundarīnandā, being lustful, eat either fresh or cooked food after receiving it directly from a lustful man? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.10

Final ruling

'If a lustful nun eats fresh or cooked food after receiving it directly from a lustful man, then that nun too has committed an immediate offense entailing sending away and suspension.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Lustful: having lust, longing for, in love with.

Lustful: having lust, longing for, in love with.

Man: a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of having lust.

Fresh food: apart from the five cooked foods, water, and tooth cleaners, the rest is called "fresh food".

Cooked food: there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat. If she receives fresh or cooked food with the intention of eating it, she commits a serious offense. For every mouthful, she commits an offense entailing suspension.

That too: this is said with reference to the preceding offenses.

An immediate offense: there is an offense as soon as the misconduct is committed, and no pressing is required.

Entailing sending away: she is sent away from the Sangha.

Suspension: … Therefore, too, it is called an offense entailing suspension.

Permutations

2.2.1 If she receives water or a tooth cleaner, she commits an offense of wrong conduct.

2.2.2 If only the man has lust, and she receives fresh or cooked food with the intention of eating it, she commits an offense of wrong conduct.[444]

2.2.3 For every mouthful, she commits a serious offense. If she receives water or a tooth cleaner, she commits an offense of wrong conduct.

2.2.5 If both of them have lust, and she receives fresh or cooked food with the intention of eating it directly from a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct. For every mouthful, she commits a serious offense. If she receives water or a tooth cleaner, she commits an offense of wrong conduct.

2.2.8 If only the male being has lust, and she receives fresh or cooked food with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense of wrong conduct. If she receives water or a tooth cleaner, she commits an offense of wrong conduct.

444. As with Pli Tv Bi Vb Pj 5:2.2.15.1 above, the Pali just says that, "One of them has lust", *ekatoavassute*, without specifying who. In this rule, however, the non-offense clause specifically says that there is no offense if the nun knows that the man does not have lust, and so the state of mind of the nun does not seem to be an issue. It follows that "one of them has lust" must refer to the man. This understanding is supported by Sp 2.701: *Ekato avassuteti ettha "bhikkhuniyā avassutabhāvo daṭṭhabbo"ti mahāpaccariyaṁ vuttaṁ. Mahāaṭṭhakathāyaṁ panetaṁ na vuttaṁ, taṁ pāḷiyā sameti*, "'One of them has lust': In regard to this it is said in the Mahāpaccarī, 'There being lust in the nun is to be understood.' But this is not said in the Mahāaṭṭhakathā, and this agrees with the Canonical text."

Non-offenses

There is no offense: if both are without lust; if she receives, knowing that the man has no lust; if she is insane; if she is the first offender. 2.3.1

The fifth offense entailing suspension is finished.

Bi Ss 6

The second training rule on receiving food

Kiṁteavassutovāanavassutovā

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time there was a beautiful nun called Sundarīnandā. When people saw her in the dining hall, they were affected by lust, and they gave her the best food. Being afraid of wrongdoing, Sundarīnandā did not receive it. The nun next to her said, "Why didn't you receive it, Venerable?" 1.1

"Because they have lust." 1.7

"But do you have lust?" 1.8

"No." 1.9

"What can this man do to you, whether he has lust or not, when you're without it? Go on, Venerable, receive it with your own hands, and eat whatever fresh or cooked food he gives you." 1.10

The nuns of few desires complained and criticized her, "How could a nun say, 'What can this man do to you, whether he has lust or not, when you're without it? Go on, Venerable, receive it with your own hands, and eat whatever fresh or cooked food he gives you'?" … "Is it true, monks, that a nun said this?" 1.12

"It's true, Sir." 1.19

The Buddha rebuked her … "How could a nun say this?" This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.20

Final ruling

'If a nun says, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, Venerable, receive it with your

own hands and then eat whatever fresh or cooked food he gives you," then that nun too has committed an immediate offense entailing sending away and suspension.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Says: if she urges her on, saying, "Venerable, what can this man do to you, whether he has lust or not, if you're without? Go on, Venerable, receive it with your own hands and then eat whatever fresh or cooked food he gives you," then she commits an offense of wrong conduct. If, because of her statement, the other nun receives fresh or cooked food with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits a serious offense. At the end of the meal, she commits an offense entailing suspension.

That too: this is said with reference to the preceding offenses.

An immediate offense: there is an offense as soon as the misconduct is committed, and no pressing is required.

Entailing sending away: she is sent away from the Sangha.

Suspension: … Therefore, too, it is called an offense entailing suspension.

Permutations

2.2.1 If she urges her on to receive water or a tooth cleaner, she commits an offense of wrong conduct. If, because of her statement, the other nun receives it with the intention of eating it, she commits an offense of wrong conduct.

2.2.3 If, when only the male being has lust, she urges her on to eat fresh or cooked food received directly from a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct.[445]

445. As with Pli Tv Bi Vb Pj 5:2.2.15.1 and Pli Tv Bi Vb Ss 5:2.2.2, the Pali just says that "One of them has lust", *ekatoavassute*, without specifying who. Yet as with Bi Ss 5, the non-offense clause specifically says that there is no offense if the nun knows that the man or the male being does not have lust, and so the state of mind of the nun does

If, because of her statement, the other nun receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense of wrong conduct. At the end of the meal, she commits a serious offense. If she urges her on to receive water or a tooth cleaner, she commits an offense of wrong conduct. If, because of her statement, the other nun receives it with the intention of eating it, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she urges her on, knowing that he has no lust; if she urges her on, thinking that she is not receiving because of anger; if she urges her on, thinking that she is not receiving because of compassion for the family; if she is insane; if she is the first offender. 2.3.1

The sixth offense entailing suspension is finished.[446]

Bi Ss 10

The training rule on renouncing the training

Sikkhaṁpaccācikkhaṇa

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery,[447] the nun Caṇḍakāḷī had argued with the nuns. In anger she said this: "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who 1.1

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not seem to be an issue. It follows that "one of them has lust" must refer to the male being. This understanding is supported by Sp 2.701: *Ekato avassuteti ettha "bhikkhuniyā avassutabhāvo daṭṭhabbo"ti mahāpaccariyaṁ vuttaṁ. Mahāaṭṭhakathāyaṁ panetaṁ na vuttaṁ, taṁ pāḷiyā sameti*, "'One of them has lust': In regard to this it is said in the Mahāpaccarī, 'There being lust in the nun is to be understood.' But this is not said in the Mahāaṭṭhakathā, and this agrees with the Canonical text."

446. The nuns' offenses entailing suspension 7, 8, and 9 are identical to Pli Tv Bu Vb Ss 5:2.2.13.1, Pli Tv Bu Vb Ss 8:1.9.32.1, and Pli Tv Bu Vb Ss 9:1.2.14.1 respectively.

447. The nuns' offenses entailing suspension 7, 8, and 9 are identical to the monks' suspension 5 Pli Tv Bu Vb Ss 5:2.2.13.1, 8 Pli Tv Bu Vb Ss 8:1.9.32.1, and 9 Pli Tv Bu Vb Ss 9:1.2.14.1 respectively.

are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them."[448]

1.5 The nuns of few desires complained and criticized her, "How could the nun Caṇḍakāḷī say this in anger?" … "Is it true, monks, that the nun Caṇḍakāḷī said this in anger?"

1.12 "It's true, Sir."

1.13 The Buddha rebuked her … "How could the nun Caṇḍakāḷī say this in anger? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun says in anger, "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them," then the nuns should correct her like this: "Venerable, don't say such things in anger, 'I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them.' Take delight, Venerable; the Teaching is well proclaimed. Practice the spiritual life for the complete ending of suffering." If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not stop, then after the third announcement that nun too has committed an offense entailing sending away and suspension.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and

448. According to Sp-t 3.709 *kinnumāva* should be read as *kiṁ nu imā eva*. *Kinnumāva samaṇiyo yā samaṇiyo sakyadhītaro* might then be rendered quite literally as, "Those ascetics who are daughters of the Sakyan (*yā samaṇiyo sakyadhītaro*), why are just these ones ascetics (*kinnumāva samaṇiyo*)?"

three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

In anger: discontent, having hatred, hostile.

Says: "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them."

Her: that nun who speaks thus.

The nuns: other nuns who see it or hear about it. They should correct her like this: 2.1.12

"Venerable, don't say such things in anger: 'I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them.' Take delight, Venerable; the Teaching is well proclaimed. Practice the spiritual life for the complete ending of suffering." 2.1.13

And they should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct. 2.1.19

That nun, even if she has to be pulled into the Sangha, should be corrected like this: 2.1.24

"Venerable, don't say such things in anger: 'I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them.' Take delight, Venerable; the Teaching is well proclaimed. Practice the spiritual life for the complete ending of suffering." 2.1.25

They should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. 2.1.31

Should press her: "And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha: 2.1.36

'Please, Venerables, I ask the Sangha to listen. The nun so-and-so says this in anger: "I renounce the Buddha, I renounce the Teaching, I renounce 2.1.38

the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them." And she keeps on saying it. If the Sangha is ready, it should press her to make her stop. This is the motion.

2.1.46 Please, Venerables, I ask the Sangha to listen. The nun so-and-so says this in anger: "I renounce the Buddha, I renounce the Teaching, I renounce the Sangha, I renounce the training! The Sakyan daughters are not the only monastics. There are other monastics who have a sense of conscience, who are afraid of wrongdoing and fond of the training. I'll practice the spiritual life with them." And she keeps on saying it. The Sangha presses her to make her stop. Any nun who approves of pressing her to make her stop should remain silent. Any nun who doesn't approve should speak up.

2.1.55 For the second time I speak on this matter … For the third time I speak on this matter …

2.1.57 The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I'll remember it thus.'"

2.1.59 After the motion, she commits an offense of wrong conduct.[449] After each of the first two announcements, she commits a serious offense. When the last announcement is finished, she commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

That too: this is said with reference to the preceding offenses.

After the third announcement: there is an offense when she has been pressed for the third time, not as soon as the misconduct has been committed.

Entailing sending away: she is sent away from the Sangha.

Suspension: … Therefore, too, it is called an offense entailing suspension.

449. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, an offense. Yet just below the text says that the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing suspension. 2.2.1

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct. 2.2.4

Non-offenses

There is no offense: if she has not been pressed; if she stops; if she is insane; if she is the first offender. 2.3.1

The tenth offense entailing suspension is finished.[450]

Bi Ss 11

The training rule on being angry about a legal issue

Adhikaraṇakupita

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Caṇḍakāḷī was angry that she had lost a legal case, saying, "The nuns are acting out of favoritism, ill will, confusion, and fear." 1.1

The nuns of few desires complained and criticized her, "How can Venerable Caṇḍakāḷī say such things just because she's angry that she has lost a legal case?" "Is it true, monks, that the nun Caṇḍakāḷī says this because she's angry?" 1.4

450. The Pali says the "seventh offense", but since I am including the rules that the nuns have in common with the monks in the count, I get "tenth offense" instead. The same adjustment is required for the next three rules.

1.9 "It's true, Sir."

1.10 The Buddha rebuked her … "How can the nun Caṇḍakāḷī say such things just because she's angry that she has lost a legal case? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun is angry because she has lost a legal case, saying, "The nuns are acting out of favoritism, ill will, confusion, and fear," then the nuns should correct her like this: "Venerable, just because you're angry that you've lost a legal case, don't say, 'The nuns are acting out of favoritism, ill will, confusion, and fear.' Perhaps it's you who are acting out of favoritism, ill will, confusion, and fear." If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not stop, then after the third announcement that nun too has committed an offense entailing sending away and suspension.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A legal issue: there are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

Has lost: what is meant is that she has been defeated.

Angry: discontent, having hatred, hostile.

Saying: "The nuns are acting out of favoritism … and fear."

Her: that nun who speaks thus.

2.1.16 **The nuns:** other nuns who see it or hear about it. They should correct her like this:

2.1.17 "Venerable, just because you're angry that you've lost a legal case, don't say, 'The nuns are acting out of favoritism, ill will, confusion, and fear.'

Perhaps it's you who are acting out of favoritism, ill will, confusion, and fear."

And they should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct. 2.1.20

That nun, even if she has to be pulled into the Sangha, should be corrected like this: 2.1.25

"Venerable, just because you're angry that you've lost a legal case, don't say, 'The nuns are acting out of favoritism, ill will, confusion, and fear.' Perhaps it's you who are acting out of favoritism, ill will, confusion, and fear." 2.1.26

They should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. 2.1.29

Should press her: "And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha: 2.1.34

'Please, Venerables, I ask the Sangha to listen. The nun so-and-so, because she's angry that she has lost a legal case, says this: "The nuns are acting out of favoritism, ill will, confusion, and fear." And she keeps on saying it. If the Sangha is ready, it should press her to make her stop. This is the motion. 2.1.36

Please, Venerables, I ask the Sangha to listen. The nun so-and-so, because she's angry that she has lost a legal case, says this: "The nuns are acting out of favoritism, ill will, confusion, and fear." And she keeps on saying it. The Sangha presses her to make her stop. Any nun who approves of pressing her to make her stop should remain silent. Any nun who doesn't approve should speak up. 2.1.41

For the second time I speak on this matter … For the third time I speak on this matter … 2.1.48

The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I'll remember it thus.'" 2.1.50

After the motion, she commits an offense of wrong conduct.[451] After each of the first two announcements, she commits a serious offense. 2.1.52

451. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, an offense. Yet just below the text says that the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

When the last announcement is finished, she commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

That too: this is said with reference to the preceding offenses.

After the third announcement: there is an offense when she has been pressed for the third time, not as soon as the misconduct has been committed.

Entailing sending away: she is sent away from the Sangha.

Suspension: … Therefore, too, it is called an offense entailing suspension.

Permutations

2.2.1 If it is a legitimate legal procedure, and she perceives it as such, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing suspension.

2.2.4 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if she has not been pressed; if she stops; if she is insane; if she is the first offender.

The eleventh offense entailing suspension is finished.

Bi Ss 12

The training rule on bad behavior

Saṁsaṭṭhā

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns who were the pupils of the nun

Thullanandā were socializing and behaving badly, had a bad reputation, and were harassing the Sangha of nuns and hiding each other's offenses.

The nuns of few desires complained and criticized them, "How can nuns behave in this way?" … "Is it true, monks, that nuns are behaving like this?" 1.3

"It's true, Sir." 1.6

The Buddha rebuked them … "How can nuns behave in this way? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.7

Final ruling

'If nuns socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses, then the nuns should correct them like this: "Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters." If those nuns still continue as before, the nuns should press them up to three times to make them stop. If they then stop, all is well. If they do not stop, then after the third announcement those nuns too have committed an offense entailing sending away and suspension.'"

Definitions

Nuns: what is meant is that they are fully ordained.

Socialize: they socialize with improper bodily and verbal action.

Behave badly: having bad behavior.

Have a bad reputation: a bad reputation has spread about them.

Are notorious: they make a living by means of a bad and wrong livelihood.

Harass the Sangha of nuns: they object on each other's behalf when a legal procedure is being carried out against them.

Hide each other's offenses: they hide one another's offenses.

Them: those nuns who socialize.

The nuns: other nuns who see it or hear about it. They should correct them like this: 2.1.18

2.1.19 "Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters."

2.1.21 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.

2.1.26 Those nuns, even if they have to be pulled into the Sangha, should be corrected like this:

2.1.27 "Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters."

2.1.29 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.

2.1.34 **Should press them:** "And, monks, they should be pressed like this. A competent and capable nun should inform the Sangha:

2.1.36 'Please, Venerables, I ask the Sangha to listen. The nuns so-and-so and so-and-so socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. And they keep on doing it. If the Sangha is ready, it should press them to make them stop. This is the motion.

2.1.41 Please, Venerables, I ask the Sangha to listen. The nuns so-and-so and so-and-so socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. And they keep on doing it. The Sangha presses them to make them stop. Any nun who approves of pressing the nuns so-and-so and so-and-so to make them stop should remain silent. Any nun who doesn't approve should speak up.

2.1.47 For the second time I speak on this matter … For the third time I speak on this matter …

2.1.49 The Sangha has pressed the nuns so-and-so and so-and-so to stop. The Sangha approves and is therefore silent. I'll remember it thus.'"

After the motion, they commit an offense of wrong conduct.[452] After each of the first two announcements, they commit a serious offense. When the last announcement is finished, they commit an offense entailing suspension. If they commit the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled. Two or three may be pressed together, but not more than that. 2.1.51

Those nuns too: this is said with reference to the preceding offenses.

After the third announcement: there is an offense when they have been pressed for the third time, not as soon as the misconduct has been committed.

Entailing sending away: they are sent away from the Sangha.

Suspension: … Therefore, too, it is called an offense entailing suspension.

Permutations

If it is a legitimate legal procedure, and they perceive it as such, and they do not stop, they commit an offense entailing suspension. If it is a legitimate legal procedure, but they are unsure of it, and they do not stop, they commit an offense entailing suspension. If it is a legitimate legal procedure, but they perceive it as illegitimate, and they do not stop, they commit an offense entailing suspension. 2.2.1

If it is an illegitimate legal procedure, but they perceive it as legitimate, they commit an offense of wrong conduct. If it is an illegitimate legal procedure, but they are unsure of it, they commit an offense of wrong conduct. If it is an illegitimate legal procedure, and they perceive it as such, they commit an offense of wrong conduct. 2.2.4

Non-offenses

There is no offense: if they have not been pressed; if they stop; if they are insane; if they are the first offenders. 2.3.1

The twelfth offense entailing suspension is finished.

452. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, an offense. Yet just below the text says that the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Bi Ss 13

The second training rule on bad behavior

Saṁsaṭṭhānuvattaka

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā had been pressed by the Sangha. She then said to the nuns, "Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them. It's because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, 'Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.'"[453]

1.6 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā, after being pressed by the Sangha, say this to the nuns?" … "Is it true, monks, that after being pressed by the Sangha, the nun Thullanandā said this to the nuns?"

1.15 "It's true, Sir."

1.16 The Buddha rebuked her … "How could the nun Thullanandā, after being pressed by the Sangha, say this to the nuns? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

453. In the sequence *uññāya paribhavena akkhantiyā vebhassiyā dubbalyā* every word seems to be in the instrumental case except *dubbalyā*, which presumably is an ablative. This is unusual. The commentary, at Sp 2.727, says: *Dubbalyāti tumhākaṁ dubbalabhāvena*, "*Dubbalyā*: because of your weakness." This implies that *dubbalyā* is the only word in the sequence that does not refer to the Sangha, but rather to the misbehaving nuns, which would be odd. Yet the commentarial interpretation is supported by the word commentary below, which defines *dubbalyā* as *apakkhatā* , "because of lack of supporters". I therefore feel compelled to follow the commentarial interpretation.

Final ruling

'If a nun says, "Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them. It's because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, 'Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters,'" then the nuns should correct her like this: "Venerable, don't say such things: 'Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them. It's because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, "Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters."'" If that nun continues as before, the nuns should press her up to three times to make her stop. If she then stops, all is well. If she does not stop, then after the third announcement that nun too has committed an offense entailing sending away and suspension.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Says: "Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them."

It's because of disrespect that the Sangha … to you: because of despising.

Because of contempt: because of contemptuousness.
Because of impatience: because of irritation.
Because of slander: because of slandering.
Because … weak: because of lack of supporters.
Says: "Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters."
Her: that nun who speaks thus.

2.24 **The nuns:** other nuns who see it or hear about it. They should correct her like this:

2.25 "Venerable, don't say such things: 'Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha … "… Be secluded, Venerables. The Sangha praises seclusion for the Sisters."'"

2.29 And they should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct.

2.34 That nun, even if she has to be pulled into the Sangha, should be corrected like this:

2.35 "Venerable, don't say such things: 'Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha … "… Be secluded, Venerables. The Sangha praises seclusion for the Sisters."'"

2.39 They should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct.

2.44 **Should press her:** "And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha:

2.46 'Please, Venerables, I ask the Sangha to listen. The nun so-and-so, after being pressed by the Sangha, says this to the nuns, "Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them. It's because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, 'Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.'" And she keeps on saying

it. If the Sangha is ready, it should press her to make her stop. This is the motion.

2.59 Please, Venerables, I ask the Sangha to listen. The nun so-and-so, after being pressed by the Sangha, says this to the nuns, "Venerables, you should socialize. Don't live separately. There are other nuns in the Sangha who have such behavior, reputation, and notoriety, and who harass the Sangha of nuns and hide each other's offenses. The Sangha says nothing to them. It's because of disrespect, contempt, impatience, and slander, and because you are weak that the Sangha says to you, 'Sisters, you socialize, behave badly, have a bad reputation, are notorious, harass the Sangha of nuns, and hide each other's offenses. Be secluded, Venerables. The Sangha praises seclusion for the Sisters.'" And she keeps on saying it. The Sangha presses her to make her stop. Any nun who approves of pressing her to make her stop should remain silent. Any nun who doesn't approve should speak up.

2.73 For the second time I speak on this matter … For the third time I speak on this matter …

2.75 The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I'll remember it thus.'"

2.77 After the motion, she commits an offense of wrong conduct.[454] After each of the first two announcements, she commits a serious offense. When the last announcement is finished, she commits an offense entailing suspension. For one who commits the offense entailing suspension, the offense of wrong conduct and the serious offenses are annulled.

That too: this is said with reference to the preceding offenses.

After the third announcement: there is an offense when she has been pressed for the third time, not as soon as the misconduct has been committed.

Entailing sending away: she is sent away from the Sangha.

Suspension: only the Sangha gives the trial period for that offense, sends back to the beginning, and rehabilitates—not several nuns, not an individual nun. Therefore it is called an offense entailing suspension. This

454. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, an offense. Yet just below the text says that the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

is the name and designation of this class of offense. Therefore, too, it is called an offense entailing suspension.

Permutations

3.1 If it is a legitimate legal procedure, and she perceives it as such, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing suspension. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing suspension.

3.4 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

3.7.1 There is no offense: if she has not been pressed; if she stops; if she is insane; if she is the first offender.

The thirteenth offense entailing suspension is finished.[455]

3.14 "Venerables, the seventeen rules on suspension have been recited, nine being immediate offenses, eight after the third announcement. If a nun commits any one of them, she must undertake a trial period for a half-month toward both Sanghas. When this is completed, she is to be rehabilitated wherever there is a sangha of at least twenty nuns. If that nun is rehabilitated by a sangha of nuns of even one less than twenty, then that nun is not rehabilitated and those nuns are at fault. This is proper procedure.

3.20 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'll remember it thus."

The group of seventeen is finished.

455. The nuns' offenses entailing suspension 14, 15, 16, and 17 are respectively identical to the monks' suspension 10 at Pli Tv Bu Vb Ss 10:1.3.16.1, 11 at Pli Tv Bu Vb Ss 11:1.19.1, 12 at Pli Tv Bu Vb Ss 12:1.26.1, and 13 at Pli Tv Bu Vb Ss 13:1.8.10.1, with appropriate gender changes.

The chapter on offenses entailing suspension in the Nuns' Analysis is finished.

Relinquishment With Confession

Bi Np 1

The training rule on collections of almsbowls

Pattasannicaya

0.6 Venerables, these thirty rules on relinquishment and confession come up for recitation.

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six had collected a large number of almsbowls. When people walking about the dwellings saw this, they complained and criticized those nuns, "How can the nuns collect a large number of bowls? Will they start up as bowl merchants or set up a bowl shop?"

1.5 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized those nuns, "How can the nuns from the group of six collect bowls?" … "Is it true, monks, that the nuns from the group of six do this?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How can the nuns from the group of six collect bowls? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun collects almsbowls, she commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

An almsbowl: there are two kinds of bowls: the iron bowl and the ceramic bowl. And there are three sizes of bowls: the large bowl, the medium bowl, and the small bowl.

The large bowl: it takes half an *āḷhaka* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry.

The medium bowl: it takes a *nāḷika* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry.

The small bowl: it takes a *pattha* measure of boiled rice, a fourth part of fresh food, and a suitable amount of curry. Anything larger than this is not a bowl, nor anything smaller.

Collects: almsbowls that have neither been determined nor assigned to another.[456]

Entailing relinquishment: entailing relinquishment at dawn.

The bowl should be relinquished to a sangha, a group, or an individual nun. "And, monks, it should relinquished like this. After approaching the Sangha, that nun should arrange her upper robe over one shoulder and pay respect at the feet of the senior nuns. She should then squat on her heels, raise her joined palms, and say: 2.1.19

'Venerables, this almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to the Sangha.' 2.1.22

After relinquishing it, she is to confess the offense. The confession should be received by a competent and capable nun. The relinquished bowl is then to be given back: 2.1.23

456. For an explanation of the idea of *vikappanā*, see the Appendix of Technical Terms.

2.1.26 'Please, Venerables, I ask the Sangha to listen. This almsbowl, which was to be relinquished by the nun so-and-so, has been relinquished to the Sangha. If the Sangha is ready, it should give this bowl back to nun so-and-so.'

2.1.29 Or: after approaching several nuns, that nun should arrange her upper robe over one shoulder and pay respect at the feet of the senior nuns. She should then squat on her heels, raise her joined palms, and say:

2.1.30 'Venerables, this almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to you.'

2.1.31 After relinquishing it, she is to confess the offense. The confession should be received by a competent and capable nun. The relinquished bowl is then to be given back:

2.1.34 'Please, Venerables, I ask you to listen. This almsbowl, which was to be relinquished by the nun so-and-so, has been relinquished to you. If the Venerables are ready, you should give this bowl back to nun so-and-so.'

2.1.37 Or: after approaching a single nun, that nun should arrange her upper robe over one shoulder, squat on her heels, raise her joined palms, and say:

2.1.38 'This almsbowl, which I have kept for more than one day, is to be relinquished. I relinquish it to you.'

2.1.40 After relinquishing it, she is to confess the offense. The confession should be received by that nun. The relinquished bowl is then to be given back:

2.1.43 'I give this almsbowl back to you.'"

Permutations

2.2.1 If it is more than one day and she perceives it as more, she commits an offense entailing relinquishment and confession. If it is more than one day, but she is unsure of it, she commits an offense entailing relinquishment and confession. If it is more than one day, but she perceives it as less, she commits an offense entailing relinquishment and confession. If it has not been determined, but she perceives that it has, she commits an offense entailing relinquishment and confession. If it has not been assigned to another, but she perceives that it has, she commits an offense entailing relinquishment and confession. If it has not been given away, but she perceives that it has, she commits an offense entailing relinquishment and confession. If it has not been not lost, but she perceives that it has … If it has not been destroyed, but she perceives that it has … If it has not been

broken, but she perceives that it has … If it has not been stolen, but she perceives that it has, she commits an offense entailing relinquishment and confession.

If she uses an almsbowl that should be relinquished without first relinquishing it, she commits an offense of wrong conduct. If it is less than one day, but she perceives it as more, she commits an offense of wrong conduct. If it is less than one day, but she is unsure of it, she commits an offense of wrong conduct. If it is less than one day and she perceives it as less, there is no offense. 2.2.11

Non-offenses

There is no offense: if, before dawn, it has been determined, assigned to another, given away, lost, destroyed, broken, stolen, or taken on trust; if she is insane; if she is the first offender. 2.3.1

Soon afterwards the nuns from the group of six did not give back a relinquished bowl. They told the Buddha. 3.1

"Monks, a relinquished almsbowl should be given back. If a nun doesn't give it back, she commits an offense of wrong conduct."

The first training rule is finished.

Bi Np 2

The training rule on distributing out-of-season robe-cloth

Akālacīvara

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time, after completing the rainy-season residence in a village monastery, a number of nuns were traveling to Sāvatthī. They were perfect in conduct and deportment, but poorly dressed in shabby robes. Some lay followers who saw them thought, "These nuns are perfect in conduct and deportment, but poorly dressed in shabby robes; they must've been robbed," and they gave out-of-season robe-cloth to the Sangha of nuns. Because they had performed the robe-making ceremony, the nun Thullanandā determined it as in-season robe-cloth, and then distributed it. 1.1

The lay followers asked those nuns whether they had obtained any robe-cloth. They replied that they hadn't and told them what had happened.[457] Those lay followers then complained and criticized her, "How could Venerable Thullanandā determine out-of-season robe-cloth as 'in-season', and then distribute it?"

1.14 The nuns heard the complaints of those lay followers, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā do this?" Those nuns then told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the nun Thullanandā did this?"

1.20 "It's true, Sir."

1.21 The Buddha rebuked her … "How could the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun determines out-of-season robe-cloth as "in-season", and then distributes it, she commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Out-of-season robe-cloth: for one who has not participated in the robe-making ceremony, it is robe-cloth given during the eleven months. For one who has participated in the robe-making ceremony, it is robe-cloth

457. The point here is that because Thullanandā (illegitimately) determines the robe-cloth as in-season, it can only be distributed to those nuns who have spent the rainy season in the monastery where the robe-cloth is given. The traveling nuns were therefore excluded from receiving it.

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".[458]

If she distributes it after determining the out-of-season robe-cloth as "in-season", then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment. The robe-cloth should be relinquished to a sangha, a group, or an individual nun. 2.1.7

"And, monks, it's to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.) 2.1.10

… 'Venerables, this out-of-season robe-cloth, which I distributed after determining it as "in-season", is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this robe-cloth back to you.'" 2.1.12

Permutations

If it is out-of-season robe-cloth and she perceives it as such, and she distributes it after determining it as "in-season", she commits an offense entailing relinquishment and confession. If it is out-of-season robe-cloth, but she is unsure of it, and she distributes it after determining it as "in-season", she commits an offense of wrong conduct. If it is out-of-season robe-cloth, but she perceives it as in-season robe-cloth, and she distributes it after determining it as "in-season", there is no offense. 2.2.1

If it is in-season robe-cloth, but she perceives it as out-of-season robe-cloth, she commits an offense of wrong conduct. If it is in-season robe- 2.2.4

458. That is, in-season robe-cloth is cloth obtained during the last month of the rainy season, while out-of-season robe-cloth is cloth obtained during the remaining eleven months of the year. See the Kaṅkhāvitaraṇī commentary. | According to the commentary to Bu Np 3, Sp 1.499: *Kālepi ādissa dinnanti saṅghassa vā "idaṁ akālacīvara"nti uddisitvā dinnaṁ, ekapuggalassa vā "idaṁ tuyhaṁ dammī"ti dinnaṁ*, "'Also, if it is given in the robe season, but it is designated' means: it is given to the Sangha after designating it by saying, 'This is out-of-season robe-cloth', or it is given to an individual by saying, 'I give this to you.'" In other words, it is designated as out-of-season cloth or designated to an individual. The commentary to the present rule, at Sp 2.740, adds that designating to a group is included in designated cloth: *Ādissa dinnanti sampattā bhājentūti vatvāpi idaṁ gaṇassa idaṁ tumhākaṁ dammīti vatvā vā dātukamyatāya pādamūle ṭhapetvā vā dinnampi ādissa dinnaṁ nāma hoti; etaṁ sabbampi akālacīvaraṁ*, "'Given after designating' means: if they give after saying, 'Let those who are present share it out', or after saying, 'I give this to the group, to you', or they place it at the feet (of the recipient) wishing to give, this is called 'Given after designating'. All this is called out-of-season robe-cloth."

cloth, but she is unsure of it, she commits an offense of wrong conduct. If it is in-season robe-cloth and she perceives it as such, there is no offense.

Non-offenses

2.3.1 There is no offense: if she distributes out-of-season robe-cloth that she perceives as in-season; if she distributes in-season robe-cloth that she perceives as in-season; if she is insane; if she is the first offender.

The second training rule is finished.

Bi Np 3

The training rule on trading robes

Cīvaraparivattana

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was using a robe she had received after trading with another nun. But the other nun folded up the robe she had received and put it aside. Thullanandā then said to her, "Venerable, where's that robe that I traded with you?" She brought out the robe and showed it to her, and Thullanandā said, "Here's your robe and give me that robe of mine. That which is yours is yours and that which is mine is mine. Give me that and take back what's yours." And she just took it.

1.9 That nun then told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā trade a robe with a nun and then take it back?" Those nuns then told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the nun Thullanandā did this?"

1.15 "It's true, Sir."

1.16 The Buddha rebuked her … "How could the nun Thullanandā trade a robe with a nun and then take it back? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun trades robes with a nun and then says, "Here's your robe; give me that robe of mine. That which is yours is yours, and that which is mine is mine. Give me that, and take back what's yours;" and she just takes it or has it taken, she commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

With a nun: with another nun.

Robes: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.[459]

Trades: much with little or little with much.

Just takes it: if she just takes it herself, she commits an offense entailing relinquishment and confession.

Has it taken: if she asks another, she commits an offense of wrong conduct. If she only asks once, then even if the other takes back many, it becomes subject to relinquishment.[460]

The robe-cloth should be relinquished to a sangha, a group, or an individual nun. "And, monks, it's to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.) 2.1.16

… 'Venerables, this robe-cloth, which I took back after trading it with a nun, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this robe-cloth back to you.'" 2.1.19

459. The six are linen, cotton, silk, wool, sunn hemp, and hemp; see Pli Tv Kd 8:3.1.6. According to Pli Tv Kd 8:21.1.4 the size referred to here is no smaller than 8 by 4 *sugataṅgula*, "standard fingerbreadths". For an explanation of the idea of *vikappanā*, see the Appendix of Technical Terms.

460. "Many" renders *bahukaṁ*. This is based on the commentary to Bu Np 25, Sp 1.633: *Āṇatto bahūni gaṇhāti, ekaṁ pācittiyaṁ*, "If the one who is asked takes many, there is (only) one offense entailing confession."

Permutations

2.2.1 If the other person is fully ordained and she perceives her as such, and after trading robe-cloth with her she takes it back or has it taken back, she commits an offense entailing relinquishment and confession. If the other person is fully ordained, but she is unsure of it, and after trading robe-cloth with her she takes it back or has it taken back, she commits an offense entailing relinquishment and confession. If the other person is fully ordained, but she does not perceive her as such, and after trading robe-cloth with her she takes it back or has it taken back, she commits an offense entailing relinquishment and confession.

2.2.4 If she trades another requisite, and then takes it back or has it taken back, she commits an offense of wrong conduct. If she trades robe-cloth or another requisite with someone who is not fully ordained, and then takes it back or has it taken back, she commits an offense of wrong conduct.

2.2.6 If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if the other nun gives it back; if she takes it on trust from her; if she is insane; if she is the first offender.

The third training rule is finished.

Bi Np 4

The training rule on asking for something else

Aññaviññāpana

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nun Thullanandā was sick. A lay follower went to her and asked, "Venerable, what's wrong with you? What may I get you?"

1.5 "I need ghee."

That lay follower then brought back from a shop a *kahāpaṇa*'s worth of ghee and gave it to Thullanandā. Thullanandā said, "I don't need ghee; I need oil." The lay follower returned to the shopkeeper and said, "It seems the nun doesn't need ghee, but oil. Here's your ghee; please give me oil." 1.6

"Sir, if we were to take back goods that have been sold, when would our goods be sold? When ghee is bought, ghee is taken away. Buying oil, you receive that, and you'll take that away." 1.13

That lay follower then complained and criticized her, "How could Venerable Thullanandā ask for one thing and then for something else?" 1.15

The nuns heard the complaints of that lay follower, and the nuns of few desires complained and criticized her … Those nuns then told the monks, who in turn told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the nun Thullanandā did this?" 1.17

"It's true, Sir." 1.22

The Buddha rebuked her … "How could the nun Thullanandā ask for one thing and then for something else? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.23

Final ruling

'If a nun asks for one thing and then for something else, she commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Asks for one thing: whatever she asks for.

Then for something else: apart from that thing, if she asks for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It should be relinquished to a sangha, a group, or an individual nun. 2.1.10 "And, monks, it's to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

2.1.13 … 'Venerables, this thing, which I asked for after asking for something else, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this back to you.'"

Permutations

2.2.1 If it is something else and she perceives it as such, and she asks for that, she commits an offense entailing relinquishment and confession. If it is something else, but she is unsure of it, and she asks for that, she commits an offense entailing relinquishment and confession. If it is something else, but she does not perceive it as such, and she asks for that, she commits an offense entailing relinquishment and confession.

2.2.4 If it is not something else, but she perceives it as such, and she asks for that, she commits an offense of wrong conduct. If it is not something else, but she is unsure of it, and she asks for that, she commits an offense of wrong conduct. If it is not something else, and she does not perceive it as such, and she asks for that, there is no offense.

Non-offenses

2.3.1 There is no offense: if she asks for both at the same time; if she can show a benefit in asking; if she is insane; if she is the first offender.

The fourth training rule is finished.

Bi Np 5

The training rule on exchanging for something else

Aññacetāpana

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nun Thullanandā was sick. A lay follower went to her and asked, "I hope you're bearing up, Venerable, I hope you're getting better?"

1.5 "I'm not bearing up, and I'm not getting better."

1.6 "We'll deposit a *kahāpaṇa* coin in such-and-such a shop. Please get whatever you wish from there."

1.7 Thullanandā then said to a trainee nun, "Go to such-and-such a shop and bring back a *kahāpaṇa*'s worth of oil." That trainee nun did just that

and gave it to Thullanandā. Thullanandā said, "I don't need oil; I need ghee." The trainee nun returned to the shopkeeper and said, "It seems the nun doesn't need oil, but ghee. Here's your oil; please give me ghee."

"Venerable, if we were to take back goods that have been sold, when would our goods be sold? When oil is bought, oil is taken away. Buying ghee, you receive that, and you'll take that away." 1.14

The trainee nun started to cry. The nuns asked her why, 1.16

and she told them what had happened. 1.19

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā get one thing in exchange and then something else?" 1.20 … "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir." 1.23

The Buddha rebuked her … "How could the nun Thullanandā get one thing in exchange and then something else? This will affect people's confidence …" 1.24 … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gets one thing in exchange and then something else, she commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Gets one thing in exchange: whatever she gets in exchange.

Then something else: apart from that thing, if she gets something else in exchange, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It should be relinquished to a sangha, a group, or an individual nun. 2.10 "And, monks, it's to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

… 'Venerables, this thing, which I got in exchange, having first gotten something else in exchange, is to be relinquished. I relinquish it to the 2.13

Sangha.' … the Sangha should give … you should give … 'I give this back to you.'"

Permutations

2.17.1 If it is something else and she perceives it as such, and she gets that in exchange, she commits an offense entailing relinquishment and confession. If it is something else, but she is unsure of it, and she gets that in exchange, she commits an offense entailing relinquishment and confession. If it is something else, but she does not perceive it as such, and she gets that in exchange, she commits an offense entailing relinquishment and confession.

2.20 If it is not something else, but she perceives it as such, and she gets that in exchange, she commits an offense of wrong conduct. If it is not something else, but she is unsure of it, and she gets that in exchange, she commits an offense of wrong conduct. If it is not something else, and she does not perceive it as such, there is no offense.

Non-offenses

2.23.1 There is no offense: if she gets both in exchange at the same time; if she can show a benefit in doing the exchange; if she is insane; if she is the first offender.

The fifth training rule is finished.

Bi Np 6

The training rule on exchanging what belongs to the Sangha

Saṁghikacetapana

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the lay followers collected voluntary contributions to supply the Sangha of nuns with robes. They stored the requisites in a cloth merchant's shop, and then went to the nuns and said,[461]

461. The word *parikkhāra* often takes the form of the collective singular, for instance at Pli Tv Kd 8:27.5.6: *Yaṁ tattha lahubhaṇḍaṁ lahuparikkhāraṁ taṁ sammukhībhūtena*

"Venerables, requisites to be used for robes are stored in such-and-such a cloth merchant's shop. Please have someone get cloth from there and share it out." But the nuns exchanged those requisites for tonics, which they then used. When the lay followers found out about this, they complained and criticized them, "When requisites belonging to the Sangha are designated for a specific purpose, how could the nuns exchange them for something else?"

The nuns heard the complaints of those lay followers, and the nuns of few desires complained and criticized them, "When requisites belonging to the Sangha are designated for a specific purpose, how could the nuns exchange them for something else?" … "Is it true, monks, that the nuns did this?" 1.7

"It's true, Sir." 1.11

The Buddha rebuked them … "When requisites belonging to the Sangha are designated for a specific purpose, how could the nuns exchange them for something else? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.12

Final ruling

'**When a requisite belonging to the Sangha is designated for a specific purpose, if a nun exchanges it for something else, she commits an offense entailing relinquishment and confession.**'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A requisite is designated for a specific purpose: it was given for a specific purpose.

Belonging to the Sangha: belonging to the Sangha, not to a group, not to an individual nun.

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saṅghena bhājetuṁ, "His ordinary possessions should be distributed in the presence of the Sangha." The present usage seems to be another such instance.

Exchanges it for something else: if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

2.1.12 It should be relinquished to a sangha, a group, or an individual nun. "And, monks, it's to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

2.1.15 'Venerables, this thing, which I got in exchange for a requisite belonging to the Sangha that was designated for a specific purpose, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this back to you.'"

Permutations

2.2.1 If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.[462]

2.2.5 If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense.

462. *Yathādāne upanetabbaṁ*. This is explained at Vmv.2.740: *Nissaṭṭhaṁ paṭilabhitvāpi yaṁ uddissa dāyakehi dinnaṁ, tattheva dātabbaṁ. Tenāha "yathādāneyeva upanetabba"nti*, "Having obtained what was relinquished, it is to be given in accordance with the designation of the donors. *Yathādāneyeva upanetabbaṁ* is said in regard to this."

Non-offenses

There is no offense: if she uses the remainder;[463] if she uses it after getting permission from the owners;[464] if there is an emergency; if she is insane; if she is the first offender. 2.3.1

The sixth training rule is finished.

Bi Np 7

The second training rule on exchanging what belongs to the Sangha

Dutiyasaṁghikacetāpana

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the lay followers collected voluntary contributions to supply the Sangha of nuns with robes. They stored the requisites in a cloth merchant's shop, and then went to the nuns and said, "Venerables, requisites to be used for robes are stored in such-and-such a cloth merchant's shop. Please have someone get cloth from there and share it out." But even though they had asked for them, the nuns exchanged those requisites for tonics, which they then used.[465] 1.1

When the lay followers found out about this, they complained and criticized them, "When requisites belonging to the Sangha are designated for a specific purpose and were asked for, how could the nuns exchange them for something else?" … "Is it true, monks, that the nuns did this?" 1.5

"It's true, Sir." 1.8

463. This seems to mean that if there is a remainder after the requisites have been used as intended, then this may be exchanged for something other than what it was specified for. Sp.2.762: *Sesakaṁ upanetīti yadatthāya dinno, taṁ cetāpetvā avasesaṁ aññassatthāya upaneti*, "She uses the remainder means: after exchanging it for the purpose for which it was given, she uses the remainder for another purpose."

464. That is, if she makes use of it in another way than what was intended by the owners. Sp.2.762: *Sāmike apaloketvāti "tumhehi cīvaratthāya dinno, amhākañca cīvaraṁ atthi, telādīhi pana attho"ti evaṁ āpucchitvā upaneti*, "After getting permission from the owners means: she makes use of it after asking, 'It was given by you for the purpose of robes, but we have robes and we need oil, etc.'"

465. See Pli Tv Bi Vb NP 10:1.9 for the use of *sayampi yācitvā*.

1.9 The Buddha rebuked them … "When requisites belonging to the Sangha are designated for a specific purpose and were asked for, how could the nuns exchange them for something else? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'When a requisite belonging to the Sangha is designated for a specific purpose and was asked for, if a nun exchanges it for something else, she commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A requisite is designated for a specific purpose: it was given for a specific purpose.

Belonging to the Sangha: belonging to the Sangha, not to a group, not to an individual nun.

Was asked for: that she herself had asked for.

Exchanges it for something else: if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

2.14 It should be relinquished to a sangha, a group, or an individual nun. "And, monks, it's to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

2.17 'Venerables, this thing, which I got in exchange for a requisite belonging to the Sangha that was designated for a specific purpose and had been asked for, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this back to you.'"

Permutations

If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.[466] 2.21.1

If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense. 2.25

Non-offenses

There is no offense: if she uses the remainder;[467] if she uses it after getting permission from the owners;[468] if there is an emergency; if she is insane; if she is the first offender. 2.28.1

The seventh training rule is finished.

466. Vmv 2.740: *nissaṭṭhaṁ paṭilabhitvāpi yaṁ uddissa dāyakehi dinnaṁ, tattheva dātabbaṁ. Tenāha "yathādāneyeva upanetabba"nti*, "Having obtained what was relinquished, it is to be given in accordance with the designation of the donors. *Yathādāneyeva upanetabbaṁ* is said in regard to this."

467. This seems to mean that if there is a remainder after the article has been used as intended, then this may be exchanged for something other than what was specified. Sp 2.762: *Sesakaṁ upanetīti yadatthāya dinno, taṁ cetāpetvā avasesaṁ aññassatthāya upaneti*, "She uses the remainder means: after exchanging it for the purpose for which it was given, she uses the remainder for another purpose."

468. That is, if she makes use of it in another way than what was intended by the owners. Sp 2.762: *Sāmike apaloketvāti "tumhehi cīvaratthāya dinno, amhākañca cīvaraṁ atthi, telādīhi pana attho"ti evaṁ āpucchitvā upaneti*, "After getting permission from the owners means: she makes use of it after asking, 'It was given by you for the purpose of robes, but we have robes and we need oil, etc.'"

Bi Np 8

The training rule on exchanging what belongs to a group

Gaṇikacetāpana

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns staying in the yard belonging to a certain association were weak because of a lack of congee. Then, after collecting voluntary contributions to supply the nuns with congee, that association stored the ingredients in a shop. They then went to the nuns and said, "Venerables, congee ingredients are stored in such-and-such a shop. Please have someone get rice from there, have congee cooked, and then eat it." But the nuns exchanged those ingredients for tonics, which they then used.

1.6 When that association found out about this, they complained and criticized them, "When collective ingredients are designated for a specific purpose, how could the nuns exchange them for something else?" … "Is it true, monks, that the nuns did this?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "When collective ingredients are designated for a specific purpose, how could the nuns exchange them for something else? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'When a collective requisite is designated for a specific purpose, if a nun exchanges it for something else, she commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and

three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A requisite is designated for a specific purpose: it was given for a specific purpose.

Collective: belonging to a group, not to the Sangha, not to an individual nun.

Exchanges it for something else: if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It should be relinquished to a sangha, a group, or an individual nun. 2.12
"And, monks, it's to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

'Venerables, this thing, which I got in exchange for a collective requisite 2.15
that was designated for a specific purpose, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this back to you.'"

Permutations

If it is for a specific purpose and she perceives that it is, and she exchanges 2.19.1
it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.[469]

If it is not for a specific purpose, but she perceives that it is, she commits 2.23
an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense.

469. Vmv 2.740: *nissaṭṭhaṁ paṭilabhitvāpi yaṁ uddissa dāyakehi dinnaṁ, tattheva dātabbaṁ. Tenāha "yathādāneyeva upanetabba"nti*, "Having obtained what was relinquished, it is to be given in accordance with the designation of the donors. *Yathādāneyeva upanetabbaṁ* is said in regard to this."

Non-offenses

2.26.1 There is no offense: if she uses the remainder;[470] if she uses it after getting permission from the owners;[471] if there is an emergency; if she is insane; if she is the first offender.

The eighth training rule is finished.

Bi Np 9

The second training rule on exchanging what belongs to a group

Dutiyagaṇikacetāpana

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns staying in the yard belonging to a certain association were weak because of a lack of congee. Then, after collecting voluntary contributions to supply the nuns with congee, that association stored the ingredients in a shop. They then went to the nuns and said, "Venerables, congee ingredients are stored in such-and-such a shop. Please have someone get rice from there, have congee cooked, and then eat it." But even though they had asked for them, the nuns exchanged those ingredients for tonics, which they then used.[472]

1.7 When that association found out about this, they complained and criticized them, "When collective ingredients are designated for a specific purpose and were asked for, how could the nuns exchange them for something else?" … "Is it true, monks, that the nuns did this?"

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470. This seems to mean that if there is a remainder after the requisites have been used as intended, then this may be exchanged for something other than what was specified. Sp 2.762: *Sesakaṁ upanetīti yadatthāya dinno, taṁ cetāpetvā avasesaṁ aññassatthāya upaneti*, "She uses the remainder means: after exchanging it for the purpose for which it was given, she uses the remainder for another purpose."

471. That is, if she makes use of it in another way than what was intended by the owners. Sp 2.762: *Sāmike apaloketvāti "tumhehi cīvaratthāya dinno, amhākañca cīvaraṁ atthi, telādīhi pana attho"ti evaṁ āpucchitvā upaneti*, "After getting permission from the owners means: she makes use of it after asking, 'It was given by you for the purpose of robes, but we have robes and we need oil, etc.'"

472. See Pli Tv Bi Vb NP 10:1.9 for the use of *sayampi yācitvā*.

"It's true, Sir." 1.10

The Buddha rebuked them … "When collective ingredients are designated for a specific purpose and were asked for, how could the nuns exchange them for something else? This will affect people's confidence …" 1.11 … "And, monks, the nuns should recite this training rule like this:

Final ruling

'When a collective requisite is designated for a specific purpose and was asked for, if a nun exchanges it for something else, she commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A requisite is designated for a specific purpose: it was given for a specific purpose.

Collective: belonging to a group, not to the Sangha, not to an individual nun.

Was asked for: that she herself had asked for.

Exchanges it for something else: if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

It should be relinquished to a sangha, a group, or an individual nun. 2.14 "And, monks, it's to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

'Venerables, this thing, which I got in exchange for a collective requisite that was designated for a specific purpose and had been asked for, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this back to you.'" 2.17

Permutations

2.22.1 If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.[473]

2.26 If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense.

Non-offenses

2.29.1 There is no offense: if she uses the remainder;[474] if she uses it after getting permission from the owners;[475] if there is an emergency; if she is insane; if she is the first offender.

The ninth training rule is finished.

473. Vmv 2.740: *nissaṭṭhaṁ paṭilabhitvāpi yaṁ uddissa dāyakehi dinnaṁ, tattheva dātabbaṁ. Tenāha "yathādāneyeva upanetabba"nti*, "Having obtained what was relinquished, it is to be given in accordance with the designation of the donors. *Yathādāneyeva upanetabbaṁ* is said in regard to this."

474. This seems to mean that if there is a remainder after the article has been used as intended, then this may be exchanged for something other than what was specified. Sp 2.762: *Sesakaṁ upanetīti yadatthāya dinno, taṁ cetāpetvā avasesaṁ aññassatthāya upaneti*, "She uses the remainder means: after exchanging it for the purpose for which it was given, she uses the remainder for another purpose."

475. That is, if she makes use of it in another way than what was intended by the owners. Sp 2.762: *Sāmike apaloketvāti "tumhehi cīvaratthāya dinno, amhākañca cīvaraṁ atthi, telādīhi pana attho"ti evaṁ āpucchitvā upaneti*, "After getting permission from the owners means: she makes use of it after asking, 'It was given by you for the purpose of robes, but we have robes and we need oil, etc.'"

Bi Np 10

The training rule on exchanging what belongs to an individual

Puggalikacetāpana

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapi- 1.1
ṇḍika's Monastery. At that time the nun Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. Many people visited her. Just then the yard of Thullanandā's dwelling was deteriorating. People asked her why, and she replied, "I have neither donor, nor worker." Then, after collecting voluntary contributions for the yard of Thullanandā's dwelling, the people gave the collected requisites to Thullanandā. But even though she had asked for them, Thullanandā exchanged those requisites for tonics, which she then used.

When the people found out about this, they complained and criticized 1.10
her, "When personal requisites are designated for a specific purpose and were asked for, how could the nun Thullanandā exchange them for something else?" … "Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir." 1.13

The Buddha rebuked her … "When personal requisites are designated 1.14
for a specific purpose and were asked for, how could the nun Thullanandā exchange them for something else? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'When a personal requisite is designated for a specific purpose and was asked for, if a nun exchanges it for something else, she commits an offense entailing relinquishment and confession.'"

Definitions

A: whoever …

Nun : The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and

three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A requisite is designated for a specific purpose: it was given for a specific purpose.

Personal: belonging to an individual nun, not to the Sangha, not to a group.

Was asked for: that she herself had asked for.

Exchanges it for something else: if, apart from the purpose for which it was given, she exchanges it for something else, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

2.14 It should be relinquished to a sangha, a group, or an individual nun. "And, monks, it's to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

2.17 'Venerables, this thing, which I got in exchange for a personal requisite that was designated for a specific purpose and had been asked for, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this back to you.'"

Permutations

2.21.1 If it is for a specific purpose and she perceives that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she is unsure of it, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. If it is for a specific purpose, but she does not perceive that it is, and she exchanges it for something else, she commits an offense entailing relinquishment and confession. When she receives in return what had been relinquished, it is to be used in accordance with the intention of the donors.[476]

2.25 If it is not for a specific purpose, but she perceives that it is, she commits an offense of wrong conduct. If it is not for a specific purpose, but she is

476. Vmv 2.740: *nissaṭṭhaṁ paṭilabhitvāpi yaṁ uddissa dāyakehi dinnaṁ, tattheva dātabbaṁ. Tenāha "yathādāneyeva upanetabba"nti*, "Having obtained what was relinquished, it is to be given in accordance with the designation of the donors. *Yathādāneyeva upanetabbaṁ* is said in regard to this."

unsure of it, she commits an offense of wrong conduct. If it is not for a specific purpose, and she does not perceive that it is, there is no offense.

Non-offenses

There is no offense: if she uses the remainder;[477] if she uses it after getting permission from the owners;[478] if there is an emergency; if she is insane; if she is the first offender. 2.28.1

The tenth training rule is finished.

Bi Np 11

The training rule on heavy cloaks

Garupāvuraṇa

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. On one occasion when the weather was cold, King Pasenadi of Kosala put on an expensive woolen cloak and went to Thullanandā. He bowed and sat down. And Thullanandā instructed, inspired, and gladdened him with a teaching. He then said, "Venerable, please say what you need." 1.1

"Great king, if you wish to give me something, then give me this woolen cloak." 1.7

The king gave her his cloak. He then got up from his seat, bowed down, circumambulated her with his right side toward her, and left. People com- 1.8

477. This seems to mean that if there is a remainder after the article has been used as intended, then this may be exchanged for something other than what was specified. Sp 2.762: *Sesakaṁ upanetīti yadatthāya dinno, taṁ cetāpetvā avasesaṁ aññassatthāya upaneti*, "She uses the remainder means: after exchanging it for the purpose for which it was given, she uses the remainder for another purpose."

478. That is, if she makes use of it in another way than what was intended by the owners. Sp 2.762: *Sāmike apaloketvāti "tumhehi cīvaratthāya dinno, amhākañca cīvaraṁ atthi, telādīhi pana attho"ti evaṁ āpucchitvā upaneti*, "After getting permission from the owners means: she makes use of it after asking, 'It was given by you for the purpose of robes, but we have robes and we need oil, etc.'"

plained and criticized her, "These nuns have great desires; they are not content. How can they ask the king for his woolen cloak?"

1.12 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā ask the king for his woolen cloak?" … "Is it true, monks, that the nun Thullanandā asked for this?"

1.16 "It's true, Sir."

1.17 The Buddha rebuked her … "How could the nun Thullanandā ask the king for his woolen cloak? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun carries out an exchange to get a heavy cloak, it is to be worth at most four *kaṁsa* coins. If she gets one in exchange that is worth more than that, she commits an offense entailing relinquishment and confession.'"

Definitions

A heavy cloak:[479] whatever cloak is used in cold weather.

Carries out an exchange to get: asks for.

It is to be worth at most four *kaṁsa* coins: it may be worth sixteen *kahāpaṇa* coins.

If she gets one in exchange that is worth more than that: if she asks for one worth more than that, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

2.1.10 It should be relinquished to a sangha, a group, or an individual nun. "And, monks, it's to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

2.1.13 'Venerables, this heavy cloak worth more than four *kaṁsa* coins, which I got in exchange, is to be relinquished. I relinquish it to the Sangha.' … the Sangha should give … you should give … 'I give this back to you.'"

479. The *pāvuraṇa* was a garment for lay people, used in much the same way as the upper robe was used by monastic. When you put it on, you *pārupati* it, which is what you do with an upper robe. This again points to the small difference between monastic robes and lay people's clothes at the time of the Buddha. This is presumably why Thullanandā could use such a cloak for herself, thereby effectively transforming it into a robe.

Permutations

If it is worth more than four *kaṁsa* coins, and she perceives it as such, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than four *kaṁsa* coins, but she is unsure of it, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than four *kaṁsa* coins, but she perceives it as being worth less, and she gets it in exchange, she commits an offense entailing relinquishment and confession. 2.2.1

If it is worth less than four *kaṁsa* coins, but she perceives it as being worth more, she commits an offense of wrong conduct. If it is worth less than four *kaṁsa* coins, but she is unsure of it, she commits an offense of wrong conduct. If it is worth less than four *kaṁsa* coins, and she perceives it as such, there is no offense. 2.2.4

Non-offenses

There is no offense: if she carries out an exchange for one worth at most four *kaṁsa* coins; if she carries out an exchange for one worth less than four *kaṁsa* coins; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she gets one in exchange that has little value from someone who wants to exchange one of great value; if she is insane; if she is the first offender. 2.3.1

The eleventh training rule is finished.

Bi Np 12

The training rule on light cloaks

Lahupāvuraṇa

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. On one occasion when the weather was warm, King Pasenadi of Kosala put on an expensive linen cloak and went to Thullanandā. He bowed and sat down. And Thulla- 1.1

nandā instructed, inspired, and gladdened him with a teaching. He then said, "Venerable, please say what you need."

1.7 "Great king, if you wish to give me something, then give me this linen cloak."

1.8 The king gave her his cloak. He then got up from his seat, bowed down, circumambulated her with his right side toward her, and left. People complained and criticized her, "These nuns have great desires; they are not content. How can they ask the king for his linen cloak?"

1.12 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā ask the king for his linen cloak?" … "Is it true, monks, that the nun Thullanandā asked for this?"

1.16 "It's true, Sir."

1.17 The Buddha rebuked her … "How could the nun Thullanandā ask the king for his linen cloak? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun carries out an exchange to get a light cloak, it is to be worth at most two-and-a-half *kaṁsa* coins. If she gets one in exchange that is worth more than that, she commits an offense entailing relinquishment and confession.'"

Definitions

A light cloak: whatever cloak is used in warm weather.

Carries out an exchange to get: asks for.

It is to be worth at most two-and-a-half *kaṁsa* coins: it may be worth ten *kahāpaṇa* coins.

If she gets one in exchange that is worth more than that: if she asks for one worth more than that, then for the effort there is an act of wrong conduct. When she gets it, it becomes subject to relinquishment.

2.1.10 It should be relinquished to a sangha, a group, or an individual nun. "And, monks, it's to be relinquished like this. (To be expanded as in Bi Np 1:2.1.21–Bi Np 1:2.1.43, with appropriate substitutions.)

2.1.13 'Venerables, this light cloak worth more than two-and-a-half *kaṁsa* coins, which I got in exchange, is to be relinquished. I relinquish it to

the Sangha.' … the Sangha should give … you should give … 'I give this back to you.'"

Permutations

If it is worth more than two-and-a-half *kaṁsa* coins, and she perceives it as such, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than two-and-a-half *kaṁsa* coins, but she is unsure of it, and she gets it in exchange, she commits an offense entailing relinquishment and confession. If it is worth more than two-and-a-half *kaṁsa* coins, but she perceives it as being worth less, and she gets it in exchange, she commits an offense entailing relinquishment and confession. 2.1.17.1

If it is worth less than two-and-a-half *kaṁsa* coins, but she perceives it as being worth more, she commits an offense of wrong conduct. If it is worth less than two-and-a-half *kaṁsa* coins, but she is unsure of it, she commits an offense of wrong conduct. If it is worth less than two-and-a-half *kaṁsa* coins, and she perceives it as such, there is no offense. 2.1.20

Non-offenses

There is no offense: if she carries out an exchange for one worth at most two-and-a-half *kaṁsa* coins; if she carries out an exchange for one worth less than two-and-a-half *kaṁsa* coins; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she gets one in exchange that has little value from someone who wants to exchange one of great value; if she is insane; if she is the first offender. 2.2.1

The twelfth training rule is finished.[480]

"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'll remember it thus." 2.2.14

480. Following this, the Pali reads *(Dutiya) Pattavagga* to indicate the last chapter of *nissaggiya pācittiya* rules for the nuns, and then *Pariṇatasikkhāpada* to indicate the last rule in the chapter of *nissaggiya pācittiya* rules. These indications are redundant in the present translation, since I have pointed to all the missing rules, including direct references to their counterparts in the chapter on *nissaggiya pācittiya* rules for the *bhikkhus*.

The chapter on offenses entailing relinquishment in the Nuns' Analysis is finished.

Confession

Bi Pc 1

The training rule on garlic

Lasuṇa

Venerables, these one hundred and sixty-six rules on offenses entailing confession come up for recitation. 0.6

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a lay follower had invited the Sangha of nuns to ask for garlic: "If any of the nuns need garlic, I'll supply it." And he had told his field-keeper, "If the nuns come, give two or three bulbs to each nun."[481] 1.1

On that occasion they were holding a celebration in Sāvatthī, and the garlic was used up as soon as it arrived there. Just then the nuns went to that lay follower and said, "We need garlic." 1.6

"Venerables, there isn't any. As soon as the garlic arrives, it's used up. Please go to the field." 1.10

The nun Thullanandā went to the field, and not having any sense of moderation she took a large amount of garlic. The field-keeper complained and criticized them, "How can the nuns not have any sense of moderation and take a large amount of garlic?" 1.13

481. "Bulb" renders *bhaṇḍika*. Normally I render this word as "bundle", but here the intended meaning seems to be a "bundle" of cloves, that is, a single bulb of garlic. Sp 2.793: *Dve tayo bhaṇḍiketi dve vā tayo vā poṭṭalike; sampuṇṇamiñjānametaṁ adhivacanaṁ*, "Two or three *bhaṇḍika*: two or three bundles; this is an expression for being complete in cloves."

1.16 The nuns heard the complaints of that field-keeper, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā not have any sense of moderation and take a large amount of garlic?" … "Is it true, monks, that the nun Thullanandā did this?"

1.20 "It's true, Sir."

1.21 The Buddha rebuked her, "How could the nun Thullanandā not have any sense of moderation and take a large amount of garlic? This will affect people's confidence …" … and after giving a teaching he addressed the monks:

Jataka

1.25.1 "Once upon a time, monks, Thullanandā was the wife of a brahmin. They had three daughters, Nandā, Nandavatī, and Sundarīnandā. When that brahmin eventually died, he was reborn as a goose, whose feathers were all made of gold. And he gave his former family members one feather at the time. Thullanandā considered this. She then grabbed hold of that king of geese and plucked him. But when his feathers regrew they were white. At that time too, monks, Thullanandā lost her gold because she was too greedy. Now she will lose her garlic."

1.35 "One should be content with what one gets,
Because excessive greed is bad.
After grabbing hold of the king of geese,
The gold came to an end."

1.39 Then, after rebuking the nun Thullanandā in many ways, the Buddha spoke in dispraise of being difficult to support … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun eats garlic, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and

three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Garlic: from Magadha is what is meant.

If she receives it with the intention of eating it, she commits an offense of wrong conduct.[482] For every mouthful, she commits an offense entailing confession. 2.1.7

Permutations

If it is garlic and she perceives it as such, and she eats it, she commits an offense entailing confession. If it is garlic, but she is unsure of it, and she eats it, she commits an offense entailing confession. If it is garlic, but she does not perceive it as such, and she eats it, she commits an offense entailing confession. 2.2.1

If it is not garlic, but she perceives it as such, and she eats it, she commits an offense of wrong conduct. If it is not garlic, but she is unsure of it, and she eats it, she commits an offense of wrong conduct. If it is not garlic and she does not perceive it as such, and she eats it, there is no offense. 2.2.4

Non-offenses

There is no offense: if it is an onion; if it is a shallot;[483] if it is chebulic myrobalan; if it is a spring onion; if it is cooked in a bean curry; if it is cooked with meat; if it is cooked with oil; if it is in sweets;[484] if it is a special curry; if she is insane; if she is the first offender. 2.3.1

The training rule on garlic, the first, is finished.

482. The punctuation of the Pali should presumably be amended to *'Khādissāmī"ti paṭiggaṇhāti, āpatti dukkaṭassa*.

483. For a further discussion of some of these renderings, see Plants in the Appendix of Technical Terms.

484. "Sweets" renders *sāḷava*. SED, *sv. shāḍava*, says: "confectionery, sweetmeats".

Bi Pc 2

The training rule on the hair of the private parts

Sambādhaloma

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six removed the hair from their private parts. They then bathed naked at a ford in the river Aciravatī together with sex workers. The sex workers complained and criticized them, "How can the nuns remove the hair from their private parts? They're just like householders who indulge in worldly pleasures!"

1.5 The nuns heard the complaints of those sex workers, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six remove the hair from their private parts?" … "Is it true, monks, that those nuns do that?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them, "How can the nuns from the group of six do that? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun removes hair from her private parts, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

The private parts: both armpits and the groin.

Removes: if she removes one hair, she commits an offense entailing confession. Even if she removes many hairs, she commits one offense entailing confession.

Non-offenses

There is no offense: if she does it because she is sick; if she is insane; if she is the first offender. 2.10.1

The second training rule is finished.

Bi Pc 3

The training rule on slapping with the palm of the hand

Talaghātaka

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, two nuns who were plagued by lust entered their room and slapped their genitals with the palms of their hands. Hearing the sound, the nuns rushed up and asked them, "Venerables, are you having sex with a man?" 1.1

"No, we're not," and they told them what had happened. 1.5

The nuns of few desires complained and criticized them, "How can nuns slap their genitals with their hands?" … "Is it true, monks, that nuns did that?" 1.6

"It's true, Sir." 1.9

The Buddha rebuked them, "How could nuns do that? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.10

Final ruling

'If a nun slaps her genitals with the palm of her hand, she commits an offense entailing confession.'"[485]

485. "Slaps her genitals with the palm of her hand" renders *talaghātaka*, literally, "Hits with the palm." It seems from the origin story, however, that this was an indirect expression referring to the genitals. Sp 2.803 supports this interpretation: *Talaghātaketi muttakaraṇatalaghātane*, "*Talaghātake*: hitting the genitals with the palm of the hand."

Definitions

Slaps her genitals with the palm of her hand: if, consenting to the contact, she hits her genitals, even with a lotus leaf, she commits an offense entailing confession.

Non-offenses

2.3.1 There is no offense: if she does it because she is sick; if she is insane; if she is the first offender.

The third training rule is finished.

Bi Pc 4

The training rule on dildos

Jatumaṭṭhaka

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a woman who had previously belonged to the king's harem had gone forth as a nun. Another nun who was plagued by lust went to that nun and said, "Venerable, the king only came to you at long intervals. How did you cope?"

1.6 "With a dildo."

1.7 "What's a dildo?"

1.8 That nun described a dildo to her. The other nun then used a dildo. But she forgot to wash it before disposing of it in a certain place. The nuns saw it covered with flies, and they said, "Who did this?"

1.12 "I did it," she replied.

1.13 The nuns of few desires complained and criticized her, "How could a nun use a dildo?" … "Is it true, monks, that a nun did this?"

1.16 "It's true, Sir."

1.17 The Buddha rebuked her, "How could a nun use a dildo? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun uses a dildo, she commits an offense entailing confession.'"[486]

Definitions

A dildo: made of resin, made of wood, made of flour, made of clay.
Uses: if she consents to the contact and inserts it into her vagina, even if it is just a lotus leaf, she commits an offense entailing confession.

Non-offenses

There is no offense: if she does it because she is sick; if she is insane; if she is the first offender. 2.5.1

The fourth training rule is finished.

Bi Pc 5

The training rule on cleaning with water

Udakasuddhika

Origin story

At one time when the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu, Mahāpajāpati Gotamī went to him and bowed. Standing downwind from him, she said, "Sir, women smell." 1.1.1

"Well then, the nuns should clean themselves with water." And the Buddha instructed, inspired, and gladdened her with a teaching, after which she bowed down, circumambulated him with her right side toward him, and left. Soon afterwards the Buddha gave a teaching and addressed the monks: 1.1.4

"Monks, I allow the nuns to clean themselves with water."

Being aware that the Buddha had allowed cleaning with water, a nun did it too deeply, causing a sore in her vagina. 1.2.1

She told the nuns what had happened. The nuns of few desires complained and criticized her, "How could a nun clean herself too deeply with water?" … "Is it true, monks, that a nun did this?" 1.2.3

486. Sp 2.807: *Jatumaṭṭhaketi jatunā kate maṭṭhadaṇḍake*, "*Jatumaṭṭhake*: a polished rod made of resin."

1.2.7 "It's true, Sir."

1.2.8 The Buddha rebuked her, "How could a nun clean herself too deeply with water? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun is cleaning herself with water, she may insert two finger joints at the most. If she goes further than that, she commits an offense entailing confession.'"

Definitions

Is cleaning herself with water: rinsing the vagina is what is meant.
Cleaning: rinses.
She may insert two finger joints at the most: she may insert two joints of two fingers at the most.
If she goes further than that: if she consents to the contact and goes further even by a hair's breadth, she commits an offense entailing confession.

Permutations

2.2.1 If it is more than two finger joints, and she perceives it as more, and she inserts them, she commits an offense entailing confession. If it is more than two finger joints, but she is unsure of it, and she inserts them, she commits an offense entailing confession. If it is more than two finger joints, but she perceives it as less, and she inserts them, she commits an offense entailing confession.

2.2.4 If it is less than two finger joints, but she perceives it as more, she commits an offense of wrong conduct. If it is less than two finger joints, but she is unsure of it, she commits an offense of wrong conduct. If it is less than two finger joints, and she perceives it as less, there is no offense.

Non-offenses

2.3.1 There is no offense: if she inserts two finger joints; if she inserts less than two finger joints; if she does it because she is sick; if she is insane; if she is the first offender.

The fifth training rule is finished.

Bi Pc 6

The training rule on attending on

Upatiṭṭhana

Origin story

At one time the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a government official called Ārohanta became a monk and his ex-wife a nun. On one occasion that monk was having his meal in the presence of that nun. While he was eating, she attended on him with drinking water and a fan, and she flirted with him. But he dismissed her, saying, "Don't do that; it's not allowable." 1.1

"Before you did such and such to me, but now you can't even take this much." And she dropped the water vessel on its head and struck him with the fan.[487] 1.9

The nuns of few desires complained and criticized her, "How could a nun hit a monk?" … "Is it true, monks, that a nun did this?" 1.11

"It's true, Sir." 1.14

The Buddha rebuked her, "How could a nun hit a monk? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.15

Final ruling

'If, when a monk is eating, a nun attends on him with drinking water or a fan, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and

487. It is not clear whether *matthake*, "on the head", refers to the water vessel or the monk. However, since dropping a water vessel on someone's head is quite serious, yet it is the striking with a fan that apparently gets all the attention below, I assume the head refers to the head of the vessel.

three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A monk: fully ordained.

Is eating: is eating any of the five cooked foods.

Drinking water: any kind of drink.

A fan: any kind of fan.

Attends on: if she stands within arm's reach, she commits an offense entailing confession.

Permutations

2.2.1 If he is fully ordained, and she perceives him as such, and she attends on him with drinking water or a fan, she commits an offense entailing confession. If he is fully ordained, but she is unsure of it, and she attends on him with drinking water or a fan, she commits an offense entailing confession. If he is fully ordained, but she does not perceive him as such, and she attends on him with drinking water or a fan, she commits an offense entailing confession.

2.2.4 If she attends on him from beyond arm's reach, she commits an offense of wrong conduct. If she attends on him when he is eating fresh food, she commits an offense of wrong conduct. If she attends on one who is not fully ordained, she commits an offense of wrong conduct.

2.2.7 If he is not fully ordained, but she perceives him as such, she commits an offense of wrong conduct. If he is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If he is not fully ordained, and she does not perceive him as such, she commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if she gives something; if she has someone else give something; if she asks someone who is not fully ordained to do it; if she is insane; if she is the first offender.

The sixth training rule is finished.

Bi Pc 7

The training rule on raw grain

Āmakadhañña

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, it was the harvest season. At that time the nuns had asked for raw grain, which they then carried to town. At the town gate they were detained and told, "Venerables, give a share." After being released, 1.1

they went to the nuns' dwelling place and told the nuns what had happened. The nuns of few desires complained and criticized them, "How could nuns ask for raw grain?" … "Is it true, monks, that nuns did this?" 1.5

"It's true, Sir." 1.9

The Buddha rebuked them, "How could nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.10

Final ruling

'If a nun asks for or has someone else ask for raw grain, or she roasts it or has it roasted, or she pounds it or has it pounded, or she cooks it or has it cooked, and she then eats it, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Raw grain: rice, barley, wheat, millet, wild gram, kodo millet.

Asks for: she asks herself.

Has someone ask for: she gets someone else to ask.

Roasts: she roasts it herself.

Has it roasted: she gets someone else to roast it.

Pounds: she pounds it herself.

Has it pounded: she gets someone else to pound it.
Cooks: she cooks it herself.
Has it cooked: she gets someone else to cook it.

2.1.23 If she receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing confession.

Non-offenses

2.2.1 There is no offense: if she does it because she is sick; if she asks for vegetables; if she is insane; if she is the first offender.

The seventh training rule is finished.

Bi Pc 8

The training rule on disposing of feces

Tirokuṭṭuccārachaḍḍana

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a brahmin who had earned money by working for the king thought, "I'll ask for my wages." After washing his hair, he walked past the nuns' dwelling place on his way to the king's residence. Just then, after defecating in a pot, a nun disposed of the feces over a wall, and it landed on the head of that brahmin. He complained and criticized the nuns, "They're not monastics, these shaven-headed sluts! How can they dump shit on my head? I'm gonna burn their place down!" And he got hold of a firebrand and entered their dwelling place. Just then a lay follower who was coming out from the nuns' dwelling place saw that brahmin with a firebrand on his way in, and he said to him, "Sir, why are you entering the nuns' dwelling place with a firebrand?"

1.12 "These shaven-headed sluts dumped shit on my head. I'm gonna burn their place down!"

1.14 "But this is auspicious, brahmin! You'll get your wages and a thousand coins in addition."

1.16 That brahmin then washed his hair, went to the king's residence, and he got his wages and a thousand coins in addition.

But that lay follower returned to the nuns' dwelling place, told them what had happened, and then scolded them. The nuns of few desires complained and criticized them, "How can nuns dispose of feces over a wall?" … "Is it true, monks, that nuns do this?" 1.17

"It's true, Sir." 1.21

The Buddha rebuked them, "How can nuns dispose of feces over a wall? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.22

Final ruling

'If a nun disposes of feces or urine or trash or food scraps over a wall or over an encircling wall, or she has it disposed of in this way, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Feces: excrement is what is meant.

Urine: pee is what is meant.

Trash: refuse is what is meant.

Food scraps: food remnants or bones or used water.

A wall: there are three kinds of walls: walls made of bricks, walls made of stone, walls made of wood.

An encircling wall: there are three kinds of encircling walls: encircling walls made of bricks, encircling walls made of stone, encircling walls made of wood.

Over a wall: to the other side of the wall.

Over an encircling wall: to the other side of the encircling wall.

Disposes of: if she disposes of it herself, she commits an offense entailing confession.

Has it disposed of: in asking another, she commits an offense of wrong conduct. If she only asks once, then even if the other disposes of such things many times, she commits one offense entailing confession.

Non-offenses

2.2.1 There is no offense: if she disposes of it after having looked; if she disposes of it at a place where no one passes by; if she is insane; if she is the first offender.

The eighth training rule is finished.

Bi Pc 9

The second training rule on disposing of feces

Harituccārachaḍḍana

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a brahmin had a barley field next to the nuns' dwelling place. The nuns disposed of feces, urine, trash, and food scraps in that field. The brahmin complained and criticized them, "How could the nuns spoil my barley field?"

1.6 The nuns heard the complaints of that brahmin, and the nuns of few desires complained and criticized them, "How could nuns dispose of feces, urine, trash, and food scraps on cultivated plants?" … "Is it true, monks, that nuns did this?"

1.10 "It's true, Sir."

1.11 The Buddha rebuked them, "How could nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun disposes of feces or urine or trash or food scraps on cultivated plants, or she has it disposed of in this way, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and

three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Feces: excrement is what is meant.

Urine: pee is what is meant.

Trash: refuse is what is meant.

Food scraps: food remnants or bones or used water.

Cultivated plants: grain, vegetables, whatever cultivated plants people consider valuable or useful.

Disposes of: if she disposes of it herself, she commits an offense entailing confession.

Has it disposed of: in asking another, she commits an offense of wrong conduct. If she only asks once, then even if the other disposes of such things many times, she commits one offense entailing confession.

Permutations

If they are cultivated plants, and she perceives them as such, and she disposes of it or has it disposed of, she commits an offense entailing confession. If they are cultivated plants, but she is unsure of it, and she disposes of it or has it disposed of, she commits an offense entailing confession. If they are cultivated plants, but she perceives them as uncultivated, and she disposes of it or has it disposed of, she commits an offense entailing confession. 2.2.1

If they are uncultivated plants, but she perceives them as cultivated, she commits an offense of wrong conduct. If they are uncultivated plants, but she is unsure of it, she commits an offense of wrong conduct. If they are uncultivated plants, and she perceives them as such, there is no offense. 2.2.4

Non-offenses

There is no offense: if she disposes of it after having looked; if she disposes of it at the edge of the field; if she disposes of it after asking and getting permission from the owners; if she is insane; if she is the first offender. 2.3.1

The ninth training rule is finished.

Bi Pc 10

The training rule on dancing and singing

Naccagīta

Origin story

1.1 At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time in Rājagaha there was a hilltop fair, and the nuns from the group of six went to see it. People complained and criticized them, "How can nuns go to see dancing, singing, and music? They're just like householders who indulge in worldly pleasures!"

1.6 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How could the nuns from the group of six go to see dancing, singing, and music?" … "Is it true, monks, that those nuns did that?"

1.10 "It's true, Sir."

1.11 The Buddha rebuked them, "How could the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun goes to see dancing or singing or music, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Dancing: any kind of dancing.

Singing: any kind of singing.

Music: any kind of music.

2.1.11 If she is on her way to see it, she commits an offense of wrong conduct. Wherever she stands to see it or hear it, she commits an offense entailing

confession. Every time she goes beyond the range of sight and then sees it or hears it again, she commits an offense entailing confession.

If she is on her way to see any one of the three, she commits an offense of wrong conduct. Wherever she stands to see it or hear it, she commits an offense entailing confession. Every time she goes beyond the range of sight and then sees it or hears it again, she commits an offense entailing confession. 2.1.14

Non-offenses

There is no offense: if she sees it or hears it while remaining in the monastery; if the dancing, singing, or music comes to the place where the nun is standing, sitting, or lying down; if she sees it or hears it while walking in the opposite direction; if she goes there because there is something to be done and she then sees it or hears it; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

The tenth training rule is finished.

The first subchapter on garlic is finished.

Bi Pc 11

The training rule on the dark of the night

Rattandhakāra

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a male relative of a nun who was a pupil of Bhaddā Kāpilānī went from his own village to Sāvatthī on some business. Then, in the dark of the night and without a lamp, that nun stood and talked alone with that man. 1.1

The nuns of few desires complained and criticized her, "How could a nun do such a thing?" … "Is it true, monks, that a nun did this?" 1.4

"It's true, Sir." 1.7

The Buddha rebuked her … "How could a nun do such a thing? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.8

Final ruling

'If, in the dark of the night without a lamp, a nun stands or talks alone with a man, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

In the dark of the night: when the sun has set.

Without a lamp: without light.

A man: a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of standing together and talking.

With: together.

Alone: just the man and the nun.

Stands with: if she stands within arm's reach of the man, she commits an offense entailing confession.

Talks with: if she stands talking within arm's reach of the man, she commits an offense entailing confession. If she stands or talks outside of arm's reach, she commits an offense of wrong conduct. If she stands or talks with a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct.

Non-offenses

2.2.1 There is no offense: if she has a companion who understands; if she is not seeking privacy; if she stands or talks thinking of something else;[488] if she is insane; if she is the first offender.

The first training rule is finished.

488. Sp 5.467: *Aññavihitoti aññaṁ cintayamāno*, "*Aññavihita*: thinking of something else."

Bi Pc 12

The training rule on concealed places

Paṭicchannokāsa

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a male relative of a nun who was a pupil of Bhaddā Kāpilānī went from his own village to Sāvatthī on some business. Then, knowing that the Buddha had prohibited standing or talking alone with a man in the dark of the night without a lamp, she instead stood and talked alone with that man in a concealed place. 1.1

The nuns of few desires complained and criticized her, "How could a nun do such a thing?" … "Is it true, monks, that a nun did this?" 1.5

"It's true, Sir." 1.8

The Buddha rebuked her … "How could a nun do such a thing? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.9

Final ruling

'If a nun stands or talks alone with a man in a concealed place, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

In a concealed place: it is concealed by a wall, a door, a screen, a cloth screen, a tree, a pillar, a grain container, or anything else.

A man: a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of standing together and talking.

With: together.

Alone: just the man and the nun.

Stands with: if she stands within arm's reach of the man, she commits an offense entailing confession.

Talks with: if she stands talking within arm's reach of the man, she commits an offense entailing confession. If she stands or talks outside of arm's reach, she commits an offense of wrong conduct. If she stands or talks with a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct.

Non-offenses

2.19.1 There is no offense: if she has a companion who understands; if she is not seeking privacy; if she stands or talks thinking of something else;[489] if she is insane; if she is the first offender.

The second training rule is finished.

Bi Pc 13

The training rule on talking out in the open

Ajjhokāsasallapana

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a male relative of a nun who was a pupil of Bhaddā Kāpilānī went from his own village to Sāvatthī on some business. Then, knowing that the Buddha had prohibited standing or talking alone with a man in a concealed place, she instead stood and talked alone with that man out in the open.

1.5 The nuns of few desires complained and criticized her, "How could a nun do such a thing?" … "Is it true, monks, that a nun did this?"

1.8 "It's true, Sir."

1.9 The Buddha rebuked her … "How could a nun do such a thing? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

489. Sp 5.467: *Aññavihitoti aññaṁ cintayamāno*, "*Aññavihita*: thinking of something else."

Final ruling

'If a nun stands or talks alone with a man out in the open, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Out in the open: not concealed by a wall, a door, a screen, a cloth screen, a tree, a pillar, a grain container, or anything else.

A man: a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of standing together and talking.

With: together.

Alone: just the man and the nun.

Stands with: if she stands within arm's reach of the man, she commits an offense entailing confession.

Talks with: if she stands talking within arm's reach of the man, she commits an offense entailing confession. If she stands or talks outside of arm's reach, she commits an offense of wrong conduct. If she stands or talks with a male spirit, a male ghost, a *paṇḍaka,* or a male animal in human form, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she has a companion who understands; if she is not seeking privacy; if she stands or talks thinking of something else;[490] if she is insane; if she is the first offender. 2.19.1

The third training rule is finished.

490. Sp 5.467: *Aññavihitoti aññaṁ cintayamāno,* "*Aññavihita*: thinking of something else."

Bi Pc 14

The training rule on dismissing a companion

Dutiyikauyyojana

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā stood and talked alone with men on streets, in cul-de-sacs, and at intersections, and she whispered in their ears and dismissed her companion nun.

1.3 The nuns of few desires complained and criticized her, "How can Venerable Thullanandā do such things?" … "Is it true, monks, that the nun Thullanandā does this?"

1.6 "It's true, Sir."

1.7 The Buddha rebuked her … "How can the nun Thullanandā do such things? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun stands or talks alone with a man on a street or in a cul-de-sac or at an intersection, or she whispers in his ear or dismisses her companion nun, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A street: a carriage road is what is meant.

A cul-de-sac: one departs the same way one enters.

An intersection: a crossroads is what is meant.

A man: a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of standing together and talking.

With: together.

Alone: just the man and the nun.

Stands with: if she stands within arm's reach of the man, she commits an offense entailing confession.

Talks with: if she stands talking within arm's reach of the man, she commits an offense entailing confession.

Whispers in his ear: if she speaks into the ear of a man, she commits an offense entailing confession.

Dismisses her companion nun: if, wanting to misbehave, she dismisses her companion nun, she commits an offense of wrong conduct. If the companion nun is in the process of going beyond the range of sight or the range of hearing, she commits an offense of wrong conduct. When the companion nun has gone beyond, she commits an offense entailing confession.

If she stands or talks outside of arm's reach, she commits an offense of wrong conduct. If she stands or talks with a male spirit, a male ghost, a *paṇḍaka*, or a male animal in human form, she commits an offense of wrong conduct. 2.2.1

Non-offenses

There is no offense: if she has a companion who understands; if she is not seeking privacy; if she stands or talks thinking of something else;[491] if she does not want to misbehave; if she dismisses her companion nun when there is something to be done; if she is insane; if she is the first offender. 2.2.3.1

The fourth training rule is finished.

Bi Pc 15

The training rule on departing without informing

Anāpucchāpakkamana

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a certain nun was associating with a family from which she received a regular meal. Then, after robing up one 1.1

491. Sp 5.467: *Aññavihitoti aññaṁ cintayamāno*, "*Aññavihita*: thinking of something else."

morning, she took her bowl and robe and went to that family where she sat down on a seat. She then departed without informing the owners. A slave-woman who was sweeping the house put that seat in between some vessels. Not seeing the seat, soon afterwards the people there asked that nun, "Venerable, where's that seat?"

1.7 "I don't know."

1.8 "Give back the seat, Venerable." And after scolding her, they made an end of her regular meal. Then, while those people were cleaning the house, they saw that seat in between those vessels. They asked that nun for forgiveness and restored her regular meal.

1.10 That nun then told the nuns what had happened. The nuns of few desires complained and criticized her, "How could a nun visit a family before the meal, sit down on a seat, and then depart without informing the owners?" … "Is it true, monks, that a nun did this?"

1.14 "It's true, Sir."

1.15 The Buddha rebuked her … "How could a nun act like this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun visits families before the meal, sits down on a seat, and then departs without informing the owners, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Before the meal: from dawn until midday.

A family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

Visits: goes there.

A seat: a place for sitting cross-legged is what is meant.

Sits down: sits down on that seat.

Departs without informing the owners: if, without informing a person who understands in that family, she goes beyond the roof cover of that house, she commits an offense entailing confession. If it is out in the open and she goes beyond the vicinity of the seat, she commits an offense entailing confession.

Permutations

If she has not informed, and she does not perceive that she has, and she departs, she commits an offense entailing confession. If she has not informed, but she is unsure of it, and she departs, she commits an offense entailing confession. If she has not informed, but she perceives that she has, and she departs, she commits an offense entailing confession. 2.2.1

If it is not a place for sitting cross-legged, she commits an offense of wrong conduct. If she has informed, but she does not perceive that she has, she commits an offense of wrong conduct. If she has informed, but she is unsure of it, she commits an offense of wrong conduct. If she has informed, and she perceives that she has, there is no offense. 2.2.4

Non-offenses

There is no offense: if she departs after informing someone; if the seat is not movable; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.3.1

The fifth training rule is finished.

Bi Pc 16

The training rule on sitting down without asking permission

Anāpucchāabhinisīdana

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā visited families after the meal, and she sat down and lay down on the seats without asking permission of the owners. Because of Thullanandā, the people there had 1.1

qualms, neither sitting nor lying down. They then complained and criticized her, "How could Venerable Thullanandā visit families after the meal, and then sit down and lie down on the seats without asking the owners for permission?"

1.6 The nuns heard the complaints of those people. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā act in this way?" … "Is it true, monks, that the nun Thullanandā did this?"

1.10 "It's true, Sir."

1.11 The Buddha rebuked her … "How could the nun Thullanandā act in this way? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun visits families after the meal, and then sits down or lies down on a seat without asking permission of the owners, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

After the meal: when the middle of the day has passed, until sunset.

A family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

Visits: goes there.

Without asking permission of the owners: not having asked permission of a person in that family who is an owner and who has the authority to give.

A seat: a place for sitting cross-legged is what is meant.

Sits down: if she sits down on that seat, she commits an offense entailing confession.

Lies down: if she lies down on that seat, she commits an offense entailing confession.

Permutations

If she has not asked permission, and she does not perceive that she has, and she sits down or lies down on a seat, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she sits down or lies down on a seat, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she sits down or lies down on a seat, she commits an offense entailing confession. 2.2.1

If it is not a place for sitting cross-legged, she commits an offense of wrong conduct. If she has asked permission, but she does not perceive that she has, she commits an offense of wrong conduct. If she has asked permission, but she is unsure of it, she commits an offense of wrong conduct. If she has asked permission, and she perceives that she has, there is no offense. 2.2.4

Non-offenses

There is no offense: if she sits down or lies down after asking permission; if a dedicated seat is permanently ready for her; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.3.1

The sixth training rule is finished.

Bi Pc 17

The training rule on spreading out without asking permission

Anāpucchāsantharaṇa

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a number of nuns were traveling through the Kosalan country on their way to Sāvatthī, when one evening they arrived at a certain village. There they went to a brahmin family and asked for a place to stay. The brahmin woman told them, "Please wait, Venerables, until my husband returns." While they were waiting, the nuns put out bedding, and some sat down on it while others lay down. 1.1

When the husband returned at night, he said to his wife, "Who are they?" 1.7

1.9 "They are nuns."

1.10 "Throw out these shaven-headed sluts!", and he had them thrown out of the house.

1.11 Those nuns then went to Sāvatthī, where they told the nuns what had happened. The nuns of few desires complained and criticized them, "How can nuns visit families at the wrong time, put out bedding without asking permission of the owners, and then sit down and lie down on it?" … "Is it true, monks, that nuns did this?"

1.15 "It's true, Sir."

1.16 The Buddha rebuked them … "How could nuns act like this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun visits families at the wrong time, puts out bedding without asking permission of the owners, or has it put out, and then sits down or lies down on it, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

The wrong time: from sunset until dawn.

A family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

Visits: goes there.

Without asking permission of the owners: not having asked permission of a person in that family who is an owner and who has the authority to give.

Bedding: even a spread of leaves.

Puts out: she puts it out herself.

Has it put out: she has someone else to put it out.

Sits down: if she sits down on it, she commits an offense entailing confession.

Lies down: if she lies down on it, she commits an offense entailing confession.

Permutations

If she has not asked permission, and she does not perceive that she has, and she sits down or lies down on bedding after putting it out or having it put out, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she sits down or lies down on bedding after putting it out or having it put out, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she sits down or lies down on bedding after putting it out or having it put out, she commits an offense entailing confession. 2.2.1

If she has asked permission, but she does not perceive that she has, she commits an offense of wrong conduct. If she has asked permission, but she is unsure of it, she commits an offense of wrong conduct. If she has asked permission, and she perceives that she has, there is no offense. 2.2.4

Non-offenses

There is no offense: if she first asks permission, and then, after putting out bedding or having it put out, sits down or lies down on it; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.3.1

The seventh training rule is finished.

Bi Pc 18

The training rule on complaining about others

Paraujjhāpanaka

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a nun who was a pupil of Bhaddā Kāpilānī attended on her with care. Bhaddā Kāpilānī said to the nuns, "Venerables, this nun is attending on me with care. I'll give her a robe." Then, because of misunderstanding and a lack of proper reflection, that nun complained about Bhaddā Kāpilānī, "Venerables, if I didn't attend on her with care, she wouldn't give me a robe." 1.1

1.7 The nuns of few desires complained and criticized her, "How could a nun complain about someone else because of misunderstanding and a lack of proper reflection?" … "Is it true, monks, that a nun did this?"

1.10 "It's true, Sir."

1.11 The Buddha rebuked her … "How could a nun act in this way? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun complains about someone else because of misunderstanding and a lack of proper reflection, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Because of misunderstanding: because of wrong understanding.

Because of a lack of proper reflection: because of wrong reflection.

Someone else: if she complains about one who is fully ordained, she commits an offense entailing confession.

Permutations

2.2.1 If the other person is fully ordained, and she perceives them as such, and she complains about them, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she complains about them, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive them as such, and she complains about them, she commits an offense entailing confession.

2.2.4 If she complains about someone who is not fully ordained, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives them as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained,

and she does not perceive them as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she is insane; if she is the first offender. 2.3.1

The eighth training rule is finished.

Bi Pc 19

The training rule on cursing another

Paraabhisapana

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, some nuns were unable to find their possessions. They said to the nun Caṇḍakāḷī, "Venerable, have you seen our things?" 1.1

Caṇḍakāḷī complained and criticized them, "Why are you asking me if I've seen your things? Am I a thief? Am I shameless? Venerables, if I took your things I wouldn't be a monastic anymore. I would fall from the spiritual life and be reborn in hell. May anyone who speaks such an untruth about me depart from monasticism, fall from the spiritual life, and be reborn in hell!" 1.4

The nuns of few desires complained and criticized her, "How could Venerable Caṇḍakāḷī curse herself and others, referring to hell and the spiritual life?" … "Is it true, monks, that the nun Caṇḍakāḷī did this?" 1.9

"It's true, Sir." 1.12

The Buddha rebuked her … "How could the nun Caṇḍakāḷī act like this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.13

Final ruling

'If a nun curses herself or someone else, referring to hell or the spiritual life, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Herself: oneself.

Someone else: one who is fully ordained. If she curses, referring to hell or the spiritual life, she commits an offense entailing confession.

Permutations

2.2.1 If the other person is fully ordained, and she perceives them as such, and she curses them, referring to hell or the spiritual life, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, she curses them, referring to hell or the spiritual life, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive them as such, she curses them, referring to hell or the spiritual life, she commits an offense entailing confession.

2.2.4 If she curses, referring to the animal realm, the ghost realm, or human misfortune, she commits an offense of wrong conduct. If she curses someone who is not fully ordained, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives them as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive them as such, she commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if she is aiming at something beneficial; if she is aiming at giving a teaching; if she is aiming at giving an instruction; if she is insane; if she is the first offender.

The ninth training rule is finished.

Bi Pc 20

The training rule on crying

Rodana

Origin story

At one time when the Buddha was staying at Sāvatthī in the Anāthapiṇḍika's Monastery, the nun Caṇḍakāḷī quarreled with the nuns and then cried after repeatedly beating herself. The nuns of few desires complained and criticized her, "How could Venerable Caṇḍakāḷī cry after repeatedly beating herself?" … "Is it true, monks, that the nun Caṇḍakāḷī did this?" 1.1

"It's true, Sir." 1.6

The Buddha rebuked her … "How could the nun Caṇḍakāḷī act like this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.7

Final ruling

'If a nun cries after repeatedly beating herself, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Herself: oneself.

If she cries after repeatedly beating herself, she commits an offense entailing confession. If she beats herself, but does not cry, she commits an offense of wrong conduct. If she cries, but does not beat herself, she commits an offense of wrong conduct. 2.1.7

Non-offenses

2.2.1 There is no offense: if she cries, but does not beat herself, because of loss of relatives, loss of property, or loss of health; if she is insane; if she is the first offender.

The tenth training rule is finished.

The second subchapter on the dark of the night is finished.

Bi Pc 21

The training rule on nakedness

Nagga

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a number of nuns were bathing naked at a ford in the river Aciravatī together with sex workers. The sex workers teased the nuns, "Venerables, why practice the spiritual life when you're still young? Why not enjoy worldly pleasures? You can practice the spiritual life when you're old. In this way you'll get the benefit of both." The nuns felt humiliated.

1.8 They then went to the nuns' dwelling place and told the nuns what had happened. The nuns told the monks, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: "Well then, monks, I will lay down a training rule for the nuns for the following ten reasons: for the well-being of the Sangha … for supporting the training. And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun bathes naked, she commits an offense entailing confession.'"[492]

492. Sp 2.886: *Sacepi udakasāṭikacīvaraṁ mahagghaṁ hoti, na sakkā nivāsetvā bahi gantuṁ, evampi naggāya nhāyituṁ vaṭṭati*; "Also, if her bathing robe is valuable, or she is unable to put on a lower robe before going outside, then it is allowable to bathe naked." The implication of this is that this rule concerns outdoor bathing, which fits the origin story.

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Bathes naked: if she bathes without wearing a sarong or an upper robe, then for the effort there is an act of wrong conduct. At the end of the bath, she commits an offense entailing confession.

Non-offenses

There is no offense: if her robes have been stolen or lost; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

The first training rule is finished.

Bi Pc 22

The training rule on bathing robes

Udakasāṭika

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the Buddha had allowed bathing robes for the nuns. Knowing this, the nuns from the group of six wore bathing robes of inappropriate size. As they were walking about, they were dragging them along, both in front and behind. 1.1

The nuns of few desires complained and criticized them, "How can the nuns from the group of six wear such bathing robes?" … "Is it true, monks, that the nuns from the group of six do this?" 1.6

"It's true, Sir." 1.9

The Buddha rebuked them … "How can the nuns from the group of six wear such bathing robes? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.10

Final ruling

'If a nun is having a bathing robe made, it should be made the right size. This is the right size: four standard handspans long and two wide. If it exceeds that, it is to be cut down, and she commits an offense entailing confession.'"[493]

Definitions

A bathing robe: wearing it as a sarong, she bathes.

Is having made: making it herself or having someone else make it, it should be made the right size. This is the right size: four standard handspans long and two wide. If she makes one or has one made that exceeds that, then for the effort there is an act of wrong conduct. When she gets it, it is to be cut down, and she is then to confess an offense entailing confession.

Permutations

2.1.8.1 If she finishes what she began herself, she commits an offense entailing confession. If she has others finish what she began herself, she commits an offense entailing confession. If she finishes herself what was begun by others, she commits an offense entailing confession. If she has others finish what was begun by others, she commits an offense entailing confession.

2.1.12 If she makes one or has one made for the benefit of someone else, she commits an offense of wrong conduct. If she gets one that was made by someone else and then uses it, she commits an offense of wrong conduct.

Non-offenses

2.2.1 There is no offense: if she makes it the right size; if she makes it smaller than the right size; if she gets one made by someone else that exceeds the right size and she cuts it down before using it; if she makes a canopy, a floor cover, a cloth screen, a mattress, or a pillow; if she is insane; if she is the first offender.

The second training rule is finished.

493. For an explanation of the rendering of *sugata* as "standard", see the Appendix of Technical Terms.

Bi Pc 23

The training rule on sewing robes

Cīvarasibbana

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a robe belonging to a certain nun had been badly made and badly sewn from expensive robe-cloth. The nun Thullanandā said to her, "Venerable, this robe-cloth is beautiful, but the robe has been badly made and badly sewn." 1.1

"If I unstitch it, will you sew it back together?" 1.6

"Sure." 1.7

Then that nun unstitched the robe and gave it to Thullanandā. Yet although Thullanandā repeatedly said she would sew it, she neither sewed it herself nor did she make any effort to have someone else do it. 1.8

That nun then told the nuns what had happened. The nuns of few desires complained and criticized Thullanandā, "How could Venerable Thullanandā have a nun's robe unstitched, and then neither sew it herself nor make any effort to have someone else do it?" … "Is it true, monks, that the nun Thullanandā did this?" 1.11

"It's true, Sir." 1.15

The Buddha rebuked her … "How could the nun Thullanandā act like this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.16

Final ruling

'If a nun, after unstitching a nun's robe or having it unstitched, neither sews it herself nor makes any effort to have someone else sew it, and there were no obstacles, then, except if it was no more than four or five days, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and

three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A nun's: another nun's.

Robe: one of the six kinds of robes.

Unstitching: she unstitches it herself.

Having it unstitched: she has someone else unstitch it.

And there were no obstacles: when there is no obstacle.

She neither sews: she does not sew it herself.

Nor makes any effort to have someone else sew it: she does not ask anyone else.

Except if it was no more than four or five days: unless it was no more than four or five days.

2.1.21 If she thinks, "I'll neither sew it nor make any effort to have someone else sew it," then by the mere fact of abandoning her duty, she commits an offense entailing confession.

Permutations

2.2.1 If the other person is fully ordained, and she perceives her as such, and she unstitches her robe or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, and there were no obstacles, then, except if it was no more than four or five days, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she unstitches her robe or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, and there were no obstacles, then, except if it was no more than four or five days, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she unstitches her robe or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, and there were no obstacles, then, except if it was no more than four or five days, she commits an offense entailing confession.

2.2.4 If she unstitches another requisite or has it unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, and there were no obstacles, then, except if it was no more than four or five days, she commits an offense of wrong conduct. If the other person is not fully ordained, and she unstitches her robe or another requisite, or has it

unstitched, and then neither sews it herself nor makes any effort to have someone else sew it, and there were no obstacles, then, except if it was no more than four or five days, she commits an offense of wrong conduct.

If the other person is not fully ordained, but she perceives her as such, 2.2.6
she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if there is an obstacle; if she searches for someone to 2.3.1
sew, but does not find anyone; if she is doing it, but she takes longer than four or five days; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The third training rule is finished.

Bi Pc 24

The training rule on moving the robes

Saṅghāṭicāra

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anātha- 1.1
piṇḍika's Monastery. At that time the nuns stored one of their robes with other nuns and then left to wander the country in a sarong and an upper robe. Because they were stored for a long time, the robes became moldy. When the nuns put them out to sun them, other nuns asked them, "Whose moldy robes are these?"

And they told them what had happened. 1.7

The nuns of few desires complained and criticized them, "How can nuns 1.8
store one of their robes with other nuns and then go wandering the country in a sarong and an upper robe?" … "Is it true, monks, that nuns do this?"

"It's true, Sir." 1.11

The Buddha rebuked them … "How can nuns do this? This will affect 1.12
people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun does not move her robes for more than five days, she commits an offense entailing confession.'"[494]

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Does not move her robes for more than five days: if she does not wear or sun her five robes on the fifth day, then, when the fifth day has passed, she commits an offense entailing confession.

Permutations

2.2.1 If it is more than five days, and she perceives it as more, she commits an offense entailing confession. If it is more than five days, but she is unsure of it, she commits an offense entailing confession. If it is more than five days, but she perceives it as less, she commits an offense entailing confession.

2.2.4 If it is less than five days, but she perceives it as more, she commits an offense of wrong conduct. If it is less than five days, but she is unsure of it, she commits an offense of wrong conduct. If it is less than five days and she perceives it as less, there is no offense.

Non-offenses

2.3.1 There is no offense: if she wears or suns the five robes on the fifth day; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The fourth training rule is finished.

494. "Move (her) robes" renders *saṅghāṭicāra*. Sp 2.898: *Saṅghāṭīnaṁ cāro saṅghāṭicāro*, "*Saṅghāṭicāra* is the moving of the robes." For the meaning of *saṅghāṭi*, see the Appendix of Technical Terms.

Bi Pc 25

The training rule on borrowed robes

Cīvarasaṅkamanīya

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, there was a nun who, after walking for almsfood, spread out her damp robe and entered her dwelling. A second nun put on that robe and went to the village for alms. Soon afterwards the first nun came out and asked the nuns, "Venerables, have you seen my robe?" The nuns told her what had happened. She then complained and criticized the second nun, "How could a nun put on my robe without asking permission?" 1.1

She told the nuns what had happened, and the nuns of few desires complained and criticized her, "How could a nun put on another nun's robe without asking permission?" … "Is it true, monks, that a nun did this?" 1.9

"It's true, Sir." 1.13

The Buddha rebuked her … "How could a nun do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.14

Final ruling

'If a nun wears a robe taken on loan, she commits an offense entailing confession.'"[495]

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

495. "A robe taken on loan" renders *cīvarasaṅkamanīya*. Sp 1.16: *Cīvarasaṅkamanīyanti saṅkametabbaṁ cīvaraṁ; aññissā santakaṁ anāpucchā gahitaṁ puna paṭidātabbacīvaranti attho*, "*Cīvarasaṅkamanīya* means a robe to be returned; a robe belonging to another, taken without permission, and to be given back."

A robe taken on loan: if she wears any of the five robes belonging to a fully ordained nun, and it has not been given to her, nor has she asked permission to use it, she commits an offense entailing confession.

Permutations

2.2.1 If the other person is fully ordained, and she perceives her as such, and she takes on loan a robe belonging to her and then wears it, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she takes on loan a robe belonging to her and then wears it, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she takes on loan a robe belonging to her and then wears it, she commits an offense entailing confession.

2.2.4 If the other person is not fully ordained, and she takes on loan a robe belonging to her and then wears it, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if the robe has been given to her;[496] if she wears it after asking permission; if her own robe has been stolen; if her own robe has been lost; if there is an emergency; if she is insane; if she is the first offender.

The fifth training rule is finished.

496. The commentaries are silent, but *sā* presumably refers to the owner of the robe.

Bi Pc 26

The training rule on robe-cloth for the community

Gaṇacīvara

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a family that was supporting the nun Thullanandā said to her, "Venerable, we're going to give robe-cloth to the Sangha of nuns." 1.1

She replied, "You're very busy," and she created an obstacle for them. 1.4

Soon afterwards the house of that family burned down. They then complained and criticized her, "How could Venerable Thullanandā create an obstacle for our gift? Now we have neither possessions nor merit." 1.6

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized her, "How could Venerable Thullanandā create an obstacle for the community to get robe-cloth?" … "Is it true, monks, that the nun Thullanandā did this?" 1.10

"It's true, Sir." 1.14

The Buddha rebuked her … "How could the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.15

Final ruling

'If a nun creates an obstacle for the community to get robe-cloth, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

The community: the Sangha of nuns is what is meant.

Robe-cloth: one of the six kinds of robe-cloth, but not smaller than what can be assigned to another.[497]

Creates an obstacle: if she creates an obstacle with the thought, "What can be done so that these people don't give robe-cloth?", she commits an offense entailing confession.

2.1.11 If she creates an obstacle for another requisite, she commits an offense of wrong conduct. If she creates an obstacle for a number of nuns or for a single nun or for someone who is not fully ordained to get robe-cloth or another requisite, she commits an offense of wrong conduct.

Non-offenses

2.2.1 There is no offense: if she can show a benefit in obstructing them; if she is insane; if she is the first offender.

The sixth training rule is finished.

Bi Pc 27

The training rule on blocking

Paṭibāhana

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time out-of-season robe-cloth had been given to the Sangha of nuns, and the Sangha gathered to share it out. Just then the nuns who were pupils of the nun Thullanandā were away. Thullanandā said to the nuns: "Venerables, there are nuns who are away. We cannot distribute the robe-cloth until they get back." And she blocked the distribution of robe-cloth. Since the robe-cloth could not be distributed until those nuns returned, other nuns left. Then, when her pupils returned, Thullanandā had that robe-cloth distributed.

497. The six are linen, cotton, silk, wool, sunn hemp, and hemp, see Pli Tv Kd 8:3.1.6. According to Pli Tv Kd 8:21.1.4 the size referred to here is no smaller than 8 by 4 *sugataṅgula*, "standard fingerbreadths". For an explanation of the idea of *vikappanā*, see the Appendix of Technical Terms.

The nuns of few desires complained and criticized her, "How could 1.10
Venerable Thullanandā block a legitimate distribution of robe-cloth?" …
"Is it true, monks, that the nun Thullanandā did this?"

"It's true, Sir." 1.13

The Buddha rebuked her … "How could the nun Thullanandā do this? 1.14
This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun blocks a legitimate distribution of robe-cloth, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A legitimate distribution of robe-cloth: it is distributed by a unanimous Sangha of nuns.

Blocks: if she blocks it with the thought, "What can be done so that this robe-cloth isn't distributed?", she commits an offense entailing confession.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she 2.2.1
blocks it, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she blocks it, she commits an offense of wrong conduct. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she blocks it, there is no offense.

If it is an illegitimate legal procedure, but she perceives it as legitimate, 2.2.4
she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, there is no offense.

Non-offenses

2.3.1 There is no offense: if she blocks it after demonstrating a benefit; if she is insane; if she is the first offender.

The seventh training rule is finished.

Bi Pc 28

The training rule on giving robes

Cīvaradāna

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was giving monastic robes to actors, dancers, acrobats, magicians, and musicians, saying, "Please praise me in public." And they did: "Venerable Thullanandā is a learned reciter; she's confident and skilled at giving teachings. Give to her; work for her!"

1.7 The nuns of few desires complained and criticized her, "How can Venerable Thullanandā give monastic robes to householders?" … "Is it true, monks, that the nun Thullanandā does this?"

1.10 "It's true, Sir."

1.11 The Buddha rebuked her … "How can the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives a monastic robe to a householder or a male wanderer or a female wanderer, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A householder: anyone who lives at home.

A male wanderer: any male wanderer apart from Buddhist monks and novice monks.

A female wanderer: any female wanderer apart from Buddhist nuns, trainee nuns, and novice nuns.

A monastic robe: a mark has been made is what is meant. If she gives it away, she commits an offense entailing confession.

Non-offenses

There is no offense: if she gives one to her mother or father; if she lends one out; if she is insane; if she is the first offender. 2.2.1

The eighth training rule is finished.

Bi Pc 29

The training rule on letting the time expire

Kālaatikkamana

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a family that was supporting the nun Thullanandā said to her, "If we're able, Venerable, we'll give robe-cloth to the Sangha of nuns." 1.1

Just then the nuns who had completed the rainy-season residence had gathered to distribute robe-cloth. But Thullanandā said to them, "Please wait, Venerables. The Sangha is expecting more cloth." The nuns said to her, "Go and find out what's happening." She then went to that family and said to them, "Please give the robe-cloth to the Sangha of nuns." 1.4

"We're sorry, but we're not able to give robe-cloth to the Sangha." 1.11

Thullanandā told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā allow the robe season to expire because of an uncertain expectation of robe-cloth?" … "Is it true, monks, that the nun Thullanandā did this?" 1.12

"It's true, Sir." 1.16

The Buddha rebuked her … "How could the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.17

Final ruling

'If a nun lets the robe season expire because of an uncertain expectation of robe-cloth, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

An uncertain expectation of robe-cloth: they have said, "If we're able, then we'll give, then we'll act."

Robe season: for one who has not participated in the robe-making ceremony, it is the last month of the rainy season; for one who has participated in the robe-making ceremony, it is the five month period.[498]

Lets the robe season expire: for one who has not participated in the robe-making ceremony, if she goes beyond the last day of the rainy season, she commits an offense entailing confession. For one who has participated in the robe-making ceremony, if she goes beyond the day on which the robe season ends, she commits an offense entailing confession.[499]

Permutations

2.2.1 If it is an uncertain expectation of robe-cloth, and she perceives it as such, and she lets the robe season expire, she commits an offense entailing confession.[500] If it is an uncertain expectation of robe-cloth, but she is unsure of it, and she lets the robe season expire, she commits an offense of wrong

498. "Robe-making ceremony" refers to the *kathina sanghakamma*, the making of the *kathina* robe, and the rejoicing in the process, all three together represented by the words *(an)atthate kathine* . "The five month period" is the last month of the rainy season plus the four months of the cold season.

499. The robe season ends if the Sangha decides to forgo the robe-season privileges, or if the nun leaves the monastery where she spent the rains residence and gives up any intention of making a robe before the end of the cold season, see Pli Tv Bu Vb NP 1:3.1.4 and Pli Tv Kd 7:13.2.1.

500. I take *dubbalacīvara* as shorthand for *dubbalacīvarapaccāsā*, and I translate accordingly.

conduct. If it is an uncertain expectation of robe-cloth, but she does not perceive it as such, and she lets the robe season expire, there is no offense.

If it is not an uncertain expectation of robe-cloth, but she perceives it as such, she commits an offense of wrong conduct. If it is not an uncertain expectation of robe-cloth, but she is unsure of it, she commits an offense of wrong conduct. If it is not an uncertain expectation of robe-cloth, and she does not perceive it as such, there is no offense. 2.2.4

Non-offenses

There is no offense: if she can show a benefit in hindering it; if she is insane; if she is the first offender. 2.3.1

The ninth training rule is finished.

Bi Pc 30

The training rule on the ending of the robe season

Kathinuddhāra

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a lay follower had built a dwelling for the Sangha. He wanted to give out-of-season robe-cloth to both Sanghas at the presentation ceremony for that dwelling, but both Sanghas had already performed the robe-making ceremony. That lay follower then went to the Sangha and asked it to make an end of the robe season. 1.1.1

They told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: 1.1.6

"Monks, I allow you to end the robe season.

And it should be done like this. A competent and capable monk should inform the Sangha: 1.1.9

'Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, it should end the robe season. This is the motion. 1.1.11

Please, Venerables, I ask the Sangha to listen. The Sangha ends the robe season. Any monk who approves of ending the robe season should remain silent. Any monk who doesn't approve should speak up. 1.1.14

1.1.18 The Sangha has made an end of the robe season. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.2.1 That lay follower then went to the Sangha of nuns and asked them to end the robe season. But the nun Thullanandā, aiming to get robe-cloth for herself, blocked the Sangha from doing it. That lay follower complained and criticized them, "How could the nuns not end the robe season for us?"

1.2.6 The nuns heard the complaints of that lay follower. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā block a legitimate ending of the robe season?" … "Is it true, monks, that the nun Thullanandā did this?"

1.2.10 "It's true, Sir."

1.2.11 The Buddha rebuked her … "How could the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun blocks a legitimate ending of the robe season, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A legitimate ending of the robe season: a unanimous Sangha of nuns brings it to an end.

Blocks: if she blocks it with the thought, "What can be done so that the robe season doesn't end?", she commits an offense entailing confession.

Permutations

2.1.9.1 If it is a legitimate legal procedure, and she perceives it as such, and she blocks it, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she blocks it, she commits an offense of wrong conduct. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she blocks it, there is no offense.

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, there is no offense. 2.1.12

Non-offenses

There is no offense: if she can show a benefit in blocking it; if she is insane; if she is the first offender. 2.2.1

The tenth training rule is finished.

The third subchapter on nakedness is finished.

Bi Pc 31

The training rule on lying down on the same bed

Ekamañcatuvaṭṭana

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, two nuns were lying down on the same bed. When people walking about the dwellings saw this, they complained and criticized them, "How can two nuns lie down on the same bed? They're just like householders who indulge in worldly pleasures!" 1.1

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can nuns do this?" … "Is it true, monks, that nuns do this?" 1.5

"It's true, Sir." 1.9

The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.10

Final ruling

'If two nuns lie down on the same bed, they commit an offense entailing confession.'"

Definitions

Two: whoever …

Nuns: fully ordained is what is meant.

If two lie down on the same bed: if, when one is lying down, the other lies down, they commit an offense entailing confession. If both lie down together, they commit an offense entailing confession. Every time they get up and then lie down again, they commit an offense entailing confession.

Non-offenses

2.2.1 There is no offense: if, when one is lying down, the other sits down; if both sit down together; if they are insane; if they are the first offenders.

The first training rule is finished.

Bi Pc 32

The training rule on lying down on the same sheet

Ekattharaṇatuvaṭṭana

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, two nuns were lying down on the same sheet and under the same cover. When people walking about the dwellings saw this, they complained and criticized them, "How can two nuns lie down on the same sheet and under the same cover? They're just like householders who indulge in worldly pleasures!"

1.5 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can nuns do this?" … "Is it true, monks, that nuns do this?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If two nuns lie down on the same sheet and under the same cover, they commit an offense entailing confession.'"

Definitions

Two: whoever …

Nuns: fully ordained is what is meant.

If two lie down on the same sheet and under the same cover: if they spread out just the one and cover themselves with just the one, they commit an offense entailing confession.

Permutations

If it is the same sheet and the same cover, and they perceive them as such, and they lie down, they commit an offense entailing confession. If it is the same sheet and the same cover, but they are unsure of it, and they lie down, they commit an offense entailing confession. If it is the same sheet and the same cover, but they perceive them as different, and they lie down, they commit an offense entailing confession. 2.2.1

If it is the same sheet but different covers, they commit an offense of wrong conduct. If it is different sheets but the same cover, they commit an offense of wrong conduct. 2.2.4

If it is different sheets and different covers, but they perceive them as the same, they commit an offense of wrong conduct. If it is different sheets and different covers, but they are unsure of it, they commit an offense of wrong conduct. If it is different sheets and different covers, and they perceive them as such, there is no offense. 2.2.6

Non-offenses

There is no offense: if they make a partition and then lie down;[501] if they are insane; if they are the first offenders. 2.3.1

The second training rule is finished.

501. Sp 2.940: *Vavatthānaṁ dassetvāti majjhe kāsāvaṁ vā kattarayaṭṭhiṁ vā antamaso kāyabandhanampi ṭhapetvā nipajjantīnaṁ anāpattīti attho,* "*Vavatthānaṁ dassetvā* means there is no offense for those who lie down after putting an ochre cloth, a staff, or even a belt in the middle."

Bi Pc 33

The training rule on making ill at ease

Aphāsukaraṇa

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. Bhaddā Kāpilānī, too, was a learned reciter who was confident and skilled at giving teachings, and she was respected for her excellence. Because of this, people visited Bhaddā Kāpilānī first and then Thullanandā. Overcome by jealousy, Thullanandā thought, "These ones, who are supposedly contented and have few desires, who are supposedly secluded and not socializing, are always persuading and convincing people." And in front of Bhaddā Kāpilānī, she walked back and forth, stood, sat down, and lay down, and she recited and had others recite, and she rehearsed.[502]

1.8 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā intentionally make Bhaddā Kāpilānī ill at ease?" … "Is it true, monks, that the nun Thullanandā did this?"

1.11 "It's true, Sir."

1.12 The Buddha rebuked her … "How could the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun intentionally makes a nun ill at ease, she commits an offense entailing confession.'"

Definitions

A: whoever …

502. Sp 2.941: *Saññattibahulā; divasaṁ mahājanaṁ saññāpayamānāti attho. … Viññattīti hetūdāharaṇādīhi vividhehi nayehi ñāpanā veditabbā, na yācanā. "Saññattibahulā*; the meaning is they are trying to persuade crowds of people during the day. … *Viññatti*: not to be understood as asking for things, but as making known by various methods consisting of reasons, examples, etc."

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A nun: another nun.

Intentionally: knowing, perceiving, having intended, having decided, she transgresses.

Makes ill at ease: if, without asking permission, but thinking, "In this way she will be ill at ease," she walks back and forth in front of her, or she stands, sits down, or lies down in front of her, or she recites, has others recite, or rehearses in front of her, she commits an offense entailing confession.

Permutations

If the other person is fully ordained, and she perceives her as such, and she intentionally makes her ill at ease, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she intentionally makes her ill at ease, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she intentionally makes her ill at ease, she commits an offense entailing confession. 2.2.1

If the other person is not fully ordained, and she intentionally makes her ill at ease, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct. 2.2.4

Non-offenses

There is no offense: if, after asking permission and not desiring to make her ill at ease, she walks back and forth in front of her, or she stands, sits down, or lies down in front of her, or she recites, has others recite, or rehearses in front of her; if she is insane; if she is the first offender. 2.3.1

The third training rule is finished.

Bi Pc 34

The training rule on not having someone nursed

Naupaṭṭhāpana

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a disciple of the nun Thullanandā was suffering, but Thullanandā neither nursed her nor made any effort to have someone else nurse her.

1.3 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā not nurse a suffering disciple, nor make any effort to have someone else nurse her?" … "Is it true, monks, that the nun Thullanandā didn't do this?"

1.6 "It's true, Sir."

1.7 The Buddha rebuked her … "How could the nun Thullanandā not do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun neither nurses a suffering disciple, nor makes any effort to have someone else nurse her, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Suffering: sick is what is meant.

Disciple: a student is what is meant.

Neither nurses: does not herself nurse her.

Nor makes any effort to have someone else nurse her: she does not ask anyone else.

2.1.13 If she thinks, "I will neither nurse her nor make any effort to have someone else nurse her," then by the mere fact of abandoning her duty, she

commits an offense entailing confession. If she neither nurses nor makes any effort to have someone else nurse a pupil or one who is not fully ordained, she commits an offense of wrong conduct.[503]

Non-offenses

There is no offense: if there is an obstacle; if she searches but does not find a nurse; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

The fourth training rule is finished.

Bi Pc 35

The training rule on throwing out

Nikkaḍḍhana

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Bhaddā Kāpilānī had entered the rainy-season residence at Sāketa. But because she was disturbed by a certain matter, she sent a message to the nun Thullanandā: "If you would give me a dwelling place, I would come to Sāvatthī." Thullanandā replied, "Please come; I'll give you one." 1.1

Bhaddā Kāpilānī then traveled from Sāketa to Sāvatthī, and Thullanandā gave her a dwelling place. At that time Thullanandā was a learned reciter, and she was confident and skilled at giving teachings. Bhaddā Kāpilānī, too, was a learned reciter who was confident and skilled at giving teachings, and she was respected for her excellence. Because of this, people visited Bhaddā Kāpilānī first and then Thullanandā. Overcome by jealousy, Thullanandā thought, "These ones, who are supposedly contented and have few desires, who are supposedly secluded and not socializing, are always persuading 1.7

503. The reason a pupil (*antevāsī*) is treated differently from a disciple/student (*sahajīvinī/saddhivihārinī*) is presumably because the former refers to the pupil of an *ācarinī*, a teacher, whereas the latter to the student of a *pavattinī*, a preceptor.

and convincing people." And in anger she threw Bhaddā Kāpilānī out of that dwelling place.[504]

1.15 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā give a dwelling place to Venerable Bhaddā Kāpilānī and then throw her out in anger?" … "Is it true, monks, that the nun Thullanandā did this?"

1.18 "It's true, Sir."

1.19 The Buddha rebuked her … "How could the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives a dwelling place to a nun, and then, in anger, throws her out or has her thrown out, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

To a nun: to another nun.

A dwelling place: one that has a door is what is meant.

Gives: she gives it herself.

In anger: discontent, having hatred, hostile.

Throws out: if she takes hold of her in a room and throws her out to the entryway, she commits an offense entailing confession. If she takes hold of her in the entryway and throws her outside, she commits an offense entailing confession. Even if she makes her go through many doors with a single effort, she commits one offense entailing confession.

504. Sp 2.941: *Saññattibahulā; divasaṁ mahājanaṁ saññāpayamānāti attho. … Viññattīti hetūdāharaṇādīhi vividhehi nayehi ñāpanā veditabbā, na yācanā. "Saññattibahulā*; the meaning is they are trying to persuade crowds of people during the day. … *Viññatti*: not to be understood as asking for things, but as making known by various methods consisting of reasons, examples, etc."

Has thrown out: if she asks another, she commits an offense entailing confession. If she only asks once, then even if the other makes her go through many doors, she commits one offense entailing confession.

Permutations

If the other person is fully ordained, and she perceives her as such, and she gives her a dwelling place, and she then throws her out in anger or has her thrown out, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she gives her a dwelling place, and she then throws her out in anger or has her thrown out, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and she gives her a dwelling place, and she then throws her out in anger or has her thrown out, she commits an offense entailing confession. 2.2.1

If she throws out one of her requisites, or she has it thrown out, she commits an offense of wrong conduct. If she throws her out or has her thrown out from a dwelling place without a door, she commits an offense of wrong conduct. If she throws out one of her requisites from a dwelling place without a door, or she has it thrown out, she commits an offense of wrong conduct. 2.2.4

If she throws out one who is not fully ordained, or she has her thrown out, from a dwelling place with or without a door, she commits an offense of wrong conduct.[505] If she throws out one of her requisites from that place, or she has it thrown out, she commits an offense of wrong conduct. 2.2.7

If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct. 2.2.9

Non-offenses

There is no offense: if she throws out, or has thrown out, one who is shameless; if she throws out, or has thrown out, a requisite belonging to that 2.3.1

505. *Anupasampannaṁ* could in theory be either male or female, but since the rest of this permutation series uses the feminine gender, I take it that the feminine is to be understood here as well.

person; if she throws out, or has thrown out, one who is insane; if she throws out, or has thrown out, a requisite belonging to that person; if she throws out, or has thrown out, one who is quarrelsome and argumentative, and who creates legal issues in the Sangha; if she throws out, or has thrown out, a requisite belonging to that person; if she throws out, or has thrown out, a pupil or student who is not conducting herself properly; if she throws out, or has thrown out, a requisite belonging to that person; if she is insane; if she is the first offender.

The fifth training rule is finished.

Bi Pc 36

The training rule on socializing

Saṁsaṭṭha

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nun Caṇḍakāḷī was socializing with householders and their offspring.

1.3 The nuns of few desires complained and criticized her, "How can Venerable Caṇḍakāḷī socialize with householders and their offspring?" … "Is it true, monks, that the nun Caṇḍakāḷī does this?"

1.6 "It's true, Sir."

1.7 The Buddha rebuked her … "How can the nun Caṇḍakāḷī do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun is socializing with a householder or a householder's offspring, the nuns should correct her like this: "Venerable, don't socialize with householders or householders' offspring. Be secluded, Venerable. The Sangha praises seclusion for the Sisters."[506] If that nun continues as before, the nuns should press her up to three times to make her stop. If

506. The Pali has the singular *bhaginiyā*, "for a sister", but I render it in the plural to fit better with English idiom.

she then stops, all is well. If she does not stop, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Socializing: she socializes with improper bodily and verbal actions.

A householder: anyone who lives at home.

A householder's offspring: whoever is an offspring or a sibling.[507]

Her: the nun who is socializing.

The nuns: other nuns who see it or hear about it. They should correct her like this: 2.1.14

"Venerable, don't socialize with householders or householders' offspring. Be secluded, Venerable. The Sangha praises seclusion for the Sisters." 2.1.15

And they should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. If those who hear about it do not say anything, they commit an offense of wrong conduct. 2.1.18

That nun, even if she has to be pulled into the Sangha, should be corrected like this: 2.1.23

"Venerable, don't socialize with householders or householders' offspring. Be secluded, Venerable. The Sangha praises seclusion for the Sisters." 2.1.24

They should correct her a second and a third time. If she stops, all is well. If she does not stop, she commits an offense of wrong conduct. 2.1.27

Should press her: "And, monks, she should be pressed like this. A competent and capable nun should inform the Sangha: 2.1.32

'Please, Venerables, I ask the Sangha to listen. The nun so-and-so is socializing with householders and their offspring. And she keeps on doing it. If the Sangha is ready, it should press her to make her stop. This is the motion. 2.1.34

507. For an explanation of these renderings, see Family Relationships in the Appendix of Technical Terms.

2.1.39 Please, Venerables, I ask the Sangha to listen. The nun so-and-so is socializing with householders and their offspring. And she keeps on doing it. The Sangha presses her to make her stop. Any nun who approves of pressing nun so-and-so to make her stop should remain silent. Any nun who doesn't approve should speak up.

2.1.45 For the second time I speak on this matter … For the third time I speak on this matter …

2.1.47 The Sangha has pressed nun so-and-so to stop. The Sangha approves and is therefore silent. I'll remember it thus.'"

2.1.49 After the motion, she commits an offense of wrong conduct.[508] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, she commits an offense entailing confession.

Permutations

2.2.1 If it is a legitimate legal procedure, and she perceives it as such, and she does not stop, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she does not stop, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she does not stop, she commits an offense entailing confession.

2.2.4 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if she has not been pressed; if she stops; if she is insane; if she is the first offender.

The sixth training rule is finished.

508. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Bi Pc 37

The training rule on within their own country

Antoraṭṭha

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns went wandering without a group of travelers where it was considered risky and dangerous within their own country. Scoundrels raped them. 1.1

The nuns of few desires complained and criticized them, "How can nuns go wandering without a group of travelers where it's considered risky and dangerous within their own country?" … "Is it true, monks, that nuns do this?" 1.4

"It's true, Sir." 1.7

The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.8

Final ruling

'If a nun goes wandering without a group of travelers where it is considered risky and dangerous within her own country, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Within her own country: in the country where she is living.

Risky: a place has been seen along that road where criminals are camping, eating, standing, sitting, or lying down.

Dangerous: criminals have been seen along that road, injuring, robbing, or beating people.

Without a group of travelers: in the absence of a group of travelers.

Goes wandering: when the villages are a chicken's flight apart, then for every next village she commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers she commits an offense entailing confession.[509]

Non-offenses

2.2.1 There is no offense: if she travels with a group; if she travels where it is safe and free from danger; if there is an emergency; if she is insane; if she is the first offender.

The seventh training rule is finished.

Bi Pc 38

The training rule on outside their own country

Tiroraṭṭha

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns went wandering without a group of travelers where it was considered risky and dangerous outside their own country. Scoundrels raped them.

1.4 The nuns of few desires complained and criticized them, "How can nuns go wandering without a group of travelers where it's considered risky and dangerous outside their own country?" … "Is it true, monks, that nuns do this?"

1.7 "It's true, Sir."

1.8 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

509. "Six kilometers" renders *addhayojana*, "half a *yojana*". For further discussion of the *yojana*, see Measures in the Appendix of Technical Terms.

Final ruling

'If a nun goes wandering without a group of travelers where it is considered risky and dangerous outside her own country, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Outside her own country: in any country apart from the one where she is living.

Risky: a place has been seen along that road where criminals are camping, eating, standing, sitting, or lying down.

Dangerous: criminals have been seen along that road, injuring, robbing, or beating people.

Without a group of travelers: in the absence of a group of travelers.

Goes wandering: when the villages are a chicken's flight apart, then for every next village she commits an offense entailing confession. When it is an uninhabited area, a wilderness, then for every six kilometers she commits an offense entailing confession.[510]

Non-offenses

There is no offense: if she travels with a group; if she travels where it is safe and free from danger; if there is an emergency; if she is insane; if she is the first offender. 2.16.1

The eighth training rule is finished.

510. "Six kilometers" renders *addhayojana*, "half a *yojana*". For further discussion of the *yojana*, see Measures in the Appendix of Technical Terms.

Bi Pc 39

The training rule on during the rainy season

Antovassa

Origin story

1.1 At one time when the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary, the nuns went wandering during the rainy season. People complained and criticized them, "How can the nuns go wandering during the rainy season? They are trampling down the green grass, harming one-sensed life, and destroying many small beings."

1.5 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can nuns go wandering during the rainy season?" … "Is it true, monks, that nuns do this?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun goes wandering during the rainy season, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

During the rainy season: not having stayed put for the first three or the last three months of the rainy season.

Goes wandering: when the villages are a chicken's flight apart, then for every next village she commits an offense entailing confession. When it

is an uninhabited area, a wilderness, then for every six kilometers she commits an offense entailing confession.[511]

Non-offenses

There is no offense: if she goes on seven-day business; if she goes because something is disturbing her; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

The ninth training rule is finished.

Bi Pc 40

The training rule on going wandering

Cārikanapakkamana

Origin story

At one time the Buddha was staying at Rājagaha in the Bamboo Grove, the squirrel sanctuary. At that time the nuns were staying right there at Rājagaha for the rainy season, the winter, and the summer. People complained and criticized them, "The nuns are leaving the districts in darkness and obscurity. They don't brighten them up by their presence." 1.1

The nuns heard the complaints of those people. They then told the monks, who in turn told the Buddha. Soon afterwards the Buddha gave a teaching and addressed the monks: "Well then, monks, I will lay down a training rule for the nuns for the following ten reasons: for the well-being of the Sangha … for the longevity of the true Teaching, and for supporting the training. And, monks, the nuns should recite this training rule like this: 1.5

Final ruling

'If a nun who has completed the rainy-season residence does not go wandering at least 65 to 80 kilometers, she commits an offense entailing confession.'"[512]

511. "Six kilometers" renders *addhayojana*, "half a *yojana*". For further discussion of the *yojana*, see Measures in the Appendix of Technical Terms.

512. That is, five or six *yojanas*. For further discussion of the *yojana*, see Measures in the Appendix of Technical Terms.

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who has completed the rainy-season residence: who has completed the first three or the last three months of the rainy-season residence.

2.1.7 If she thinks, "I won't go wandering, not even 65 to 80 kilometers," then by the mere fact of abandoning her duty, she commits an offense entailing confession.

Non-offenses

2.2.1 There is no offense: if there is an obstacle; if she searches for a companion nun, but is unable to find one; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The tenth training rule is finished.

The fourth subchapter on lying down is finished.

Bi Pc 41

The training rule on royal houses

Rājāgāra

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, artwork had been installed in the pleasure house in King Pasenadi of Kosala's park. Many people visited the pleasure house, as did the nuns from the group of six. People complained and criticized them, "How can nuns visit a pleasure house? They're just like householders who indulge in worldly pleasures!"

1.7 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How could the nuns from the group of six do this?" … "Is it true, monks, that those nuns did this?"

1.11 "It's true, Sir."

The Buddha rebuked them … "How could the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.12

Final ruling

'If a nun visits a royal house or a pleasure house or a park or a garden or a lotus pond, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A royal house: wherever one has been built for a king to entertain and enjoy himself.

A pleasure house: wherever one has been built for a people to entertain and enjoy themselves.

A park: wherever one has been made for a people to entertain and enjoy themselves.

A garden: wherever one has been made for a people to entertain and enjoy themselves.

A lotus pond: wherever one has been made for a people to entertain and enjoy themselves.

If she is on her way to visit them, she commits an offense of wrong conduct. Wherever she stands to see them, she commits an offense entailing confession. Every time she goes beyond the range of sight and then sees them again, she commits an offense entailing confession. 2.1.15

If she is on her way to visit any one of them, she commits an offense of wrong conduct. Wherever she stands to see it, she commits an offense entailing confession. Every time she goes beyond the range of sight and then sees it again, she commits an offense entailing confession. 2.1.18

Non-offenses

2.2.1 There is no offense: if she sees it while remaining in a monastery; if she sees it while coming or going; if she goes when there is something to be done and then sees it; if there is an emergency; if she is insane; if she is the first offender.

The first training rule is finished.

Bi Pc 42

The training rule on using high couches

Āsandiparibhuñjana

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns were using high and luxurious couches. When people walking about the dwellings saw this, they complained and criticized them, "How can nuns use high and luxurious couches? They're just like householders who indulge in worldly pleasures!"

1.5 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can nuns do this?" … "Is it true, monks, that nuns do this?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun uses a high or luxurious couch, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and

three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A high couch: one that is oversize is what is meant.

A luxurious couch: one decorated with images of predatory animals.

Uses: if she sits down or lies down on it, she commits an offense entailing confession.

Non-offenses

There is no offense: if she uses a high couch after cutting off the legs; if she uses a luxurious couch after removing the decorations with images of predatory animals; if she is insane; if she is the first offender. 2.2.1

The second training rule is finished.

Bi Pc 43

The training rule on spinning yarn

Suttakantana

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were spinning yarn. When people walking about the dwellings saw this, they complained and criticized them, "How can the nuns spin yarn? They're just like householders who indulge in worldly pleasures!" 1.1

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six spin yarn?" … "Is it true, monks, that those nuns do this?" 1.5

"It's true, Sir." 1.9

The Buddha rebuked them … "How can the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.10

Final ruling

'If a nun spins yarn, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Yarn: there are six kinds of yarn: linen, cotton, silk, wool, sunn hemp, and hemp.[513]

Spins: if she spins it herself, then for the effort there is an act of wrong conduct. For every pull, she commits an offense entailing confession.[514]

Non-offenses

2.2.1 There is no offense: if she spins yarn that has already been spun; if she is insane; if she is the first offender.

The third training rule is finished.

Bi Pc 44

The training rule on providing services for householders

Gihiveyyāvacca

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns were providing services for householders. The nuns of few desires complained and criticized them, "How can nuns provide services for householders?" … "Is it true, monks, that nuns do this?"

1.6 "It's true, Sir."

1.7 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

513. For further discussion of these, see Plants in the Appendix of Technical Terms.

514. Sp 2.988: *Ujjavujjaveti yattakaṁ hatthena añchitaṁ hoti, tasmiṁ takkamhi veṭhite ekā āpatti*, "*Ujjavujjava*: however much is pulled by hand, there is one offense when the spindle is turned."

Final ruling

'If a nun provides services for a householder, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Services for a householder: if she cooks congee, a meal, or fresh food for a householder, or she washes a wrap garment or a turban for them, she commits an offense entailing confession.

Non-offenses

There is no offense: if it is a congee drink; if it is a meal for the Sangha; if it is to venerate a shrine; if she cooks congee, a meal, or fresh food for her own service-provider, or she washes a wrap garment or a turban for them; if she is insane; if she is the first offender. 2.2.1

The fourth training rule is finished.

Bi Pc 45

The training rule on legal issues

Adhikaraṇa

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain nun went to the nun Thullanandā and said, "Please come, Venerable, and resolve this legal issue." Thullanandā agreed, but then neither resolved it nor made any effort to do so. 1.1

That nun told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā agree to resolve a legal issue, but then neither resolve it nor make any effort to do so?" … "Is it true, monks, that the nun Thullanandā acted like this?" 1.6

1.14 "It's true, Sir."

1.15 The Buddha rebuked her … "How could the nun Thullanandā act like this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If, when a nun is requested by a nun to resolve a legal issue, she agrees, but then neither resolves it nor makes any effort to resolve it, then, if there were no obstacles, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

By a nun: by another nun.

A legal issue: there are four kinds of legal issues: legal issues arising from disputes, legal issues arising from accusations, legal issues arising from offenses, legal issues arising from business.

To resolve a legal issue: to make a decision on a legal issue.

Then, if there were no obstacles: when there is no obstacle.

Neither resolves it: she does not resolve it herself.

Nor makes any effort to resolve it: she does not ask anyone else.

2.1.17 If, thinking, "I'll neither resolve it nor make any effort to resolve it," then, by the mere fact of abandoning her duty, she commits an offense entailing confession.

Permutations

2.2.1 If the other person is fully ordained, and she perceives her as such, and she neither resolves the legal issue nor makes any effort to resolve it, she commits an offense entailing confession. If the other person is fully ordained, but she is unsure of it, and she neither resolves the legal issue nor makes any effort to resolve it, she commits an offense entailing confession. If the other person is fully ordained, but she does not perceive her as such, and

she neither resolves the legal issue nor makes any effort to resolve it, she commits an offense entailing confession.

If the other person is not fully ordained, and she neither resolves the legal issue nor makes any effort to resolve it, she commits an offense of wrong conduct. If the other person is not fully ordained, but she perceives her as such, she commits an offense of wrong conduct. If the other person is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If the other person is not fully ordained, and she does not perceive her as such, she commits an offense of wrong conduct. 2.2.4

Non-offenses

There is no offense: if there is an obstacle; if she searches, but is unable to find anyone to settle it; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.3.1

The fifth training rule is finished.

Bi Pc 46

The training rule on giving food

Bhojanadāna

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā was personally giving food to actors, dancers, acrobats, magicians, and musicians, saying, "Please praise me in public." And they did: "Venerable Thullanandā is a learned reciter; she's confident and skilled at giving teachings. Give to her; work for her!" 1.1

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā personally give food to householders?" … "Is it true, monks, that the nun Thullanandā does this?" 1.7

"It's true, Sir." 1.10

The Buddha rebuked her … "How could the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.11

Final ruling

'If a nun personally gives fresh or cooked food to a householder or a male wanderer or a female wanderer, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A householder: anyone who lives at home.[515]

A male wanderer: any male wanderer apart from Buddhist monks and novice monks.

A female wanderer: any female wanderer apart from Buddhist nuns, trainee nuns, and novice nuns.

Fresh food: apart from the five cooked foods and water and tooth cleaners, the rest is called "fresh food".

Cooked food: there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat.

Gives: if she gives by body or by what is connected to the body or by releasing, she commits an offense entailing confession. If she gives water or tooth cleaners, she commits an offense of wrong conduct.

Non-offenses

2.2.1 There is no offense: if she does not give, but has it given; if she gives by placing it near the person; if she gives ointments for external use; if she is insane; if she is the first offender.

The sixth training rule is finished.

515. *Agāraṁ* is typically rendered as "in a house". The problem with this is that it is not unallowable for a monastic to live in a building that is the equivalent of a house. What a monastic should not do is own a home and then live there.

Bi Pc 47

The training rule on communal robes

Āvasathacīvara

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā did not relinquish the communal robe, but continued using it. Other menstruating nuns did not get to use it. 1.1

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā not relinquish the communal robe, but continue using it?" … "Is it true, monks, that the nun Thullanandā did this?" 1.4

"It's true, Sir." 1.7

The Buddha rebuked her … "How could the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.8

Final ruling

'If a nun does not relinquish a communal robe, but continues to use it, she commits an offense entailing confession.'"[516]

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A communal robe: it is given specifically for the use of menstruating nuns.

Does not relinquish, but continues to use it: if she uses it for two or three days, washes it on the fourth day, and then uses it again without

516. "A communal robe" renders *āvasathacīvara*, literally, "a lodging robe". Since "lodging robe" is awkward in English, and because these robes were used in common among the nuns, I prefer the given rendering.

relinquishing it to a nun or a trainee nun or a novice nun, she commits an offense entailing confession.

Permutations

2.2.1 If it has not been relinquished, and she perceives that it has not, and she uses it, she commits an offense entailing confession. If it has not been relinquished, but she is unsure of it, and she uses it, she commits an offense entailing confession. If it has not been relinquished, but she perceives that it has, and she uses it, she commits an offense entailing confession.

2.2.4 If it has been relinquished, but she perceives that it has not, she commits an offense of wrong conduct. If it has been relinquished, but she is unsure of it, she commits an offense of wrong conduct. If it has been relinquished, and she perceives that it has, there is no offense.

Non-offenses

2.3.1 There is no offense: if she relinquishes it and then uses it; if she uses it again at the next turn; if there are no other menstruating nuns; if her robe has been stolen; if her robe has been lost; if there is an emergency; if she is insane; if she is the first offender.

The seventh training rule is finished.

Bi Pc 48

The training rule on lodgings

Āvasathavihāra

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nun Thullanandā went wandering without first relinquishing her lodging. Soon afterwards her lodging caught fire. Some nuns said, "Come, Venerables, let's remove her things." But others replied, "No, let's not. She'll just make us responsible for anything that gets lost."

1.9 When Thullanandā returned to her lodging, she asked the nuns, "Venerables, I hope you removed my things?"

1.11 "No, we didn't."

Thullanandā complained and criticized them, "How could the nuns not remove the contents when a lodging is burning?" 1.12

But the nuns of few desires complained and criticized her, "How could Venerable Thullanandā go wandering without relinquishing her lodging?" … "Is it true, monks, that the nun Thullanandā did this?" 1.14

"It's true, Sir." 1.17

The Buddha rebuked her … "How could the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.18

Final ruling

'If a nun goes wandering without relinquishing her lodging, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Lodging: one with a door is what is meant.

Goes wandering without relinquishing: if she crosses the boundary of an enclosed lodging without first relinquishing it to a nun, a trainee nun, or a novice nun, she commits an offense entailing confession. If she goes beyond the vicinity of an unenclosed lodging, she commits an offense entailing confession.

Permutations

If it has not been relinquished, and she perceives that it has not, and she goes, she commits an offense entailing confession. If it has not been relinquished, but she is unsure of it, and she goes, she commits an offense entailing confession. If it has not been relinquished, but she perceives that it has, and she goes, she commits an offense entailing confession. 2.2.1

If she does not relinquish a lodging without a door, and then goes, she commits an offense of wrong conduct. If it has been relinquished, but she perceives that it has not, she commits an offense of wrong conduct. If it has 2.2.4

been relinquished, but she is unsure of it, she commits an offense of wrong conduct. If it has been relinquished, and she perceives that it has, there is no offense.

Non-offenses

2.3.1 There is no offense: if she relinquishes it and then goes; if there is an obstacle; if she searches, but is unable to find anyone to relinquish it to; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The eighth training rule is finished.

Bi Pc 49

The training rule on studying worldly subjects

Tiracchānavijjāpariyāpuṇana

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns from the group of six were studying worldly subjects. People complained and criticized them, "How can the nuns study worldly subjects? They're just like householders who indulge in worldly pleasures!"

1.5 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six do this?" … "Is it true, monks, that those nuns do this?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How can the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun studies worldly subjects, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Worldly subjects: whatever is external to the Buddha's Teaching, not connected with the goal.

Learns: if she learns by the line, then for every line she commits an offense entailing confession. If she learns by the syllable, then for every syllable she commits an offense entailing confession.

Non-offenses

There is no offense: if she learns writing; if she learns protective verses;[517] 2.2.1
if she learns verses for the purpose of protection; if she is insane; if she is the first offender.

The ninth training rule is finished.

Bi Pc 50

The training rule on teaching worldly subjects

Tiracchānavijjāvācana

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anātha- 1.1
piṇḍika's Monastery. At that time the nuns from the group of six were teaching worldly subjects. People complained and criticized them, "How can the nuns teach worldly subjects? They're just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people, and the nuns of few 1.5
desires complained and criticized them, "How can the nuns from the group of six do this?" … "Is it true, monks, that those nuns do this?"

517. *Dhāraṇa* normally means "remembering", but in the present context this does not fit. Here it is probably used in the sense of *dhāraṇī*, a verse, charm, or prayer used for protection, see SED. In this sense it is a near synonym for *paritta*.

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How can the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun teaches worldly subjects, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Worldly subjects: whatever is external to the Buddha's Teaching, not connected with the goal.

Teaches: if she teaches by the line, then for every line she commits an offense entailing confession. If she teaches by the syllable, then for every syllable she commits an offense entailing confession.

Non-offenses

2.10.1 There is no offense: if she teaches writing; if she teaches protective verses;[518] if she teaches verses for the purpose of protection; if she is insane; if she is the first offender.

The tenth training rule is finished.

The fifth subchapter on pleasure houses is finished.

518. *Dhāraṇa* normally means "remembering", but in the present context this does not fit. Here it is probably used in the sense of *dhāraṇī*, a verse, charm, or prayer used for protection, see SED. In this sense it is a near synonym for *paritta*.

Bi Pc 51

The training rule on entering monasteries

Ārāmapavisana

Origin story

First sub-story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a number of monks dressed only in sarongs were making robes in a certain village monastery. Nuns entered that monastery without asking permission and approached those monks. The monks complained and criticized them, "How can nuns enter a monastery without asking permission?" … "Is it true, monks, that nuns did that?" 1.1

"It's true, Sir." 1.7

The Buddha rebuked them … "How can nuns do that? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.8

First preliminary ruling

'If a nun enters a monastery without asking permission, she commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the nuns. 1.13

Second sub-story

Soon afterwards those monks left that monastery. But even though the nuns had heard that the monks had left, they did not go there. Soon the monks returned. When the nuns heard that this was the case, they asked permission and then entered that monastery. They approached the monks and bowed down to them. The monks then said to them, "Sisters, why didn't you sweep the monastery, or put out water for drinking or water for washing?" 2.1

"The Buddha has laid down a training rule that we may not enter a monastery without asking permission. That's why we didn't do it." 2.7

They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and addressed the monks: "Monks, when a monk is available, a 2.9

nun should enter a monastery only after asking permission. And so, monks, the nuns should recite this training rule like this:

Second preliminary ruling

'If a nun, when a monk is available, enters a monastery without asking permission, she commits an offense entailing confession.'"

2.13 In this way the Buddha laid down this training rule for the nuns.

Third sub-story

3.1 After leaving that monastery once more, the monks returned yet again. Thinking that the monks were still away, the nuns entered the monastery without asking permission. The nuns became anxious, thinking, "We have entered a monastery without asking permission, even though a monk was available. And the Buddha has laid down a training rule against this. Could it be that we have committed an offense entailing confession?"

3.6 They told the Buddha. Soon afterwards he gave a teaching and addressed the monks: "And so, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun, knowing that there are monks in a monastery, enters it without asking permission, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Knowing: she knows it by herself or others have told her or they have told her.[519]

There are monks in a monastery: even where monks stay at the foot of a tree.

519. The last of these three ways of knowing presumably refers to the monks themselves having told the nun.

Enters it without asking permission: if she crosses the boundary of an enclosed monastery without asking permission of a monk or a novice monk or a monastery worker, she commits an offense entailing confession. If she enters the vicinity of an unenclosed monastery, she commits an offense entailing confession.

Permutations

If there are monks in a monastery, and she perceives that there are, and she enters it without asking permission of an available monk, she commits an offense entailing confession. If there are monks in a monastery, but she is unsure of it, and she enters it without asking permission of an available monk, she commits an offense of wrong conduct. If there are monks in a monastery, but she does not perceive that there are, and she enters it without asking permission of an available monk, there is no offense. 4.2.1

If there are no monks in a monastery, but she perceives that there are, she commits an offense of wrong conduct. If there are no monks in a monastery, but she is unsure of it, she commits an offense of wrong conduct. If there are no monks in a monastery, and she does not perceive that there are, there is no offense. 4.2.4

Non-offenses

There is no offense: if she enters after asking permission of an available monk; if, when there is no available monk, she enters without asking permission; if she goes while looking at the head of a nun in front of her;[520] if she is going to where the nuns have gathered; if a path goes through the monastery; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 4.3.1

The first training rule is finished.

520. Sp 2.1027: *Sīsānulokikāti paṭhamaṁ pavisantīnaṁ bhikkhunīnaṁ sīsaṁ anulokentī pavisati, anāpatti*, "*Sīsānulokika* means there is no offense if she enters while looking at the head of the nuns entering first." The point, perhaps, is that she may assume that the nun in front has asked for permission.

Bi Pc 52

The training rule on abusing monks

Bhikkhuakkosana

Origin story

1.1 At one time when the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī, Venerable Upāli's preceptor, Venerable Kappita, was staying in a charnel ground. At that time the leader of the nuns from the group of six had just died. They took her to that charnel ground, cremated her near Venerable Kappita's dwelling, and made a stupa. They then went there to cry.

1.5 Venerable Kappita was disturbed by the noise, and so he demolished the stupa and scattered the rubble. The nuns from the group of six thought, "Kappita has demolished our Venerable's stupa; let's kill him," and they laid a plan. A certain nun told Venerable Upāli what was happening, and he in turn told Venerable Kappita. Venerable Kappita then left his dwelling and went into hiding. Soon afterwards the nuns from the group of six went to his dwelling and crushed it with rocks and lumps of earth. When they thought he was dead, they left.

1.13 The following morning Venerable Kappita robed up, took his bowl and robe, and entered Vesālī for almsfood. When the nuns from the group of six saw him, they said, "Kappita is alive! Who spoiled our plan?"

1.17 When they heard it was Venerable Upāli, they abused him, "How could this barber, this dirt remover of inferior caste, spoil our plan?"

1.21 The nuns of few desires complained and criticized them, "How could the nuns from the group of six abuse Venerable Upāli?" … "Is it true, monks, that those nuns did this?"

1.24 "It's true, Sir."

1.25 The Buddha rebuked them … "How could the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun abuses or reviles a monk, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A monk: one who is fully ordained.

Abuses: if she abuses with the ten kinds of abuse or with any one of them, she commits an offense entailing confession.[521]

Reviles: if she induces fear, she commits an offense entailing confession.

Permutations

If he is fully ordained, and she perceives him as such, and she abuses or reviles him, she commits an offense entailing confession. If he is fully ordained, but she is unsure of it, and she abuses or reviles him, she commits an offense entailing confession. If he is fully ordained, but she does not perceive him as such, and she abuses or reviles him, she commits an offense entailing confession. 2.2.1

If she abuses or reviles someone who is not fully ordained, she commits an offense of wrong conduct. If he is not fully ordained, but she perceives him as such, she commits an offense of wrong conduct. If he is not fully ordained, but she is unsure of it, she commits an offense of wrong conduct. If he is not fully ordained, and she does not perceive him as such, she commits an offense of wrong conduct. 2.2.4

Non-offenses

There is no offense: if she is aiming at something beneficial; if she is aiming at giving a teaching; if she is aiming at giving an instruction; if she is insane; if she is the first offender. 2.3.1

The second training rule is finished.

521. See Pli Tv Bu Vb Pc 2:1.2.33.1.

Bi Pc 53

The training rule on reviling the community

Gaṇaparibhāsana

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Caṇḍakāḷī was quarrelsome and argumentative, and she created legal issues in the Sangha. But when a legal procedure was being done against her, the nun Thullanandā objected.

1.4 Soon afterwards when Thullanandā went to a village on some business, the Sangha of nuns took the opportunity to eject Caṇḍakāḷī for not recognizing an offense. When Thullanandā had finished her business, she returned to Sāvatthī. As she was approaching, Caṇḍakāḷī neither prepared a seat for her, nor set out a foot stool, a foot scraper, or water for washing the feet; and she did not go out to meet her to receive her bowl and robe or to ask whether she wanted water to drink. Thullanandā asked her why she was acting like this. She replied, "That's how it is, Venerable, when one doesn't have a protector."

1.14 "But how is it, Venerable, that you don't have a protector?"

1.15 "When these nuns knew that no one would speak up for me because I am not esteemed by them and I didn't have a protector, they ejected me for not recognizing an offense."

1.17 "They are incompetent fools! They don't understand legal procedures, nor what makes them fail or succeed." And being furious, she reviled the community.[522]

1.19 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā revile the community because she is furious?" … "Is it true, monks, that the nun Thullanandā did this?"

1.22 "It's true, Sir."

1.23 The Buddha rebuked her … "How could the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

522. In this case *gaṇa* seems to stand for the Sangha that did the legal procedure against Caṇḍakāḷī. See also the definition of *gaṇa* below.

Final ruling

'If a furious nun reviles the community, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Furious: angry is what is meant.

The community: the Sangha of nuns is what is meant.

Reviles: if she reviles them, saying, "They are incompetent fools. They don't understand legal procedures, nor what makes them fail or succeed," she commits an offense entailing confession. If she reviles several nuns, a single nun, or someone who is not fully ordained, she commits an offense of wrong conduct.

Non-offenses

There is no offense: if she is aiming at something beneficial; if she is aiming at giving a teaching; if she is aiming at giving an instruction; if she is insane; if she is the first offender. 2.12.1

The third training rule is finished.

Bi Pc 54

The training rule on inviting

Pavārita

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain brahmin had invited the nuns for a meal. When the nuns had finished and refused an invitation to eat more, they went to their respective families, where some ate and others got almsfood and left. 1.1

1.4 Soon afterwards that brahmin said this to his neighbors, "I have satisfied the nuns. Come, and I'll satisfy you, too."

1.6 "How could you satisfy us? Those nuns who were invited by you came to our houses, where some ate and others got almsfood and left."

1.9 That brahmin complained and criticized those nuns, "How could they eat in our house and afterwards eat elsewhere? Am I not able to give them as much as they want?"

1.11 The nuns heard the complaints of that brahmin, and the nuns of few desires complained and criticized them, "How could nuns finish their meal, refuse an invitation to eat more, and then eat elsewhere?" … "Is it true, monks, that nuns did this?"

1.15 "It's true, Sir."

1.16 The Buddha rebuked them … "How could nuns act in this way? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun, who has been invited to a meal, refuses an invitation to eat more, and then eats fresh or cooked food, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Refuses an offer to eat more: refuses an offer to eat any of the five cooked foods.

Refuses an invitation to eat more:[523] eating is seen, cooked food is seen, it is brought forward within arm's reach, a refusal is seen.

523. *Pavārita* is often translated as "invited", but the word also means "satisfied". In the present case, the contextual meaning (see below) is that the nun has expressed her satisfaction after being invited to take more, thus "refused an invitation to eat more". For further discussion, see *pavāraṇā* in the Appendix of Technical Terms.

Fresh food: apart from the five cooked foods, congee, the post-midday tonics, the seven-day tonics, and the lifetime tonics, the rest is called "fresh food".

Cooked food: there are five kinds of cooked food: cooked grain, porridge, flour products, fish, and meat. If she receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing confession.

Permutations

If she has refused an offer, and she perceives that she has, and she eats fresh or cooked food, she commits an offense entailing confession. If she has refused an offer, but she is unsure of it, and she eats fresh or cooked food, she commits an offense entailing confession. If she has refused an offer, but she does not perceive that she has, and she eats fresh or cooked food, she commits an offense entailing confession. 2.2.1

If she receives post-midday tonics, seven-day tonics, or lifetime tonics for the purpose of food, she commits an offense of wrong conduct. For every mouthful, she commits an offense of wrong conduct. … 2.2.4

Non-offenses

There is no offense: if she has refused an offer to eat more, but not an invitation; if she drinks congee; if she eats more after getting permission from the person who invited her; if, when there is a reason, she uses post-midday tonics, seven-day tonics, or lifetime tonics; if she is insane; if she is the first offender. 2.2.6.1

The fourth training rule is finished.

Bi Pc 55

The training rule on keeping families for oneself

Kulamaccharinī

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain nun there was walking for almsfood along a street. She then went to a certain family where she sat down on the prepared seat. The 1.1

people there gave her a meal and said, "Venerable, other nuns may come too." Then that nun thought, "What can I do so that other nuns don't come?" And she went up to other nuns and said, "Venerables, in such-and-such a place there are malicious dogs, a fierce ox, and it's muddy. Don't go there."

1.9 Another nun, too, went to that family while walking for almsfood along that street. She sat down on the prepared seat and the people there gave her a meal. They then asked her, "Venerable, why don't the nuns come here?"

1.12 And she told them what had happened.

1.13 People complained and criticized her, "How can a nun keep a family to herself?" … "Is it true, monks, that a nun acted like this?"

1.16 "It's true, Sir."

1.17 The Buddha rebuked her … "How could a nun act like this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun keeps a family to herself, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A family: there are four kinds of families: the aristocratic family, the brahmin family, the merchant family, the worker family.

Keeps for herself: if she thinks, "What can I do so that other nuns don't come?" and she then speaks disparagingly about that family to the nuns, she commits an offense entailing confession. If she speaks disparagingly about that family to the nuns, she commits an offense entailing confession.

Non-offenses

2.2.1 There is no offense: if she is not keeping a family to herself, but describes the drawbacks as they are; if she is insane; if she is the first offender.

The fifth training rule is finished.

Bi Pc 56

The training rule on monasteries without monks

Abhikkhukāvāsa

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a number of nuns who had completed the rainy-season residence in a village monastery went to Sāvatthī. The nuns there asked them, "Venerables, where did you spend the rains residence? We hope the instruction was effective?" 1.1

"There were no monks there. So how could the instruction be effective?" 1.6

The nuns of few desires complained and criticized them, "How could nuns spend the rains residence in a monastery without monks?" … "Is it true, monks, that nuns did this?" 1.8

"It's true, Sir." 1.11

The Buddha rebuked them … "How could nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.12

Final ruling

'If a nun spends the rainy-season residence in a monastery without monks, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A monastery without monks: she is not able to go to the instruction or to a formal meeting of the community.[524] If she thinks, "I'll stay here for the rainy-season residence," and she prepares a dwelling, sets out water for drinking and water for washing, and sweeps the yard, she commits an offense of wrong conduct. At dawn, she commits an offense entailing confession.

Non-offenses

2.2.1 There is no offense: if the monks who entered the rainy-season residence there depart or disrobe or die or join another group;[525] if there is an emergency; if she is insane; if she is the first offender.

The sixth training rule is finished.

Bi Pc 57

The training rule on not inviting

Apavāraṇā

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time a number of nuns who had completed the rainy-season residence in a village monastery went to Sāvatthī. The nuns there asked them, "Venerables, where did you spend the rains residence? Where did you invite the Sangha of monks for correction?"

1.6 "We didn't invite the Sangha of monks for correction."

1.7 The nuns of few desires complained and criticized them, "How could nuns who have completed the rains residence not invite the Sangha of monks for correction?" … "Is it true, monks, that nuns didn't do this?"

1.10 "It's true, Sir."

524. According to Pli Tv Bu Vb Pc 69:2.1.21 "community", *saṁvāsa*, refers to formal meetings of the community. The present rule refers to formal meetings where both *bhikkhus* and *bhikkhunīs* are present.

525. Sp 2.693 defines *pakkhasaṅkantā* as joining another religion: *Pakkhasaṅkantā vāti titthāyatanaṁ saṅkantā*, "*Pakkhasaṅkantā vā* means one who has joined the ascetics of another religion." Yet the idea of *pakkha* also refers to groups or factions within the Sangha, for instance, when the Sangha is split into different communities (*nānāsaṁvāsa*) that no longer perform legal procedures together.

The Buddha rebuked them … "How could nuns not do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.11

Final ruling

'If a nun who has completed the rainy-season residence does not invite correction from both Sanghas in regard to three things—what has been seen, heard, or suspected—she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who has completed the rainy-season residence: who has completed the first three or the last three months of the rainy-season residence. If she thinks, "I won't invite correction from both Sanghas in regard to three things—what has been seen, heard, or suspected," then by the mere fact of abandoning her duty, she commits an offense entailing confession.

Non-offenses

There is no offense: if there is an obstacle; if she searches, but does not find anyone to invite for correction; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

The seventh training rule is finished.

Bi Pc 58

The training rule on the instruction

Ovāda

Origin story

1.1 At one time when the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu, the monks from the group of six went to the nuns' dwelling place to instruct the nuns from the group of six. Soon afterwards other nuns said to those nuns, "Come, Venerables, let's go to the instruction."

1.5 "There's no need. The monks from the group of six came and instructed us right here."

1.6 The nuns of few desires complained and criticized them, "How could the nuns from the group of six not go to the instruction?" … "Is it true, monks, that those nuns didn't do this?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How could the nuns from the group of six not do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun does not go to the instruction or to a formal meeting of the community, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

The instruction: the eight important principles.

The community: joint legal procedures, a joint recitation, the same training.[526] If she thinks, "I won't go to the instruction or to formal meetings of the community," then by the mere fact of abandoning her duty, she commits an offense entailing confession.

Non-offenses

There is no offense: if there is an obstacle; if she searches for a companion nun, but does not find one; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

The eighth training rule is finished.

Bi Pc 59

The training rule on going to the instruction

Ovādūpasaṅkamana

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns did not enquire about the observance day nor ask for the instruction. The monks complained and criticized them, "How can the nuns not enquire about the observance day nor ask for the instruction?" … "Is it true, monks, that the nuns don't do this?" 1.1

"It's true, Sir." 1.6

The Buddha rebuked them … "How can the nuns not do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.7

Final ruling

'Every half-month a nun should seek two things from the Sangha of monks: asking it about the observance day and going to it for the in-

526. According to Pli Tv Bu Vb Pc 69:2.1.21, "community", *saṁvāsa*, refers to formal meetings of the community. The present rule would seem to refer to formal meetings were both *bhikkhus* and *bhikkhunīs* are present.

struction. If she lets the half-month pass, she commits an offense entailing confession.'"[527]

Definitions

Every half-month: every observance day.

The observance day: there are two observance days: the fourteenth and the fifteenth day of the lunar half-month.

The instruction: the eight important principles. If she thinks, "I won't enquire about the observance day, nor ask for the instruction," then by the mere fact of abandoning her duty, she commits an offense entailing confession.

Non-offenses

2.8.1 There is no offense: if there is an obstacle; if she searches for a companion nun, but does not find one; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The ninth training rule is finished.

Bi Pc 60

The training rule on what is growing on the lower part of the body

Pasākhejāta

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a certain nun was alone with a man, when she had him rupture an abscess growing on the lower part of her body. When he tried to rape her, she cried out. The nuns rushed up and asked her why.

1.7 And she told them what had happened.

1.8 The nuns of few desires complained and criticized her, "How could a nun be alone with a man and have him rupture an abscess growing on the lower part of her body?" … "Is it true, monks, that a nun did this?"

527. The idea seems to be that the nun is seeking that the monks make themselves available so that she may ask and then approach them.

"It's true, Sir." 1.11

The Buddha rebuked her … "How could a nun do this? This will affect 1.12
people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun, alone with a man, without getting permission from the Sangha or a group, has an abscess or a wound situated on the lower part of her body ruptured by him, or split open, washed, anointed, bandaged, or unwrapped by him, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

The lower part of the body: below the navel and above the knees.

Situated: situated there.

An abscess: any kind of abscess.

A wound: any kind of sore.

Without getting permission: without having asked permission.

The Sangha: the Sangha of nuns is what is meant.

A group: several nuns is what is meant.

A man: a human male, not a male spirit, not a male ghost, not a male animal. He understands and is capable of raping.

With: together.

Alone: just the man and the nun.

If she tells him, "Rupture it," she commits an offense of wrong conduct. 2.1.25
When it has been ruptured, she commits an offense entailing confession. If she tells him, "Split it open," she commits an offense of wrong conduct. When it has been split open, she commits an offense entailing confession. If she tells him, "Wash it," she commits an offense of wrong conduct. When it has been washed, she commits an offense entailing confession. If she tells him, "Anoint it," she commits an offense of wrong conduct. When it

has been anointed, she commits an offense entailing confession. If she tells him, "Bandage it," she commits an offense of wrong conduct. When it has been bandaged, she commits an offense entailing confession. If she tells him, "Unwrap it," she commits an offense of wrong conduct. When it has been unwrapped, she commits an offense entailing confession.

Non-offenses

2.2.1 There is no offense: if she gets permission and then has it ruptured, split open, washed, anointed, bandaged, or unwrapped; if she has a female companion who understands; if she is insane; if she is the first offender.

The tenth training rule is finished.

The sixth subchapter on monasteries is finished.

Bi Pc 61

The training rule on pregnant women

Gabbhinī

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns gave the full admission to a pregnant woman. When she walked for alms, people said, "Give almsfood to the Venerable. She's carrying a heavy burden."

1.6 People complained and criticized them, "How can the nuns give the full admission to a pregnant woman?"

1.8 The nuns heard the complaints of those people and the nuns of few desires complained and criticized them, "How could nuns do this?" … "Is it true, monks, that nuns did this?"

1.12 "It's true, Sir."

1.13 The Buddha rebuked them … "How could nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a pregnant woman, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A pregnant woman: a woman with child is what is meant.

Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[528] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If the woman is pregnant, and the nun perceives her as such, yet she gives her the full admission, she commits an offense entailing confession. If the woman is pregnant, but the nun is unsure of it, yet she gives her the full admission, she commits an offense of wrong conduct. If the woman is pregnant, but the nun does not perceive her as such, and she gives her the full admission, there is no offense. 2.2.1

If the woman is not pregnant, but the nun perceives her as such, she commits an offense of wrong conduct. If the woman is not pregnant, but the nun is unsure of it, she commits an offense of wrong conduct. If the woman is not pregnant, and the nun does not perceive her as such, there is no offense. 2.2.4

Non-offenses

There is no offense: if she gives the full admission to a woman who is pregnant, but she does not perceive her as such; if she gives the full admission 2.3.1

528. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

to a woman who is not pregnant, and she does not perceive her as such; if she is insane; if she is the first offender.

The first training rule is finished.

Bi Pc 62

The training rule on women who are breastfeeding

Pāyantī

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns gave the full admission to a woman who was breastfeeding. When she walked for alms, people said, "Give almsfood to the Venerable. She has a companion." People complained and criticized them, "How can the nuns give the full admission to a woman who is breastfeeding?"

1.8 The nuns heard the complaints of those people and the nuns of few desires complained and criticized them, "How could nuns do this?" … "Is it true, monks, that nuns did this?"

1.12 "It's true, Sir."

1.13 The Buddha rebuked them … "How could nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a woman who is breastfeeding, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A woman who is breastfeeding: she is a mother or a wet-nurse.

Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe,

or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[529] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If the woman is breastfeeding, and the nun perceives her as such, yet she gives her the full admission, she commits an offense entailing confession. If the woman is breastfeeding, but the nun is unsure of it, yet she gives her the full admission, she commits an offense of wrong conduct. If the woman is breastfeeding, but the nun does not perceive her as such, and she gives her the full admission, there is no offense. 2.14.1

If the woman is not breastfeeding, but the nun perceives her as such, she commits an offense of wrong conduct. If the woman is not breastfeeding, but the nun is unsure of it, she commits an offense of wrong conduct. If the woman is not breastfeeding, and the nun does not perceive her as such, there is no offense. 2.17

Non-offenses

There is no offense: if she gives the full admission to a woman who is breastfeeding, but she does not perceive her as such; if she gives the full admission to a woman who is not breastfeeding, and she does not perceive her as such; if she is insane; if she is the first offender. 2.20.1

The second training rule is finished.

529. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Bi Pc 63

The training rule on trainee nuns

Asikkhita-sikkhamānā

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to trainee nuns who had not trained for two years in the six rules. They were ignorant and incompetent, and did not know what was allowable and what was not.

1.4 The nuns of few desires complained and criticized them, "How can nuns give the full admission to trainee nuns who haven't trained for two years in the six rules?" … "Is it true, monks, that nuns do this?"

1.7 "It's true, Sir."

1.8 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" After rebuking them … he gave a teaching and addressed the monks:

1.13 "Monks, approval is required for a trainee nun to train in the six rules for two years.[530] And it should be given like this.

1.15 After approaching the Sangha of nuns, that trainee nun should arrange her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say:

1.16 'Venerables, I, so-and-so, am a trainee nun under Venerable so-and-so. I ask the Sangha for approval to train for two years in the six rules.' And she should ask a second and a third time.

1.20 A competent and capable nun should then inform the Sangha:

1.21 'Please, Venerables, I ask the Sangha to listen. So-and-so, who is a trainee nun under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. If the Sangha is ready, it should give approval to trainee nun so-and-so to train in the six rules for two years. This is the motion.

1.25 Please, Venerables, I ask the Sangha to listen. So-and-so, who is a trainee nun under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. The Sangha gives approval to trainee nun

530. For the contextual meaning of the Pali, see Pli Tv Bi Vb Pc 64:1.36.1.

so-and-so to train in the six rules for two years. Any nun who approves of giving approval to trainee nun so-and-so to train in the six rules for two years should remain silent. Any nun who doesn't approve should speak up.

The Sangha has given approval to trainee nun so-and-so to train in the 1.30
six rules for two years. The Sangha approves and is therefore silent. I'll remember it thus.'

That trainee nun should then be told to say this: 'I undertake to abstain 1.32
from killing living beings for two years without transgression. I undertake to abstain from stealing for two years without transgression. I undertake to abstain from sexual activity for two years without transgression. I undertake to abstain from lying for two years without transgression. I undertake to abstain from alcohol, which causes heedlessness, for two years without transgression. I undertake to abstain from eating at the wrong time for two years without transgression.'"

Then, after rebuking those nuns in many ways, the Buddha spoke in 1.39
dispraise of being difficult to support … "And, monks, the nuns should recite this training rule like this:

Final ruling

'**If a nun gives the full admission to a trainee nun who has not trained in the six rules for two years, she commits an offense entailing confession.**'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Two years: two twelve-month periods.

Who has not trained: the training has not been given to her, or the training has been given to her, but she has failed in it.

Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong

conduct. After the motion, she commits an offense of wrong conduct.[531] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

2.2.1 If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

2.2.4 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

2.3.1 There is no offense: if she gives the full admission to a trainee nun who has trained in the six rules for two years; if she is insane; if she is the first offender.

The third training rule is finished.

531. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Bi Pc 64

The second training rule on trainee nuns

Sikkhita-sikkhamānā-asammata

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to trainee nuns who had trained in the six rules for two years, but who had not been approved by the Sangha. The nuns said, "Come, trainee nuns, find out about this," "Give this," "Bring this," "There's need for this," or "Make this allowable." But they replied, "Venerables, we're not trainee nuns. We're nuns." 1.1

The nuns of few desires complained and criticized them, "How can nuns give the full admission to trainee nuns who have trained for two years in the six rules, but who haven't been approved by the Sangha?" … "Is it true, monks, that nuns do this?" 1.7

"It's true, Sir." 1.10

The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" After rebuking them … he gave a teaching and addressed the monks: 1.11

"Monks, approval is required for the full admission of a trainee nun who has trained for two years in the six rules. 1.16

And it should be given like this. 1.17

After approaching the Sangha of nuns, that trainee nun should arrange her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say: 1.18

'Venerables, I, the trainee nun so-and-so, who has trained for two years in the six rules under Venerable so-and-so, ask the Sangha for approval to be fully admitted.' 1.19

And she should ask a second and a third time. 1.20

A competent and capable nun should then inform the Sangha: 1.22

'Please, Venerables, I ask the Sangha to listen. This trainee nun so-and-so, who has trained under Venerable so-and-so for two years in the six rules, is asking the Sangha for approval to be fully admitted. If the Sangha is ready, it should give approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted. This is the motion. 1.23

1.27 Please, Venerables, I ask the Sangha to listen. This trainee nun so-and-so, who has trained under Venerable so-and-so for two years in the six rules, is asking the Sangha for approval to be fully admitted. The Sangha gives approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted. Any nun who approves of giving approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted should remain silent. Any nun who doesn't approve should speak up.

1.32 The Sangha has given approval for the trainee nun so-and-so, who has trained for two years in the six rules, to be fully admitted. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.34 Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a trainee nun who has trained in the six rules for two years, but who has not been approved by the Sangha, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Two years: two twelve-month periods.

Who has trained: who has trained in the six rules.

Who has not been approved: approval to be fully admitted has not been given though a legal procedure consisting of one motion and one announcement.

Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong

conduct. After the motion, she commits an offense of wrong conduct.[532] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession. 2.18.1

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct. 2.21

Non-offenses

There is no offense: if she gives the full admission to a trainee nun who has trained in the six rules for two years and who has been approved by the Sangha; if she is insane; if she is the first offender. 2.24.1

The fourth training rule is finished.

532. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Bi Pc 65

The training rule on married girls

Ūnadvādasavassa-gihigata

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns were giving the full admission to married girls less than twelve years old. They were unable to endure cold and heat; hunger and thirst; contact with horseflies, mosquitoes, wind, the burning sun, and creeping animals and insects; rude and unwelcome speech; and they were unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life.

1.5 The nuns of few desires complained and criticized them, "How can nuns give the full admission to married girls less than twelve years old?" … "Is it true, monks, that nuns do this?"

1.8 "It's true, Sir."

1.9 The Buddha rebuked them … "How can nuns do this? A married girl less than twelve years old is unable to endure cold and heat; hunger and thirst; contact with horseflies, mosquitoes, wind, the burning sun, and creeping animals and insects; rude and unwelcome speech; and she's unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life. But a married girl who is twelve years old is able to endure these things. This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a married girl who is less than twelve years old, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is less than twelve years old: who has not reached twelve years of age.

A married girl:[533] one who has gone to the place of a man is what is meant.

Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[534] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If the girl is less than twelve years old, but the nun perceives her as less, yet she gives her the full admission, she commits an offense entailing confession. If the girl is less than twelve years old, but the nun is unsure of it, yet she gives her the full admission, she commits an offense of wrong conduct. If the girl is less than twelve years old, but the nun perceives her as more, and she gives her the full admission, there is no offense. 2.2.1

If the girl is more than twelve years old, but the nun perceives her as less, she commits an offense of wrong conduct. If the girl is more than twelve years old, but the nun is unsure of it, she commits an offense of wrong conduct. If the girl is more than twelve years old, and the nun perceives her as more, there is no offense. 2.2.4

Non-offenses

There is no offense: if she gives the full admission to a girl less than twelve years old, but she perceives her as more; if she gives the full admission to 2.3.1

533. For the rendering of *gihigatā* as "married girl", see the Appendix of Technical Terms.

534. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

a girl more than twelve years old, and she perceives her as more; if she is insane; if she is the first offender.

The fifth training rule is finished.

Bi Pc 66

The second training rule on married girls

Paripuṇṇadvādasavassa-asikkhita-gihigata

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to married girls who were more than twelve years old, but who had not trained for two years in the six rules. They were ignorant and incompetent, and they did not know what was allowable and what was not.

1.4 The nuns of few desires complained and criticized them, "How can nuns give the full admission to married girls who are more than twelve years old, but who haven't trained for two years in the six rules?" … "Is it true, monks, that nuns do this?"

1.7 "It's true, Sir."

1.8 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" After rebuking them … he gave a teaching and addressed the monks:

1.12 "Monks, approval is required for a married girl who is more than twelve years old to train in the six rules for two years.

1.13 And the approval is to be given like this.

1.14 After approaching the Sangha of nuns, that married girl who is more than twelve years old should arrange her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say:

1.15 'Venerables, I, so-and-so, a married girl who is more than twelve years old, am training under Venerable so-and-so. I ask the Sangha for approval to train for two years in the six rules.'

1.16 And she should ask a second and a third time.

1.18 A competent and capable nun should then inform the Sangha:

1.19 'Please, Venerables, I ask the Sangha to listen. The married girl so-and-so, who is more than twelve years old and training under Venerable so-and-so,

is asking the Sangha for approval to train in the six rules for two years. If the Sangha is ready, it should give approval to the married girl so-and-so, who is more than twelve years old, to train in the six rules for two years. This is the motion.

Please, Venerables, I ask the Sangha to listen. The married girl so-and-so, who is more than twelve years old and training under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. The Sangha gives approval to the married girl so-and-so, who is more than twelve years old, to train in the six rules for two years. Any nun who approves of giving approval to the married girl so-and-so, who is more than twelve years old, to train in the six rules for two years should remain silent. Any nun who doesn't approve should speak up. 1.23

The Sangha has given approval to the married girl so-and-so, who is more than twelve years old, to train in the six rules for two years. The Sangha approves and is therefore silent. I'll remember it thus.' 1.28

That married girl, who is more than twelve years old, should be told to say this: 'I undertake to abstain from killing living beings for two years without transgression. … I undertake to abstain from eating at the wrong time for two years without transgression.'" 1.30

Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support … "And, monks, the nuns should recite this training rule like this: 1.33

Final ruling

'If a nun gives the full admission to a married girl who is more than twelve years old, but who has not trained in the six rules for two years, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is more than twelve years old: who has reached twelve years of age.

A married girl: one who has gone to the place of a man is what is meant.
Two years: two twelve-month periods.
Who has not trained: the training has not been given to her, or the training has been given to her, but she has failed in it.
Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[535] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

2.20.1 If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

2.23 If it is an illegitimate legal procedure, but she perceives it as legitimate, and she gives the full admission, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense of wrong conduct.

Non-offenses

2.26.1 There is no offense: if she gives the full admission to a married girl who is more than twelve years old and who has trained in the six rules for two years; if she is insane; if she is the first offender.

The sixth training rule is finished.

535. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Bi Pc 67

The third training rule on married girls

Paripuṇṇadvādasavassa-sikkhita-gihigata-asammata

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to married girls who were more than twelve years old and who had trained in the six rules for two years, but who had not been approved by the Sangha. The nuns said, "Come, trainee nuns, find out about this," "Give this," "Bring this," "There's need for this," or "Make this allowable." But they replied, "Venerables, we're not trainee nuns. We're nuns." 1.1

The nuns of few desires complained and criticized them, "How can nuns give the full admission to married girls who are more than twelve years old and who have trained for two years in the six rules, but who haven't been approved by the Sangha?" … "Is it true, monks, that nuns do this?" 1.7

"It's true, Sir." 1.10

The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" After rebuking them … he gave a teaching and addressed the monks: 1.11

"Monks, approval should be given for the full admission of a married girl who is more than twelve years old and who has trained for two years in the six rules. 1.16

And it should be given like this. 1.17

After approaching the Sangha of nuns, that married girl who is more than twelve years old should arrange her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say: 1.18

'Venerables, I, the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, ask the Sangha for approval to be fully admitted.' And she should ask a second and a third time. 1.19

A competent and capable nun should then inform the Sangha: 1.22

'Please, Venerables, I ask the Sangha to listen. This married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, is asking the Sangha for approval 1.23

to be fully admitted. If the Sangha is ready, it should give approval for the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. This is the motion.

1.27 Please, Venerables, I ask the Sangha to listen. This married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, is asking the Sangha for approval to be fully admitted. The Sangha gives approval for the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. Any nun who approves of giving approval for the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted should remain silent. Any nun who doesn't approve should speak up.

1.32 The Sangha has given approval for the married girl so-and-so, who is more than twelve years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.34 Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a married girl who is more than twelve years old and who has trained for two years in the six rules, but who has not been approved by the Sangha, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is more than twelve years old: who has reached twelve years of age.

A married girl: one who has gone to the place of a man is what is meant.
Two years: two twelve-month periods.
Who has trained: who has trained in the six rules.
Who has not been approved: approval to be fully admitted has not been given though a legal procedure consisting of one motion and one announcement.
Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[536] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession. 2.22.1

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct. 2.25

Non-offenses

There is no offense: if she gives the full admission to a married girl who is more than twelve years old and who has trained in the six rules for two 2.28.1

536. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

years and who has been approved by the Sangha; if she is insane; if she is the first offender.

The seventh training rule is finished.

Bi Pc 68

The training rule on disciples

Sahajīvinī-ananuggahaṇa

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā gave the full admission to a disciple, but then, for the next two years, neither guided her nor had her guided. They were ignorant and incompetent, and they did not know what was allowable and what was not.

1.5 The nuns of few desires complained and criticized her, "How can Venerable Thullanandā give the full admission to a disciple, and then neither guide her nor have her guided for two years?" … "Is it true, monks, that the nun Thullanandā does this?"

1.8 "It's true, Sir."

1.9 The Buddha rebuked her … "How can the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a disciple, and then, for the next two years, neither guides her nor has her guided, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A disciple: a student is what is meant.

Gives the full admission: gives the full ordination.
Two years: two twelve-month periods.
Neither guides her: she does not herself guide her—through recitation, through questioning, through instruction, though teaching.
Nor has her guided: she does not ask anyone else. If she thinks, "I'll neither guide her nor have her guided for two years," then by the mere fact of abandoning her duty, she commits an offense entailing confession.

Non-offenses

There is no offense: if there is an obstacle; if she searches for someone to guide her, but cannot find anyone; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

The eighth training rule is finished.

Bi Pc 69

The training rule on not following one's mentor

Pavattinī-nānubandhana

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time nuns who had received the full admission did not follow their mentors for two years. They were ignorant and incompetent, and they did not know what was allowable and what was not. 1.1

The nuns of few desires complained and criticized them, "How can those nuns receive the full admission and then not follow their mentors for two years?" … "Is it true, monks, that nuns don't do this?" 1.5

"It's true, Sir." 1.8

The Buddha rebuked them … "How can nuns not do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.9

Final ruling

'If a nun does not follow the mentor who gave her the full admission for two years, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who gave her the full admission: who gave her the full ordination.

The mentor: the preceptor is what is meant.

Two years: two twelve-month periods.

Does not follow: does not herself attend on her. If she thinks, "I won't follow her for two years," then by the mere fact of abandoning her duty, she commits an offense entailing confession.

Non-offenses

2.2.1 There is no offense: if the preceptor is ignorant or shameless; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The ninth training rule is finished.

Bi Pc 70

The second training rule on disciples

Sahajīvinī-avūpakāsana

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā gave the full admission to a disciple, but then neither sent her away nor had her sent away. And so her husband got hold of her.

1.4 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā give the full admission to a disciple, and then neither send her away nor have her sent away? If this nun had gone away, her husband would not have gotten hold of her." … "Is it true, monks, that the nun Thullanandā didn't do this?"

1.8 "It's true, Sir."

The Buddha rebuked her … "How could the nun Thullanandā not do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.9

Final ruling

'If a nun gives the full admission to a disciple, and then neither sends her away nor has her sent away at least 65 to 80 kilometers, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Disciple: student is what is meant.

Gives the full admission: gives the full ordination.

Neither sends her away: she does not herself send her away.

Nor has her sent away: she does not ask anyone else to send her away. If she thinks, "I'll neither send her away nor have her sent away, not even 65 to 80 kilometers," then by the mere fact of abandoning her duty, she commits an offense entailing confession.[537]

Non-offenses

There is no offense: if there is an obstacle; if she searches for a companion nun for her, but cannot find anyone; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

The tenth training rule is finished.

The seventh subchapter on pregnant women is finished.

537. For a discussion of the *yojana*, see Measures in the Appendix of Technical Terms.

Bi Pc 71

The training rule on unmarried girls

Ūnavīsativassa-kumāribhūta

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to unmarried girls less than twenty years old. They were unable to endure cold and heat; hunger and thirst; contact with horseflies, mosquitoes, wind, the burning sun, and creeping animals and insects; rude and unwelcome speech; and they were unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life.

1.5 The nuns of few desires complained and criticized them, "How can nuns give the full admission to unmarried girls less than twelve years old?" … "Is it true, monks, that nuns do this?"

1.8 "It's true, Sir."

1.9 The Buddha rebuked them … "How can nuns do this? An unmarried girl less than twenty years old is unable to endure cold and heat; hunger and thirst; contact with horseflies, mosquitoes, wind, the burning sun, and creeping animals and insects; rude and unwelcome speech; and she's unable to bear up with bodily feelings that are painful, severe, sharp, and destructive of life. But an unmarried girl who is twenty years old is able to endure these things. This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to an unmarried girl who is less than twenty years old, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is less than twenty years old: who has not reached twenty years of age.

An unmarried girl: a novice nun is what is meant.

Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[538] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If the girl is less than twenty years old, and the nun perceives her as less, and she gives her the full admission, she commits an offense entailing confession. If the girl is less than twenty years old, but the nun is unsure of it, and she gives her the full admission, she commits an offense of wrong conduct. If the girl is less than twenty years old, but the nun perceives her as more, and she gives her the full admission, there is no offense. 2.16.1

If the girl is more than twenty years old, but the nun perceives her as less, she commits an offense of wrong conduct. If the girl is more than twenty years old, but the nun is unsure of it, she commits an offense of wrong conduct. If the girl is more than twenty years old, and the nun perceives her as more, there is no offense. 2.19

Non-offenses

There is no offense: if she gives the full admission to a girl less than twenty years old, but she perceives her as more; if she gives the full admission to a girl more than twenty years old, and she perceives her as more; if she is insane; if she is the first offender. 2.22.1

The first training rule is finished.

538. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Bi Pc 72

The second training rule on unmarried girls

Paripuṇṇavīsativassa-asikkhita-kumāribhūta

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to unmarried girls who were more than twenty years old, but who had not trained for two years in the six rules. They were ignorant and incompetent, and they did not know what was allowable and what was not.

1.5 The nuns of few desires complained and criticized them, "How can nuns give the full admission to unmarried girls who are more than twenty years old, but who haven't trained for two years in the six rules?" … "Is it true, monks, that nuns do this?"

1.8 "It's true, Sir."

1.9 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" After rebuking them … he gave a teaching and addressed the monks:

1.14 "Monks, approval is required for an unmarried girl who is eighteen years old to train in the six rules for two years.

1.15 And the approval is to be given like this.

1.16 After approaching the Sangha of nuns, that unmarried girl who is eighteen years old should arrange her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say:

1.17 'Venerables, I, so-and-so, an unmarried girl who is eighteen years old, am training under Venerable so-and-so. I ask the Sangha for approval to train for two years in the six rules.'[539]

1.18 And she should ask a second and a third time.

1.20 A competent and capable nun should then inform the Sangha:

1.21 'Please, Venerables, I ask the Sangha to listen. This unmarried girl so-and-so, who is eighteen years old and training under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. If

539. *Itthannāmāya ayyāya* is probably the genitive case, which would literally mean that the trainee nun "belongs" to her teacher. I take this to be an indirect reference to being her student.

the Sangha is ready, it should give approval to the unmarried girl so-and-so who is eighteen years old to train in the six rules for two years. This is the motion.

Please, Venerables, I ask the Sangha to listen. This unmarried girl so- 1.25
and-so, who is eighteen years old and training under Venerable so-and-so, is asking the Sangha for approval to train in the six rules for two years. The Sangha gives approval to the unmarried girl so-and-so who is eighteen years old to train in the six rules for two years. Any nun who approves of giving approval to the unmarried girl so-and-so who is eighteen years old to train in the six rules for two years should remain silent. Any nun who doesn't approve should speak up.

The Sangha has given approval to the unmarried girl so-and-so who 1.30
is eighteen years old to train in the six rules for two years. The Sangha approves and is therefore silent. I'll remember it thus.'

That unmarried girl who is eighteen years old should be told to say this: 1.32
'I undertake to abstain from killing living beings for two years without transgression. … I undertake to abstain from eating at the wrong time for two years without transgression.'"

Then, after rebuking those nuns in many ways, the Buddha spoke in 1.35
dispraise of being difficult to support … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to an unmarried girl who is more than twenty years old, but who has not trained in the six rules for two years, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is more than twenty years old: who has reached twenty years of age.

An unmarried girl: a novice nun is what is meant.

Two years: two twelve-month periods.

Who has not trained: the training has not been given to her, or the training has been given to her, but she has failed in it.

Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[540] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

2.20.1 If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

2.23 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

2.26.1 There is no offense: if she gives the full admission to an unmarried girl who is more than twenty years old, and who has trained in the six rules for two years; if she is insane; if she is the first offender.

The second training rule is finished.

540. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Bi Pc 73

The third training rule on unmarried girls

Paripuṇṇavīsativassa-sikkhita-kumāribhūta-asammata

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to unmarried girls who were more than twenty years old and who had trained in the six rules for two years, but who had not been approved by the Sangha. The nuns said this: "Come, trainee nuns, find out about this," "Give this," "Bring this," "There's need for this," or "Make this allowable." But they replied, "Venerables, we're not trainee nuns. We're nuns." 1.1

The nuns of few desires complained and criticized them, "How can nuns give the full admission to unmarried girls who are more than twenty years old and who have trained for two years in the six rules, but who haven't been approved by the Sangha?" … "Is it true, monks, that nuns do this?" 1.7

"It's true, Sir." 1.10

The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" After rebuking them … he gave a teaching and addressed the monks: 1.11

"Monks, approval is required for the full admission of an unmarried girl who is more than twenty years old and who has trained for two years in the six rules. 1.16

And the approval is to be given like this. 1.17

After approaching the Sangha of nuns, that unmarried girl who is more than twenty years old should arrange her upper robe over one shoulder and pay respect at the feet of the nuns. She should then squat on her heels, raise her joined palms, and say: 1.18

'Venerables, I, the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, ask the Sangha for approval to be fully admitted.' 1.19

And she should ask a second and a third time. 1.20

A competent and capable nun should then inform the Sangha: 1.22

'Please, Venerables, I ask the Sangha to listen. This unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, is asking the Sangha for 1.23

approval to be fully admitted. If the Sangha is ready, it should give approval for the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. This is the motion.

1.27 Please, Venerables, I ask the Sangha to listen. This unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, is asking the Sangha for approval to be fully admitted. The Sangha gives approval for the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. Any nun who approves of giving approval for the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted should remain silent. Any nun who doesn't approve should speak up.

1.32 The Sangha has given approval for the unmarried girl so-and-so, who is more than twenty years old and who has trained for two years in the six rules under Venerable so-and-so, to be fully admitted. The Sangha approves and is therefore silent. I'll remember it thus.'"

1.34 Then, after rebuking those nuns in many ways, the Buddha spoke in dispraise of being difficult to support … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to an unmarried girl who is more than twenty years old and who has trained for two years in the six rules, but who has not been approved by the Sangha, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is more than twenty years old: who has reached twenty years of age.

An unmarried girl: a novice nun is what is meant.
Two years: two twelve-month periods.
Who has trained: who has trained in the six rules.
Who has not been approved: approval to be fully admitted has not been given though a legal procedure consisting of one motion and one announcement.
Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[541] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Permutations

If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession. 2.22.1

If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct. 2.25

Non-offenses

There is no offense: if she gives the full admission to an unmarried girl who is more than twenty years old, who has trained in the six rules for two years, 2.28.1

541. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

and who has been approved by the Sangha; if she is insane; if she is the first offender.

The third training rule is finished.

Bi Pc 74

The training rule on less than twelve years

Ūnadvādasavassa

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time nuns who had less than twelve years of seniority were giving the full admission. They were ignorant and incompetent, and they did not know what was allowable and what was not. And their students too were ignorant and incompetent, and they too did not know what was allowable and what was not.

1.6 The nuns of few desires complained and criticized them, "How can nuns who have less than twelve years of seniority give the full admission?" … "Is it true, monks, that nuns do this?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun who has less than twelve years of seniority gives the full admission, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who has less than twelve years of seniority: who has not reached twelve years of seniority.

Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[542] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Non-offenses

There is no offense: if one who has twelve years of seniority gives the full admission; if she is insane; if she is the first offender. 2.2.1

The fourth training rule is finished.

Bi Pc 75

The training rule on twelve years of seniority

Paripuṇṇadvādasavassa-asammata

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time nuns who had twelve years of seniority were giving the full admission without being approved by the Sangha. They were ignorant and incompetent, and they did not know what was allowable and what was not. And their students too were ignorant and incompetent, and they too did not know what was allowable and what was not. 1.1

The nuns of few desires complained and criticized them, "How can nuns who have twelve years of seniority give the full admission without being approved by the Sangha?" … "Is it true, monks, that nuns do this?" 1.7

"It's true, Sir." 1.10

542. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

1.11 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" After rebuking them … he gave a teaching and addressed the monks:

1.16 "Monks, approval is required for a nun who has twelve years of seniority to give the full admission.

1.17 And the approval is to be given like this.

1.18 After approaching the Sangha of nuns, that nun who has twelve years of seniority should arrange her upper robe over one shoulder and pay respect at the feet of the senior nuns. She should then squat on her heels, raise her joined palms, and say:

1.19 'Venerables, I, the nun so-and-so who has twelve years of seniority, ask the Sangha for approval to give the full admission.'

1.20 And she should ask a second and a third time.

1.22 The Sangha should then decide whether that nun is competent and has a sense of conscience.

- If she is ignorant and shameless, approval should not be given.
- If she is ignorant but has a sense of conscience, approval should not be given.
- If she is competent but shameless, approval should not be given.
- If she is competent and has a sense of conscience, approval should be given.

1.27 And it is to be given like this. A competent and capable nun should inform the Sangha:

1.29 'Please, Venerables, I ask the Sangha to listen. The nun so-and-so, who has twelve years of seniority, is asking the Sangha for approval to give the full admission. If the Sangha is ready, it should give approval to nun so-and-so, who has twelve years of seniority, to give the full admission. This is the motion.

1.33 Please, Venerables, I ask the Sangha to listen. The nun so-and-so, who has twelve years of seniority, is asking the Sangha for approval to give the full admission. The Sangha gives approval to nun so-and-so, who has twelve years of seniority, to give the full admission. Any nun who approves of giving approval to nun so-and-so, who has twelve years of seniority, to give the full admission should remain silent. Any nun who doesn't approve should speak up.

The Sangha has given approval to nun so-and-so, who has twelve years of 1.38
seniority, to give the full admission. The Sangha approves and is therefore silent. I'll remember it thus.'"

Then, after rebuking those nuns in many ways, the Buddha spoke in 1.40
dispraise of being difficult to support … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun who has twelve years of seniority gives the full admission without approval from the Sangha, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who has twelve years of seniority: who has reached twelve years of seniority.

Without approval: approval to give the full admission has not been given though a legal procedure consisting of one motion and one announcement.

Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[543] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

543. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Permutations

2.16.1 If it is a legitimate legal procedure, and she perceives it as such, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she is unsure of it, and she gives the full admission, she commits an offense entailing confession. If it is a legitimate legal procedure, but she perceives it as illegitimate, and she gives the full admission, she commits an offense entailing confession.

2.19 If it is an illegitimate legal procedure, but she perceives it as legitimate, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, but she is unsure of it, she commits an offense of wrong conduct. If it is an illegitimate legal procedure, and she perceives it as such, she commits an offense of wrong conduct.

Non-offenses

2.22.1 There is no offense: if she has twelve years of seniority, has been approved by the Sangha, and then gives the full admission; if she is insane; if she is the first offender.

The fifth training rule is finished.

Bi Pc 76

The training rule on criticizing

Khiyyanadhamma

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nun Caṇḍakāḷī approached the Sangha of nuns and asked for approval to give the full admission. The Sangha of nuns decided that she should not, and Caṇḍakāḷī consented.

1.6 Soon afterwards the Sangha of nuns gave approval to other nuns to give the full admission. Caṇḍakāḷī complained and criticized it, "So it seems I'm ignorant and shameless, since the Sangha gives approval to other nuns, but not to me."

1.10 The nuns of few desires complained and criticized her, "How could Venerable Caṇḍakāḷī consent to not being approved to give the full admis-

sion, and then criticize it afterwards?" … "Is it true, monks, that the nun Caṇḍakāḷī did this?"

"It's true, Sir." 1.14

The Buddha rebuked her … "How could the nun Caṇḍakāḷī do this? 1.15 This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun is told, "Venerable, you've given enough full admissions for now," and she consents, saying, "Fine," but then criticizes it afterwards, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

"Venerable, you've given enough full admissions for now": "Venerable, you've given enough full ordinations for now." If she consents, saying, "Fine," but then criticizes it afterwards, she commits an offense entailing confession.

Non-offenses

There is no offense: if she criticizes one who regularly acts out of favoritism, 2.2.1 ill will, confusion, or fear; if she is insane; if she is the first offender.

The sixth training rule is finished.

Bi Pc 77

The training rule on not giving the full admission to trainee nuns

Cīvaradāna-sikkhamānana-vuṭṭhāpana

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a trainee nun went to the nun Thullanandā and asked her for the full ordination. Thullanandā told her, "If you give me a robe, Venerable, I'll give you the full admission." But she neither gave her the full admission nor made any effort to have her fully admitted.

1.5 That trainee nun told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā say that to a trainee nun and then neither give her the full admission nor make any effort to have her fully admitted?" … "Is it true, monks, that the nun Thullanandā did this?"

1.11 "It's true, Sir."

1.12 The Buddha rebuked her … "How could the nun Thullanandā act in this way? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun tells a trainee nun, "If you give me a robe, Venerable, I'll give you the full admission," but she then neither gives her the full admission nor makes any effort to have her fully admitted, then, if there were no obstacles, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A trainee nun: one who has trained for two years in the six rules.

If you give me a robe, Venerable, I'll give you the full admission: I'll give you the full ordination.
Then, if there were no obstacles: when there is no obstacle.
She neither gives her the full admission: does not herself give her the full admission.
Nor makes any effort to have her fully admitted: does not ask anyone else to give her the full ordination.

If she thinks, "I'll neither give her the full admission nor make any effort to have her fully admitted," then by the mere fact of abandoning her duty, she commits an offense entailing confession. 2.1.15

Non-offenses

There is no offense: if there is an obstacle; if she searches for someone to give her the full ordination, but is unable to find anyone; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.2.1

The seventh training rule is finished.

Bi Pc 78

The second training rule on not giving the full admission to trainee nuns

Anubandha-sikkhamānana-vuṭṭhāpana

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a trainee nun went to the nun Thullanandā and asked for the full ordination. Thullanandā told her, "If you follow me for two years, Venerable, I'll give you the full admission." But she neither gave her the full admission nor made any effort to have her fully admitted. 1.1

That trainee nun told the nuns what had happened. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā say that to a trainee nun and then neither give her the full admission nor make any effort to have her fully admitted?" … "Is it true, monks, that the nun Thullanandā did this?" 1.4

"It's true, Sir." 1.10

1.11 The Buddha rebuked her … "How could the nun Thullanandā act in this way? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun tells a trainee nun, "If you follow me for two years, Venerable, I'll give you the full admission," but she then neither gives her the full admission nor makes any effort to have her fully admitted, then, if there were no obstacles, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A trainee nun: one who has trained for two years in the six rules.

"If you follow me for two years, Venerable": if you attend on me for two twelve-month periods.

"I'll give you the full admission": I'll give you the full ordination.

Then, if there were no obstacles: when there is no obstacle.

She neither gives her the full admission: she does not herself give her the full admission.

Nor makes any effort to have her fully admitted: she does not ask anyone else to give her the full admission.

2.17 If she thinks, "I'll neither give her the full admission nor make any effort to have her fully admitted," then by the mere fact of abandoning her duty, she commits an offense entailing confession.

Non-offenses

2.18.1 There is no offense: if there is an obstacle; if she searches for someone to give her the full ordination, but is unable to find anyone; if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The eighth training rule is finished.

Bi Pc 79

The training rule on one who is difficult to live with

Sokāvāsa

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā gave the full admission to the trainee nun Caṇḍakāḷī, who was socializing with men and boys, and who was temperamental and difficult to live with. 1.1

The nuns of few desires complained and criticized her, "How could Venerable Thullanandā give the full admission to the trainee nun Caṇḍakāḷī, who is socializing with men and boys, and who is temperamental and difficult to live with?" … "Is it true, monks, that the nun Thullanandā did this?" 1.3

"It's true, Sir." 1.6

The Buddha rebuked her … "How could the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.7

Final ruling

'If a nun gives the full admission to a trainee nun who is socializing with men and boys and who is temperamental and difficult to live with, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Men: those who have reached twenty years of age.

Boys: those who have not reached twenty years of age.

Socializing: she socializes with improper bodily and verbal actions.

Temperamental: angry is what is meant.

Difficult to live with: she causes suffering to others, and grieves herself.

A trainee nun: one who has trained for two years in the six rules.

Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[544] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Non-offenses

2.2.1 There is no offense: if she gives her the full admission without knowing what she is like; if she is insane; if she is the first offender.

The ninth training rule is finished.

Bi Pc 80

The training rule on lack of permission

Ananuññāta

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nun Thullanandā gave the full admission to a trainee nun who had not been given permission by her parents and her husband. They complained and criticized her, "How could Venerable Thullanandā give the full admission to that trainee nun without our permission?"

1.5 The nuns heard the complaints of the parents and the husband. The nuns of few desires complained and criticized her, "How could Venerable Thullanandā give the full admission to a trainee nun who doesn't have permission from her parents and her husband?" … "Is it true, monks, that the nun Thullanandā did this?"

544. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

"It's true, Sir." 1.9

The Buddha rebuked her … "How could the nun Thullanandā do this? 1.10 This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to a trainee nun who has not been given permission by her parents or her husband, she commits an offense entailing confession.'"[545]

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Parents: the biological parents is what is meant.

Husband: he who possesses her.

Who has not been given permission: who has not asked permission.

A trainee nun: one who has trained for two years in the six rules.

Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[546] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

545. It is often understood that a woman needs permission from both her parents and her husband to ordain as a *bhikkhunī*. Yet the rule uses the conjunction *vā*, which can only reasonably be rendered as "or".

546. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Non-offenses

2.2.1 There is no offense: if she gives her the full admission without knowing; if she gives her the full admission after permission has been given; if she is insane; if she is the first offender.

The tenth training rule is finished.

Bi Pc 81

The training rule on what is expired

Pārivāsika

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nun Thullanandā had gathered a group of senior monks, intending to give the full admission to a trainee nun. But after seeing much fresh and cooked food, she dismissed the senior monks, saying, "Venerables, I won't give the full admission to the trainee nun just yet." She then gathered Devadatta, Kokālika, Kaṭamodakatissaka, Khaṇḍadeviyāputta, and Samuddadatta, and gave the full admission to that trainee nun.

1.5 The nuns of few desires complained and criticized her, "How could Venerable Thullanandā give the full admission to a trainee nun when the given consent had expired?" …[547] "Is it true, monks, that the nun Thullanandā did this?"

1.8 "It's true, Sir."

1.9 The Buddha rebuked her … "How could the nun Thullanandā do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If, when a given consent has expired, a nun gives the full admission to a trainee nun, she commits an offense entailing confession.'"[548]

547. See comment below for an explanation of "the given consent had expired".

548. The exact meaning of *pārivāsikachandadānena* is far from clear. The latter part of the compound, *chandadānena*, most likely means, "by the giving of consent", or "by the passing on of consent", and refers to the consent passed on by monastics who are not present at a particular legal procedure of the Sangha (see BVS, pp.224–225). The

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

When a given consent has expired: when the gathering has left.[549]

A trainee nun: one who has trained for two years in the six rules.

Gives the full admission: gives the full ordination. If, intending to give the full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[550]

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first part of the compound, *pārivāsika*, is more tricky. This is what the Sp 2.1167 and Vjb 2.1166 have to say: *Puna bhikkhū "kiñcideva abbhānādisaṅghakammaṁ karissāmā"ti nisinnā honti, tatreko nakkhattapāṭhako bhikkhu evaṁ vadati – "ajja nakkhattaṁ dāruṇaṁ, mā imaṁ kammaṁ karothā"ti. Te tassa vacanena chandaṁ vissajjetvā tattheva nisinnā honti. Athañño āgantvā "nakkhattaṁ paṭimānentaṁ attho bālaṁ upaccagā"ti vatvā "kiṁ nakkhattena karothā"ti vadati. Idaṁ chandapārivāsiyañceva ajjhāsayapārivāsiyañca. Etasmiṁ pārivāsiye puna chandapārisuddhiṁ anānetvā kammaṁ kātuṁ na vaṭṭati*, "Again, the monks are seated, thinking, 'We will do a legal procedure, such as a rehabilitation, etc.', but then a monk who is an expert in constellations says, 'Today the constellations are inauspicious; don't do this procedure.' Because of his statement, they withdraw their consent, but remain seated. Then another monk arrives and says: 'What is beneficial is lost for the fool who honors constellations. Why worry about constellations?' This is expired consent and expired intention. With this sort of outdatedness, if one does not convey consent and purity anew, it is not allowable to do the procedure." And: *Chandaṁ vissajjetvāti ettha anuganṭhipade evaṁ vuttaṁ "idaṁ kammaṁ ajja na kattabbaṁ. 'Yathāsukha'nti vatvā vissajjitaṁ hoti …"*, "*Chandaṁ vissajjetvā*: about this, it is said in the Anuganṭhipada: 'This *saṅghakamma* is not to be done today. Having said, "(Do it) at your convenience", (the consent) is given …'" This interpretation, however, seems strained and artificial. Consent is normally given by those who cannot be present at a particular meeting, not by an entire group of people who may or may not be present at an unspecified future meeting. I prefer to interpret this rule to refer to the consent that has been given prior to a particular ordination ceremony. If the ceremony is postponed—which is defined in the Vibhaṅga as the "assembly having risen"—then that consent is no longer valid for any new ceremony happening later. Renewed consent is required for the postponed ordination.

549. In other words, consent is given for a specific meeting of the Sangha. When the meeting is over—that is, the gathering has left—the consent is no longer valid.

550. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit

After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Non-offenses

2.2.1 There is no offense: if she gives her the full admission while the gathering has not yet left; if she is insane; if she is the first offender.

The eleventh training rule is finished.

Bi Pc 82

The training rule on every year

Anuvassa

Origin story

1.1 At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving full admission every year, and the nuns' dwelling place did not have sufficient capacity. People complained and criticized them, "How can the nuns give full admission every year, when the nuns' dwelling place doesn't have sufficient capacity?"

1.5 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns give full admission every year?" … "Is it true, monks, that the nuns do this?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How can the nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives full admission every year, she commits an offense entailing confession.'"

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the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Every year: every twelve-month period.

Gives full admission: gives full ordination. If, intending to give full admission, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[551] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

Non-offenses

There is no offense: if she gives full admission every other year; if she is insane; if she is the first offender. 2.2.1

The twelfth training rule is finished.

Bi Pc 83

The training rule on one year

Ekavassa

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time the nuns were giving the full admission to two women per year, and the nuns' dwelling place still did not have sufficient capacity. People complained and criticized them, "How can the nuns 1.1

551. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

give the full admission to two women per year, when the nuns' dwelling place still doesn't have sufficient capacity?"

1.7 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can nuns give the full admission to two women per year?" … "Is it true, monks, that the nuns do this?"

1.11 "It's true, Sir."

1.12 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun gives the full admission to two women in one year, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

In one year: in one twelve-month period.

Gives the full admission to two women: gives the full ordination to two women. If, intending to give the full admission to two women, she searches for a group, a teacher, a bowl, or a robe, or she establishes a monastery zone, she commits an offense of wrong conduct. After the motion, she commits an offense of wrong conduct.[552] After each of the first two announcements, she commits an offense of wrong conduct. When the last announcement is finished, the preceptor commits an offense entailing confession, and the group and the teacher commit an offense of wrong conduct.

552. The Pali text just says *dukkaṭa*, without specifying that it is an *āpatti*, "an offense". Yet elsewhere, such as at Pli Tv Bu Vb Ss 10:2.65, the *dukkaṭa* is annulled if you commit the full offense of *saṅghādisesa*. The implication is that in these contexts *dukkaṭa* should be read as *āpatti dukkaṭassa*, "an offense of wrong conduct".

Non-offenses

There is no offense: if she gives the full admission to one woman every other year; if she is insane; if she is the first offender. 2.2.1

The thirteenth training rule is finished.

The eighth subchapter on unmarried girls is finished.

Bi Pc 84

The training rule on sunshades and sandals

Chattupāhana

Origin story

First sub-story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six used sunshades and sandals. People complained and criticized them, "How can nuns use sunshades and sandals? They're just like householders who indulge in worldly pleasures!" 1.1.1

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six use sunshades and sandals?" … "Is it true, monks, that those nuns do this?" 1.1.5

"It's true, Sir." 1.1.9

The Buddha rebuked them … "How can the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.1.10

First preliminary ruling

'If a nun uses a sunshade and sandals, she commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the nuns. 1.1.15

Second sub-story

Soon afterwards there was a sick nun who was not comfortable without sandals and a sunshade. … They told the Buddha. The Buddha then had the Sangha gathered and addressed the monks: 1.2.1

"Monks, I allow a sick nun to use a sunshade and sandals.

1.2.5 And so, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun who is not sick uses a sunshade and sandals, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is not sick: who is comfortable without a sunshade and sandals.

Who is sick: who is not comfortable without a sunshade and sandals.

A sunshade: there are three kinds of sunshades: the white sunshade, the reed sunshade, the leaf sunshade. They are bound at the rim and bound at the ribs.[553]

Uses: if she uses them even once, she commits an offense entailing confession.

Permutations

2.2.1 If she is not sick, and she does not perceive herself as sick, and she uses a sunshade and sandals, she commits an offense entailing confession. If she is not sick, but she is unsure of it, and she uses a sunshade and sandals, she commits an offense entailing confession. If she is not sick, but she perceives herself as sick, and she uses a sunshade and sandals, she commits an offense entailing confession.

2.2.4 If she uses a sunshade, but not sandals, she commits an offense of wrong conduct. If she uses sandals, but not a sunshade, she commits an offense of wrong conduct. If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it,

553. Sp 2.634: *Maṇḍalabaddhaṁ salākabaddhanti idaṁ pana tiṇṇampi chattānaṁ pañjaradassanatthaṁ vuttaṁ. Tāni hi maṇḍalabaddhāni ceva honti salākabaddhāni ca.* "*Maṇḍalabaddhaṁ salākabaddhan*: this is said for the purpose of showing the frame of the three sunshades. For they are bound at the rim (*maṇḍalabaddha*) and bound at the ribs (*salākabaddha*)."

she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense.

Non-offenses

There is no offense: if she is sick; if she uses them in a monastery or in the vicinity of a monastery; if there is an emergency; if she is insane; if she is the first offender. 2.3.1

The first training rule is finished.

Bi Pc 85

The training rule on vehicles

Yāna

Origin story

First sub-story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were traveling in vehicles. People complained and criticized them, "How can the nuns travel in a vehicle? They're just like householders who indulge in worldly pleasures!" 1.1.1

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six travel in a vehicle?" … "Is it true, monks, that those nuns do this?" 1.1.5

"It's true, Sir." 1.1.9

The Buddha rebuked them … "How can the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.1.10

First preliminary ruling

'If a nun travels in a vehicle, she commits an offense entailing confession.'"

In this way the Buddha laid down this training rule for the nuns. 1.1.15

Second sub-story

1.2.1 Soon afterwards there was a sick nun who was not able to travel on foot. … They told the Buddha. The Buddha then had the Sangha gathered and addressed the monks:

"Monks, I allow a sick nun to use a vehicle.

1.2.4 And so, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun who is not sick travels in a vehicle, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is not sick: who is able to travel on foot.

Who is sick: who is unable to travel on foot.

A vehicle: a wagon, a carriage, a cart, a chariot, a palanquin, a litter.

Travels: if she travels in a vehicle even once, she commits an offense entailing confession.

Permutations

2.2.1 If she is not sick, and she does not perceive herself as sick, and she travels in a vehicle, she commits an offense entailing confession. If she is not sick, but she is unsure of it, and she travels in a vehicle, she commits an offense entailing confession. If she is not sick, but she perceives herself as sick, and she travels in a vehicle, she commits an offense entailing confession.

2.2.4 If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it, she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense.

Non-offenses

There is no offense: if she is sick; if there is an emergency; if she is insane; 2.3.1
if she is the first offender.

The second training rule is finished.

Bi Pc 86

The training rule on ornamentations of the hip

Saṅghāṇi

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's 1.1
Monastery, there was a nun was associating with the family of a certain woman. That woman said to that nun, "Venerable, please give this hip ornament to such-and-such a woman." The nun thought, "If I carry it in my almsbowl, I'll get into trouble," and so she put it on and then left. While she was walking along a street the threads snapped and were scattered all over. People complained and criticized her, "How can nuns wear hip ornaments? They're just like householders who indulge in worldly pleasures!"

The nuns heard the complaints of those people. The nuns of few desires 1.10
complained and criticized her, "How could a nun wear a hip ornament?" … "Is it true, monks, that a nun did this?"

"It's true, Sir." 1.14

The Buddha rebuked her … "How could a nun do this? This will affect 1.15
people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun wears a hip ornament, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and

three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A hip ornament: whatever goes on the hip.

Wears: if she wears it even once, she commits an offense entailing confession.

Non-offenses

2.2.1 There is no offense: if she wears it because she is sick; if she wears a girdle; if she is insane; if she is the first offender.

The third training rule is finished.

Bi Pc 87

The training rule on jewellery

Itthālaṅkāra

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were wearing jewellery. People complained and criticized them, "How can nuns wear jewellery? They're just like householders who indulge in worldly pleasures!"

1.5 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six wear jewellery?" … "Is it true, monks, that those nuns do this?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How can the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun wears jewellery, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Jewellery: what goes on the head, what goes around the neck, what goes on the hands, what goes on the feet, what goes around the hips.

Wears: if she wears it even once, she commits an offense entailing confession.

Non-offenses

There is no offense: if she does it because she is sick; if she is insane; if she is the first offender. 2.2.1

The fourth training rule is finished.

Bi Pc 88

The training rule on scents and colors

Gandhavaṇṇaka

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were bathing with scents and colors. People complained and criticized them, "How can nuns bathe with scents and colors? They're just like householders who indulge in worldly pleasures!" 1.1

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six bathe with scents and colors?" … "Is it true, monks, that those nuns do this?" 1.5

"It's true, Sir." 1.9

The Buddha rebuked them … "How can the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.10

Final ruling

'If a nun bathes with scents and colors, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Scents: any kind of scent.

Colors: any kind of color.

Bathes: is bathing. For the effort there is an act of wrong conduct. At the end of the bath, she commits an offense entailing confession.

Non-offenses

2.2.1 There is no offense: if she does it because she is sick; if she is insane; if she is the first offender.

The fifth training rule is finished.

Bi Pc 89

The training rule on what is scented

Vāsitaka

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were bathing with scents and oilseed flour. People complained and criticized them, "How can nuns bathe with scents and oilseed flour? They're just like householders who indulge in worldly pleasures!"

1.5 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six bathe with scents and oilseed flour?" … "Is it true, monks, that those nuns do this?"

"It's true, Sir." 1.9

The Buddha rebuked them … "How can the nuns from the group of six 1.10
do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun bathes with scents and oilseed flour, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Scents: any kind of scent.

Oilseed flour: ground sesame is what is meant.

Bathes: is bathing. For the effort there is an act of wrong conduct. At the end of the bath, she commits an offense entailing confession.

Non-offenses

There is no offense: if she does it because she is sick; if she bathes with 2.2.1
ordinary oilseed flour; if she is insane; if she is the first offender.

The sixth training rule is finished.

Bi Pc 90

The training rule on having a nun massage

Bhikkhunī-ummaddāpana

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's 1.1
Monastery, the nuns were having a nun massage and rub them. When people walking about the dwellings saw this, they complained and criticized

them, "How can nuns get a nun to massage and rub them? They're just like householders who indulge in worldly pleasures!"

1.5 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can nuns get a nun to massage and rub them?" … "Is it true, monks, that nuns do this?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun has a nun massage her or rub her, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A nun: another nun.

If she has a nun massage her: if she gets her to massage her, she commits an offense entailing confession.

Or if she has a nun rub her: if she gets her to rub her, she commits an offense entailing confession.

Non-offenses

2.2.1 There is no offense: if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The seventh training rule is finished.

Bi Pc 91–93

The training rules on having a trainee nun … a novice nun … a female householder massage

Sikkhamānā-sāmaṇerī-gihinī-ummaddāpana

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns were having a trainee nun … 1.1

… a novice nun … 1.1

… a female householder massage and rub them. 1.1

When people walking about the dwellings saw this, they complained and criticized them, "How can the nuns get a female householder to massage and rub them? They're just like householders who indulge in worldly pleasures!" 1.2

The nuns heard the complaints of those people. 1.4

The nuns of few desires complained and criticized them, "How can nuns get a female householder to massage and rub them?" 1.5

"Is it true, monks, that the nuns do this?" 1.7

"It's true, Sir." 1.8

The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.9

Final ruling

'If a nun has (a trainee nun … a novice nun …) a female householder massage her or rub her, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

A trainee nun: a female who is training for two years in the six rules.[554]
A novice nun: a female training in the ten training rules.
A female householder: a female who lives in a house is what is meant.
If she has her massage her: if she gets her to massage her, she commits an offense entailing confession.
If she has her rub her: if she gets her to rub her, she commits an offense entailing confession.

Non-offenses

2.2.1 There is no offense: if she is sick; if there is an emergency; if she is insane; if she is the first offender.

The tenth training rule is finished.

Bi Pc 94

The training rule on not asking permission

Anāpucchā

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, nuns sat down on seats in front of a monk without asking permission. The monks complained and criticized them, "How can nuns sit down on seats in front of a monk without asking permission?" … "Is it true, monks, that nuns do this?"

1.6 "It's true, Sir."

1.7 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun sits down on a seat in front of a monk without asking permission, she commits an offense entailing confession.'"

554. It seems the past participle *sikkhita* here needs to be read as a present participle.

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

In front of a monk: in front of one who is fully ordained.

Without asking permission: without getting permission.

Sits down on a seat: even if she sits down on the ground, she commits an offense entailing confession.

Permutations

If she has not asked permission, and she does not perceive that she has, and she sits down on a seat, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she sits down on a seat, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she sits down on a seat, she commits an offense entailing confession. 2.2.1

If she has asked permission, but she does not perceive that she has, she commits an offense of wrong conduct. If she has asked permission, but she is unsure of it, she commits an offense of wrong conduct. If she has asked permission, and she perceives that she has, there is no offense. 2.2.4

Non-offenses

There is no offense: if she sits down on the seat after asking permission; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 2.3.1

The eleventh training rule is finished.

Bi Pc 95

The training rule on asking questions

Pañhāpucchana

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns asked questions of a monk who had not given them permission. The monks complained and criticized them, "How can nuns ask questions of a monk who hasn't given them permission?" … "Is it true, monks, that nuns do this?"

1.6 "It's true, Sir."

1.7 The Buddha rebuked them … "How can nuns do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun asks a question of a monk who has not given her permission, she commits an offense entailing confession.'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who has not given her permission: without asking permission.

A monk: one who is fully ordained.

Asks a question: if she gets permission to ask about the discourses, but she asks about the Monastic Law or philosophy, she commits an offense entailing confession. If she gets permission to ask about the Monastic Law, but she asks about the discourses or philosophy, she commits an offense entailing confession. If she gets permission to ask about philosophy, but she asks about the discourses or the Monastic Law, she commits an offense entailing confession.

Permutations

If she has not asked permission, and she does not perceive that she has, and she asks a question, she commits an offense entailing confession. If she has not asked permission, but she is unsure of it, and she asks a question, she commits an offense entailing confession. If she has not asked permission, but she perceives that she has, and she asks a question, she commits an offense entailing confession. 2.2.1

If she has asked permission, but she does not perceive that she has, she commits an offense of wrong conduct. If she has asked permission, but she is unsure of it, she commits an offense of wrong conduct. If she has asked permission, and she perceives that she has, there is no offense. 2.2.4

Non-offenses

There is no offense: if she asks after getting permission; if she gets permission, but not in regard to a specific subject, and she then asks about any subject; if she is insane; if she is the first offender. 2.3.1

The twelfth training rule is finished.

Bi Pc 96

The training rule on not wearing a chest wrap

Saṁkakṣikā

Origin story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, a nun had gone to the village for alms without wearing her chest wrap. While she was walking along a street, a whirlwind lifted up her upper robes. People shouted out, "She has beautiful breasts and belly!" Because she was teased by those people, she felt humiliated. 1.1

After returning to the nuns' dwelling place, she told the nuns what had happened. The nuns of few desires complained and criticized her, "How could a nun enter an inhabited area without wearing her chest wrap?" … 1.7

"Is it true, monks, that a nun did this?"

"It's true, Sir." 1.11

1.12 The Buddha rebuked her … "How could a nun do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'If a nun enters an inhabited area without wearing her chest wrap, she commits an offense entailing confession.'"[555]

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Without wearing her chest wrap: not wearing her chest wrap.

Chest wrap: it is for the purpose of concealing the body below the collar bone and above the navel.

Enters an inhabited area: if she crosses the boundary of an enclosed inhabited area, she commits an offense entailing confession. If she enters the vicinity of an unenclosed inhabited area, she commits an offense entailing confession.

Non-offenses

2.2.1 There is no offense: if her robe is stolen;[556] if her robe is lost; if she is sick; if she is not mindful; if she does not know; if there is an emergency; if she is insane; if she is the first offender.

The thirteenth training rule is finished.

The ninth subchapter on sunshades and sandals is finished.

555. I translate in accordance with the findings of Oskar von Hinüber and Bhikkhu Anālayo in their paper "The Robes of a *Bhikkhunī*".

556. Sp 4.1227: *Acchinnacīvarikāyātiādīsu saṅkaccikacīvarameva cīvaranti veditabbaṁ*, "Her robe is stolen, etc.: just the robe which is the chest cover is to be understood." The "etc.", *ādisu*, refers to the following non-offense, "If her robe is lost".

557

"Venerables, the one hundred and sixty-six rules on confession have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I'll remember it thus." 2.2.14

The section on minor rules has been completed.

The chapter on offenses entailing confession in the Nuns' Analysis is finished.

557. At this point come the remaining seventy *pācittiya* rules that the nuns have in common with the monks. *Dhammikavagga* indicates the last chapter of these rules, culminating in the *Nandasikkhāpada*, which is immediately below. In summary these seventy rues are as follows. Bi Pc 97–116 are equivalent to Bu Pc 1–20. Then 117–118 = 31–32, 119 = 34, 120–121 = 37–38, 122=40, 123–144 = 42–63, 145 = 66, 146–160 = 68–82, 161 = 84, 162–164 = 86–88, 165 = 90, 166 = 92.

Acknowledgment

Bi Pd 1

The training rule on asking for ghee

Sappiviññāpana

0.5 Venerables, these eight rules on acknowledgment come up for recitation.

Origin story

First sub-story

1.1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were eating ghee that they had asked for. People complained and criticized them, "How can nuns eat ghee that they have asked for? Who doesn't like nice food? Who doesn't prefer tasty food?"

1.1.6 The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six eat ghee that they have asked for?" … "Is it true, monks, that those nuns do this?"

1.1.10 "It's true, Sir."

1.1.11 The Buddha rebuked them … "How can the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

First preliminary ruling

'If a nun asks for ghee and then eats it, she must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

In this way the Buddha laid down this training rule for the nuns. 1.1.17

Second sub-story

Soon afterwards a number of nuns were sick. The nuns who were looking after them asked, "I hope you're bearing up? I hope you're getting better?" 1.2.1

"Previously we ate ghee that we had asked for, and then we were comfortable. But now that the Buddha has prohibited this, we don't ask because we're afraid of wrongdoing. And because of that we're not comfortable." … 1.2.4

They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and addressed the monks: 1.2.6

"Monks, I allow a sick nun to eat ghee that she has asked for.

And so, monks, the nuns should recite this training rule like this: 1.2.8

Final ruling

'If a nun who is not sick asks for ghee and then eats it, she must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is not sick: who is comfortable without ghee.

Who is sick: who is not comfortable without ghee.

Ghee: ghee from cows, ghee from goats, ghee from buffaloes, or ghee from whatever animal whose meat is allowable.

If she is not sick and she asks for herself, then for the effort there is an act of wrong conduct. When she receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing acknowledgment. 2.1.11

Permutations

2.2.1 If she is not sick, and she does not perceive herself as sick, and she eats ghee that she has asked for, she commits an offense entailing acknowledgment. If she is not sick, but she is unsure of it, and she eats ghee that she has asked for, she commits an offense entailing acknowledgment. If she is not sick, but she perceives herself as sick, and she eats ghee that she has asked for, she commits an offense entailing acknowledgment.

2.2.4 If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it, she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense.

Non-offenses

2.3.1 There is no offense: if she is sick; if she asked for it when she was sick, but eats it when she is no longer sick; if she eats the leftovers from one who is sick; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she is insane; if she is the first offender.

The first training rule on acknowledgment is finished.

Bi Pd 2–8

The training rules on asking for oil … honey … syrup … fish … meat … milk … curd

Telādi

Origin story

First sub-story

1.1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were eating oil that they had asked for. … were eating honey that they had asked for. … were eating syrup that they had asked for. … were eating fish that they had asked for. … were eating meat that they had asked for. … were drinking milk that they had asked for. … were eating curd that they had asked for.

People complained and criticized them, "How can nuns eat curd that they have asked for? Who doesn't like nice food? Who doesn't prefer tasty food?" 1.1.9

The nuns heard the complaints of those people. The nuns of few desires complained and criticized them, "How can the nuns from the group of six eat curd that they have asked for?" … "Is it true, monks, that those nuns do this?" 1.1.12

"It's true, Sir." 1.1.16

The Buddha rebuked them … "How can the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.1.17

First preliminary ruling

'If a nun asks for curd and then eats it, she must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

In this way the Buddha laid down this training rule for the nuns. 1.1.23

Second sub-story

Soon afterwards a number of nuns were sick. The nuns who were looking after them asked, "I hope you're bearing up? I hope you're getting better?" 1.2.1

"Previously we ate curd that we had asked for, and then we were comfortable. But now that the Buddha has prohibited this, we don't ask because we're afraid of wrongdoing. And because of that we're not comfortable." … 1.2.4

They told the Buddha. Soon afterwards the Buddha had the Sangha gathered and addressed the monks: 1.2.6

"**Monks, I allow a sick nun to eat curd that she has asked for.**

And so, monks, the nuns should recite this training rule like this: 1.2.8

Final ruling

'If a nun who is not sick asks for (oil …
honey …
syrup …
fish …
meat …
milk …)

curd and then eats it, she must acknowledge it: "I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it."'"

Definitions

A: whoever …

Nun: … The nun who has been given the full ordination in unanimity by both Sanghas through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of nun is meant in this case.

Who is not sick: who is comfortable without curd.

Who is sick: who is not comfortable without curd.

Oil: sesame oil, mustard seed oil, honey tree oil, castor oil, oil from tallow.

Honey: honey from bees.

Syrup: from sugar cane.

Fish: what lives in water is what is meant.

Meat: the meat of those animals whose meat is allowable.

Milk: milk from cows, milk from goats, milk from buffaloes, or milk from whatever animal whose meat is allowable.

Curd: curd from those same animals.

2.1.23 If she is not sick and she asks for herself, then for the effort there is an act of wrong conduct. When she receives it with the intention of eating it, she commits an offense of wrong conduct. For every mouthful, she commits an offense entailing acknowledgment.

Permutations

2.2.1 If she is not sick, and she does not perceive herself as sick, and she eats curd that she has asked for, she commits an offense entailing acknowledgment. If she is not sick, but she is unsure of it, and she eats curd that she has asked for, she commits an offense entailing acknowledgment. If she is not sick, but she perceives herself as sick, and she eats curd that she has asked for, she commits an offense entailing acknowledgment.

2.2.4 If she is sick, but she does not perceive herself as sick, she commits an offense of wrong conduct. If she is sick, but she is unsure of it, she commits an offense of wrong conduct. If she is sick, and she perceives herself as sick, there is no offense.

Non-offenses

There is no offense: if she is sick; if she asked for it when she was sick, but eats it when she is no longer sick; if she eats the leftovers from one who is sick; if it is from relatives; if it is from those who have given an invitation; if it is for the benefit of someone else; if it is by means of her own property; if she is insane; if she is the first offender. 2.3.1

The eighth training rule entailing acknowledgment is finished.

"Venerables, the eight rules on acknowledgment have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I'll remember it thus." 2.3.12

The chapter on offenses entailing acknowledgment in the Nuns' Analysis is finished.

Rules for Training

Bi Sk 1

The training rule on evenly all around

Parimaṇḍala

0.6 Venerables, these rules to be trained in come up for recitation.

Origin story

1.1 At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six wore their sarongs hanging down in front and behind. People complained and criticized them, "How can nuns wear their sarongs hanging down in front and behind? They're just like householders who indulge in worldly pleasures!"

1.5 The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six wear their sarongs hanging down in front and behind?" … "Is it true, monks, that those nuns do this?"

1.9 "It's true, Sir."

1.10 The Buddha rebuked them … "How can the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this:

Final ruling

'"**I will wear my sarong evenly all around," this is how you should train.**'"

One should wear one's sarong evenly all around, covering the navel and the knees. If a nun, out of disrespect, wears her sarong hanging down in front or behind, she commits an offense of wrong conduct. 1.15

Non-offenses

There is no offense: if it is unintentional; if she is not mindful; if she does not know; if she is sick; if there is an emergency; if she is insane; if she is the first offender. 1.17.1

(Contracted.) 1.25

Bi Sk 75

the training rule on defecating in water

Udakeuccāra

Origin story

First sub-story

At one time when the Buddha was staying at Sāvatthī in Anāthapiṇḍika's Monastery, the nuns from the group of six were defecating, urinating, and spitting in water. People complained and criticized them, "How can nuns defecate, urinate, and spit in water? They're just like householders who indulge in worldly pleasures!" 1.1

The nuns heard the complaints of those people, and the nuns of few desires complained and criticized them, "How can the nuns from the group of six defecate, urinate, and spit in water?" The nuns told the monks, who in turn told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that those nuns do this?" 1.5

"It's true, Sir." 1.13

The Buddha rebuked them … "How can the nuns from the group of six do this? This will affect people's confidence …" … "And, monks, the nuns should recite this training rule like this: 1.14

Preliminary ruling

'"**I will not defecate, urinate, or spit in water," this is how you should train.**'"

1.19 In this way the Buddha laid down this training rule for the nuns.

Second sub-story

2.1 Soon afterwards, being afraid of wrongdoing, sick nuns did not defecate, urinate, or spit in water. They told the Buddha. He then had the Sangha gathered and addressed the monks:

"Monks, I allow a sick nun to defecate, urinate, and spit in water.

2.4 And so, monks, the nuns should recite this training rule like this:

Final ruling

'"When not sick, I will not defecate, urinate, or spit in water," this is how you should train.'"

2.6 If one is not sick, one should not defecate, urinate, or spit in water. If, out of disrespect, a nun who is not sick defecates, urinates, or spits in water, she commits an offense of wrong conduct.

Non-offenses

2.8.1 There is no offense: if it is unintentional; if she is not mindful; if she does not know; if she is sick; if she does it on dry ground, but it then spreads to water; if there is an emergency; if she is insane; if she is deranged; if she is overwhelmed by pain; if she is the first offender.

The fifteenth training rule is finished.

The seventh subchapter on shoes is finished.

2.21 "Venerables, the rules to be trained in have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I'll remember it thus."

The chapter on training is finished.

Settling Legal Issues

Bi As 1–7

The settling of legal issues

Adhikaraṇasamatha

"Venerables, these seven principles for the settling of legal issues come up for recitation. 1.1

For the settling and resolving of legal issues whenever they arise there is: 2.1

Resolution face-to-face to be applied;
Resolution through recollection to be granted;
Resolution because of past insanity to be granted;
Acting according to what has been admitted;
Majority decision;
Further penalty;
Covering over as if with grass.

Venerables, the seven principles for the settling of legal issues have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I'll remember it thus." 2.1

The seven principles for the settling of legal issues are finished.

"Venerables, the introduction has been recited; the eight rules on expulsion have been recited; the seventeen rules on suspension have been recited; the thirty rules on relinquishment and confession have been recited; the one hundred and sixty-six rules on confession have been recited; the eight rules on acknowledgment have been recited; the rules to be trained in have been recited; the seven principles for the settling of legal issues have been recited. This much has come down and is included in the Monastic Code of the Buddha and comes up for recitation every half-month. In regard to 4.1

this everyone should train in unity, in concord, without dispute." The Nuns' Analysis is finished.

THE CANONICAL TEXT BEGINNING WITH OFFENSES ENTAILING CONFESSION IS FINISHED.

Colophon

The Translator

Bhikkhu Brahmali was born Normay in 1964. He first became interested in Buddhism and meditation in his early 20s after a visit to Japan. Having completed degrees in engineering and finance, he began his monastic training as an anagarika (keeping the eight precepts) in England at Amaravati and Chithurst Buddhist Monastery.

After hearing teachings from Ajahn Brahm he decided to travel to Australia to train at Bodhinyana Monastery. Bhikkhu Brahmali has lived at Bodhinyana Monastery since 1994, and was ordained as a Bhikkhu, with Ajahn Brahm as his preceptor, in 1996. In 2015 he entered his 20th Rains Retreat as a fully ordained monastic and received the title Maha Thera (Great Elder).

Bhikkhu Brahmali's knowledge of the Pali language and of the Suttas is excellent. Bhikkhu Bodhi, who translated most of the Pali Canon into English for Wisdom Publications, called him one of his major helpers for the 2012 translation of *The Numerical Discourses of the Buddha*. He has also published two essays on Dependent Origination and a book called *The Authenticity of the Early Buddhist Texts* with the Buddhist Publication Society in collaboration with Bhante Sujato.

The monastics of the Buddhist Society of WA (BSWA) often turn to him to clarify Vinaya (monastic discipline) or Sutta questions. They also greatly appreciate his Sutta and Pali classes. Furthermore he has been instrumental in most of the building and maintenance projects at Bodhinyana Monastery and at the emerging Hermit Hill property in Serpentine.

Creation Process

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

The Translation

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

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SuttaCentral publishes early Buddhist texts. Since 2005 we have provided root texts in Pali, Chinese, Sanskrit, Tibetan, and other languages, parallels between these texts, and translations in many modern languages. Building on the work of generations of scholars, we offer our contribution freely.

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"Bilara" means "cat" in Pali, and it is the name of our Computer Assisted Translation (CAT) software. Bilara is a web app that enables translators to translate early Buddhist texts into their own language. These translations are published on SuttaCentral with the root text and translation side by side.

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