

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

2. The Canon of Discipline (2. Vinaya Piṭaka)

1. Expulsion (1. Pārājikapāḷi)

1. The Section on Expulsion (1. Pārājikakaṇḍam)

[Bu Pj 1-4, PTS 3.1-3.87]



PaliVerse

1. Expulsion

1. The Section on Expulsion

1. The First Expulsion

The Sudinna Recitation Section

24. Now at that time, not far from Vesālī, there was a village named Kalandagāma. There lived one named Sudinna, a Kalanda's son, a merchant's son. Then Sudinna the Kalanda's son went to Vesālī together with many friends on some business. Now at that time the Blessed One was seated expounding the Teaching surrounded by a great assembly. Sudinna the Kalanda's son saw the Blessed One seated expounding the Teaching surrounded by a great assembly. Having seen him, this occurred to him: "What if I too were to listen to the Teaching." Then Sudinna the Kalanda's son approached that assembly; having approached, he sat down to one side. To Sudinna the Kalanda's son seated to one side, this occurred: "In whatever way I understand the Teaching taught by the Blessed One, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell; What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness." Then that assembly, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rising from their seats, having paid respect to the Blessed One and circumambulated him keeping him on their right, departed.

25. Then Sudinna the Kalanda's son, when the assembly had recently risen, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Sudinna the Kalanda's son said this to the Blessed One - "In whatever way I understand the Teaching taught by the Blessed One, venerable sir, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell; I wish, venerable sir, to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness. May the Blessed One give me the going forth." "But have you, Sudinna, been permitted by your mother and father for the going forth from home into homelessness?" "I have not, venerable sir, been permitted by my mother and father for the going forth from home into homelessness." "Indeed, Sudinna, Truth-finders do not give the going forth to a son who has not been permitted by his mother and father." "I will, venerable sir, act in such a way that my mother and father will permit me for the going forth from home into homelessness."

26. Then Sudinna the Kalanda's son, having finished that business at Vesālī, approached Kalandagāma, where his mother and father were; having approached, he said this to his mother and father: "Mother and father, in whatever way I understand the Teaching expounded by the Blessed One, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell; I wish, having shaved off my hair and beard, having put on ochre robes, to go forth from home into homelessness. Allow me to go forth from home into

homelessness." When this was said, the mother and father of Sudinna the Kalanda's son said this to Sudinna the Kalanda's son: "You, dear Sudinna, are our only son, dear, agreeable, delicately nurtured, delicately brought up. You, dear Sudinna, do not know anything of suffering. Even by death we will be separated from you unwillingly. Why then would we allow you while living to go forth from home into homelessness?" For the second time Sudinna the Kalanda's son said this to his mother and father: "Mother and father, in whatever way I understand the Teaching expounded by the Blessed One, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell; I wish, having shaved off my hair and beard, having put on ochre robes, to go forth from home into homelessness. Allow me to go forth from home into homelessness." For the second time the mother and father of Sudinna the Kalanda's son said this to Sudinna the Kalanda's son: "You, dear Sudinna, are our only son, dear, agreeable, delicately nurtured, delicately brought up. You, dear Sudinna, do not know anything of suffering. Even by death we will be separated from you unwillingly. Why then would we allow you while living to go forth from home into homelessness?" For the third time Sudinna the Kalanda's son said this to his mother and father: "Mother and father, in whatever way I understand the Teaching expounded by the Blessed One, it is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell; I wish, having shaved off my hair and beard, having put on ochre robes, to go forth from home into homelessness. Allow me to go forth from home into homelessness." For the third time the mother and father of Sudinna the Kalanda's son said this to Sudinna the Kalanda's son: "You, dear Sudinna, are our only son, dear, agreeable, delicately nurtured, delicately brought up. You, dear Sudinna, do not know anything of suffering. Even by death we will be separated from you unwillingly. Why then would we allow you while living to go forth from home into homelessness?"

27. Then Sudinna the Kalanda's son - "My mother and father do not allow me to go forth from home into homelessness" - lay down right there on the bare ground - "Either my death will be here or my going forth." Then Sudinna the Kalanda's son did not eat even one meal, did not eat even two meals, did not eat even three meals, did not eat even four meals, did not eat even five meals, did not eat even six meals, did not eat even seven meals.

28. Then the mother and father of Sudinna the Kalanda's son said this to Sudinna the Kalanda's son: "You, dear Sudinna, are our only son, dear, agreeable, delicately nurtured, delicately brought up. You, dear Sudinna, do not know anything of suffering. Even by death we will be separated from you unwillingly. Why then would we allow you while living to go forth from home into homelessness? Rise up, dear Sudinna, eat and drink and amuse yourself; eating, drinking, amusing yourself, enjoying sensual pleasures, performing meritorious deeds, be delighted. We do not allow you to go forth from home into homelessness." When this was said, Sudinna the Kalanda's son remained silent. For the second time, etc. For the third time the mother and father of Sudinna the Kalanda's son said this to Sudinna the Kalanda's son: "You, dear Sudinna, are our only son, dear, agreeable, delicately nurtured, delicately brought up. You, dear Sudinna, do not know anything of suffering. Even by death we will be separated from you unwillingly. Why then would we allow you while living to go forth from home into homelessness! Rise up, dear Sudinna, eat and drink and amuse yourself; eating, drinking, amusing yourself, enjoying sensual pleasures,

performing meritorious deeds, be delighted. We do not allow you to go forth from home into homelessness." For the third time Sudinna the Kalanda's son remained silent.

Then the friends of Sudinna the Kalanda's son approached Sudinna the Kalanda's son; having approached, they said this to Sudinna the Kalanda's son: "You, my dear Sudinna, are the only son of your mother and father, dear, agreeable, delicately nurtured, delicately brought up. You, my dear Sudinna, do not know anything of suffering. Even by death your mother and father will be separated from you unwillingly. Why then would they allow you while living to go forth from home into homelessness! Rise up, my dear Sudinna, eat and drink and amuse yourself; eating, drinking, amusing yourself, enjoying sensual pleasures, performing meritorious deeds, be delighted. Your mother and father will not allow you to go forth from home into homelessness." When this was said, Sudinna the Kalanda's son remained silent. For the second time, etc. For the third time the friends of Sudinna the Kalanda's son said this to Sudinna the Kalanda's son: "You, my dear Sudinna, etc. For the third time Sudinna the Kalanda's son remained silent.

29. Then the friends of Sudinna the Kalanda's son approached the mother and father of Sudinna the Kalanda's son; having approached, they said this to the mother and father of Sudinna the Kalanda's son: "Mother and father, this Sudinna has lain down on the bare ground - 'Either my death will be here or my going forth.' If you do not allow Sudinna to go forth from home into homelessness, right there death will come to him. But if you allow Sudinna to go forth from home into homelessness, you will see him even when gone forth. If Sudinna does not find delight in the going forth from home into homelessness, what other destination will there be for him? He will come back right here. Allow Sudinna to go forth from home into homelessness." "We allow, dear sons, Sudinna to go forth from home into homelessness." Then the friends of Sudinna the Kalanda's son approached Sudinna the Kalanda's son; having approached, they said this to Sudinna the Kalanda's son: "Rise up, my dear Sudinna, you have been permitted by your mother and father for the going forth from home into homelessness."

30. Then Sudinna the Kalanda's son - "I have been permitted, it is said, by my mother and father for the going forth from home into homelessness," joyful and elated, rubbing his limbs with his hands, rose up. Then Sudinna the Kalanda's son, having gained strength for a few days, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Sudinna the Kalanda's son said this to the Blessed One - "I have been permitted, venerable sir, by my mother and father for the going forth from home into homelessness. May the Blessed One give me the going forth." Then Sudinna the Kalanda's son received the going forth under the Blessed One, he received the full ordination. And not long after being fully ordained, the Venerable Sudinna lived having undertaken such virtues of ascetic practice: he was a forest-dweller, an almsfood eater, a wearer of rag-robles, a successive house-to-house alms goer, and he dwelt in dependence on a certain Vajjian village.

Now at that time the Vajjis were afflicted by famine, with difficult livelihood, with white bones scattered about, subsisting by means of food tickets, not easy to sustain oneself by gleaning and exertion. Then this occurred to the Venerable Sudinna - "Now

at present the Vajjis are afflicted by famine, with difficult livelihood, with white bones scattered about, subsisting by means of food tickets, not easy to sustain oneself by gleaning and exertion. But I have many relatives in Vesālī who are wealthy, of great riches, of great possessions, with abundant gold and silver, with abundant wealth and provisions, with abundant riches and grain. What if I were to dwell in dependence on my relatives! Depending on me, my relatives will give gifts, will make merit, and monks will obtain material gain, and I will not be troubled about almsfood." Then the Venerable Sudinna, having set in order his lodging, taking his bowl and robe, set out towards Vesālī. Gradually he arrived at Vesālī. There the Venerable Sudinna stayed at Vesālī in the Great Wood in the Pinnacled Hall. The relatives of the Venerable Sudinna heard - "Sudinna the Kalanda's son, it is said, has arrived at Vesālī." They brought to the Venerable Sudinna about sixty dishes of boiled rice as a food offering. Then the Venerable Sudinna, having given up those about sixty dishes of boiled rice to the monks, having dressed in the earlier period of the day, taking his bowl and robe, entered Kalandagāma for almsfood. Walking for almsfood successively in Kalandagāma, he approached his own father's dwelling.

31. Now at that time a female slave of the Venerable Sudinna's relatives was about to throw away some food made with flour from the previous evening. Then the Venerable Sudinna said this to that female slave of his relatives - "If that is to be thrown away, sister, pour it here into my bowl." Then the female slave of the Venerable Sudinna's relatives, while pouring that food made with flour from the previous evening into the Venerable Sudinna's bowl, recognised the sign of his hands and feet and voice. Then the female slave of the Venerable Sudinna's relatives approached the Venerable Sudinna's mother; having approached, she said this to the Venerable Sudinna's mother - "Please know, my lady, the master's son Sudinna has arrived." "If, woman, you speak the truth, I make you a freed slave."

32. Now at that time the Venerable Sudinna was eating that food made with flour from the previous evening, leaning against a certain wall. The father of the Venerable Sudinna, coming from his work, saw the Venerable Sudinna eating that food made with flour from the previous evening, leaning against a certain wall. Having seen him, he approached the Venerable Sudinna; having approached, he said this to the Venerable Sudinna - "Is it really so, dear Sudinna, that you will eat food made with flour from the previous evening! Should you not go to your own home, dear Sudinna?" "I did go to your home, householder. This food made with flour from the previous evening is from there." Then the father of the Venerable Sudinna, having taken the Venerable Sudinna by the arm, said this to the Venerable Sudinna - "Come, dear Sudinna, let us go to the house." Then the Venerable Sudinna approached his own father's dwelling; having approached, he sat down on the prepared seat. Then the father of the Venerable Sudinna said this to the Venerable Sudinna - "Eat, dear Sudinna." "Enough, householder, my meal duty is done for today." "Consent, dear Sudinna, to a meal for tomorrow." The Venerable Sudinna consented by silence. Then the Venerable Sudinna, having risen from his seat, departed.

33. Then the Venerable Sudinna's mother, after that night had passed, having had the ground smeared with fresh cow dung, had two heaps made - one of unwrought gold, one of gold. The heaps were so great that a man standing on this side could not see a man standing on the far side; a man standing on the far side could not see a

man standing on this side. Having had those heaps covered with mats, having had a seat prepared in the middle, having surrounded it with a curtain, she addressed the Venerable Sudinna's former wife - "Well then, daughter-in-law, adorn yourself with whatever adornment you were adorned with when you were dear and agreeable to my son Sudinna." "Yes, lady," the Venerable Sudinna's former wife assented to the Venerable Sudinna's mother.

34. Then the Venerable Sudinna, having dressed in the earlier period of the day, taking his bowl and robe, approached his own father's dwelling; having approached, he sat down on the prepared seat. Then the Venerable Sudinna's father approached the Venerable Sudinna; having approached, having had those heaps uncovered, he said this to the Venerable Sudinna - "This, dear Sudinna, is your mother's maternal wealth, a woman's wealth for a woman, another is paternal, another is from your grandfather. It is possible, dear Sudinna, having returned to the lower life, both to enjoy wealth and to make merit. Come, dear Sudinna, having returned to the lower life, enjoy wealth and make merit." "Father, I am not able, I am not capable; I am delighted, I live the holy life." For the second time, etc. For the third time the Venerable Sudinna's father said this to the Venerable Sudinna - "This, dear Sudinna, is your mother's maternal wealth, a woman's wealth for a woman, another is paternal, another is from your grandfather. It is possible, dear Sudinna, having returned to the lower life, both to enjoy wealth and to make merit. Come, dear Sudinna, having returned to the lower life, enjoy wealth and make merit." "I would tell you, householder, if you would not pull too hard." "Speak, dear Sudinna." Well then, householder, having had very large hempen sacks made, having had them filled with gold and money, having had them carried away by carts, drop them in the middle of the Ganges stream. What is the reason for this? For whatever fear or trepidation or terror or safeguarding there will be for you on that account, that will not be for you." When this was said, the Venerable Sudinna's father was displeased - "How indeed could my son Sudinna speak thus!"

35. Then the father of the Venerable Sudinna addressed the Venerable Sudinna's former wife - "Well then, daughter-in-law, you are dear and agreeable. Perhaps my son Sudinna might do your bidding too!" Then the Venerable Sudinna's former wife, having taken hold of the Venerable Sudinna's feet, said this to the Venerable Sudinna - "What are they like, master's son, those nymphs for whose sake you live the holy life?" "I do not, sister, live the holy life for the sake of nymphs." Then the Venerable Sudinna's former wife - "From this day forth the master's son Sudinna addresses me with the term 'sister'" - fainted and fell down right there.

Then the Venerable Sudinna said this to his father - "If, householder, food is to be given, give it; do not harass us." "Eat, dear Sudinna." Then the mother and father of the Venerable Sudinna, with their own hands, satisfied and served the Venerable Sudinna with superior solid and soft food. Then the mother of the Venerable Sudinna said this to the Venerable Sudinna when he had finished eating and had removed his hand from the bowl - "This family, dear Sudinna, is wealthy, of great riches, of great wealth, with abundant gold and silver, with abundant property and provisions, with abundant wealth and grain. It is possible, dear Sudinna, having returned to the lower life, both to enjoy wealth and to make merit. Come, dear Sudinna, having returned to the lower life, enjoy wealth and make merit." "Mother, I am not able, I am not

capable; I am delighted, I live the holy life." For the second time, etc. For the third time the mother of the Venerable Sudinna said this to the Venerable Sudinna - "This family, dear Sudinna, is wealthy, of great riches, of great wealth, with abundant gold and silver, with abundant property and provisions, with abundant wealth and grain. Well then, dear Sudinna, give us at least an offspring -do not let the Licchavis have our heirless property conveyed away." "This indeed, mother, I am able to do." "But where, dear Sudinna, are you dwelling now?" "In the Great Wood, mother." Then the Venerable Sudinna, having risen from his seat, departed.

36. Then the Venerable Sudinna's mother addressed the Venerable Sudinna's former wife - "Well then, daughter-in-law, when you are in your fertile season, after your menstrual flow has passed, then inform me." "Yes, lady," the Venerable Sudinna's former wife assented to the Venerable Sudinna's mother. Then, before long, the Venerable Sudinna's former wife was in her fertile season; her menstrual flow has passed. Then the Venerable Sudinna's former wife said this to the Venerable Sudinna's mother - "I am in my fertile season, lady; my menstrual flow has passed." "Well then, daughter-in-law, adorn yourself with whatever adornment you were adorned with when you were dear and agreeable to my son Sudinna." "Yes, lady," the Venerable Sudinna's former wife assented to the Venerable Sudinna's mother. Then the Venerable Sudinna's mother, taking the Venerable Sudinna's former wife, approached the Great Wood, where the Venerable Sudinna was; having approached, he said this to the Venerable Sudinna - "This family, dear Sudinna, is wealthy, of great riches, of great wealth, with abundant gold and silver, with abundant property and provisions, with abundant wealth and grain. It is possible, dear Sudinna, having returned to the lower life, both to enjoy wealth and to make merit. Come, dear Sudinna, having returned to the lower life, enjoy wealth and make merit." "Mother, I am not able, I am not capable; I am delighted, I live the holy life." For the second time etc. For the third time the mother of the Venerable Sudinna said this to the Venerable Sudinna - "This family, dear Sudinna, is wealthy, of great riches, of great wealth, with abundant gold and silver, with abundant property and provisions, with abundant wealth and grain. Well then, dear Sudinna, give us at least an offspring -do not let the Licchavis have our heirless property conveyed away." "This indeed, mother, I am able to do," and having taken his former wife by the arm, having plunged into the Great Wood, when the training rule had not been laid down, not seeing the danger, he engaged in sexual intercourse with his former wife three times. She conceived an embryo by him. The terrestrial gods proclaimed - "The community of monks was indeed free from trouble, free from danger; by Sudinna the Kalanda's son trouble has been produced, danger has been produced." Having heard the sound of the terrestrial gods, the gods ruled by the four great kings proclaimed, etc. the Thirty-three gods... the Yāma gods... the Tusita gods... the Nimmānaratī gods... the gods who control what is created by others... the gods of Brahmā's company proclaimed: "The community of monks was indeed free from trouble, free from danger; by Sudinna the Kalanda's son trouble has been produced, danger has been produced." Thus in that moment, in that instant, the sound rose up as far as the Brahmā world.

Then the Venerable Sudinna's former wife, following the maturity of that embryo, gave birth to a son. Then the friends of the Venerable Sudinna gave the name 'Bījaka' (Offspring) to that child. They gave the name 'Bījaka's Mother' to the Venerable

Sudinna's former wife. They gave the name 'Bijaka's Father' to the Venerable Sudinna. At a later time, both of them, having gone forth from home into homelessness, realised arahantship.

37. Then for the Venerable Sudinna there was indeed remorse, there was regret -"It is a loss for me indeed, it is not a gain for me indeed! It is ill-gained for me indeed, it is not well-gained for me indeed! That I, having gone forth in such a well-proclaimed Teaching and discipline, was not able to live the holy life that is complete and pure for as long as life lasts." He, by that very remorse, by that regret, became lean, rough, discoloured, become quite pale, with veins showing all over the body, inwardly minded, with shrunk mind, afflicted, unhappy, remorseful, he brooded.

38. Then the monks who were friends of the Venerable Sudinna said this to the Venerable Sudinna: "Before, friend Sudinna, you were of good complexion, with full faculties, with a bright facial complexion, with a very clear skin complexion; but now you are lean, rough, discoloured, become quite pale, with veins showing all over the body, inwardly minded, with shrunk mind, afflicted, unhappy, remorseful, you brood. Are you perhaps, friend Sudinna, living the holy life without delight?" "No indeed, friends, I am not living the holy life without delight. There is an evil deed done by me; sexual intercourse was indulged in with my former wife; for me, friends, there was indeed remorse, there was regret: 'It is a loss for me indeed, it is not a gain for me indeed; it is ill-gained for me indeed, it is not well-gained for me indeed; that I, having gone forth in such a well-proclaimed Teaching and discipline, was not able to live the holy life that is complete and pure for as long as life lasts.'" "Indeed it is fitting for you, friend Sudinna, to have remorse, fitting to have regret, that you, having gone forth in such a well-proclaimed Teaching and discipline, will not be able to live the holy life that is complete and pure for as long as life lasts. Has not, friend, the Teaching been taught by the Blessed One in many ways for dispassion, not for lust; the Teaching has been expounded for separation from bondage, not for bondage; the Teaching has been expounded for non-clinging, not for clinging. Yet there, friend, when the Teaching has been expounded by the Blessed One for dispassion, you will intend for lust; when the Teaching has been expounded for separation from bondage, you will intend for bondage; when the Teaching has been expounded for non-clinging, you will intend for clinging! Has not, friend, the Teaching been taught by the Blessed One in many ways for dispassion towards lust, for the subduing of intoxication, for the removal of thirst, for the uprooting of attachment, for the cutting off of the round of rebirths, for the elimination of craving, for dispassion, for cessation, for Nibbāna! Has not, friend, the abandoning of sensual pleasures been declared by the Blessed One in many ways, the full understanding of perceptions of sensuality has been declared, the removal of thirst for sensuality has been declared, the uprooting of sensual thoughts has been declared, the appeasement of the fever of sensuality has been declared! This, friend, is not for the confidence of those without confidence, nor for the increase of those with confidence. Rather, friend, this is for the distrust of those without confidence, and for the alteration of some of those with confidence."

39. Then those monks, having rebuked the Venerable Sudinna in many ways, reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the Venerable Sudinna in return - "Is it true, Sudinna, that you engaged in sexual

intercourse with your former wife?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, having gone forth in such a well-proclaimed Teaching and discipline, not be able to live the holy life that is complete and pure for as long as life lasts! Have I not, foolish man, in many ways expounded the Teaching for dispassion, not for lust; the Teaching has been expounded for separation from bondage, not for bondage; the Teaching has been expounded for non-clinging, not for clinging! Yet there, foolish man, when the Teaching has been expounded by me for dispassion, you will intend for lust; when the Teaching has been expounded for separation from bondage, you will intend for bondage; when the Teaching has been expounded for non-clinging, you will intend for clinging! Have I not, foolish man, in many ways expounded the Teaching for dispassion towards lust! The Teaching has been expounded for the subduing of intoxication, for the removal of thirst, for the uprooting of attachment, for the cutting off of the round of rebirths, for the elimination of craving, for dispassion, for cessation, for Nibbāna! Have I not, foolish man, in many ways declared the abandoning of sensual pleasures, declared the full understanding of perceptions of sensuality, declared the removal of thirst for sensuality, declared the uprooting of sensual thoughts, declared the appeasement of the fever of sensuality! Better for you, foolish man, that your genitals be put into the mouth of a venomous snake with terrible poison, than that your genitals be put into the genitals of a woman. Better for you, foolish man, that your genitals be put into the mouth of a black snake, than that your genitals be put into the genitals of a woman. Better for you, foolish man, that your genitals be put into a charcoal pit, blazing, in flames, aglow, than that your genitals be put into the genitals of a woman. What is the reason for this? On that account, foolish man, one might undergo death or suffering like death, but not on that condition, upon the body's collapse at death, would one be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But on this account, foolish man, upon the body's collapse at death, one would be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Yet there, foolish man, that you would engage in what is not the Good Teaching, the practice of villagers, the practice of outcasts, inertia, ending in water, secret, the attainment of two by two - you, foolish man, are the forerunner, the first doer of many unwholesome mental states. This, foolish man, is not for the confidence of those without confidence, nor for the increase of those with confidence; rather, foolish man, this is for the distrust of those without confidence, and for the alteration of some of those with confidence."

Then the Blessed One, having rebuked the Venerable Sudinna in many ways, having spoken dispraise of being difficult to support, being difficult to maintain, great desire, discontent, company, and idleness, having spoken in many ways praise of being easy to support, being easy to maintain, fewness of wishes, contentment, detachment, austerity, graciousness, unmaking, and arousal of energy, having given a suitable and appropriate talk on the Teaching to the monks, addressed the monks - "Well then, monks, I will lay down a training rule for monks, dependent on ten reasons - for the excellence of the Community, for the comfort of the Community, for the refutation of obstinate persons, for the comfortable abiding of well-behaved monks, for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life, for the confidence of those without

confidence, for the increase of those with confidence, for the duration of the Good Teaching, for the support of the monastic discipline. And thus, monks, you should recite this training rule -

"Whatever monk should engage in sexual intercourse, he is expelled, not in communion."

And thus this training rule was laid down by the Blessed One for the monks.

The Sudinna Recitation Section is concluded.

The Case of the Female Monkey

40. Now at that time a certain monk in Vesālī in the Great Wood, having enticed a female monkey with food, engages in sexual intercourse with her. Then that monk, having dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood. Now at that time many monks, wandering on a lodging tour, approached that monk's dwelling. That female monkey saw those monks coming from afar. Having seen them, he approached those monks; having approached, in front of those monks she swayed her hips and swayed her tail, she presented her hips, and made a sign. Then those monks had this thought: "Without doubt that monk engages in sexual intercourse with this female monkey." They hid themselves to one side. Then that monk, having walked for almsfood in Vesālī, taking his almsfood, returned.

41. Then that female monkey approached that monk. Then that monk, having eaten a portion of that almsfood, gave a portion to that female monkey. Then that female monkey, having eaten that almsfood, presented her hips to that monk. Then that monk engages in sexual intercourse with that female monkey. Then those monks said this to that monk - "Has not, friend, a training rule been laid down by the Blessed One; why do you, friend, engage in sexual intercourse with a female monkey?" "True, friend, a training rule has been laid down by the Blessed One; but that was concerning a human woman, not an animal." "Is it not, friend, just the same in that case. Unsuitable, friend, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, friend, having gone forth in such a well-proclaimed Teaching and discipline, not be able to live the holy life that is complete and pure for as long as life lasts! Has not, friend, the Teaching been taught by the Blessed One in many ways for dispassion, not for lust, etc. the appeasement of the fever of sensuality has been declared! This, friend, is not for the confidence of those without confidence, nor for the increase of those with confidence. Rather, friend, this is for the distrust of those without confidence, and for the alteration of some of those with confidence." Then those monks, having rebuked that monk in many ways, reported this matter to the Blessed One.

42. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned that monk in return - "Is it true, monk, that you engaged in sexual intercourse with a female monkey?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, having gone forth in such a well-proclaimed Teaching and discipline, not be able to live the holy life that is complete and pure for as long as life lasts! Have I not, foolish man, in many ways expounded the Teaching for dispassion,

not for lust, etc. the appeasement of the fever of sensuality has been declared! Better for you, foolish man, that your genitals be put into the mouth of a venomous snake with terrible poison, than that your genitals be put into the genitals of a female monkey. Better for you, foolish man, that your genitals be put into the mouth of a black snake, than that your genitals be put into the genitals of a female monkey. Better for you, foolish man, that your genitals be put into a charcoal pit, blazing, in flames, aglow, than that your genitals be put into the genitals of a female monkey. What is the reason for this? On that account, foolish man, one might undergo death or suffering like death; but not on that condition, upon the body's collapse at death, would one be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But on this account, foolish man, upon the body's collapse at death, one would be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Yet there, foolish man, that you would engage in what is not the Good Teaching, the practice of villagers, the practice of outcasts, inertia, ending in water, secret, the attainment of two by two! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk should engage in sexual intercourse, even with an animal, he is expelled, not in communion."

And thus this training rule was laid down by the Blessed One for the monks.

The Case of the Female Monkey is concluded.

The Rug Recitation Section

43. Now at that time many Vesālian Vajjiputtaka monks ate as much as they liked, slept as much as they liked, bathed as much as they liked. Having eaten as much as they liked, having slept as much as they liked, having bathed as much as they liked, having unwisely attended, without rejecting the training, without declaring their weakness, they engaged in sexual intercourse. At a later time, they, touched by disaster of relatives, touched by disaster of wealth, touched by disaster of illness, having approached the Venerable Ānanda, said thus - "We, Venerable Ānanda, are not blamers of the Buddha, not blamers of the Teaching, not blamers of the Community; we are blamers of ourselves, Venerable Ānanda, not blamers of others. We are indeed unlucky, we are of little merit, we who, having gone forth in such a well-proclaimed Teaching and discipline, were not able to live the holy life that is complete and pure for as long as life lasts. If now we, Venerable Ānanda, could receive the going forth in the presence of the Blessed One, could receive full ordination, even now we, gifted with introspection regarding wholesome mental states, in the first and last watches of the night, would dwell devoted to the pursuit of meditation of the qualities conducive to enlightenment. It would be good, Venerable Ānanda, if you would report this matter to the Blessed One." "Yes, friends," the Venerable Ānanda, having promised the Vesālian Vajjiputtakas, approached the Blessed One; having approached, he reported this matter to the Blessed One.

"This is impossible, Ānanda, there is no chance that a Truth-finder should abolish a training rule involving expulsion laid down for disciples on account of the Vajjis or the Vajjiputtakas."

Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Whoever, monks, without rejecting the training, without declaring his weakness, engages in sexual intercourse, he, having come back, should not be given full ordination; but whoever, monks, having rejected the training, having declared his weakness, engages in sexual intercourse, he, having come back, should be given full ordination. And thus, monks, you should recite this training rule -

44. "Whatever monk, having attained the training and way of life of monks, without rejecting the training, without declaring his weakness, should engage in sexual intercourse, even with an animal, he is expelled, not in communion."

45. "Whoever" means whoever, of whatever kind, however engaged, of whatever birth, of whatever name, of whatever clan, of whatever morality, of whatever dwelling, of whatever resort, whether an elder or a newly ordained or one of middle standing. This is called "whoever".

"Monk": one who begs is a monk, one who has entered upon the practice of going for alms is a monk, one who wears torn robes is a monk, a monk by convention, a monk by acknowledgment, a "come monk" is a monk, one fully ordained by the three goings for refuge is a monk, a good monk, a substantial monk, a trainee monk, one beyond training is a monk, one fully ordained by a complete community through a legal act at which a motion is put and is followed by three proclamations that is unshakable and worthy of standing is a monk. Therein, whatever monk is fully ordained by a complete community through a legal act at which a motion is put and is followed by three proclamations that is unshakable and worthy of standing, this monk is intended in this meaning.

"Training": there are three trainings - the training in higher morality, the training in higher consciousness, the training in higher wisdom. Therein, whatever is this training in higher morality, this training is intended in this meaning.

"Way of life" is the name for whatever training rule has been laid down by the Blessed One, this is called "way of life". He trains in that, therefore he is called "one who has entered upon the way of life".

"Without rejecting the training, without declaring weakness": there is, monks, both a declaration of weakness and the training not rejected; there is, monks, both a declaration of weakness and the training rejected.

"And how, monks, is there both a declaration of weakness and the training not rejected? Here, monks, a monk who is dissatisfied, without delight, wishing to fall away from asceticism, troubled by monkhood, ashamed, disgusted, desiring the state of a householder, desiring the state of a lay follower, desiring the state of a monastery attendant, desiring the state of a novice, desiring the state of a heretical teacher, desiring the state of a disciple of a heretical teacher, desiring the state of not being a recluse, desiring the state of not being a disciple of the son of the Sakyan - says and intimates: 'What if I were to reject the Buddha.' Thus also, monks, there is both a declaration of weakness and the training not rejected.

"Or else, one who is dissatisfied, without delight, wishing to fall away from asceticism, troubled by monkhood, ashamed, disgusted, desiring the state of a householder, etc. desiring the state of not being a disciple of the son of the Sakyan - says and intimates: 'What if I were to reject the Teaching,' etc. 'What if I were to reject the Community...' 'What if I were to reject the training...' 'What if I were to reject the monastic discipline...' 'What if I were to reject the Pātimokkha...' 'What if I were to reject the recitation...' 'What if I were to reject the preceptor...' 'What if I were to reject the teacher...' 'What if I were to reject the co-resident pupil...' 'What if I were to reject the pupil...' 'What if I were to reject one with the same preceptor...' says and intimates: 'What if I were to reject one with the same teacher, what if I were to reject a fellow in the holy life.' He says and intimates: 'What if I were to be a householder.' 'What if I were to be a lay follower...' 'What if I were to be a monastery attendant...' 'What if I were to be a novice...' 'What if I were to be a heretical teacher...' 'What if I were to be a disciple of a heretical teacher...' 'What if I were to be not a recluse...' He says and intimates: 'What if I were to be not a disciple of the son of the Sakyan.' Thus also, monks, there is both a declaration of weakness and the training not rejected.

46. "Or else, one who is dissatisfied, without delight, wishing to fall away from asceticism, troubled by monkhood, ashamed, disgusted, desiring the state of a householder, etc. desiring the state of not being a disciple of the son of the Sakyan - says and intimates: 'If I were to reject the Buddha,' etc. says and intimates: 'If I were to be not a disciple of the son of the Sakyan,' etc. says and intimates: 'Let me reject the Buddha,' etc. says and intimates: 'Let me be not a disciple of the son of the Sakyan,' etc. says and intimates: 'Come, let me reject the Buddha,' etc. says and intimates: 'Come, let me be not a disciple of the son of the Sakyan,' etc. says and intimates: 'It occurs to me to reject the Buddha,' etc. says and intimates: 'It occurs to me to be not a disciple of the son of the Sakyan.' Thus also, monks, there is both a declaration of weakness and the training not rejected.

47. "Or else, one who is dissatisfied, without delight, wishing to fall away from asceticism, troubled by monkhood, ashamed, disgusted, desiring the state of a householder, etc. desiring the state of not being a disciple of the son of the Sakyan, says and intimates: 'I remember my mother,' says and intimates: 'I remember my father,' says and intimates: 'I remember my brother,' says and intimates: 'I remember my sister,' says and intimates: 'I remember my son,' says and intimates: 'I remember my daughter,' says and intimates: 'I remember my wife,' says and intimates: 'I remember my relatives,' says and intimates: 'I remember my friends,' says and intimates: 'I remember my village,' says and intimates: 'I remember my market town,' says and intimates: 'I remember my field,' says and intimates: 'I remember my site,' says and intimates: 'I remember my unwrought gold,' says and intimates: 'I remember my gold,' says and intimates: 'I remember my craft,' says and intimates: 'I recollect the laughter, talk, and play of the past.' Thus also, monks, there is both a declaration of weakness and the training not rejected.

48. "Or else, one who is dissatisfied, without delight, wishing to fall away from asceticism, troubled by monkhood, ashamed, disgusted, desiring the state of a householder, etc. desiring the state of not being a disciple of the son of the Sakyan - says and intimates: 'I have a mother, she must be supported by me,' says and intimates: 'I have a father, he must be supported by me,' says and intimates: 'I have a

brother, he must be supported by me,' says and intimates: 'I have a sister, she must be supported by me,' says and intimates: 'I have a son, he must be supported by me,' says and intimates: 'I have a daughter, she must be supported by me,' says and intimates: 'I have a wife, she must be supported by me,' ... says and intimates: 'I have relatives, they must be supported by me,' says and intimates: 'I have friends, they must be supported by me.' Thus also, monks, there is both a declaration of weakness and the training not rejected.

49. "Or else, one who is dissatisfied, without delight, wishing to fall away from asceticism, troubled by monkhood, ashamed, disgusted, desiring the state of a householder, etc. desiring the state of not being a disciple of the son of the Sakyan - says and intimates: 'I have a mother, she will support me,' says and intimates: 'I have a father, he will support me,' says and intimates: 'I have a brother, he will support me,' says and intimates: 'I have a sister, she will support me,' says and intimates: 'I have a son, he will support me,' says and intimates: 'I have a daughter, she will support me,' says and intimates: 'I have a wife, she will support me,' says and intimates: 'I have relatives, they will support me,' says and intimates: 'I have friends, they will support me,' says and intimates: 'I have a village, by that I will live,' says and intimates: 'I have a market town, by that I will live,' says and intimates: 'I have a field, by that I will live,' says and intimates: 'I have a site, by that I will live,' says and intimates: 'I have unwrought gold, by that I will live,' says and intimates: 'I have gold, by that I will live,' says and intimates: 'I have a craft, by that I will live.' Thus also, monks, there is both a declaration of weakness and the training not rejected.

50. "Or else, one who is dissatisfied, without delight, wishing to fall away from asceticism, troubled by monkhood, ashamed, disgusted, desiring the state of a householder, etc. desiring the state of not being a disciple of the son of the Sakyan, says and intimates: 'It is difficult to do,' says and intimates: 'It is not easy to do,' says and intimates: 'It is difficult to practise,' says and intimates: 'It is not easy to practise,' says and intimates: 'I do not endeavour,' says and intimates: 'I cannot endure,' says and intimates: 'I do not delight,' says and intimates: 'I do not find pleasure.' Thus also, monks, there is both a declaration of weakness and the training not rejected.

51. "And how, monks, is there both a declaration of weakness and the training rejected? Here, monks, a monk who is dissatisfied, without delight, wishing to fall away from asceticism, troubled by monkhood, ashamed, disgusted, desiring the state of a householder, etc. desiring the state of not being a disciple of the son of the Sakyan - says and intimates: 'I reject the Buddha.' Thus also, monks, there is both a declaration of weakness and the training rejected.

"Or else, one who is dissatisfied, without delight, wishing to fall away from asceticism, troubled by monkhood, ashamed, disgusted, desiring the state of a householder, etc. desiring the state of not being a disciple of the son of the Sakyan - says and intimates: 'I reject the Teaching,' says and intimates: 'I reject the Community,' says and intimates: 'I reject the training,' says and intimates: 'I reject the monastic discipline,' says and intimates: 'I reject the Pātimokkha,' says and intimates: 'I reject the recitation,' says and intimates: 'I reject the preceptor,' says and intimates: 'I reject the teacher,' says and intimates: 'I reject the co-resident pupil,' says and intimates: 'I reject the pupil,' says and intimates: 'I reject one with the same preceptor,' says and intimates: 'I reject one with the same teacher,' says and intimates: 'I reject the fellow

in the holy life,' says and intimates: 'Remember me as a layman,' says and intimates: 'Remember me as a lay follower,' says and intimates: 'Remember me as a monastery attendant,' says and intimates: 'Remember me as a novice,' says and intimates: 'Remember me as a heretical teacher,' says and intimates: 'Remember me as a disciple of a heretical teacher,' says and intimates: 'Remember me as not a recluse,' says and intimates: 'Remember me as not a disciple of the son of the Sakyan.' Thus also, monks, there is both a declaration of weakness and the training rejected.

52. "Or else, one who is dissatisfied, without delight, wishing to fall away from asceticism, troubled by monkhood, ashamed, disgusted, desiring the state of a householder, etc. desiring the state of not being a disciple of the son of the Sakyan - says and intimates: 'Enough for me with the Buddha,' etc. says and intimates: 'Enough for me with the fellows in the holy life.' Thus also, etc. or else, etc. says and intimates: 'What use is the Buddha to me?' etc. says and intimates: 'What use are the fellows in the holy life to me?' says and intimates: 'I have no need for the Buddha,' etc. says and intimates: 'I have no need for the fellows in the holy life.' says and intimates: 'I am well released from the Buddha,' etc. says and intimates: 'I am well released from the fellows in the holy life.' Thus also, monks, there is both a declaration of weakness and the training rejected.

53. "Or whatever other synonyms there are for the Buddha, or synonyms for the Teaching, or synonyms for the Community, or synonyms for the training, or synonyms for the monastic discipline, or synonyms for the principal monastic code, or synonyms for the recitation, or synonyms for the preceptor, or synonyms for the teacher, or synonyms for the co-resident pupil, or synonyms for the pupil, or synonyms for one with the same preceptor, or synonyms for one with the same teacher, or synonyms for a fellow in the holy life, or synonyms for a layman, or synonyms for a lay follower, or synonyms for a monastery attendant, or synonyms for a novice, or synonyms for a heretical teacher, or synonyms for a follower of a heretical teacher, or synonyms for not a recluse, or synonyms for not a disciple of the son of the Sakyan - he speaks and intimates by those characteristics, by those signs, by those marks. Thus, monks, there is both a declaration of weakness and the training rejected.

54. "And how, monks, is the training not rejected? Here, monks, by whatever characteristics, by whatever signs, by whatever marks the training is rejected, by those characteristics, by those signs, by those marks a mad man rejects the training, the training is not rejected. He rejects the training in the presence of a mad man, the training is not rejected. One who is mentally deranged rejects the training, the training is not rejected. He rejects the training in the presence of one who is mentally deranged, the training is not rejected. One afflicted by pain rejects the training, the training is not rejected. He rejects the training in the presence of one afflicted by pain, the training is not rejected. He rejects the training in the presence of a deity, the training is not rejected. He rejects the training in the presence of an animal, the training is not rejected. One speaking the noble language rejects the training in the presence of a barbarian, and he does not understand, the training is not rejected. One speaking a barbarian language rejects the training in the presence of one speaking the noble language, and he does not understand, the training is not rejected. One speaking the noble language rejects the training in the presence of one

speaking the noble language, and he does not understand, the training is not rejected. One speaking a barbarian language rejects the training in the presence of a barbarian, and he does not understand, the training is not rejected. He rejects the training in jest, the training is not rejected. He rejects the training in fun, the training is not rejected. Not wishing to announce, he announces, the training is not rejected. Wishing to announce, he does not announce, the training is not rejected. He announces to one who is not intelligent, the training is not rejected. He does not announce to one who is intelligent, the training is not rejected. Or else he does not announce at all, the training is not rejected. Thus, monks, the training is not rejected."

55. Sexual intercourse is that which is the bad teaching, the village practice, the outcast practice, the gross, that which ends in water, the secret, the attainment of two by two - this is sexual intercourse.

Engages in means whoever inserts genitals into genitals, organ into organ, even to the extent of a sesame seed - this is engages in.

"Even with an animal" means having engaged in sexual intercourse even with an animal female, he is not a recluse, not a disciple of the son of the Sakyan, how much more with a human woman. Therefore it is said - "even with an animal".

"He is expelled" means just as a man whose head is cut off is incapable of living with that bodily connection, just so a monk having engaged in sexual intercourse is not a recluse, not a disciple of the son of the Sakyan. Therefore it is said - "he is expelled".

"Not in communion" means communion is common legal act, common recitation, same training - this is communion. That does not exist together with him. Therefore it is said - "not in communion".

56. Three women - a human woman, a non-human woman, an animal woman. Three hermaphrodites - a human hermaphrodite, a non-human hermaphrodite, an animal hermaphrodite. Three eunuchs - a human eunuch, a non-human eunuch, an animal eunuch. Three men - a human man, a non-human man, an animal man.

For one engaging in sexual intercourse with a human woman in three passages, there is an offence entailing defeat - in the anus, in the vagina, in the mouth. With a non-human woman, etc. For one engaging in sexual intercourse with an animal woman in three passages, there is an offence entailing defeat - in the anus, in the vagina, in the mouth. With a human hermaphrodite... with a non-human hermaphrodite... for one engaging in sexual intercourse with an animal hermaphrodite in three passages, there is an offence entailing defeat - in the anus, in the vagina, in the mouth. For one engaging in sexual intercourse with a human eunuch in two passages, there is an offence entailing defeat - in the anus, in the mouth. With a non-human eunuch... with an animal eunuch... with a human man... with a non-human man... for one engaging in sexual intercourse with an animal man in two passages, there is an offence entailing defeat - in the anus, in the mouth.

57. When a monk has the intention for intercourse present, for one inserting his genitals into the anus of a human woman, there is an offence entailing defeat. When a monk has the intention for intercourse present, into the vagina of a human woman... for one inserting his genitals into the mouth, there is an offence entailing defeat. When a monk has the intention for intercourse present, with a non-human

woman... with an animal woman... with a human hermaphrodite... with a non-human hermaphrodite... with an animal hermaphrodite... for one inserting his genitals into the anus, the vagina, or the mouth, there is an offence entailing defeat. When a monk has the intention for intercourse present, for one inserting his genitals into the anus or the mouth of a human eunuch, there is an offence entailing defeat. When a monk has the intention for intercourse present, with a non-human eunuch... with an animal eunuch... with a human man... with a non-human man... for one inserting his genitals into the anus or the mouth of an animal man, there is an offence entailing defeat.

58. Enemies of a monk, having brought a human woman near the monk, sit down on his genitals with the anus. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat. Enemies of a monk, having brought a human woman near the monk, sit down on his genitals with the anus. If he does not consent to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat. Enemies of a monk, having brought a human woman near the monk, sit down on his genitals with the anus. If he does not consent to the entering, does not consent to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat. Enemies of a monk, having brought a human woman near the monk, sit down on his genitals with the anus. If he does not consent to the entering, does not consent to the entered, does not consent to the remaining, consents to the withdrawal, there is an offence entailing defeat. Enemies of a monk, having brought a human woman near the monk, sit down on his genitals with the anus. If he does not consent to the entering, does not consent to the entered, does not consent to the remaining, consents to the withdrawal, there is an offence entailing defeat. Enemies of a monk, having brought a human woman near the monk, sit down on his genitals with the anus. If he does not consent to the entering, does not consent to the entered, does not consent to the remaining, does not consent to the withdrawal, there is no offence.

Enemies of a monk, having brought a human woman near the monk, with the vagina... with the mouth, sit down on his genitals. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat, etc. does not consent, there is no offence.

59. Enemies of a monk, a human woman who is awake...asleep... intoxicated... mad... heedless... dead and not eaten... dead and mostly not eaten... etc. there is an offence entailing defeat. Having brought one dead and mostly eaten near the monk, with the anus... with the vagina... with the mouth, sit down on his genitals. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is a grave offence, etc. does not consent, there is no offence.

Enemies of a monk, a non-human woman...an animal woman... a human hermaphrodite... a non-human hermaphrodite... having brought an animal hermaphrodite near the monk, with the anus... with the vagina... with the mouth, sit down on his genitals. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat, etc. does not consent, there is no offence.

Enemies of a monk, an animal hermaphrodite who is awake...asleep... intoxicated... mad... heedless... dead and not eaten... dead and mostly not eaten... etc. there is an offence entailing defeat. Having brought one dead and mostly eaten near the monk,

with the anus... with the vagina... with the mouth, sit down on his genitals. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is a grave offence, etc. does not consent, there is no offence.

Enemies of a monk, a human eunuch...a non-human eunuch... having brought an animal eunuch near the monk, with the anus... with the mouth, sit down on his genitals. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat, etc. does not consent, there is no offence.

Enemies of a monk, an animal eunuch who is awake...asleep... intoxicated... mad... heedless... dead and not eaten... dead and mostly not eaten... etc. there is an offence entailing defeat. Having brought one dead and mostly eaten near the monk, with the anus... with the mouth, sit down on his genitals. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is a grave offence, etc. does not consent, there is no offence.

60. Enemies of a monk, a human man...a non-human man... having brought an animal man near the monk, with the anus... with the mouth, sit down on his genitals. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat, etc. does not consent, there is no offence.

Enemies of a monk, an animal man who is awake...asleep... intoxicated... mad... heedless... dead and not eaten... dead and mostly not eaten... etc. there is an offence entailing defeat. Having brought one dead and mostly eaten near the monk, with the anus... with the mouth, sit down on his genitals. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is a grave offence, etc. does not consent, there is no offence.

61. Enemies of a monk, having brought a human woman near the monk, with the anus... with the vagina... with the mouth, sit down on his genitals - of one covered on one uncovered, of one uncovered on one covered, of one covered on one covered, of one uncovered on one uncovered. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat, etc. does not consent, there is no offence.

Enemies of a monk, a human woman who is awake...asleep... intoxicated... mad... heedless... dead and not eaten... dead and mostly not eaten... etc. there is an offence entailing defeat. Having brought one dead and mostly eaten near the monk, with the anus... with the vagina... with the mouth, sit down on his genitals - of one covered on one uncovered, of one uncovered on one covered, of one covered on one covered, of one uncovered on one uncovered. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is a grave offence, etc. does not consent, there is no offence.

Enemies of a monk, a non-human woman...an animal woman... a human hermaphrodite... a non-human hermaphrodite... having brought an animal hermaphrodite near the monk, with the anus... with the vagina... with the mouth, sit down on his genitals - of one covered on one uncovered, of one uncovered on one

covered, of one covered on one covered, of one uncovered on one uncovered. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat, etc. does not consent, there is no offence.

Enemies of a monk, an animal hermaphrodite who is awake...asleep... intoxicated... mad... heedless... dead and not eaten... dead and mostly not eaten... etc. there is an offence entailing defeat. Having brought one dead and mostly eaten near the monk, with the anus... with the vagina... with the mouth, sit down on his genitals - of one covered on one uncovered, of one uncovered on one covered, of one covered on one covered, of one uncovered on one uncovered. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is a grave offence, etc. does not consent, there is no offence.

62. Enemies of a monk, a human eunuch...a non-human eunuch... an animal eunuch... a human man... a non-human man... having brought an animal man near the monk, with the anus... with the mouth, sit down on his genitals - of one covered on one uncovered, of one uncovered on one covered, of one covered on one covered, of one uncovered on one uncovered. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat, etc. does not consent, there is no offence.

Enemies of a monk, an animal man who is awake...asleep... intoxicated... mad... heedless... dead and not eaten... dead and mostly not eaten... etc. there is an offence entailing defeat. Having brought one dead and mostly eaten near the monk, with the anus... with the mouth, sit down on his genitals - of one covered on one uncovered, of one uncovered on one covered, of one covered on one covered, of one uncovered on one uncovered. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is a grave offence, etc. does not consent, there is no offence.

63. Enemies of a monk, having brought a monk near a human woman, sit down on the anus with the genitals... the vagina... the mouth. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat, etc. does not consent, there is no offence.

Enemies of a monk, with a human woman who is awake...asleep... intoxicated... mad... heedless... dead and not decomposed... dead and mostly not decomposed, etc. there is an offence entailing defeat. Having brought near one dead and mostly decomposed, sit down on the anus with the genitals... the vagina... the mouth. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is a grave offence, etc. does not consent, there is no offence.

Enemies of a monk, with a non-human woman...with an animal woman... with a human hermaphrodite... with a non-human hermaphrodite... with an animal hermaphrodite... with a human eunuch... with a non-human eunuch... with an animal eunuch... with a human man... with a non-human man... having brought a monk near an animal man, sit down on the anus with the genitals... the mouth. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat, etc. does not consent, there is no

offence.

Enemies of a monk, having brought a monk near an animal man who is awake...who is asleep... who is intoxicated... who is mad... who is heedless... who is dead and not decomposed... who is dead and for the most part not decomposed... etc.there is an offence entailing defeat. Having brought near one who is dead and for the most part decomposed, with his genitals into the anus... the mouth. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is a grave offence, etc. does not consent, there is no offence.

64. Enemies of a monk, having brought a monk near a human woman, sit down on the anus with the genitals... the vagina... the mouth - of one covered on one uncovered, of one uncovered on one covered, of one covered on one covered, of one uncovered on one uncovered. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat, etc. does not consent, there is no offence.

Enemies of a monk, with a human woman who is awake...asleep... intoxicated... mad... heedless... dead and not decomposed... dead and mostly not decomposed, etc. there is an offence entailing defeat. Having brought near one dead and mostly decomposed, sit down on the anus with the genitals... the vagina... the mouth - of one covered on one uncovered, of one uncovered on one covered, of one covered on one covered, of one uncovered on one uncovered. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is a grave offence, etc. does not consent, there is no offence.

Enemies of a monk, with a non-human woman...with an animal woman... with a human hermaphrodite... with a non-human hermaphrodite... with an animal hermaphrodite... with a human eunuch... with a non-human eunuch... with an animal eunuch... with a human man... with a non-human man... having brought a monk near an animal man, sit down on the anus with the genitals... the mouth - of one covered on one uncovered, of one uncovered on one covered, of one covered on one covered, of one uncovered on one uncovered. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is an offence entailing defeat, etc. does not consent, there is no offence.

65. Enemies of a monk, having brought a monk near an animal man who is awake... who is asleep... who is intoxicated... who is mad... who is heedless... who is dead and not decomposed... who is dead and for the most part not decomposed... etc.there is an offence entailing defeat. Having brought near one who is dead and for the most part decomposed, with his genitals into the anus... the mouth - of one covered on one uncovered, of one uncovered on one covered, of one covered on one covered, of one uncovered on one uncovered. If he consents to the entering, consents to the entered, consents to the remaining, consents to the withdrawal, there is a grave offence, etc. does not consent, there is no offence.

Just as enemies of a monk have been expanded, so it should be expanded.

Enemies of a king... enemies of a thief... enemies of a cheat... enemies of heart-extractors. In brief.

66. If he inserts a passage into a passage, there is an offence entailing defeat. If he inserts a passage into a non-passage, there is an offence entailing defeat. If he inserts a non-passage into a passage, there is an offence entailing defeat. If he inserts a non-passage into a non-passage, there is a grave offence.

A monk commits an offence against a sleeping monk; if the one who has awakened consents, both should be removed. If the one who has awakened does not consent, the defiler should be removed. A monk commits an offence against a sleeping novice; if the one who has awakened consents, both should be removed. If the one who has awakened does not consent, the defiler should be removed. A novice commits an offence against a sleeping monk; if the one who has awakened consents, both should be removed. If the one who has awakened does not consent, the defiler should be removed. A novice commits an offence against a sleeping novice; if the one who has awakened consents, both should be removed. If the one who has awakened does not consent, the defiler should be removed.

There is no offence for one who does not know, for one who does not consent, for a mad man, for one who is mentally deranged, for one afflicted by pain, for the first offender.

The Rug Recitation Section is concluded.

Summary Verses on Disciplinary Cases

The female monkey and the Vajjian sons, the householder and the naked one and the sectarians;

The girl and Uppalavaṇṇā, and two others with characteristics.

The mother, the daughter, and the sister, and the wife, and the soft and the hanging one;

Two wounds and the plastered picture, and with the wooden doll.

Five together with Sundara, five at the charnel ground with bones;

The female serpent, the female demon, and the female ghost, one afflicted by a eunuch, he touches.

At Bhaddiya the Worthy One asleep, four others at Sāvatthī;

Three garlands at Vesālī, in a dream the man from Bhārukaccha.

Supabbā, the faithful nun, the female trainee and the female novice;

The prostitute, the eunuch, the householder, mutually, the one gone forth in old age, and the deer.

Disciplinary Cases

67. Now at that time a certain monk engaged in sexual intercourse with a female monkey. He had remorse - "A training rule has been laid down by the Blessed One; have I perhaps committed an offence involving expulsion?" He reported this matter to the Blessed One. "You, monk, have committed an offence involving expulsion."

Now at that time many Vesālian Vajjiputtaka monks, without rejecting the training, without declaring their weakness, engaged in sexual intercourse. They had remorse - "A training rule has been laid down by the Blessed One; have we perhaps committed an offence involving expulsion?" They reported this matter to the Blessed One. "You, monks, have committed an offence involving expulsion."

Now at that time a certain monk - 'In this way there will be no offence for me,' engaged in sexual intercourse in the guise of a householder. He had remorse - "A training rule has been laid down by the Blessed One; have I perhaps committed an offence involving expulsion?" He reported this matter to the Blessed One. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk - 'In this way there will be no offence for me,' having become naked, engaged in sexual intercourse. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk - 'In this way there will be no offence for me,' having put on a garment of kusa-grass... having put on a bark garment... having put on a garment of wooden strips... having put on a blanket of human hair... having put on a blanket of horse-hair... having put on a garment of owl's feathers... having put on a cheetah-hide cloak, engaged in sexual intercourse. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain alms-gathering monk, having seen a girl lying on a small chair, filled with lust, inserted his thumb into her genitals. She died. He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence entailing initial and subsequent meetings of the Community."

68. Now at that time a certain young man was enamoured of the nun Uppalavaṇṇā. Then that young man, when the nun Uppalavaṇṇā had entered the village for almsfood, having entered her hut, remained hidden. The nun Uppalavaṇṇā, after the meal, having returned from her alms round, having washed her feet, having entered the hut, sat down on the small bed. Then that young man, having seized the nun Uppalavaṇṇā, violated her. The nun Uppalavaṇṇā reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One. "There is no offence, monks, for one who does not consent."

69. Now at that time the female organ became manifest in a certain monk. They reported this matter to the Blessed One. "I allow, monks, that very same preceptor, that very same full ordination, those very same rains retreats, to associate with nuns. Whatever offences are common to monks with nuns, those offences are to be emerged from in the presence of nuns. Whatever offences are not common to monks with nuns, for those offences there is no offence."

Now at that time the male organ became manifest in a certain nun. They reported this matter to the Blessed One. "I allow, monks, that very same preceptor, that very same full ordination, those very same rains retreats, to associate with monks. Whatever offences are common to nuns with monks, those offences are to be emerged from in the presence of monks. Whatever offences are not common to nuns with monks, for those offences there is no offence."

70. Now at that time a certain monk -'In this way there will be no offence for me,' engaged in sexual intercourse with his mother... engaged in sexual intercourse with his daughter... engaged in sexual intercourse with his sister...He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk engaged in sexual intercourse with his former wife. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

71. Now at that time a certain monk had a soft back.He, oppressed by discontent, took hold of his own genitals with his mouth. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk was well-endowed.He, oppressed by discontent, inserted his own genitals into his own anus. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk saw a dead body.And on that body there was a wound near the genitals. He 'In this way there will be no offence for me,' having inserted his genitals into the genitals, took out through the wound. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk saw a dead body.And on that body there was a wound near the genitals. He 'In this way there will be no offence for me,' having inserted his genitals into the wound, took out through the genitals. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, filled with lust, touched the sign of a plastered picture with his genitals. He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence of wrong-doing."

Now at that time a certain monk, filled with lust, touched the sign of a wooden doll with his genitals. He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence of wrong-doing."

72. Now at that time a monk named Sundara, who had gone forth from Rājagaha, was going along a road. A certain woman - "Wait a moment, venerable sir, I will pay homage," and while paying homage, having lifted up her inner robe, she grasped his genitals with her mouth. He had remorse, etc. "Did you consent, monk?" "I did not consent, Blessed One." "There is no offence, monk, for one not consenting."

Now at that time a certain woman, having seen a monk, said this -"Come, venerable sir, engage in sexual intercourse." "Enough, sister, this is not allowable." "Come, venerable sir, I will make the effort, you do not make the effort, in this way there will be no offence for you." That monk did so. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain woman, having seen a monk, said this -"Come, venerable sir, engage in sexual intercourse." "Enough, sister, this is not allowable." "Come, venerable sir, you make the effort, I will not make the effort, in this way there will be no offence for you." That monk did so. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain woman, having seen a monk, said this -"Come, venerable sir, engage in sexual intercourse." "Enough, sister, this is not allowable." "Come, venerable sir, having thrust inside, release outside, etc. having thrust outside, release inside, in this way there will be no offence for you." That monk did so. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

73. Now at that time a certain monk, having gone to the charnel ground, having seen a body not eaten, engaged in sexual intercourse with it. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, having gone to the charnel ground, having seen a body mostly not eaten, engaged in sexual intercourse with it. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, having gone to the charnel ground, having seen a body mostly eaten, engaged in sexual intercourse with it. He had remorse, etc. "There is no offence, monk, of expulsion. There is a grave offence."

Now at that time a certain monk, having gone to the charnel ground, having seen a severed head, inserted his genitals into the rounded mouth while touching it. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, having gone to the charnel ground, having seen a severed head, inserted his genitals into the rounded mouth without touching it. He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence of wrong-doing."

Now at that time a certain monk was enamoured of a certain woman. She died and was cast away in the cemetery. The bones were scattered. Then that monk, having gone to the charnel ground, having collected the bones, applied his genitals to the sign. He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence of wrong-doing."

Now at that time a certain monk engaged in sexual intercourse with a female nāga... engaged in sexual intercourse with a female yakkha... engaged in sexual intercourse with a female ghost... engaged in sexual intercourse with a eunuch. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk had impaired faculties. He 'I do not feel pleasure or pain, there will be no offence for me,' engaged in sexual intercourse. They reported this matter to the Blessed One. "Whether that foolish man felt or did not feel, monks, there is an offence entailing defeat."

Now at that time a certain monk -'I will engage in sexual intercourse with a woman,' at the mere touching became remorseful. He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence entailing initial and subsequent meetings of the Community."

74. Now at that time a certain monk at Bhaddiya in the Jātiyā grove had gone for his day residence and was lying down. His limbs were stiffened by wind. A certain woman, having seen, sat down on his genitals, and having done as much as she wished, departed. The monks, having seen the wetness, reported this matter to the

Blessed One. "In five ways, monks, the genitals become workable - through lust, through excrement, through urine, through wind, through the bite of a caterpillar or insect. In these five ways, monks, the genitals become workable. This is impossible, monks, there is no chance that that monk's genitals would have become workable through lust. That monk, monks, is a Worthy One. There is no offence, monks, for that monk."

Now at that time a certain monk at Sāvattthī in the Blind Men's Grove had gone for his day residence and was lying down. A certain cowherd woman, having seen, sat down on his genitals. That monk consented to the entering, consented to the entered, consented to the remaining, consented to the withdrawal. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk at Sāvattthī in the Blind Men's Grove had gone for his day residence and was lying down. A certain goatherd woman, having seen... a certain wood-gatherer woman, having seen... a certain cow-dung gatherer woman, having seen, sat down on his genitals. That monk consented to the entering, consented to the entered, consented to the remaining, consented to the withdrawal. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

75. Now at that time a certain monk in Vesālī in the Great Wood had gone for his day residence and was lying down. A certain woman, having seen, sat down on his genitals, and having done as much as she wished, stood nearby laughing. That monk, having woken up, said this to that woman - "Was this your deed?" "Yes, my deed." He had remorse, etc. "Did you consent, monk?" "I do not know, Blessed One." "There is no offence, monk, for one not knowing."

76. Now at that time a certain monk in Vesālī in the Great Wood had gone for his day residence and was lying down leaning against a tree. A certain woman, having seen, sat down on his genitals. That monk suddenly rose up. He had remorse, etc. "Did you consent, monk?" "I did not consent, Blessed One." "There is no offence, monk, for one not consenting."

Now at that time a certain monk in Vesālī in the Great Wood had gone for his day residence and was lying down leaning against a tree. A certain woman, having seen, sat down on his genitals. That monk, having stepped on her, rolled her off. He had remorse, etc. "Did you consent, monk?" "I did not consent, Blessed One." "There is no offence, monk, for one not consenting."

77. Now at that time a certain monk at Vesālī in the Great Wood in the Pinnacled Hall had gone for his day residence and was lying down having opened the door. His limbs were stiffened by wind. Now at that time several women, taking odour and garlands, came to the monastery to see the dwelling. Then those women, having seen that monk, sat down on his genitals, and having done as much as they wished, saying "What a bull of a man indeed!", having placed odour and garlands on him, departed. The monks, having seen the wetness, reported this matter to the Blessed One. "In five ways, monks, the genitals become workable - through lust, through excrement, through urine, through wind, through the bite of a caterpillar or insect. In these five ways, monks, the genitals become workable. This is impossible, monks, there is no chance that that monk's genitals would have become workable through lust. That monk, monks, is a Worthy One. There is no offence, monks, for that monk. I allow,

monks, for one going into seclusion during the day, to go into seclusion having closed the door."

78. Now at that time a certain monk from Bhārukaccha, having engaged in sexual intercourse with his former wife in a dream - thinking 'I am not a recluse, I will leave the monastic community,' while going to Bhārukaccha, on the way, having seen the Venerable Upāli, reported this matter. The Venerable Upāli said thus - "There is no offence, friend, in a dream."

Now at that time in Rājagaha there was a female lay follower named Supabbā who was foolishly devoted. She held such a view: "She who gives sexual intercourse gives the highest gift." She, having seen a monk, said this - "Come, venerable sir, engage in sexual intercourse." "Enough, sister, this is not allowable." "Come, venerable sir, rub between my thighs, in this way there will be no offence for you." Etc. "Come, venerable sir, rub on my navel." "Come, venerable sir, rub on my belly fold." "Come, venerable sir, rub in my armpit." "Come, venerable sir, rub on my neck." "Come, venerable sir, rub in my ear orifice." "Come, venerable sir, rub in my hair whorl." "Come, venerable sir, rub between my fingers." "Come, venerable sir, having made effort with your hand, I will release you, in this way there will be no offence for you." That monk did so. He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence entailing initial and subsequent meetings of the Community."

79. Now at that time in Sāvattihī there was a female lay follower named Saddhā who was foolishly devoted. She held such a view: "She who gives sexual intercourse gives the highest gift." She, having seen a monk, said this - "Come, venerable sir, engage in sexual intercourse." "Enough, sister, this is not allowable." "Come, venerable sir, rub between my thighs." Etc. "Come, venerable sir, having made effort with your hand, I will release you, in this way there will be no offence for you." That monk did so. He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence entailing initial and subsequent meetings of the Community."

80. Now at that time at Vesālī the Licchavi youths, having seized a monk, caused him to have sexual intercourse with a nun... caused him to have sexual intercourse with a female trainee... caused him to have sexual intercourse with a female novice. Both consented. Both should be removed. Both did not consent. There is no offence for both.

81. Now at that time at Vesālī the Licchavi youths, having seized a monk, caused him to have sexual intercourse with a prostitute... caused him to have sexual intercourse with a eunuch... caused him to have sexual intercourse with a laywoman. The monk consented. The monk should be removed. The monk did not consent. There is no offence for the monk.

Now at that time at Vesālī the Licchavi youths, having seized monks, caused them to have sexual intercourse with each other. Both consented. Both should be removed. Both did not consent. There is no offence for both.

82. Now at that time a certain monk who had gone forth in old age went to see his former wife. She - "Come, venerable sir, leave the monastic community," she grabbed him. That monk, stepping back, fell down on his back. She, having lifted herself up,

sat down on his genitals. He had remorse, etc. "Did you consent, monk?" "I did not consent, Blessed One." "There is no offence, monk, for one not consenting."

83. Now at that time a certain monk was dwelling in the forest. A young deer, having come to his urinal place, while drinking the urine, grasped his genitals with its mouth. That monk consented. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

The First Expulsion is complete.

2. The Second Expulsion

84. At that time the Buddha, the Blessed One, was dwelling at Rājagaha on the Vulture's Peak mountain. Now at that time many monks who were acquaintances and companions, having built grass huts on the slope of Isigili, entered the rains retreat. The Venerable Dhaniya the potter's son also, having built a grass hut, entered the rains retreat. Then those monks, having completed the rains retreat, after the three months had passed, having dismantled the grass huts and having stored away the grass and wood, set out on a journey through the country. But the Venerable Dhaniya the potter's son dwelt right there for the rains, there for the winter, there for the summer. Then when the Venerable Dhaniya the potter's son had entered the village for almsfood, grass-gatherers and wood-gatherers, having broken up the grass hut, having taken the grass and wood, went away. For the second time the Venerable Dhaniya the potter's son, having collected grass and wood, built a grass hut. For the second time when the Venerable Dhaniya the potter's son had entered the village for almsfood, grass-gatherers and wood-gatherers, having broken up the grass hut, having taken the grass and wood, went away. For the third time the Venerable Dhaniya the potter's son, having collected grass and wood, built a grass hut. For the third time when the Venerable Dhaniya the potter's son had entered the village for almsfood, grass-gatherers and wood-gatherers, having broken up the grass hut, having taken the grass and wood, went away.

Then this occurred to the Venerable Dhaniya the potter's son: "Up to the third time, when I had entered the village for almsfood, grass-gatherers and wood-gatherers, having broken up the grass hut, having taken the grass and wood, went away. But I am well-trained, complete in my teacher's own doctrine of the potter's craft, with purified skill. What if I myself, having kneaded mud, were to make a hut entirely of clay!" Then the Venerable Dhaniya the potter's son, having himself kneaded mud, having made a hut entirely of clay, having collected grass and wood and cow-dung, fired that hut. That hut was lovely, beautiful, pleasing, red, just like a red cochineal insect. Just as the sound of small bells, just so was the sound of that hut.

85. Then the Blessed One, descending from the Vulture's Peak mountain together with several monks, saw that hut which was lovely, beautiful, pleasing, and red. Having seen them, he addressed the monks - "What is this, monks, that is lovely, beautiful, pleasing, and red, just like a red cochineal insect?" Then those monks reported this matter to the Blessed One. The Buddha, the Blessed One, rebuked him - "Unsuitable, monks, for that foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could that foolish man, monks, make a hut entirely of clay! Indeed, monks, that foolish man will have no sympathy,

no compassion, no non-harming towards living beings! Go, monks, break down that hut. Let not future generations commit to gulping down living beings. And, monks, a hut entirely of clay should not be made. Whoever should make one, there is an offence of wrong-doing." "Yes, venerable sir," those monks, having promised the Blessed One, approached that hut; having approached, they broke down that hut. Then the Venerable Dhaniya the potter's son said this to those monks - "Why, friends, are you breaking down my hut?" "The Blessed One, friend, is having it broken down." "Break it down, friends, if the lord of the Teaching is having it broken down."

86. Then this occurred to the Venerable Dhaniya the potter's son: "Up to the third time, when I had entered the village for almsfood, grass-gatherers and wood-gatherers, having broken up the grass hut, having taken the grass and wood, went away. Even the hut entirely of clay that was made by me, that too was caused to be broken up by the Blessed One. And there is an accountant at the timber storehouse who is a friend of mine. What if I were to ask the accountant at the timber storehouse for timber and make a wooden hut?" Then the Venerable Dhaniya the potter's son approached the accountant at the timber storehouse; having approached, he said this to the accountant at the timber storehouse - "Up to the third time, friend, when I had entered the village for almsfood, grass-gatherers and wood-gatherers, having broken up the grass hut, having taken the grass and wood, went away. Even the hut entirely of clay that was made by me, that too was caused to be broken up by the Blessed One. Give me timber, friend. I wish to make a wooden hut." "There is not, venerable sir, such timber that I could give to the noble one. There is, venerable sir, timber belonging to the king, for the repair of the city, stored for times of emergency. If the king authorises that timber to be given, have it taken away, venerable sir." "It has been given, friend, by the king." Then this occurred to the accountant at the timber storehouse - "These ascetics, disciples of the Sakyan, are practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character. The king too is devoted to them. It is not proper to say that what is not given has been given." Then the accountant at the timber storehouse said this to the Venerable Dhaniya the potter's son - "Have it taken away, venerable sir." Then the Venerable Dhaniya the potter's son, having had that timber cut into fragments, having had it carried away by carts, made a wooden hut.

87. Then the brahmin Vassakāra, the chief minister of Magadha, while inspecting the works in Rājagaha, approached the accountant at the timber storehouse; having approached, he said this to the accountant at the timber storehouse - "Those timbers, my good man, belonging to the king, for the repair of the city, stored for times of emergency - where are those timbers?" "Those timbers, master, have been given by the king to the noble Dhaniya the potter's son." Then the brahmin Vassakāra, the chief minister of Magadha, was displeased - "How indeed could the king give the timbers belonging to the king, for the repair of the city, stored for times of emergency, to Dhaniya the potter's son!" Then the brahmin Vassakāra, the chief minister of Magadha, approached King Seniya Bimbisāra of Magadha; having approached, he said this to King Seniya Bimbisāra of Magadha - "Is it true, Sire, that the timbers belonging to the king, for the repair of the city, stored for times of emergency, have been given to Dhaniya the potter's son?" "Who says thus?" "The accountant at the timber storehouse, Sire." "Well then, brahmin, have the accountant at the timber storehouse summoned." Then the brahmin Vassakāra, the chief minister

of Magadha, ordered the accountant at the timber storehouse to be bound. The Venerable Dhaniya the potter's son saw the accountant at the timber storehouse being led away bound. Having seen, he said this to the accountant at the timber storehouse - "Why are you, friend, being led away bound?" "Because of those timbers, venerable sir." "Go, friend, I too am coming." "Come, venerable sir, before I am killed."

88. Then the Venerable Dhaniya the potter's son approached the dwelling of King Seniya Bimbisāra of Magadha; having approached, he sat down on the prepared seat. Then King Seniya Bimbisāra of Magadha approached the Venerable Dhaniya the potter's son; having approached, he paid respect to the Venerable Dhaniya the potter's son and sat down to one side. Seated to one side, King Seniya Bimbisāra of Magadha said this to the Venerable Dhaniya the potter's son - "Is it true, venerable sir, that the timbers belonging to the king, for the repair of the city, stored for times of emergency, have been given by me to the noble one?" "Yes, great king." "We, venerable sir, being kings, have much to do, have many duties; even having given, we might not remember; come now, venerable sir, remind me." "Do you remember, great king, when first consecrated, having spoken such words - 'Let ascetics and brahmins consume only what is given - grass, wood, and water'?" "I remember, venerable sir. There are, venerable sir, ascetics and brahmins who have shame, who are scrupulous, who are eager to train. For them, remorse arises even over a trifle. It was said by me with reference to them, and that which is unclaimed in the forest. So you, venerable sir, by that pretext think to take timber that is not given! How indeed could one like me kill or imprison or banish an ascetic or brahmin dwelling in my realm! Go, venerable sir, you are released by a hair's breadth. Do not do such a thing again." People grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are shameless, immoral, liars. Yet these will claim to be practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character! There is no asceticism in them, there is no commitment to holy life in them. Their asceticism is lost, their commitment to holy life is lost. From where would they have asceticism, from where would they have commitment to holy life! They have departed from asceticism, they have departed from commitment to holy life. They even deceive the king, how much more other people!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, content, having shame, scrupulous, eager to train, grumbled, criticised, and complained - "How indeed could the Venerable Dhaniya the potter's son take the king's timber that was not given!" Then those monks, having rebuked the Venerable Dhaniya the potter's son in many ways, reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the Venerable Dhaniya the potter's son in return - "Is it true, Dhaniya, that you took the king's timber that was not given?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, take the king's timber that was not given! This, foolish man, is not for the confidence of those without confidence, nor for the increase of those with confidence; rather, foolish man, this is for the distrust of those without confidence, and for the alteration of some of those with confidence."

Now at that time a certain former judge who was a chief minister had gone forth among the monks and was seated not far from the Blessed One. Then the Blessed One said this to that monk - "For how much, monk, does King Seniya Bimbisāra of Magadha, having seized a thief, execute or imprison or banish him?" "For a pāda or for the value of a pāda, Blessed One." Now at that time in Rājagaha a pāda was five māsakas. Then the Blessed One, having rebuked the Venerable Dhaniya the potter's son in many ways, for being difficult to support, etc. And thus, monks, you should recite this training rule -

89. "Whatever monk should take what is not given, reckoned a theft, for such taking of what is not given kings, having seized a thief, would execute or imprison or banish him - 'You are a thief, you are a fool, you are deluded, you are a robber' - a monk taking what is not given in such a way, he too is expelled, not in communion."

And thus this training rule was laid down by the Blessed One for the monks.

90. Now at that time the group of six monks, having gone to the washerman's spreading place, having stolen the washerman's bundle, carried it to the monastery and distributed it. The monks said thus - "You are of great merit, friends. Much robe material has arisen for you." "From where, friends, is our merit? Just now we, having gone to the washerman's spreading place, stole the washerman's bundle." "Has not, friends, a training rule been laid down by the Blessed One? Why, friends, did you steal the washerman's bundle?" "True, friends, a training rule has been laid down by the Blessed One. But that was in the village, not in the forest." "Is it not, friends, likewise in this case? Unsuitable, friends, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, friends, steal the washerman's bundle! This, friends, is not for the confidence of those without confidence, nor for the increase of those with confidence; rather, friends, this is for the distrust of those without confidence, and for the alteration of some of those with confidence." Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the group of six monks in return - "Is it true, monks, that having gone to the washerman's spreading place, you stole the washerman's bundle?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish men, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish men, steal the washerman's bundle! This, foolish men, is not for the confidence of those without confidence, nor for the increase of those with confidence; rather, foolish men, this is for the distrust of those without confidence, and for the alteration of some of those with confidence." Then the Blessed One, having rebuked the group of six monks in many ways, for being difficult to support, etc. having spoken praise of arousal of energy, having given a suitable and appropriate talk on the Teaching to the monks, addressed the monks, etc. "And thus, monks, you should recite this training rule -

91. "Whatever monk should take from a village or from a forest what is not given, reckoned a theft, for such taking of what is not given kings, having seized a thief, would execute or imprison or banish him - 'You are a thief, you are a fool, you are deluded, you are a robber' - a monk taking what is not given in such a way, he too is expelled, not in communion."

92. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Village" means a village with one hut is a village, a village with two huts is a village, a village with three huts is a village, a village with four huts is a village, a village with humans is a village, a village with non-humans is a village, a fenced village is a village, an unfenced village is a village, a village settled in the manner of cows sitting down is a village, and a caravan settled for more than four months is also called a village.

"Precincts of the village" means for a fenced village, a stone's throw of a middling man standing at the gate; for an unfenced village, a stone's throw of a middling man standing in the precincts of a house.

"Forest" means setting aside the village and the precincts of the village, the remainder is called forest.

"Not given" means that which is not given, not relinquished, not abandoned, guarded, protected, cherished, belonging to another. This is called not given.

"Reckoned a theft" means with thieving intention, with intention to carry away.

"Should take" means should take, should carry, should carry away, should disturb the posture, should dislodge from position, should pass beyond the rendezvous.

"Of such a kind" means a pāda or the value of a pāda or more than a pāda.

"Kings" means a king of the earth, a regional king, feudal lords, those with intermediate revenues, judges, chief ministers, or whoever instructs while administering cutting and breaking punishments. These are called kings.

"Thief" means whoever takes what is not given, reckoned a theft, worth five māsakas or more than five māsakas. This is called a thief.

"Would execute" means they would strike with the hand or with the foot or with a whip or with a cane or with a half-stick or with cutting punishment.

"Would imprison" means they would imprison by bondage with ropes or by bondage with fetters or by bondage with chains or by bondage to a house or by bondage to a city or by bondage to a village or by bondage to a market town, or they would place under guard of a man.

"Would banish" means they would banish from a village or from a market town or from a city or from a country or from a region of a country.

"You are a thief, you are a fool, you are deluded, you are a robber" - this is abuse.

"Of such a kind" means a pāda or the value of a pāda or more than a pāda.

"Taking" means taking, carrying, carrying away, disturbing the posture, dislodging from position, passing beyond the rendezvous.

"This one too" is said with reference to the former.

"He is expelled" means just as a withered leaf fallen from its binding is incapable of becoming green again, just so a monk having taken what is not given, reckoned a theft, worth a pāda or the value of a pāda or more than a pāda, is not a recluse, not a disciple of the son of the Sakyan. Therefore it is said - "he is expelled".

"Not in communion" means communion is common legal act, common recitation, same training. This is communion. That does not exist together with him. Therefore it is said - "not in communion".

93. Situated on the ground, situated on land, situated in space, situated in the sky, situated in water, situated on a boat, situated on a vehicle, situated on a burden, situated in a park, situated in a monastery, situated in a field, situated on a site, situated in a village, situated in the forest, water, tooth-bangle, a large tree, movable property, a pledge, a customs post, a living being, footless, two-footed, four-footed, many-footed, an informant, depositing for safekeeping, theft by arrangement, making a rendezvous, making a sign.

94. Goods situated on the ground means goods placed in the ground, buried, concealed. With the intention to steal goods situated on the ground, with thieving intention, he seeks a companion or seeks a spade or a basket or goes, there is an offence of wrong-doing. There he cuts wood or creepers that have grown over it, there is an offence of wrong-doing. There he digs or heaps up or removes the soil, there is an offence of wrong-doing. He touches the pot, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. Having inserted his own vessel, with thieving intention he touches something worth five māsakas or more than five māsakas, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He makes it go into his own vessel or he closes his fist, there is an offence entailing defeat. Goods mounted on a string - a waist-band or a neck-string or a hip-string or a cloth or a turban - with thieving intention he touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. Having grasped the end, he lifts it up, there is a grave offence. Rubbing, he takes it out, there is a grave offence. Even as little as a hair-tip he releases from the mouth of the pot, there is an offence entailing defeat. Ghee or oil or honey or molasses worth five māsakas or more than five māsakas, with thieving intention, with one effort he drinks, there is an offence entailing defeat. Right there he breaks or throws away or burns or makes unfit for use, there is an offence of wrong-doing.

95. Goods situated on land means goods placed on dry ground. With the intention to steal goods situated on land, with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

96. Goods situated in space means goods gone to the space. A peacock or a francolin or a partridge or a quail, or a cloth or a turban or unwrought gold or gold being cut falls. With the intention to steal goods situated in space, with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He

interrupts its movement, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

97. Goods situated in the sky means goods gone into the sky. It is hung on a bed, or on a chair, or on a bamboo pole for robes, or on a cord for robes, or on a wall peg, or on an ivory peg, or on a tree, even on a prop for bowls. With the intention to steal goods situated in the sky, with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

98. Goods situated in water means goods placed in water. With the intention to steal goods situated in water, with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He dives or emerges, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. There, with thieving intention he touches a water lily or a lotus or a white lotus or a lotus root or a fish or a tortoise that has grown there, worth five māsakas or more than five māsakas, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

99. A boat means that by which one crosses. Goods situated on a boat means goods placed on a boat. "I will steal goods situated on a boat," with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. "I will steal the boat," with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He releases the mooring, there is an offence of wrong-doing. Having released the mooring, he touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. Upwards or downwards or across, even as little as a hair-tip he moves it, there is an offence entailing defeat.

100. A vehicle means a litter, a chariot, a cart, a palanquin. Situated on a vehicle means goods placed on a vehicle. With the intention to steal goods situated on a vehicle, with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. With the intention to steal a vehicle, with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

101. A burden means a head-burden, a shoulder-burden, a hip-burden, or a hanging burden. With thieving intention he touches a burden on the head, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He lowers it to the shoulder, there is an offence entailing defeat. With thieving intention he touches a burden on the shoulder, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He lowers it to the hip, there is an offence entailing defeat.

With thieving intention he touches a burden on the hip, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He takes it with the hand, there is an offence entailing defeat. With thieving intention he puts down a burden in the hand onto the ground, there is an offence entailing defeat. With thieving intention he takes it from the ground, there is an offence entailing defeat.

102. A park means a flower park or a fruit park. Goods situated in a park means goods placed in a park in four positions - situated on the ground, situated on land, situated in space, situated in the sky. With the intention "I will steal goods situated in a park," with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. There, with thieving intention he touches a root or bark or leaf or flower or fruit that has grown there, worth five māsakas or more than five māsakas, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. He lays claim to a park, there is an offence of wrong-doing. He arouses doubt in the owner, there is a grave offence. The owner gives up the responsibility thinking "It will not be mine," there is an offence entailing defeat. Pursuing the case, he defeats the owner, there is an offence entailing defeat. Pursuing the case, he is defeated, there is a grave offence.

103. Goods situated in a monastery means goods placed in a monastery in four positions - situated on the ground, situated on land, situated in space, situated in the sky. With the intention to steal goods situated in a monastery, with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. He lays claim to a monastery, there is an offence of wrong-doing. He arouses doubt in the owner, there is a grave offence. The owner gives up the responsibility thinking "It will not be mine," there is an offence entailing defeat. Pursuing the case, he defeats the owner, there is an offence entailing defeat. Pursuing the case, he is defeated, there is a grave offence.

104. A field means where early crops or late crops are produced. Goods situated in a field means goods placed in a field in four positions - situated on the ground, situated on land, situated in space, situated in the sky. With the intention to steal goods situated in a field, with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. There, with thieving intention he touches early crops or late crops that have grown there, worth five māsakas or more than five māsakas, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. He lays claim to a field, there is an offence of wrong-doing. He arouses doubt in the owner, there is a grave offence. The owner gives up the responsibility thinking "It will not be mine," there is an offence entailing defeat. Pursuing the case, he defeats the owner, there is an offence entailing defeat. Pursuing the case, he is defeated, there is a grave

offence. He moves a stake or a rope or a fence or a boundary, there is an offence of wrong-doing. When one effort has not arrived, there is a grave offence. When that effort has arrived, there is an offence entailing defeat.

105. Site means a park site, a monastery site. Goods situated on a site means goods placed on a site in four positions - situated on the ground, situated on land, situated in space, situated in the sky. With the intention to steal goods situated on a site, with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. He lays claim to a site, there is an offence of wrong-doing. He arouses doubt in the owner, there is a grave offence. The owner gives up the responsibility thinking "It will not be mine," there is an offence entailing defeat. Pursuing the case, he defeats the owner, there is an offence entailing defeat. Pursuing the case, he is defeated, there is a grave offence. He moves a stake or a rope or a fence or a wall, there is an offence of wrong-doing. When one effort has not arrived, there is a grave offence. When that effort has arrived, there is an offence entailing defeat.

106. Goods situated in a village means goods placed in a village in four positions - situated on the ground, situated on land, situated in space, situated in the sky. With the intention to steal goods situated in a village, with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

107. "Forest" means whatever is owned by human beings, that is forest. Goods situated in the forest means goods placed in the forest in four positions - situated on the ground, situated on land, situated in space, situated in the sky. With the intention "I will steal goods situated in the forest," with thieving intention, he seeks a companion or goes, there is an offence of wrong-doing. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. There, with thieving intention he touches wood or creepers or grass that has grown there, worth five māsakas or more than five māsakas, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

108. Water, by name, is either in a vessel or in a pond or in a lake. With thieving intention he touches it, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. Having inserted his own vessel, with thieving intention he touches water worth five māsakas or more than five māsakas, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He makes it go into his own vessel, there is an offence entailing defeat. He breaks the boundary, there is an offence of wrong-doing. Having broken the boundary, he causes water worth five māsakas or more than five māsakas to go out, there is an offence entailing defeat. He causes water worth more than one māśaka or less than five māsakas to go out, there is a grave offence. He causes water worth one māśaka or less than one māśaka to go out, there is an offence of wrong-doing.

109. A tooth-bangle means whether cut or uncut. With thieving intention he touches something worth five māsakas or more than five māsakas, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

110. A large tree means a tree that is owned by human beings and is for use. He cuts with thieving intention, with each blow there is an offence of wrong-doing. When one blow has not arrived, there is a grave offence. When that blow has arrived, there is an offence entailing defeat.

111. Movable property means goods being carried by another. With thieving intention he touches it, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. Thinking "I will lead the goods-carrier together with the goods on foot," he moves the first foot, there is a grave offence. He moves the second foot, there is an offence entailing defeat. Thinking "I will take the fallen goods," he causes it to fall, there is an offence of wrong-doing. With thieving intention he touches fallen goods worth five māsakas or more than five māsakas, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

112. A pledge means goods placed in deposit. When told "Give me the goods," he says "I did not take them," there is an offence of wrong-doing. He arouses doubt in the owner, there is a grave offence. The owner gives up the responsibility thinking "He will not give it to me," there is an offence entailing defeat. Pursuing the case, he defeats the owner, there is an offence entailing defeat. Pursuing the case, he is defeated, there is a grave offence.

113. A customs post is established by the king at a mountain pass or at a river ford or at a village entrance - 'Let them collect the toll from one who has entered here.' Having entered there, with thieving intention he touches goods belonging to the king worth five māsakas or more than five māsakas, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He moves the first foot past the customs post, there is a grave offence. He moves the second foot past, there is an offence entailing defeat. Standing inside the customs post he throws it outside the customs post, there is an offence entailing defeat. He evades the toll, there is an offence of wrong-doing.

114. A living being means a human being is called. With thieving intention he touches it, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. Thinking "I will lead it on foot," he moves the first foot, there is a grave offence. He moves the second foot, there is an offence entailing defeat.

Footless means snakes and fish. With thieving intention he touches something worth five māsakas or more than five māsakas, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

115. Two-footed means human beings, winged creatures. With thieving intention he touches it, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. Thinking "I will lead it on foot," he moves the first foot, there is a grave offence. He moves the second foot, there is an offence entailing defeat.

116. A quadruped means - elephants, horses, camels, cattle, donkeys, livestock. With thieving intention he touches it, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. Thinking "I will lead it on foot," he moves the first foot, there is a grave offence. He moves the second foot, there is a grave offence. He moves the third foot, there is a grave offence. He moves the fourth foot, there is an offence entailing defeat.

117. Many-footed means - scorpions, centipedes, caterpillars. With thieving intention he touches something worth five māsakas or more than five māsakas, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat. Thinking "I will lead it on foot," he moves it, step by step there is a grave offence. He moves the last foot, there is an offence entailing defeat.

118. An informant means one who, having investigated goods, tells -"Steal such and such goods," there is an offence of wrong-doing. He steals those goods, there is an offence entailing defeat for both.

Depositing for safekeeping means one who, while guarding brought goods worth five māsakas or more than five māsakas, with thieving intention touches them, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

Theft by arrangement means many having arranged together, one steals the goods, there is an offence entailing defeat for all.

119. Making a rendezvous means he makes a rendezvous -"Before the meal or after the meal or by night or by day, by that rendezvous steal those goods," there is an offence of wrong-doing. He steals those goods by that rendezvous, there is an offence entailing defeat for both. He steals those goods before or after that rendezvous, there is no offence for the instigator. For the one who steals, there is an offence entailing defeat.

120. Making a sign means he makes a sign. "I will bury my eyes or I will raise my eyebrows or I will raise my head," by that sign he steals those goods, there is an offence of wrong-doing. By that sign he steals those goods, there is an offence entailing defeat for both. He steals those goods before or after that sign, there is no offence for the instigator. For the one who steals, there is an offence entailing defeat.

121. A monk commands a monk: "Steal such and such goods," there is an offence of wrong-doing. He, imagining that to be that, steals that, there is an offence entailing defeat for both.

A monk commands a monk: "Steal such and such goods," there is an offence of wrong-doing. He, imagining that to be that, steals another, there is no offence for the instigator. For the one who steals, there is an offence entailing defeat.

A monk commands a monk: "Steal such and such goods," there is an offence of wrong-doing. He, imagining another to be that, steals that, there is an offence entailing defeat for both.

A monk commands a monk: "Steal such and such goods," there is an offence of wrong-doing. He, imagining another to be that, steals another, there is no offence for the instigator. For the one who steals, there is an offence entailing defeat.

A monk commands a monk: "Tell such and such a person: 'Let such and such a person tell such and such a person: Let such and such a person steal such and such goods,'" there is an offence of wrong-doing. He informs the other, there is an offence of wrong-doing. The one who steals accepts, there is a grave offence for the instigator. He steals those goods, there is an offence entailing defeat for all.

A monk commands a monk: "Tell such and such a person: 'Let such and such a person tell such and such a person: Let such and such a person steal such and such goods,'" there is an offence of wrong-doing. He commands another, there is an offence of wrong-doing. The one who steals accepts, there is an offence of wrong-doing. He steals those goods, there is no offence for the instigator. For the one who commands and for the one who steals, there is an offence entailing defeat.

A monk commands a monk: "Steal such and such goods," there is an offence of wrong-doing. He, having gone, returns again - "I am not able to steal those goods." He commands again - "When you are able, then steal those goods," there is an offence of wrong-doing. He steals those goods, there is an offence entailing defeat for both.

A monk commands a monk: "Steal such and such goods," there is an offence of wrong-doing. He, having commanded, being remorseful, does not announce - "Do not steal." He steals those goods, there is an offence entailing defeat for both.

A monk commands a monk: "Steal such and such goods," there is an offence of wrong-doing. He, having commanded, being remorseful, announces - "Do not steal." He, saying "I was commanded by you," steals those goods, there is no offence for the instigator. For the one who steals, there is an offence entailing defeat.

A monk commands a monk: "Steal such and such goods," there is an offence of wrong-doing. He, having commanded, being remorseful, announces - "Do not steal." He says "Good!" He desists, there is no offence for both.

122. For one taking what is not given, there is an offence entailing defeat in five ways - it belongs to another, and he perceives it as belonging to another, and the requisite is heavy, worth five māśakas or more than five māśakas, and intention to steal is present. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

123. For one taking what is not given, there is a grave offence in five ways -it belongs to another, and he perceives it as belonging to another, and the requisite is light, worth more than one māśaka or less than five māśakas, and intention to steal is present. He touches, there is an offence of wrong-doing. He causes it to shake, there is an offence of wrong-doing. He dislodges it from its position, there is a grave offence.

124. For one taking what is not given, there is an offence of wrong-doing in five ways. It belongs to another, and he perceives it as belonging to another, and the requisite is light, worth one māśaka or less than one māśaka, and intention to steal is present. He touches, there is an offence of wrong-doing. He causes it to shake, there is an offence of wrong-doing. He dislodges it from its position, there is an offence of wrong-doing.

125. For one taking what is not given, there is an offence entailing defeat in six ways. He does not perceive it as one's own, and he is not taking on trust, and it is not temporary, and the requisite is heavy, worth five māśakas or more than five māśakas, and intention to steal is present. He touches, there is an offence of wrong-doing. He causes it to shake, there is a grave offence. He dislodges it from its position, there is an offence entailing defeat.

126. For one taking what is not given, there is a grave offence in six ways. He does not perceive it as one's own, and he is not taking on trust, and it is not temporary, and the requisite is light, worth more than one māśaka or less than five māśakas, and intention to steal is present. He touches, there is an offence of wrong-doing. He causes it to shake, there is an offence of wrong-doing. He dislodges it from its position, there is a grave offence.

127. For one taking what is not given, there is an offence of wrong-doing in six ways. He does not perceive it as one's own, and he is not taking on trust, and it is not temporary, and the requisite is light, worth one māśaka or less than one māśaka, and intention to steal is present. He touches, there is an offence of wrong-doing. He causes it to shake, there is an offence of wrong-doing. He dislodges it from its position, there is an offence of wrong-doing.

128. For one taking what is not given, there is an offence of wrong-doing in five ways. It does not belong to another, but he perceives it as belonging to another, and the requisite is heavy, worth five māśakas or more than five māśakas, and intention to steal is present. He touches, there is an offence of wrong-doing. He causes it to shake, there is an offence of wrong-doing. He dislodges it from its position, there is an offence of wrong-doing.

129. For one taking what is not given, there is an offence of wrong-doing in five ways. It does not belong to another, but he perceives it as belonging to another, and the requisite is light, worth more than one māśaka or less than five māśakas, and intention to steal is present. He touches, there is an offence of wrong-doing. He causes it to shake, there is an offence of wrong-doing. He dislodges it from its position, there is an offence of wrong-doing.

130. For one taking what is not given, there is an offence of wrong-doing in five ways. It does not belong to another, but he perceives it as belonging to another, and the requisite is light, worth one māṣaka or less than one māṣaka, and intention to steal is present. He touches, there is an offence of wrong-doing. He causes it to shake, there is an offence of wrong-doing. He dislodges it from its position, there is an offence of wrong-doing.

131. There is no offence for one who perceives it as one's own, for taking on trust, for temporary taking, for possession of ghosts, for possession of animals, for one perceiving them as rag-robbers, for a mad man, (for one who is mentally deranged, for one afflicted by pain) for the first offender.

The First Recitation Section on Taking What is Not Given is concluded.

Summary Verses on Disciplinary Cases

Five are declared with washermen, and four with bed-coverings;
Indeed five with darkness, and five with carrying away.

Five are declared with language, and two others with winds;
When not broken, falling of kusa grass, together with the fire-room ten.

Five are declared with food scraps, and five indeed groundless;
In famine, boiled rice and meat, cakes, slices and sweets.

Six requisites and bag, mattress and bamboo, one should not go forth;
And solid food on trust, and two others with perception.

Seven saying "I shall not take," and seven indeed they took;
Seven they took from the Community, and two others with flowers.

And three who speak what is said, three gems transgressed;
And pigs and deer and fish, and also he set in motion a vehicle.

Two slices, two pieces of wood, rag-robe, two waters;
By gradual arrangement, another did not fulfil that.

At Sāvattthī four handfuls, two food scraps, two grasses;
Seven they distributed to the Community, and seven indeed ownerless.

Wood and water, clay, two grasses;
Seven took away a sleeping place from the Community;
And one should not take out what has an owner;
One may take what has an owner temporarily.

Campā and at Rājagaha, and at Vesālī Ajjuka;
And Bārāṇasī and Kosambī, Sāgalā and with Daḷhika.

Disciplinary Cases

132. Now at that time the group of six monks, having gone to the washerman's spreading place, stole the washerman's bundle. They had remorse - "A training rule has been laid down by the Blessed One. Have we perhaps committed an offence involving expulsion?" They reported this matter to the Blessed One. "You, monks, have committed an offence involving expulsion."

Now at that time a certain monk, having gone to the washerman's spreading place, having seen a very costly cloth, produced a thought of theft. He had remorse - "A training rule has been laid down by the Blessed One; have I perhaps committed an offence involving expulsion?" He reported this matter to the Blessed One. "There is no offence, monk, in the arising of a thought."

Now at that time a certain monk, having gone to the washerman's spreading place, having seen a very costly cloth, with thieving intention touched it. He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence of wrong-doing."

Now at that time a certain monk, having gone to the washerman's spreading place, having seen a very costly cloth, with thieving intention caused it to move. He had remorse, etc. "There is no offence, monk, of expulsion. There is a grave offence."

Now at that time a certain monk, having gone to the washerman's spreading place, having seen a very costly cloth, with thieving intention dislodged it from its position. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

133. Now at that time a certain alms-gathering monk, having seen a very costly upper cover, produced a thought of theft, etc. With thieving intention he touched it, etc. With thieving intention he caused it to move, etc. With thieving intention he dislodged it from its position. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

134. Now at that time a certain monk, having seen goods during the day, made a sign - "I will steal them at night." He, imagining that to be that, stole that, etc. Imagining that to be that, he stole another, etc. Imagining another to be that, he stole that, etc. Imagining another to be that, he stole another. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, having seen goods during the day, made a sign - "I will steal them at night." He, imagining that to be that, stole his own goods. He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence of wrong-doing."

Now at that time a certain monk, while carrying another's goods, with thieving intention touched a burden on the head, etc. With thieving intention he caused it to move, etc. With thieving intention he lowered it to the shoulder, etc. With thieving intention he touched a burden on the shoulder, etc. With thieving intention he caused it to move, etc. With thieving intention he lowered it to the hip, etc. With thieving intention he touched a burden on the hip, etc. With thieving intention he caused it to move, etc. With thieving intention he took it with his hand, etc. With thieving intention he put down a burden in the hand onto the ground, etc. With thieving intention he took it from the ground. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

135. Now at that time a certain monk, having spread out a robe in the open air, entered the dwelling. A certain monk - thinking 'May this robe not perish,' set it in order. He, having come out, asked that monk - "Friend, by whom was my robe taken away?" He speaks thus: "It was taken away by me." "He took it, you are not a recluse." He had remorse, etc. He reported this matter to the Blessed One. "What was your intention, monk?" "It was a figure of speech, Blessed One." "There is no offence, monk, in a figure of speech."

Now at that time a certain monk, having deposited a robe on a chair, having deposited a sitting cloth on a chair, having deposited a bowl under a chair, entered the dwelling. A certain monk - thinking 'May this bowl not perish,' set it in order. He, having come out, asked that monk - "Friend, by whom was my bowl taken away?" He speaks thus: "It was taken away by me." "He took it, you are not a recluse." He had remorse, etc. "There is no offence, monk, in a figure of speech."

Now at that time a certain nun, having spread out a robe on a fence, entered the dwelling. A certain nun - thinking 'May this robe not perish,' set it in order. She, having come out, asked that nun - "Lady, by whom was my robe taken away?" She spoke thus - "It was taken away by me." "She took it, you are not a female recluse." She had remorse. Then that nun reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One, etc. "There is no offence, monks, in a figure of speech."

136. Now at that time a certain monk, having seen a cloth blown up by a whirlwind, thinking "I will give it to the owners," took it. The owners accused that monk - "You are not a recluse." He had remorse, etc. "What was your intention, monk?" "I was without intent to steal, Blessed One." "There is no offence, monk, for one without intent to steal."

Now at that time a certain monk, having seen a turban blown up by a whirlwind, thinking "before the owners see it," with intent to steal, took it. The owners accused that monk - "You are not a recluse." He had remorse, etc. "You, monk, have committed an offence involving expulsion."

137. Now at that time a certain monk, having gone to a cemetery, took a rag-robe from an unbroken body. And in that body a ghost was dwelling. Then that ghost said this to that monk - "Venerable sir, do not take my cloth." That monk, paying no heed, went away. Then that body, having risen up, followed closely behind that monk. Then that monk, having entered the monastery, closed the door. Then that body fell down right there. He had remorse, etc. "There is no offence, monk, of expulsion. And, monks, a rag-robe should not be taken from an unbroken body. Should he take one, there is an offence of wrong-doing."

138. Now at that time a certain monk, when the Community's robe was being distributed, with thieving intention, having moved a lot, took a robe. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

139. Now at that time the Venerable Ānanda, imagining a certain monk's inner robe to be his own, put it on in the sweat room. Then that monk said this to the Venerable Ānanda - "Why, friend Ānanda, did you put on my inner robe?" "I perceived it as my

own, friend." They reported this matter to the Blessed One. "There is no offence, monks, for one perceiving it as one's own."

140. Now at that time many monks, descending from the Vulture's Peak mountain, having seen a lion's scraps, had them cooked and consumed them. They had remorse, etc. "There is no offence, monks, for a lion's scraps."

Now at that time many monks, descending from the Vulture's Peak mountain, having seen a tiger's scraps... having seen a panther's scraps... having seen a hyena's scraps... having seen a wolf's scraps, had them cooked and consumed them. They had remorse, etc. "There is no offence, monks, for possession of animals."

141. Now at that time a certain monk, when the Community's cooked rice was being distributed - took on an unfounded charge, saying: "Give the share to another." He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence of expiation for conscious lying."

Now at that time a certain monk, when the Community's solid food was being distributed... when the Community's cake was being distributed... when the Community's sugar-cane was being distributed... when the Community's timbarūsaka fruit was being distributed - took on an unfounded charge, saying: "Give the share to another." He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence of expiation for conscious lying."

142. Now at that time a certain monk during a famine, having entered a cooked rice house, with thieving intention stole a bowlful of cooked rice. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk during a famine, having entered a slaughter house, with thieving intention stole a bowlful of meat. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk during a famine, having entered a cake house, with thieving intention stole a bowlful of cakes, etc. with thieving intention stole a bowlful of slices, etc. with thieving intention stole a bowlful of sweets. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

143. Now at that time a certain monk, having seen a requisite during the day, made a sign - "I will steal them at night." He, imagining that to be that, stole that, etc. Imagining that to be that, he stole another, etc. Imagining another to be that, he stole that, etc. Imagining another to be that, he stole another. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, having seen a requisite during the day, made a sign - "I will steal them at night." He, imagining that to be that, stole his own requisite. He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence of wrong-doing."

144. Now at that time a certain monk, having seen a bag on a chair - "If I take from here I will be expelled" - having moved it together with the small chair, he took it. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, with thieving intention, stole a mattress belonging to the Community. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

145. Now at that time a certain monk, with thieving intention, stole a robe from a bamboo pole for robes. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, having stolen a robe in a monastery - "If I go out from here I will be expelled" - he did not go out from the monastery, etc. They reported this matter to the Blessed One. "Whether that foolish man went out or did not go out, monks, there is an offence entailing expulsion."

146. Now at that time two monks were friends. One monk entered the village for almsfood. The second monk, when the Community's solid food was being distributed, having taken his friend's share, consumed it trusting in him. He, having found out, accused him: "You are not a recluse." He had remorse, etc. "What was your intention, monk?" "I was taking on trust, Blessed One." "There is no offence, monk, for taking on trust."

147. Now at that time many monks were doing robe-making work. When the Community's solid food was being distributed, portions for all were brought and placed down. A certain monk, imagining another monk's portion to be his own, consumed it. He, having found out, accused him: "You are not a recluse." He had remorse, etc. "What was your intention, monk?" "I was perceiving it as one's own, Blessed One." "There is no offence, monk, for one perceiving it as one's own."

Now at that time many monks were doing robe-making work. When the Community's solid food was being distributed, another monk's portion was brought in a certain monk's bowl and placed down. The monk who owned the bowl, imagining it to be his own, consumed it. He, having found out, accused him: "You are not a recluse." He had remorse, etc. "There is no offence, monk, for one perceiving it as one's own."

148. Now at that time mango thieves, having knocked down mangoes, taking a bundle, went away. The owners pursued those thieves. The thieves, having seen the owners, having dropped the bundle, ran away. Monks, perceiving them as rag-robes, having had them accepted, consumed them. The owners accused those monks - "You are not recluses." They had remorse, etc. They reported this matter to the Blessed One. "What was your intention, monks?" "We were perceiving them as rag-robes, Blessed One." "There is no offence, monks, for one perceiving them as rag-robes."

Now at that time rose-apple thieves... breadfruit thieves... jackfruit thieves... palm fruit thieves... sugar-cane thieves... timbarūsaka fruit thieves, having picked timbarūsaka fruits, taking a bundle, went away. The owners pursued those thieves. The thieves, having seen the owners, having dropped the bundle, ran away. Monks, perceiving them as rag-robes, having had them accepted, consumed them. The owners accused those monks - "You are not recluses." They had remorse, etc. "There is no offence, monks, for one perceiving them as rag-robes."

Now at that time mango thieves, having knocked down mangoes, taking a bundle, went away. The owners pursued those thieves. The thieves, having seen the owners, having dropped the bundle, ran away. Monks - thinking "before the owners see them," with intent to steal, consumed them. The owners accused those monks - "You are not recluses." They had remorse, etc. "You, monks, have committed an offence involving expulsion."

Now at that time rose-apple thieves... breadfruit thieves... jackfruit thieves... palm fruit thieves... sugar-cane thieves... timbarūsaka fruit thieves, having picked timbarūsaka fruits, taking a bundle, went away. The owners pursued those thieves. The thieves, having seen the owners, having dropped the bundle, ran away. Monks - thinking "before the owners see them," with intent to steal, consumed them. The owners accused those monks - "You are not recluses." They had remorse, etc. "You, monks, have committed an offence involving expulsion."

Now at that time a certain monk, with intent to steal, stole a mango belonging to the Community... a rose-apple belonging to the Community... a breadfruit belonging to the Community... a jackfruit belonging to the Community... a palm nut belonging to the Community... sugar-cane belonging to the Community... with intent to steal, stole a timbarūsaka fruit belonging to the Community. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

149. Now at that time a certain monk, having gone to a flower park, with thieving intention stole picked flowers having the value of five māsakas. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, having gone to a flower park, having picked flowers, with thieving intention stole those having the value of five māsakas. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

150. Now at that time a certain monk, going to a small village, said this to another monk: "Friend, I will speak as instructed to your supporting family." He, having gone, having had one cloth brought, consumed it himself. He, having found out, accused him: "You are not a recluse." He had remorse, etc. "There is no offence, monk, of expulsion. And, monks, one should not say 'I will speak as instructed.' Whoever should say so, there is an offence of wrong-doing."

Now at that time a certain monk was going to a small village. A certain monk said this to that monk: "Friend, speak as instructed to my supporting family." He, having gone, having had a pair of cloths brought, consumed one himself, and gave one to that monk. He, having found out, accused him: "You are not a recluse." He had remorse, etc. "There is no offence, monk, of expulsion. And, monks, one should not say 'speak as instructed.' Whoever should say so, there is an offence of wrong-doing."

Now at that time a certain monk, going to a small village, said this to another monk: "Friend, I will speak as instructed to your supporting family." He too said thus: "Speak as instructed." He, having gone, having had an āḥaka of ghee, a tulā of molasses, and a doṇa of rice-grain brought, consumed it himself. He, having found out, accused him: "You are not a recluse." He had remorse, etc. "There is no offence, monk, of expulsion. And, monks, one should not say 'I will speak as instructed,' nor should one say 'speak as instructed.' Whoever should say so, there is an offence of wrong-doing."

151. Now at that time a certain man, having taken a very costly jewel, was travelling on the highway together with a certain monk. Then that man, having seen the customs house, having put the jewel into that monk's bag without his knowing, having passed the customs house, took it back. He had remorse, etc. "What was your intention, monk?" "I do not know, Blessed One." "There is no offence, monk, for one not knowing."

Now at that time a certain man, having taken a very costly jewel, was travelling on the highway together with a certain monk. Then that man, having seen the customs house, having made a pretence of illness, gave his own bundle to that monk. Then that man, having passed the customs house, said this to that monk - "Bring me, venerable sir, the bundle; I am not ill." "But why, friend, did you do such a thing?" Then that man reported this matter to that monk. He had remorse, etc. "What was your intention, monk?" "I do not know, Blessed One." "There is no offence, monk, for one not knowing."

152. Now at that time a certain monk was travelling on the highway together with a caravan. A certain man, having enticed that monk with food, having seen the customs house, gave a very costly jewel to that monk - "Venerable sir, take this jewel past the customs house." Then that monk took that jewel past the customs house. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

153. Now at that time a certain monk, out of compassion, released a pig caught in a snare. He had remorse, etc. "What was your intention, monk?" "My intention was compassion, Blessed One." "There is no offence, monk, for one whose intention was compassion."

Now at that time a certain monk, a pig caught in a snare thinking "before the owners see it," with intent to steal, released it. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, out of compassion, released a deer caught in a snare... a deer caught in a snare - thinking "before the owners see it," with intent to steal, released it... out of compassion, released fish caught in a fish-trap... fish caught in a fish-trap - thinking "before the owners see it," with intent to steal, released them. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, having seen goods on a vehicle thinking "if I take from here I will be expelled," having passed by and turned back, took them. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, a slice of flesh carried off by a hawk thinking "I will give it to the owners," took it. The owners accused that monk - "You are not a recluse." He had remorse, etc. "There is no offence, monk, for one without intent to steal."

Now at that time a certain monk, a slice of flesh carried off by a hawk thinking "before the owners see it," with intent to steal, took it. The owners accused that monk - "You are not a recluse." He had remorse, etc. "You, monk, have committed an offence involving expulsion."

154. Now at that time people, having bound a raft, were launching it on the river Aciravatī. When the binding was cut, the pieces of wood went scattered. Monks, perceiving them as rag-robbs, took them out. The owners accused those monks - "You are not recluses." They had remorse, etc. "There is no offence, monks, for one perceiving them as rag-robbs."

Now at that time people, having bound a raft, were launching it on the river Aciravatī. When the binding was cut, the pieces of wood went scattered. Monks - thinking "before the owners see them," with intent to steal, took them out. The owners accused those monks - "You are not recluses." They had remorse, etc. "You, monks, have committed an offence involving expulsion."

Now at that time a certain cowherd, having hung a cloth on a tree, went to defecate. A certain monk, perceiving it as a rag-robe, took it. Then that cowherd accused that monk - "You are not a recluse." He had remorse, etc. "There is no offence, monk, for one perceiving it as a rag-robe."

Now at that time, for a certain monk crossing a river, a cloth released from the hands of washermen became stuck to his foot. That monk - thinking "I will give it to the owners," took it. The owners accused that monk - "You are not a recluse." He had remorse, etc. "There is no offence, monk, for one without intent to steal."

Now at that time, for a certain monk crossing a river, a cloth released from the hands of washermen became stuck to his foot. That monk - thinking "before the owners see it," with intent to steal, took it. The owners accused that monk - "You are not a recluse." He had remorse, etc. "You, monk, have committed an offence involving expulsion."

155. Now at that time a certain monk, having seen a pot of ghee, consumed it little by little. He had remorse, etc. "There is no offence, monk, of expulsion; there is an offence of wrong-doing."

Now at that time many monks, having arranged together, went - "We will steal the goods." One stole the goods. They said thus: "We are not expelled. He who stole is expelled." They reported this matter to the Blessed One... "You, monks, have committed an offence involving expulsion."

Now at that time many monks, having arranged together, having stolen the goods, distributed them. When they were being distributed, each one's portion did not amount to five māśakas. They said thus: "We are not expelled." They reported this matter to the Blessed One. "You, monks, have committed an offence involving expulsion."

Now at that time a certain monk in Sāvattthī during a famine, with thieving intention, stole a handful of rice from a shopkeeper. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk in Sāvattthī during a famine, from a shopkeeper, a handful of green peas... a handful of beans... with thieving intention stole a handful of sesame. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time in Sāvattthī in the Blind Men's Grove, thieves, having killed a cow, having eaten the meat, having stored away the remainder, went away. Monks, perceiving them as rag-robbers, having had them accepted, consumed them. The thieves accused those monks - "You are not recluses." They had remorse, etc. "There is no offence, monks, for one perceiving them as rag-robbers."

Now at that time in Sāvattthī in the Blind Men's Grove, thieves, having killed a pig, having eaten the meat, having stored away the remainder, went away. Monks, perceiving them as rag-robbers, having had them accepted, consumed them. The thieves accused those monks - "You are not recluses." They had remorse, etc. "There is no offence, monks, for one perceiving them as rag-robbers."

Now at that time a certain monk, having gone to a grass field, with thieving intention stole mowed grass having the value of five māsakas. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, having gone to a grass field, having mowed grass, with thieving intention stole that having the value of five māsakas. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

156. Now at that time visiting monks, having had the Community's mangoes distributed, consumed them. The resident monks accused those monks - "You are not recluses." They had remorse, etc. They reported this matter to the Blessed One. "What was your intention, monks?" "For the purpose of use, Blessed One." "There is no offence, monks, for the purpose of use."

Now at that time visiting monks, the Community's rose-apples... a breadfruit belonging to the Community... a jackfruit belonging to the Community... a palm nut belonging to the Community... sugar-cane belonging to the Community... having had the Community's timbarūsaka fruit distributed, consumed them. The resident monks accused those monks - "You are not recluses." They had remorse, etc. "There is no offence, monks, for the purpose of use."

Now at that time mango-keepers give mango fruit to monks. Monks - "These are masters for guarding, not these for giving," being scrupulous, do not accept. They reported this matter to the Blessed One. "There is no offence, monks, in a gift from a guardian."

Now at that time rose-apple-keepers... breadfruit-keepers... jackfruit-keepers... palm nut-keepers... sugar-cane-keepers... timbarūsaka-keepers give timbarūsaka fruit to monks. Monks - "These are masters for guarding, not these for giving," being scrupulous, do not accept. They reported this matter to the Blessed One. "There is no offence, monks, in a gift from a guardian."

Now at that time a certain monk, having temporarily taken wood belonging to the Community, propped up the wall of his own dwelling. Monks accused that monk - "You are not a recluse." He had remorse. He reported this matter to the Blessed One. "What was your intention, monk?" "It was temporary, Blessed One." "There is no offence, monk, for temporary taking."

Now at that time a certain monk, with thieving intention, stole water belonging to the Community. With thieving intention, he stole clay belonging to the Community. With thieving intention, he stole heaped grass belonging to the Community. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, with thieving intention, burned heaped grass belonging to the Community. He had remorse, etc. "There is no offence, monk, of expulsion. There is an offence of wrong-doing."

Now at that time a certain monk, with thieving intention, stole a bed belonging to the Community. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk a chair belonging to the Community...a mattress belonging to the Community... a pillow belonging to the Community... a door panel belonging to the Community... a window belonging to the Community...with thieving intention, stole a rafter belonging to the Community. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

157. Now at that time monks were using elsewhere a lodging for use at a certain lay follower's dwelling. Then that lay follower grumbled, criticised, and complained - "How indeed could the venerable ones use elsewhere what is for use elsewhere!" They reported this matter to the Blessed One. "Monks, what is for use elsewhere should not be used elsewhere. Whoever should use it, there is an offence of wrong-doing."

Now at that time monks, being scrupulous about taking green vegetation to the Observance hall and the seats, sat on the ground. Their bodies and robes became soiled with dust. They reported this matter to the Blessed One. "I allow, monks, temporary green vegetation."

Now at that time at Campā, a pupil nun of the nun Thullanandā, having gone to the nun Thullanandā's supporting family - "The lady wishes to drink rice-gruel containing the three pungent ingredients," having had it cooked and having taken it, consumed it herself. She, having found out, accused her - "You are not a female ascetic." She had remorse. Then that nun reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One. "There is no offence, monks, of expulsion; there is an offence of expiation for conscious lying."

Now at that time at Rājagaha, a pupil nun of the nun Thullanandā, having gone to the nun Thullanandā's supporting family - "The lady wishes to eat a honey-ball," having had it cooked and having taken it, consumed it herself. She, having found out, accused her - "You are not a female ascetic." She had remorse, etc. "There is no offence, monks, of expulsion; there is an offence of expiation for conscious lying."

158. Now at that time at Vesālī the householder who was the Venerable Ajjuka's attendant had two children - a son and a nephew. Then that householder said this to the Venerable Ajjuka - "Venerable sir, whichever of these two children has faith and is devoted, please tell him about this property." Now at that time that householder's nephew had faith and was devoted. Then the Venerable Ajjuka told that child about that property. He, with that property, established a household and began giving gifts.

Then that householder's son said this to the Venerable Ānanda - "Who indeed, Venerable Ānanda, is the father's heir - the son or the nephew?" "The son, friend, is the father's heir." "This noble Ajjuka, venerable sir, told our rival about our property." "The Venerable Ajjuka is not a recluse, friend." Then the Venerable Ajjuka said this to the Venerable Ānanda - "Give me a judgment, friend Ānanda." Now at that time the Venerable Upāli was on the Venerable Ajjuka's side. Then the Venerable Upāli said this to the Venerable Ānanda - "Whoever, friend Ānanda, when told by the owner 'Please tell such and such a person about this property,' tells him, what does he commit?" "He commits nothing, venerable sir, not even a wrong-doing." "This Venerable Ajjuka, friend, when told by the owner - 'Tell such and such a person about this property,' tells him; there is no offence, friend, for the Venerable Ajjuka."

159. Now at that time at Bārāṇasī the Venerable Pilindavaccha's supporting family was troubled by thieves. And two boys were carried off. Then the Venerable Pilindavaccha, having brought those boys by supernormal power, placed them in the mansion. People, having seen those boys - "This is the supernormal power of the noble Pilindavaccha," had confidence in the Venerable Pilindavaccha. Monks grumbled, criticised, and complained - "How indeed could the Venerable Pilindavaccha bring back the boys carried off by thieves!" They reported this matter to the Blessed One. "There is no offence, monks, for one with supernormal power in the extent of supernormal power."

160. Now at that time two monks were friends - Paṇḍuka and Kapila. One dwelt in a small village, one in Kosambī. Then as that monk was going from the small village to Kosambī, while crossing a river on the way, a roll of fat released from the hands of pig butchers became stuck to his foot. That monk - thinking "I will give it to the owners," took it. The owners accused that monk - "You are not a recluse." A cowherd woman, having seen him come out, said this - "Come, venerable sir, engage in sexual intercourse." He thinking "I am already not a recluse," having engaged in sexual intercourse with her, having gone to Kosambī, reported this matter to the monks. The monks reported this matter to the Blessed One. "There is no offence, monks, of defeat for taking what is not given; there is an offence of defeat for engaging in sexual intercourse."

161. Now at that time in Sāgala, the Venerable Daḷhika's co-resident pupil monk, oppressed by discontent, having stolen a shopkeeper's turban, said this to the Venerable Daḷhika - "I am not a recluse, venerable sir, I will leave the monastic community." "What was done by you, friend?" He reported that matter. Having had it brought, he had it valued. When valued, it was not worth five māsakas. "There is no offence of expulsion, friend." He gave a talk on the Teaching. That monk found contentment.

The Second Expulsion is complete.

3. The Third Expulsion

162. At that time the Buddha, the Blessed One, was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the Blessed One was speaking to the monks in many ways about the talk on foulness, praising foulness, praising the development of foulness, repeatedly praising the attainment of foulness. Then the

Blessed One addressed the monks: "I wish, monks, to go into seclusion for a fortnight. I should not be approached by anyone except for one bringing almsfood." "Yes, venerable sir," those monks, having promised the Blessed One, no one approached the Blessed One there except for one bringing almsfood. Monks - "The Blessed One speaks in many ways about the talk on foulness, praises foulness, praises the development of foulness, repeatedly praises the attainment of foulness" - dwelling engaged in the pursuit of the development of foulness in various ways. They were troubled, ashamed, and disgusted by their own bodies. Just as a woman or a man, young, youthful, fond of adornment, having bathed the head, would be troubled, ashamed, and disgusted by a snake carcass or a dog carcass or a human carcass hung around the neck; just so those monks, being troubled, ashamed, and disgusted by their own bodies, deprived themselves of life, deprived one another of life, and having approached Migalaṇḍika the fake ascetic, said thus - "Good, friend, deprive us of life. This bowl and robes will be yours." Then Migalaṇḍika the fake ascetic, hired with bowls and robes, having deprived many monks of life, taking the blood-stained sword, approached the river Vaggumudā.

163. Then for Migalaṇḍika the fake ascetic, while washing that blood-stained sword, there was indeed remorse, there was regret - "It is a loss for me indeed, it is not a gain for me indeed; it is ill-gained for me indeed, it is not well-gained for me indeed. Much demerit indeed has been produced by me, that I deprived monks who were virtuous, of good character, of life." Then a certain deity belonging to Māra's retinue, having come upon the water not breaking, said this to Migalaṇḍika the fake ascetic - "Good, good, good person, it is a gain for you, good person, it is well-gained for you, good person. Much merit has been produced by you, good person, that you help those who have not crossed over to cross over." Then Migalaṇḍika the fake ascetic - "It is a gain for me, it is said, it is well-gained for me, it is said, much merit has been produced by me, it is said, I help those who have not crossed over to cross over, it is said" - taking a sharp sword, having approached from dwelling to dwelling, from residential cell to residential cell, said thus - "Who has not crossed over, whom shall I help to cross over?" There, those monks who were not free from lust, for them at that time there was indeed fear, there was trepidation, there was terror. But those monks who were free from lust, for them at that time there was no fear, there was no trepidation, there was no terror. Then Migalaṇḍika the fake ascetic deprived even one monk of life in one day, deprived even two monks of life in one day, deprived even three monks of life in one day, deprived even four monks of life in one day, deprived even five monks of life in one day, deprived even ten monks of life in one day, deprived even twenty monks of life in one day, deprived even thirty monks of life in one day, deprived even forty monks of life in one day, deprived even fifty monks of life in one day, deprived even sixty monks of life in one day.

164. Then the Blessed One, by the elapse of that fortnight, having emerged from seclusion, addressed the Venerable Ānanda - "Why indeed, Ānanda, does the Community of monks seem to have become diminished?" "Because indeed, venerable sir, the Blessed One speaks to the monks in many ways about the talk on foulness, praises foulness, praises the development of foulness, repeatedly praises the attainment of foulness. And those monks, venerable sir - 'The Blessed One indeed speaks in many ways about the talk on foulness, praises foulness, praises the development of foulness, repeatedly praises the attainment of foulness' - they dwell

engaged in the pursuit of the development of foulness in various ways. They were troubled, ashamed, and disgusted by their own bodies. Just as a woman or a man, young, youthful, fond of adornment, having bathed the head, would be troubled, ashamed, and disgusted by a snake carcass or a dog carcass or a human carcass hung around the neck; just so those monks, being troubled, ashamed, and disgusted by their own bodies, deprived themselves of life, deprived one another of life, and having approached Migalaṇḍika the fake ascetic, said thus - 'Good, friend, deprive us of life. This bowl and robes will be yours.' Then, venerable sir, Migalaṇḍika the fake ascetic, hired with bowls and robes, deprived even one monk of life in one day, etc. deprived even sixty monks of life in one day. It would be good, venerable sir, if the Blessed One would explain another method by which this Community of monks might become established through final knowledge." "Then, Ānanda, assemble in the assembly hall all the monks who are dwelling in dependence on Vesālī." "Yes, venerable sir," the Venerable Ānanda replied to the Blessed One, and having assembled all the monks who were dwelling in dependence on Vesālī in the assembly hall, he approached the Blessed One; having approached, he said this to the Blessed One - "The Community of monks has assembled, venerable sir; now let the Blessed One do as he thinks fit, venerable sir."

165. Then the Blessed One approached the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "This too, monks, the concentration of mindfulness of breathing, when developed and cultivated, is peaceful and sublime and an unadulterated pleasant dwelling, and it causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them. Just as, monks, in the last month of summer, the dust and dirt that has been raised up, a great untimely rain cloud causes to disappear with reason and cause, and appeases it; just so, monks, the concentration of mindfulness of breathing, when developed and cultivated, is peaceful and sublime and an unadulterated pleasant dwelling, and it causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them. And how, monks, is the concentration of mindfulness of breathing developed, how is it cultivated so that it is peaceful and sublime and an unadulterated pleasant dwelling, and causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long.' Or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short.' He trains: 'Experiencing the whole body, I shall breathe in.' He trains: 'Experiencing the whole body, I shall breathe out.' He trains: 'Calming the bodily activity, I shall breathe in.' He trains: 'Calming the bodily activity, I shall breathe out.' He trains: 'Experiencing rapture, I shall breathe in.' He trains: 'Experiencing rapture, I shall breathe out.' He trains: 'Experiencing happiness, I shall breathe in.' He trains: 'Experiencing happiness, I shall breathe out.' He trains: 'Experiencing mental activity, I shall breathe in.' He trains: 'Experiencing mental activity, I shall breathe out.' He trains: 'Calming mental activity, I shall breathe in.' He trains: 'Calming mental activity, I shall breathe out.' He

trains: 'Experiencing the mind, I shall breathe in.' He trains: 'Experiencing the mind, I shall breathe out.' Gladdening the mind... etc. concentrating the mind... etc. Releasing the mind... etc. Observing impermanence... etc. observing dispassion... etc. observing cessation... etc. He trains: 'Observing relinquishment, I shall breathe in.' He trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, the concentration of mindfulness of breathing, thus cultivated, is peaceful and sublime and a delicious and happy dwelling, and causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them."

166. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the monks in return - "Is it true, monks, that monks deprive themselves of life, deprive one another of life, and having approached Migalaṇḍika the fake ascetic, say thus - 'Good, friend, deprive us of life. This bowl and robes will be yours?'" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, monks, for those monks, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could those monks, monks, deprive themselves of life, deprive one another of life, and having approached Migalaṇḍika the fake ascetic, say thus - 'Good, friend, deprive us of life. This bowl and robes will be yours.' This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

167. "Whatever monk should intentionally deprive a human being of life, or should seek one who would take his life with a knife, he too is expelled, not in communion."

And thus this training rule was laid down by the Blessed One for the monks.

168. Now at that time a certain lay follower was sick. His wife was lovely, beautiful, pleasing. The group of six monks were enamoured of that woman. Then the group of six monks had this thought: "If, friends, that lay follower lives, we will not get that woman. Come, friends, let us praise death to that lay follower." Then the group of six monks approached that lay follower; having approached, they said this to that lay follower: "You, lay follower, have done good, have done what is wholesome, have made a shelter for the fearful, have not done evil, have not done what is cruel, have not done what is wrong. Good has been done by you, evil has not been done by you. What use is this wretched, miserable life to you! Death is better for you than life. Having passed away from here, upon the body's collapse at death, you will arise in a fortunate world, in a heavenly world. There, endowed and furnished with the five divine types of sensual pleasure, you will indulge yourself."

169. Then that lay follower - "The sirs spoke the truth. For I have done good, have done what is wholesome, have made a shelter for the fearful, have not done evil, have not done what is cruel, have not done what is wrong. Good has been done by me, evil has not been done by me. What use is this wretched, miserable life to me! Death is better for me than life. Having passed away from here, upon the body's collapse at death, I will arise in a fortunate world, in a heavenly world. There, endowed and furnished with the five divine types of sensual pleasure, I will indulge myself." He ate unsuitable foods, ate unsuitable solid foods, tasted unsuitable delicacies, and drank unsuitable beverages. As he ate unsuitable foods, ate unsuitable solid foods, tasted unsuitable delicacies, and drank unsuitable beverages, a severe illness arose in him. He died from that very illness. His wife grumbled,

criticised, and complained - "These ascetics, disciples of the Sakyan, are shameless, immoral, liars. Yet these will claim to be practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character! There is no asceticism in them, there is no commitment to holy life in them. Their asceticism is lost, their commitment to holy life is lost. From where would they have asceticism, from where would they have commitment to holy life? They have departed from asceticism, they have departed from commitment to holy life. These praised death to my husband. By these my husband was killed." Other people also grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are shameless, immoral, liars. Yet these will claim to be practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character! There is no asceticism in them, there is no commitment to holy life in them. Their asceticism is lost, their commitment to holy life is lost. From where would they have asceticism, from where would they have commitment to holy life? They have departed from asceticism, they have departed from commitment to holy life. These praised death to the lay follower. By these the lay follower was killed." The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks praise death to a lay follower!"

170. Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that you praised death to a lay follower?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish men, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish men, praise death to a lay follower! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

171. "Whatever monk should intentionally deprive a human being of life, or should seek one who would take his life with a knife, or should praise death, or should instigate to death - 'Hey man, what use is this wretched, miserable life to you? Death is better for you than life' - thus with such a mind, with such a thought, should in many ways praise death or instigate to death, he too is expelled, not in communion."

172. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Intentionally" means knowing, perceiving, deliberately, having considered, a transgression.

"Human being" means from when the first consciousness has arisen in the mother's womb, the first consciousness has become manifest, up until the time of death, in between here, this is called a human being.

"Should deprive of life" means he cuts off the life faculty, obstructs it, destroys the continuity.

"Or should seek one who would take his life with a knife" means a sword or a spear or a sling or a cudgel or a stone or a knife or poison or a rope.

"Or should praise death" means he shows the danger in life, he speaks praise of death.

"Or should instigate to death" means bring a knife, or eat poison, or having hanged yourself with a rope, die.

"Hey man" - this is a term of address.

"What use is this wretched, miserable life to you" means wretched life is the life of the poor compared to the life of the wealthy - wretched, inferior; the life of those without wealth compared to the life of those with wealth is wretched; the life of human beings compared to the life of gods is wretched.

"Miserable life" means of one whose hand is cut off, whose foot is cut off, whose hand and foot are cut off, whose ear is cut off, whose nose is cut off, whose ear and nose are cut off - with this wretchedness and with this miserable life, death is better for you than life.

"Thus mind and mental" means whatever is consciousness, that is mind; whatever is mind, that is consciousness.

"Mental thought" means perceiving death, intending death, having death as purpose.

"In many ways" means by various methods.

"Or should praise death" means he shows the danger in life, he speaks praise of death - "Having passed away from here, upon the body's collapse at death, you will arise in a fortunate world, in a heavenly world. There, endowed and furnished with the five divine types of sensual pleasure, you will indulge yourself."

"Or should instigate to death" means bring a knife, or eat poison, or having hanged yourself with a rope, die, or throw yourself into a pit or a chasm or a precipice.

"This one too" is said with reference to the former.

"He is expelled" means just as a broad stone broken in two is incapable of being joined together, just so a monk having intentionally deprived a human being of life is not a recluse, not a disciple of the son of the Sakyan. Therefore it is said - "he is expelled".

"Not in communion" means communion is common legal act, common recitation, same training - this is communion. That does not exist together with him, therefore it is said "not in communion".

173. By oneself, having determined, by a messenger, by a succession of messengers, by a messenger who has been released, by a messenger who has gone and returned, one who is not in a secret place perceiving a secret place, one in a secret place perceiving one not in a secret place, one who is not in a secret place perceiving one not in a secret place, one in a secret place perceiving a secret place praises by body, praises by speech, praises by body and speech, praises by a messenger, praises by a letter, a pitfall, a support, depositing near, medicine, a gift of material form, a gift of sound, a gift of odour, a gift of flavour, a gift of tangible object, a gift of mental objects, declaring, instruction, making a rendezvous, making a sign.

174. "Oneself" means he kills himself with the body or with something connected to the body or with something thrown.

"Having determined" means having stood nearby, he commands - "Pierce thus, strike thus, kill thus."

A monk commands a monk: "Deprive such and such a person of life," there is an offence of wrong-doing. He, imagining that one to be that one, deprives that one of life, there is an offence entailing defeat for both.

A monk commands a monk: "Deprive such and such a person of life," there is an offence of wrong-doing. He, imagining that one to be that one, deprives another of life, there is no offence for the instigator. For the murderer, there is an offence entailing defeat.

A monk commands a monk: "Deprive such and such a person of life," there is an offence of wrong-doing. He, imagining another to be that one, deprives that one of life, there is an offence entailing defeat for both.

A monk commands a monk: "Deprive such and such a person of life," there is an offence of wrong-doing. He, imagining another to be that one, deprives another of life; there is no offence for the instigator, for the murderer there is an offence entailing defeat.

A monk commands a monk: "Tell such and such a person: 'Let such and such a person tell such and such a person: Let such and such a person deprive such and such a person of life,'" there is an offence of wrong-doing. He informs the other, there is an offence of wrong-doing. The murderer accepts, there is a grave offence for the instigator. He deprives that one of life, there is an offence entailing defeat for all.

A monk commands a monk: "Tell such and such a person: 'Let such and such a person tell such and such a person: Let such and such a person deprive such and such a person of life,'" there is an offence of wrong-doing. He commands another, there is an offence of wrong-doing. The murderer accepts, there is an offence of wrong-doing. He deprives that one of life, there is no offence for the instigator; for the one who commands and for the murderer, there is an offence entailing defeat.

A monk commands a monk: "Deprive such and such a person of life," there is an offence of wrong-doing. He, having gone, returns again - "I am not able to deprive him of life." He commands again - "When you are able, then deprive him of life," there is an offence of wrong-doing. He deprives him of life, there is an offence entailing defeat for both.

A monk commands a monk: "Deprive such and such a person of life," there is an offence of wrong-doing. He, having commanded, being remorseful, does not announce - "Do not kill." He deprives him of life, there is an offence entailing defeat for both.

A monk commands a monk: "Deprive such and such a person of life," there is an offence of wrong-doing. He, having commanded, being remorseful, announces - "Do not kill." He "I was commanded by you," deprives him of life, there is no offence for the instigator. For the murderer, there is an offence entailing defeat.

A monk commands a monk: "Deprive such and such a person of life," there is an offence of wrong-doing. He, having commanded, being remorseful, announces - "Do not kill." He says "Very well" and desists, there is no offence for both.

175. One who is not in a secret place perceiving a secret place extols - "Oh, may such and such a person be destroyed," there is an offence of wrong-doing. One in a secret place perceiving one not in a secret place extols - "Oh, may such and such a person be destroyed," there is an offence of wrong-doing. One who is not in a secret place perceiving one not in a secret place extols - "Oh, may such and such a person be destroyed," there is an offence of wrong-doing. One in a secret place perceiving a secret place extols - "Oh, may such and such a person be destroyed," there is an offence of wrong-doing.

Praises by body means he makes a gesture with the body - "Whoever dies thus obtains wealth or obtains fame or goes to heaven," there is an offence of wrong-doing. Because of that praise, thinking "I will die," he arouses painful feeling, there is a grave offence. He dies, there is an offence entailing defeat.

Praises by speech means he speaks with speech - "Whoever dies thus obtains wealth or obtains fame or goes to heaven," there is an offence of wrong-doing. Because of that praise, thinking "I will die," he arouses painful feeling, there is a grave offence. He dies, there is an offence entailing defeat.

Praises by body and speech means he makes a gesture with the body and speaks with speech - "Whoever dies thus obtains wealth or obtains fame or goes to heaven," there is an offence of wrong-doing. Because of that praise, thinking "I will die," he arouses painful feeling, there is a grave offence. He dies, there is an offence entailing defeat.

Praises by a messenger means he informs the messenger of the message - "Whoever dies thus obtains wealth or obtains fame or goes to heaven," there is an offence of wrong-doing. Having heard the messenger's message, thinking "I will die," he arouses painful feeling, there is a grave offence. He dies, there is an offence entailing defeat.

176. "Praises by a letter" means he composes a letter - "Whoever dies thus obtains wealth or obtains fame or goes to heaven," for each letter there is an offence of wrong-doing. Having seen the letter, thinking "I will die," he arouses painful feeling, there is a grave offence. He dies, there is an offence entailing defeat.

"A pitfall" means he digs a pitfall with reference to a human being - "Having fallen in, he will die," there is an offence of wrong-doing. When he has fallen in, painful feeling arises, there is a grave offence. He dies, there is an offence entailing defeat. He digs a pitfall indefinitely - "Whoever falls in will die," there is an offence of wrong-doing. A human being falls into it, there is an offence of wrong-doing. When he has fallen in, painful feeling arises, there is a grave offence. He dies, there is an offence entailing defeat. A demon or a ghost or an animal in human form falls into it, there is an offence of wrong-doing. When he has fallen in, painful feeling arises, there is an offence of wrong-doing. He dies, there is a grave offence. An animal falls into it, there is an offence of wrong-doing. When he has fallen in, painful feeling arises, there is an offence of wrong-doing. It dies, there is an offence requiring expiation.

177. "Support" means one places a knife on a support or smears it with poison or makes it weak or places it at a pit or a chasm or a precipice - "Having fallen in, he will die," there is an offence of wrong-doing. By the knife or by the poison or by having fallen in, painful feeling arises, there is a grave offence. He dies, there is an offence entailing defeat.

"Depositing near" means one deposits near a sword or a spear or a sling or a cudgel or a stone or a knife or poison or a rope - "By this he will die," there is an offence of wrong-doing. "By that I will die," he arouses painful feeling, there is a grave offence. He dies, there is an offence entailing defeat.

"Medicine" means one gives ghee or butter or oil or honey or molasses - "Having tasted this, he will die," there is an offence of wrong-doing. When that is tasted, painful feeling arises, there is a grave offence. He dies, there is an offence entailing defeat.

178. A gift of material form means one brings forward an unpleasant material form, frightful and terrifying - "Having seen this, having become frightened, he will die," there is an offence of wrong-doing. Having seen that, he becomes frightened, there is a grave offence. He dies, there is an offence entailing defeat. One brings forward a pleasant material form - "Having seen this, having withered through loss, he will die," there is an offence of wrong-doing. Having seen that, he withers through loss, there is a grave offence. He dies, there is an offence entailing defeat.

A gift of sound means one brings forward an unpleasant sound, frightful and terrifying - "Having heard this, having become frightened, he will die," there is an offence of wrong-doing. Having heard that, he becomes frightened, there is a grave offence. He dies, there is an offence entailing defeat. One brings forward a pleasant sound, affectionate and agreeable - "Having heard this, having withered through loss, he will die," there is an offence of wrong-doing. Having heard that, he withers through loss, there is a grave offence. He dies, there is an offence entailing defeat.

A gift of odour means one brings forward an unpleasant odour, loathsome and repulsive - "Having smelled this, through loathsomeness and repulsiveness, he will die," there is an offence of wrong-doing. When that is smelled, through loathsomeness and repulsiveness, painful feeling arises, there is a grave offence. He dies, there is an offence entailing defeat. One brings forward a pleasant odour - "Having smelled this, having withered through loss, he will die," there is an offence of wrong-doing. Having smelled that, he withers through loss, there is a grave offence. He dies, there is an offence entailing defeat.

A gift of flavour means one brings forward an unpleasant flavour, loathsome and repulsive - "Having tasted this, through loathsomeness and repulsiveness, he will die," there is an offence of wrong-doing. When that is tasted, through loathsomeness and repulsiveness, painful feeling arises, there is a grave offence. He dies, there is an offence entailing defeat. One brings forward a pleasant flavour - "Having tasted this, having withered through loss, he will die," there is an offence of wrong-doing. Having tasted that, he withers through loss, there is a grave offence. He dies, there is an offence entailing defeat.

A gift of tangible object means one brings an unpleasant tangible object, of unpleasant contact, of rough contact - "Touched by this, he will die," there is an offence of wrong-doing. When touched by that, painful feeling arises, there is a grave offence. He dies, there is an offence entailing defeat. One brings a pleasant tangible object, of pleasant contact, of soft contact - "Touched by this, having withered through loss, he will die," there is an offence of wrong-doing. Touched by that, he withers through loss, there is a grave offence. He dies, there is an offence entailing defeat.

A gift of mental objects means one speaks a talk on hell to one doomed to hell - "Having heard this, having become frightened, he will die," there is an offence of wrong-doing. Having heard that, he becomes frightened, there is a grave offence. He dies, there is an offence entailing defeat. One speaks a talk on heaven to one of good action - "Having heard this, being intent upon it, he will die," there is an offence of wrong-doing. Having heard that, being intent upon it, thinking "I will die," he arouses painful feeling, there is a grave offence. He dies, there is an offence entailing defeat.

179. Declaring means when asked he speaks - "Die thus. Whoever dies thus obtains wealth or obtains fame or goes to heaven," there is an offence of wrong-doing. Because of that declaring, thinking "I will die," he arouses painful feeling, there is a grave offence. He dies, there is an offence entailing defeat.

Instruction means without being asked he speaks - "Die thus. Whoever dies thus obtains wealth or obtains fame or goes to heaven," there is an offence of wrong-doing. Because of that instruction, thinking "I will die," he arouses painful feeling, there is a grave offence. He dies, there is an offence entailing defeat.

Making a rendezvous means he makes a rendezvous before the meal or after the meal or by night or by day - "By that rendezvous deprive him of life," there is an offence of wrong-doing. By that rendezvous he deprives him of life, there is an offence entailing defeat for both. He deprives him of life before or after that rendezvous, there is no offence for the instigator, for the murderer there is an offence entailing defeat.

Making a sign means he makes a sign - "I will bury my eyes or I will raise my eyebrows or I will raise my head, by that sign deprive him of life," there is an offence of wrong-doing. By that sign he deprives him of life, there is an offence entailing defeat for both. He deprives him of life before or after that sign, there is no offence for the instigator, for the murderer there is an offence entailing defeat.

There is no offence for one who acts unintentionally, for one who does not know, for one not intending death, for a mad man, for the first offender.

The First Recitation Section on the Expulsion Concerning Human Form is concluded.

Summary Verses on Disciplinary Cases

Praise, sitting down, and with pestle and mortar;
One gone forth when old, overwhelmed, fire, investigation, poison.

And three by subject matter actions, three others with bricks;
An adze and a rafter, and eight descents, husband.

Sweat and nasal treatment and massage, and with bathing and anointing;
Making rise, making fall, killing with food and drink.

A paramour's embryo and a co-wife, a mother killed a son, both killed;
Both do not die, the Madda, heat, a barren woman, one able to bear.

A goad, in refutation a demon, and he sent a fierce demon;
Imagining that one he struck, and he should speak of heaven and hell.

Āḷavī - three trees, by gifts - three others;
Do not weary yourself, not yours, buttermilk and with sour gruel.

Disciplinary Cases

180. Now at that time a certain monk was sick. The monks, out of compassion, praised death to him. That monk died. They had remorse: "A training rule has been laid down by the Blessed One; have we perhaps committed an offence involving expulsion?" They reported this matter to the Blessed One. "You, monks, have committed an offence involving expulsion."

Now at that time a certain alms-gathering monk, while sitting down, crushed and killed a child who was covered with a rag on a small chair. He had remorse - "A training rule has been laid down by the Blessed One; have I perhaps committed an offence involving expulsion?" He reported this matter to the Blessed One. "There is no offence, monk, of expulsion. And, monks, one should not sit down on a seat without having examined it; whoever should sit down, there is an offence of wrong-doing."

Now at that time a certain monk, while preparing a seat in the refectory in an inhabited area, when the pestles were raised, took hold of one pestle. The second pestle, having fallen, landed on the head of a certain child. He died. He had remorse, etc. "What was your intention, monk?" "It was unintentional, Blessed One." "There is no offence, monk, for one who acts unintentionally."

Now at that time a certain monk, while preparing a seat in the refectory in an inhabited area, having stepped on a mortar stand, rolled it. Having crushed a certain child, he killed him. He had remorse, etc. "There is no offence, monk, for one who acts unintentionally."

Now at that time a father and son had gone forth among the monks. When the time was announced, the son said this to his father: "Go, venerable sir, the Community is waiting for you," and having taken him by the back, he pushed him away. He, having fallen, died. He had remorse, etc. "What was your intention, monk?" "I was not intending death, Blessed One." "There is no offence, monk, for one not intending death."

Now at that time a father and son had gone forth among the monks. When the time was announced, the son said this to his father: "Go, venerable sir, the Community is waiting for you," intending to cause death, having taken hold of his back, he dismissed him. He, having fallen, died. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a father and son had gone forth among the monks. When the time was announced, the son said this to his father: "Go, venerable sir, the Community is waiting for you," intending to cause death, having taken hold of his back, he dismissed him. He, having fallen, did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

181. Now at that time, while a certain monk was eating, meat became stuck in his throat. A certain monk gave a blow to that monk's neck. The meat fell out with blood. That monk died. He had remorse, etc. "There is no offence, monk, for one not intending death."

Now at that time, while a certain monk was eating, meat became stuck in his throat. A certain monk, intending to cause death, gave a blow to that monk's neck. The meat fell out with blood. That monk died. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time, while a certain monk was eating, meat became stuck in his throat. A certain monk, intending to cause death, gave a blow to that monk's neck. The meat fell out with blood. That monk did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time a certain alms-gathering monk, having obtained almsfood containing poison, having returned, gave the first portion to the monks. Those monks died. He had remorse, etc. "What was your intention, monk?" "I do not know, Blessed One." "There is no offence, monk, for one not knowing."

Now at that time a certain monk, with the intention of testing, gave poison to a certain monk. That monk died. He had remorse, etc. "What was your intention, monk?" "I had the intention of testing, Blessed One." "There is no offence, monk, of expulsion; there is a grave offence."

182. Now at that time the monks of Āḷavī were making a monastery site. A certain monk, being below, lifted up a stone. The stone, misapprehended by the monk above, landed on the head of the monk below. That monk died. He had remorse, etc. "There is no offence, monk, for one who acts unintentionally."

Now at that time the monks of Āḷavī were making a monastery site. A certain monk, being below, lifted up a stone. The monk above, intending to cause death, released a stone on the head of the monk below. That monk died, etc. that monk did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time the monks of Āḷavī were raising a wall of the monastery. A certain monk, being below, lifted up a brick. The brick, misapprehended by the monk above, landed on the head of the monk below. That monk died. He had remorse, etc. "There is no offence, monk, for one who acts unintentionally."

Now at that time the monks of Āḷavī were raising a wall of the monastery. A certain monk, being below, lifted up a brick. The monk above, intending to cause death, released a brick on the head of the monk below. That monk died, etc. that monk did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

183. Now at that time the monks of Āḷavī were doing new construction work. A certain monk, being below, lifted up an adze. The adze, misapprehended by the monk above, landed on the head of the monk below. That monk died. He had remorse, etc. "There is no offence, monk, for one who acts unintentionally."

Now at that time the monks of Āḷavī were doing new construction work. A certain monk, being below, lifted up an adze. The monk above, intending to cause death, released the adze on the head of the monk below. That monk died, etc. that monk did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time the monks of Āḷavī were doing new construction work. A certain monk, being below, lifted up a rafter. The rafter, misapprehended by the monk above, landed on the head of the monk below. That monk died. He had remorse, etc. "There is no offence, monk, for one who acts unintentionally."

Now at that time the monks of Āḷavī were doing new construction work. A certain monk, being below, lifted up a rafter. The monk above, intending to cause death, released the rafter on the head of the monk below. That monk died, etc. that monk did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time the monks of Āḷavī, doing new construction work, were binding a scaffold. A certain monk said this to another monk: "Friend, standing here, bind." He, standing there while binding, having fallen down, died. He had remorse, etc. "What was your intention, monk?" "I was not intending death, Blessed One." "There is no offence, monk, for one not intending death."

Now at that time the monks of Āḷavī, doing new construction work, were binding a scaffold. A certain monk, intending to cause death, said this to another monk: "Friend, standing here, bind." He, standing there and binding, having fallen down, died, etc. having fallen down, did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time a certain monk, having roofed a dwelling, was descending. A certain monk said this to that monk: "Friend, descend from here." He, descending by that way, having fallen down, died. He had remorse, etc. "There is no offence, monk, for one not intending death."

Now at that time a certain monk, having roofed a dwelling, was descending. A certain monk, intending to cause death, said this to that monk: "Friend, descend from here." He, descending by that way, having fallen down, died, etc. having fallen down, did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time a certain monk, oppressed by discontent, having ascended Vulture's Peak mountain, falling into a precipice, having crushed a certain basket maker, killed him. He had remorse, etc. "There is no offence, monk, of expulsion. And, monks, one should not throw oneself down. Whoever should throw himself down, there is an offence of wrong-doing."

Now at that time the group of six monks, having ascended Vulture's Peak mountain, threw a stone for fun. It, having crushed a certain cowherd, killed him. They had remorse, etc. "There is no offence, monks, of expulsion. And, monks, stones should not be thrown for fun. Whoever should throw, there is an offence of wrong-doing."

184. Now at that time a certain monk was sick. The monks gave him a steam treatment. That monk died. They had remorse, etc. "There is no offence, monks, for one not intending to cause death."

Now at that time a certain monk was sick. The monks, intending to cause death, gave him a steam treatment. That monk died, etc. that monk did not die. They had remorse, etc. "There is no offence, monks, of expulsion; there is a grave offence."

Now at that time a certain monk had a burning sensation in the head. The monks gave him nasal treatment. That monk died. They had remorse, etc. "There is no offence, monks, for one not intending to cause death."

Now at that time a certain monk had a burning sensation in the head. The monks, intending to cause death, gave him nasal treatment. That monk died, etc. that monk did not die. They had remorse, etc. "There is no offence, monks, of expulsion; there is a grave offence."

Now at that time a certain monk was sick. The monks massaged him. That monk died. They had remorse, etc. "There is no offence, monks, for one not intending to cause death."

Now at that time a certain monk was sick. The monks massaged him intending to cause death. That monk died, etc. that monk did not die. They had remorse, etc. "There is no offence, monks, of expulsion; there is a grave offence."

Now at that time a certain monk was sick. The monks bathed him. That monk died. They had remorse, etc. "There is no offence, monks, for one not intending to cause death."

Now at that time a certain monk was sick. The monks bathed him intending to cause death. That monk died, etc. that monk did not die. They had remorse, etc. "There is no offence, monks, of expulsion; there is a grave offence."

Now at that time a certain monk was sick. The monks anointed him with oil. That monk died. They had remorse, etc. "There is no offence, monks, for one not intending to cause death."

Now at that time a certain monk was sick. The monks anointed him with oil intending to cause death. That monk died, etc. that monk did not die. They had remorse, etc. "There is no offence, monks, of expulsion; there is a grave offence."

185. Now at that time a certain monk was sick. The monks made him get up. That monk died. They had remorse, etc. "There is no offence, monks, for one not intending to cause death."

Now at that time a certain monk was sick. The monks, intending to cause death, made him get up. That monk died, etc. that monk did not die. They had remorse, etc. "There is no offence, monks, of expulsion; there is a grave offence."

Now at that time a certain monk was sick. The monks laid him down. That monk died. They had remorse, etc. "There is no offence, monks, for one not intending to cause death."

Now at that time a certain monk was sick. The monks, intending to cause death, laid him down. That monk died, etc. that monk did not die. They had remorse, etc. "There is no offence, monks, of expulsion; there is a grave offence."

Now at that time a certain monk was sick. The monks gave him food. That monk died. They had remorse, etc. "There is no offence, monks, for one not intending to cause death."

Now at that time a certain monk was sick. The monks, intending to cause death, gave him food. That monk died, etc. that monk did not die. They had remorse, etc. "There is no offence, monks, of expulsion; there is a grave offence."

Now at that time a certain monk was sick. The monks gave him a beverage. That monk died. They had remorse, etc. "There is no offence, monks, for one not intending to cause death."

Now at that time a certain monk was sick. The monks, intending to cause death, gave him a beverage. That monk died, etc. that monk did not die. They had remorse, etc. "There is no offence, monks, of expulsion; there is a grave offence."

186. Now at that time a certain woman whose husband was away from home became pregnant by a paramour. She said this to a monk dependent on families - "Come on, find out about an abortion." "Well, sister," he gave her an abortion. The child died. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain man had two wives -one barren, one able to bear a child. The barren woman said this to a monk dependent on families -"If she, venerable sir, gives birth, she will become the lord of the whole family. Come on, find out about an abortion for her." "Well, sister," he gave her an abortion. The child died, the mother did not die. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain man had two wives -one barren, one able to bear a child. The barren woman said this to a monk dependent on families -"If she, venerable sir, gives birth, she will become the lord of the whole family. Come on, find out about an abortion for her." "Well, sister," he gave her an abortion. The mother died, the child did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time a certain man had two wives -one barren, one able to bear a child. The barren woman said this to a monk dependent on families -"If she, venerable sir, gives birth, she will become the lord of the whole family. Come on, find out about an abortion for her." "Well, sister," he gave her an abortion. Both died, etc. Both did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

187. Now at that time a certain pregnant woman said this to a monk dependent on families - "Come on, find out about an abortion." "Well then, sister, have it massaged." She, having had it massaged, caused an abortion. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain pregnant woman said this to a monk dependent on families - "Come on, find out about an abortion." "Well then, sister, apply heat." She, having applied heat, caused an abortion. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain barren woman said this to a monk dependent on families - "Come on, find out about a medicine by which I might give birth." "Well, sister," he gave her medicine. She died. He had remorse, etc. "There is no offence, monk, of expulsion; there is an offence of wrong-doing."

Now at that time a certain woman able to bear said this to a monk dependent on families - "Come on, find out about a medicine by which I might not give birth." "Well, sister," he gave her medicine. She died. He had remorse, etc. "There is no offence, monk, of expulsion; there is an offence of wrong-doing."

Now at that time the group of six monks made a monk of the group of seventeen laugh by nudging with their fingers. That monk, exhausted and unable to breathe, died. They had remorse, etc. "There is no offence, monks, of expulsion."

Now at that time the group of seventeen monks, thinking "We will carry out an act," crushed and killed a monk of the group of six. They had remorse, etc. "There is no offence, monks, of expulsion."

Now at that time a certain exorcist monk deprived a demon of life. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time a certain monk sent another monk to a monastery with a fierce demon. The demons deprived him of life. He had remorse, etc. "There is no offence, monk, for one not intending death."

Now at that time a certain monk, intending to cause death, sent another monk to a monastery with a fierce demon. The demons deprived him of life, etc. the demons did not deprive him of life. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time a certain monk sent another monk to a wilderness of wild beasts. The wild beasts deprived him of life. He had remorse, etc. "There is no offence, monk, for one not intending death."

Now at that time a certain monk, intending to cause death, sent another monk to a wilderness of wild beasts. The wild beasts deprived him of life, etc. the wild beasts did not deprive him of life. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time a certain monk sent another monk to a wilderness of thieves. The thieves deprived him of life. He had remorse, etc. "There is no offence, monk, for one not intending death."

Now at that time a certain monk, intending to cause death, sent another monk to a wilderness of thieves. The thieves deprived him of life, etc. the thieves did not deprive him of life. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

188. Now at that time a certain monk, imagining that one to be that one, deprived that one of life, etc. imagining that one to be that one, deprived another of life, etc. imagining another to be that one, deprived that one of life, etc. imagining another to be that one, deprived another of life. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk had been seized by a spirit. A certain monk gave a blow to that monk. That monk died. He had remorse, etc. "There is no offence, monk, for one not intending death."

Now at that time a certain monk had been seized by a spirit. A certain monk, intending to cause death, gave a blow to that monk. That monk died, etc. that monk did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time a certain monk spoke a talk on heaven to one of good action. He, being intent upon it, died. He had remorse, etc. "There is no offence, monk, for one not intending death."

Now at that time a certain monk, intending to cause death, spoke a talk on heaven to one of good action. He, being intent upon it, died, etc. he, being intent upon it, did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time a certain monk spoke a talk on hell to one doomed to hell. He, having become frightened, died. He had remorse, etc. "There is no offence, monk, for one not intending death."

Now at that time a certain monk, intending to cause death, spoke a talk on hell to one doomed to hell. He, having become frightened, died, etc. he, having become frightened, did not die. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

189. Now at that time the monks of Āḷavī, doing new construction work, were cutting down a tree. A certain monk said this to another monk: "Friend, standing here, cut." The tree, having fallen upon him standing there cutting, killed him. He had remorse, etc. "There is no offence, monk, for one not intending death."

Now at that time the monks of Āḷavī, doing new construction work, were cutting down a tree. A certain monk, intending to cause death, said this to another monk: "Friend, standing here, cut." The tree, having fallen upon him standing there cutting, killed him, etc. the tree, having fallen upon him, did not kill him. He had remorse, etc. "There is no offence, monk, of expulsion; there is a grave offence."

190. Now at that time the group of six monks set fire to a grove; human beings were burnt and died. They had remorse, etc. "There is no offence, monks, for one not intending to cause death."

Now at that time the group of six monks, intending to cause death, set fire to a grove. Human beings were burnt and died, etc. human beings were burnt and did not die. They had remorse, etc. "There is no offence, monks, of expulsion; there is a grave offence."

191. Now at that time a certain monk, having gone to the place of execution, said this to the executioner of thieves - "Friend, do not make this one weary. Deprive him of life with one blow." "Well, venerable sir," he deprived him of life with one blow. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk, having gone to the place of execution, said this to the executioner of thieves - "Friend, do not make this one weary. Deprive him of life with one blow." He "I will not do your bidding," deprived him of life. He had remorse, etc. "There is no offence, monk, of expulsion; there is an offence of wrong-doing."

192. Now at that time a certain man with hands and feet cut off was at a relative's house, surrounded by relatives. A certain monk said this to those people - "Friends, do you wish for his death?" "Yes, venerable sir, we wish it." "Well then, give him buttermilk to drink." They gave him that buttermilk to drink. He died. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain man with hands and feet cut off was at a family house, surrounded by relatives. A certain nun said this to those people - "Friends, do you wish for his death?" "Yes, lady, we wish it." "Well then, give him sour gruel to drink." They gave him that sour gruel to drink. He died. She had remorse. Then that nun reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One. "That nun, monks, has committed an offence involving expulsion."

The Third Expulsion is complete.

4. The Fourth Expulsion

193. At that time the Buddha, the Blessed One, was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time many monks who were acquaintances and companions entered the rains retreat on the bank of the river Vaggumudā. Now at that time the Vajjis were afflicted by famine, with difficult livelihood, with white bones scattered about, subsisting by means of food tickets, not easy to sustain oneself by gleaning and exertion. Then those monks had this thought: "Now at present the Vajjis are afflicted by famine, with difficult livelihood, with white bones scattered about, subsisting by means of food tickets, not easy to sustain oneself by gleaning and exertion. By what means indeed might we dwell in unity, being joyful, without contention, comfortably for the rains retreat, and not be troubled about almsfood?" Some said thus - "Come, friends, let us undertake work for the laypeople, thus they will think to give to us. Thus we will dwell in unity, being joyful, without contention, comfortably for the rains retreat, and will not be troubled about almsfood." Some said thus - "Enough, friends, what is the use of undertaking work for laypeople! Come, friends, let us carry messages for the laypeople, thus they will think to give to us. Thus we will dwell in unity, being joyful, without contention, comfortably for the rains retreat, and will not be troubled about almsfood." Some said thus - "Enough, friends, what is the use of undertaking work for laypeople! What is the use

of carrying messages for laypeople! Come, friends, let us praise to the laypeople each other's super-human achievements - 'Such and such a monk is an obtainer of the first meditative absorption, such and such a monk is an obtainer of the second meditative absorption, such and such a monk is an obtainer of the third meditative absorption, such and such a monk is an obtainer of the fourth meditative absorption, such and such a monk is a stream-enterer, such and such a monk is a once-returner, such and such a monk is a non-returner, such and such a monk is a Worthy One, such and such a monk is a possessor of the threefold true knowledge, such and such a monk is a possessor of the six higher knowledges.' Thus they will think to give to us. Thus we will dwell in unity, being joyful, without contention, comfortably for the rains retreat, and will not be troubled about almsfood." "This indeed, friends, is better - that we have praised to the laypeople each other's super-human achievements."

194. Then those monks praised to the laypeople each other's super-human achievements - "Such and such a monk is an obtainer of the first meditative absorption, etc. such and such a monk is a possessor of the six higher knowledges." Then those people said - "It is a gain for us indeed, it is well-gained for us indeed, that such monks have entered the rains retreat for us; never indeed before have such monks entered the rains retreat for us as these monks who are moral and of good character." They did not consume for themselves such foods as they gave to the monks, but gave them to their mother and father, gave them to their children and wife, gave them to their slaves, workmen and servants, gave them to their friends and colleagues, gave them to their relatives and blood-relations. They did not eat, taste, and drink for themselves such solid foods, delicacies, and beverages as they gave to the monks, but gave them to their mother and father, gave them to their children and wife, gave them to their slaves, workmen and servants, gave them to their friends and colleagues, gave them to their relatives and blood-relations. Then those monks became of good complexion, with full faculties, with a bright facial complexion, with a very clear skin complexion.

Now it is habitual for monks who have completed the rains retreat to approach the Blessed One for an audience. Then those monks, having completed the rains retreat, after the three months had passed, having set in order their lodgings, taking their bowls and robes, set out towards Vesālī. Gradually they approached Vesālī, the Great Wood, the Pinnacled Hall, where the Blessed One was; having approached, they paid respect to the Blessed One and sat down to one side.

Now at that time monks who had completed the rains retreat in various directions were lean, miserable, ugly, pale and sallow, with veins showing all over their bodies; but the monks dwelling on the bank of the Vaggumudā were of good complexion, with full faculties, with a bright facial complexion, with a very clear skin complexion. Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks. Then the Blessed One said this to the monks dwelling on the bank of the Vaggumudā - "Is it bearable, monks, is it endurable, did you dwell in unity, being joyful, without contention, comfortably for the rains retreat, and were you not troubled about almsfood?" "It is bearable, Blessed One, it is endurable, Blessed One. And we, venerable sir, dwelt in unity, being joyful, without contention, comfortably for the rains retreat, and we were not troubled about almsfood." Even knowing, Truth-finders ask; even knowing, they do not ask, etc. For two reasons the Buddhas, the

Blessed Ones, question monks in return - "We will expound the Teaching, or we will lay down a training rule for disciples." Then the Blessed One said this to the monks dwelling on the bank of the Vaggumudā - "But in what way did you, monks, dwell in unity, being joyful, without contention, comfortably for the rains retreat, and were not troubled about almsfood?" Then those monks reported this matter to the Blessed One - "But was it factual for you, monks?" "It was not factual, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish men, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish men, for the sake of the belly, praise to the laypeople each other's super-human achievements! Better for you, foolish men, that your belly be cut open with a sharp butcher's knife, than that you should praise to the laypeople each other's super-human achievements for the sake of the belly! What is the reason for this? On that account, foolish men, one might undergo death or suffering like death, but not on that condition, upon the body's collapse at death, would one be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But on this account, foolish men, upon the body's collapse at death, one would be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This, foolish men, is not for the confidence of those without confidence, etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks -

195. "Monks, there are these five great thieves existing and found in the world. Which five? Here, monks, it occurs to a certain great thief thus - 'When indeed shall I, surrounded by a hundred or a thousand, wander about in villages, market towns, and royal cities, killing, slaying, cutting, causing to cut, torturing, causing to torture!' He, at a later time, surrounded by a hundred or a thousand, wanders about in villages, market towns, and royal cities, killing, slaying, cutting, causing to cut, torturing, causing to torture. Just so, monks, here it occurs to a certain evil monk thus - 'When indeed shall I, surrounded by a hundred or a thousand, wander on a journey through villages, market towns, and royal cities, honoured, respected, revered, venerated, and esteemed by householders and those gone forth, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick!' He, at a later time, surrounded by a hundred or a thousand, wanders on a journey through villages, market towns, and royal cities, honoured, respected, revered, venerated, and esteemed by householders and those gone forth, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick. This, monks, is the first great thief existing and found in the world.

"Furthermore, monks, here a certain evil monk, having learnt thoroughly the Teaching and discipline proclaimed by the Truth-finder, claims it as his own. This, monks, is the second great thief existing and found in the world.

"Furthermore, monks, here a certain evil monk accuses a pure practitioner of the holy life, living the pure holy life, with an unfounded charge of not living the holy life. This, monks, is the third great thief existing and found in the world.

"Furthermore, monks, here a certain evil monk, whatever those heavy goods and heavy requisites belonging to the Community, as follows - a park, a park site, a dwelling, a dwelling site, a bed, a chair, a mattress, a pillow, a copper pot, a copper vessel, a bronze jar, a copper cauldron, an adze, a hatchet, an axe, a spade, a chisel, creepers, bamboo, muñja grass, reeds, grass, clay, wooden goods, clay goods - with

these he treats kindly and entices householders. This, monks, is the fourth great thief existing and found in the world.

"In the world with its gods, monks, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, this is the foremost great thief - whoever extols a super-human achievement that is non-existent and not factual. What is the reason for this? The country's almsfood has been consumed by you through theft, monks."

One who being otherwise, would declare himself otherwise;
Having deceived, like a cheat, that is enjoyed by him through theft.

Many wearing the orange robe around their necks, of bad character,
unrestrained;
The evil ones, by their evil deeds, are reborn in hell.

Better an iron ball consumed, heated, like a flame of fire;
Than that an immoral one, unrestrained, should consume the country's
almsfood.

Then the Blessed One, having rebuked those monks dwelling on the bank of the Vaggumudā in many ways, for being difficult to support, for being difficult to maintain, etc. And thus, monks, you should recite this training rule -

"Whatever monk, not directly knowing, should behave as if he has a super-human achievement, a sufficient noble knowledge and vision, bringing it upon himself - 'Thus I know, thus I see' - he, at a later time, whether being pressed for reasons or not being pressed for reasons, having committed an offence, desiring purification, should say thus - 'Not knowing thus, friend, I said "I know," not seeing, "I see." I spoke what is hollow and false' - he too is expelled, not in communion."

And thus this training rule was laid down by the Blessed One for the monks.

196. Now at that time many monks, perceiving as seen what was not seen, perceiving as attained what was not attained, perceiving as reached what was not reached, perceiving as realised what was not realised, through overestimation declared the final liberating knowledge. At a later time their minds inclined towards lust, their minds inclined towards hate, their minds inclined towards delusion. They had remorse - "A training rule has been laid down by the Blessed One. And we, perceiving as seen what was not seen, perceiving as attained what was not attained, perceiving as reached what was not reached, perceiving as realised what was not realised, through overestimation declared the final liberating knowledge. Have we perhaps committed an offence involving expulsion?" They reported this matter to the Venerable Ānanda. The Venerable Ānanda reported this matter to the Blessed One. "There are, Ānanda, those monks who, perceiving as seen what is not seen, perceiving as attained what is not attained, perceiving as reached what is not reached, perceiving as realised what is not realised, through overestimation declare the final liberating knowledge. But that is negligible."

"And thus, monks, you should recite this training rule -

197. "Whatever monk, not directly knowing, should behave as if he has a super-

human achievement, a sufficient noble knowledge and vision, bringing it upon himself - 'Thus I know, thus I see' - he, at a later time, whether being pressed for reasons or not being pressed for reasons, having committed an offence, desiring purification, should say thus - 'Not knowing thus, friend, I said "I know," not seeing, "I see." I spoke what is hollow and false' - except for overestimation, he too is expelled, not in communion."

198. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Not directly knowing" means not knowing, not seeing a wholesome mental state within oneself that is non-existent, not factual, not found - "There is a wholesome mental state in me."

"Super-human achievement" means meditative absorption, deliverance, concentration, attainment, knowledge and vision, path development, realisation of the fruit, abandoning of mental defilements, freedom from mental hindrances of consciousness, delight in empty houses.

"Bringing upon oneself" means either one brings those wholesome mental states upon oneself, or one brings oneself into those wholesome mental states.

"Knowledge" means the three true knowledges. "Vision" means whatever is knowledge, that is vision. Whatever is vision, that is knowledge.

"Should declare" means should report to a woman or a man or a householder or one gone forth.

"Thus I know, thus I see" means I know these mental states, I see these mental states, and these mental states exist in me, and I am seen in these mental states.

"At a later time" means when that moment, that instant, that second in which it was declared has passed.

"Being pressed for reasons" means being pressed for reasons regarding that subject matter which was acknowledged - "What was attained by you, how was it attained by you, when was it attained by you, where was it attained by you, which mental defilements have been abandoned by you, of which mental states are you an obtainer?"

"Not being pressed for reasons" means not being spoken to by anyone.

"Having committed an offence" means having evil desires, overcome by desire, having extolled a super-human achievement that is non-existent and not factual, he has committed an offence involving expulsion.

"Desiring purification" means wishing to become a householder or wishing to become a lay follower or wishing to become a monastery attendant or wishing to become a novice.

"Not knowing thus, friend, I said - 'I know,' not seeing, 'I see'" means I do not know these mental states, I do not see these mental states, and these mental states do not exist in me, and I am not seen in these mental states.

"I spoke what is hollow and false" means what is hollow was spoken by me, falsehood was spoken by me, what is not factual was spoken by me, what was spoken by me was spoken not knowing.

"Except for overestimation" means setting aside overestimation.

"This one too" is said with reference to the former.

"He is expelled" means just as a palm tree with its crown cut off is incapable of further growth, just so a monk having evil desires, overcome by desire, having extolled a super-human achievement that is non-existent and not factual, is not a recluse, not a disciple of the son of the Sakyan. Therefore it is said - "He is expelled."

"Not in communion" means communion is common legal act, common recitation, same training - this is communion. That does not exist together with him. Therefore it is said - "Not in communion."

199. "Super-human achievement" means meditative absorption, deliverance, concentration, attainment, knowledge and vision, path development, realisation of the fruit, abandoning of mental defilements, freedom from mental hindrances of consciousness, delight in empty houses.

"Meditative absorption" means the first meditative absorption, the second meditative absorption, the third meditative absorption, the fourth meditative absorption.

"Deliverance" means deliverance through emptiness, signless deliverance, desireless deliverance.

"Concentration" means emptiness concentration, signless concentration, desireless concentration.

"Attainment" means emptiness attainment, signless attainment, desireless attainment.

"Knowledge and vision" means the three true knowledges.

"Path development" means the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path.

"Realisation of the fruit" means the realisation of the fruition of stream-entry, the realisation of the fruition of once-returning, the realisation of the fruition of non-returning, the realisation of arahantship.

"Abandoning of mental defilements" means the abandoning of lust, the abandoning of hate, the abandoning of delusion.

"Freedom from mental hindrances of consciousness" means the mind free from mental hindrances from lust, the mind free from mental hindrances from hate, the mind free from mental hindrances from delusion.

"Delight in empty houses" means delight in empty houses through the first meditative absorption, delight in empty houses through the second meditative absorption, delight in empty houses through the third meditative absorption, delight in empty houses through the fourth meditative absorption.

200. For one speaking a conscious lie saying "I attain the first meditative absorption," there is an offence entailing defeat in three ways: before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me."

For one speaking a conscious lie saying "I attain the first meditative absorption," there is an offence entailing defeat in four ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view.

For one speaking a conscious lie saying "I attain the first meditative absorption," there is an offence entailing defeat in five ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance.

For one speaking a conscious lie saying "I attain the first meditative absorption," there is an offence entailing defeat in six ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference.

For one speaking a conscious lie saying "I attain the first meditative absorption," there is an offence entailing defeat in seven ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

201. For one speaking a conscious lie saying "I attain the first meditative absorption," there is an offence entailing defeat in three ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me."

For one speaking a conscious lie saying "I attain the first meditative absorption," there is an offence entailing defeat in four ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view.

For one speaking a conscious lie saying "I attain the first meditative absorption," there is an offence entailing defeat in five ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance.

For one speaking a conscious lie saying "I attain the first meditative absorption," there is an offence entailing defeat in six ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference.

For one speaking a conscious lie saying "I attain the first meditative absorption," there is an offence entailing defeat in seven ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

202. For one speaking a conscious lie saying "I have attained the first meditative absorption," there is an offence entailing defeat in three ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me."

For one speaking a conscious lie saying "I have attained the first meditative absorption," there is an offence entailing defeat in four ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view.

For one speaking a conscious lie saying "I have attained the first meditative absorption," there is an offence entailing defeat in five ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance.

For one speaking a conscious lie saying "I have attained the first meditative absorption," there is an offence entailing defeat in six ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference.

For one speaking a conscious lie saying "I have attained the first meditative absorption," there is an offence entailing defeat in seven ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

203. For one speaking a conscious lie saying "I am an obtainer of the first meditative absorption," there is an offence entailing defeat in three ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me."

For one speaking a conscious lie saying "I am an obtainer of the first meditative absorption," there is an offence entailing defeat in four ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view.

For one speaking a conscious lie saying "I am an obtainer of the first meditative absorption," there is an offence entailing defeat in five ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance.

For one speaking a conscious lie saying "I am an obtainer of the first meditative absorption," there is an offence entailing defeat in six ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference.

For one speaking a conscious lie saying "I am an obtainer of the first meditative absorption," there is an offence entailing defeat in seven ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

204. For one speaking a conscious lie saying "I am a master of the first meditative absorption," there is an offence entailing defeat in three ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me."

For one speaking a conscious lie saying "I am a master of the first meditative absorption," there is an offence entailing defeat in four ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view.

For one speaking a conscious lie saying "I am a master of the first meditative absorption," there is an offence entailing defeat in five ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance.

For one speaking a conscious lie saying "I am a master of the first meditative absorption," there is an offence entailing defeat in six ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference.

For one speaking a conscious lie saying "I am a master of the first meditative absorption," there is an offence entailing defeat in seven ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

205. For one speaking a conscious lie saying "The first meditative absorption has been realised by me," there is an offence entailing defeat in three ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me."

For one speaking a conscious lie saying "The first meditative absorption has been realised by me," there is an offence entailing defeat in four ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view.

For one speaking a conscious lie saying "The first meditative absorption has been realised by me," there is an offence entailing defeat in five ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance.

For one speaking a conscious lie saying "The first meditative absorption has been realised by me," there is an offence entailing defeat in six ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference.

For one speaking a conscious lie saying "The first meditative absorption has been realised by me," there is an offence entailing defeat in seven ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

Just as this first meditative absorption has been expanded, so should all be expanded.

206. In three ways... etc. in seven ways the second meditative absorption... etc. the third meditative absorption... etc. I attained the fourth meditative absorption... I attain... I have attained... I am an obtainer of the fourth meditative absorption... I am a master... for one speaking a conscious lie saying "The fourth meditative absorption has been realised by me," there is an offence entailing defeat. Before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

207. In three ways, deliverance through emptiness... signless deliverance... desireless deliverance... I attained... I attain... I have attained... I am an obtainer of desireless deliverance... I am a master... for one speaking a conscious lie saying "Desireless deliverance has been realised by me," there is an offence entailing defeat... etc.

In three ways, emptiness concentration... signless concentration... desireless concentration I attained... I attain... I have attained... I am an obtainer of desireless concentration... I am a master... for one speaking a conscious lie saying "Desireless concentration has been realised by me," there is an offence entailing defeat.

In three ways, emptiness attainment... signless attainment... desireless attainment I attained... I attain... I have attained... I am an obtainer of desireless attainment... I am a master... for one speaking a conscious lie saying "Desireless attainment has been realised by me," there is an offence entailing defeat.

In three ways, the three true knowledges I attained... I attain, I have attained... I am an obtainer of the three true knowledges... I am a master... for one speaking a conscious lie saying "The three true knowledges have been realised by me," there is an offence entailing defeat.

In three ways the four establishments of mindfulness...the four right strivings... I attained the four bases for spiritual power... I attain... I have attained... I am an obtainer of the four bases for spiritual power... I am a master... for one speaking a conscious lie saying "The four bases for spiritual power have been realised by me," there is an offence entailing defeat.

In three ways the five faculties...I attained the five powers... I attain... I have attained... I am an obtainer of the five powers...I am a master... for one speaking a conscious lie saying "The five powers have been realised by me," there is an offence entailing defeat.

In three ways I attained the seven factors of enlightenment...I attain... I have attained... I am an obtainer of the seven factors of enlightenment...I am a master... for one speaking a conscious lie saying "The seven factors of enlightenment have been realised by me," there is an offence entailing defeat.

In three ways I attained the noble eightfold path...I attain... I have attained... I am an obtainer of the noble eightfold path... I am a master... for one speaking a conscious lie saying "The noble eightfold path has been realised by me," there is an offence entailing defeat.

In three ways the fruition of stream-entry...the fruition of once-returning... the fruition of non-returning... I attained arahantship... I attain... I have attained... for one speaking a conscious lie saying "I am an obtainer of arahantship, I am a master, arahantship has been realised by me," there is an offence entailing defeat.

For one speaking a conscious lie saying "Lust in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected," there is an offence entailing defeat in three ways.

For one speaking a conscious lie saying "Hate in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected," there is an offence entailing defeat in three ways.

For one speaking a conscious lie saying "Delusion in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected," there is an offence entailing defeat in three ways.

For one speaking a conscious lie saying "My mind is free from mental hindrances from lust," there is an offence entailing defeat in three ways.

For one speaking a conscious lie saying "My mind is free from mental hindrances from hate," there is an offence entailing defeat in three ways.

In three ways, etc. For one speaking a conscious lie saying "My mind is free from mental hindrances from delusion," there is an offence entailing defeat in seven ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

The Plain Section is concluded.

208. In three ways, the first meditative absorption and the second meditative absorption I attained... I attain... I have attained... I am an obtainer of the first meditative absorption and of the second meditative absorption... I am a master... for one speaking a conscious lie saying "The first meditative absorption and the second meditative absorption have been realised by me," there is an offence entailing defeat... etc.

In three ways, the first meditative absorption and the third meditative absorption I attained... I attain... I have attained... I am an obtainer of the first meditative absorption and of the third meditative absorption... I am a master... for one speaking a conscious lie saying "The first meditative absorption and the third meditative absorption have been realised by me," there is an offence entailing defeat.

In three ways, the first meditative absorption and the fourth meditative absorption I attained... I attain... I have attained... I am an obtainer of the first meditative absorption and of the fourth meditative absorption... I am a master... for one speaking a conscious lie saying "The first meditative absorption and the fourth meditative absorption have been realised by me," there is an offence entailing defeat.

In three ways, the first meditative absorption and deliverance through emptiness... the first meditative absorption and signless deliverance... the first meditative absorption and desireless deliverance I attained... I attain... I have attained... I am an obtainer of the first meditative absorption and of desireless deliverance... I am a master... for one speaking a conscious lie saying "The first meditative absorption and desireless deliverance have been realised by me," there is an offence entailing defeat.

In three ways, the first meditative absorption and emptiness concentration... the first meditative absorption and signless concentration... the first meditative absorption and desireless concentration I attained... I attain... I have attained, I am an obtainer of the first meditative absorption and of desireless concentration... I am a master... for one speaking a conscious lie saying "The first meditative absorption and desireless concentration have been realised by me," there is an offence entailing defeat.

In three ways, the first meditative absorption and emptiness attainment... the first meditative absorption and signless attainment... the first meditative absorption and desireless attainment I attained... I attain... I have attained, I am an obtainer of the first meditative absorption and desireless attainment... I am a master... for one speaking a conscious lie saying "The first meditative absorption and desireless attainment have been realised by me," there is an offence entailing defeat.

In three ways, the first meditative absorption and the three true knowledges I attained... I attain... I have attained... I am an obtainer of the first meditative absorption and the three true knowledges... I am a master... for one speaking a conscious lie saying "The first meditative absorption and the three true knowledges have been realised by me," there is an offence entailing defeat.

In three ways, the first meditative absorption and the four establishments of mindfulness... the first meditative absorption and the four right strivings... the first meditative absorption and the four bases for spiritual power I attained... I attain... I have attained... I am an obtainer of the first meditative absorption and the four bases

for spiritual power... I am a master... for one speaking a conscious lie saying "The first meditative absorption and the four bases for spiritual power have been realised by me," there is an offence entailing defeat.

In three ways, the first meditative absorption and the five faculties...the first meditative absorption and the five powers I attained... I attain... I have attained... I am an obtainer of the first meditative absorption and the five powers... I am a master... for one speaking a conscious lie saying "The first meditative absorption and the five powers have been realised by me," there is an offence entailing defeat.

209. In three ways, the first meditative absorption and the seven factors of enlightenment I attained... I attain... I have attained... I am an obtainer of the first meditative absorption and of the seven factors of enlightenment... I am a master... for one speaking a conscious lie saying "The first meditative absorption and the seven factors of enlightenment have been realised by me," there is an offence entailing defeat.

In three ways, the first meditative absorption and the noble eightfold path I attained... I attain... I have attained... I am an obtainer of the first meditative absorption and of the noble eightfold path, I am a master... for one speaking a conscious lie saying "The first meditative absorption and the noble eightfold path have been realised by me," there is an offence entailing defeat.

In three ways, the first meditative absorption and the fruition of stream-entry...the first meditative absorption and the fruition of once-returning... the first meditative absorption and the fruition of non-returning... the first meditative absorption and arahantship I attained... I attain... I have attained... I am an obtainer of the first meditative absorption and of arahantship... I am a master... for one speaking a conscious lie saying "The first meditative absorption and arahantship have been realised by me," there is an offence entailing defeat.

In three ways, the first meditative absorption I attained...I attain... I have attained... I am an obtainer of the first meditative absorption... I am a master... the first meditative absorption has been realised by me, and lust in me has been given up... and hate in me has been given up...for one speaking a conscious lie saying "and delusion in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected," there is an offence entailing defeat.

In three ways... etc. In seven ways, the first meditative absorption I attained... I attain... I have attained... I am an obtainer of the first meditative absorption...I am a master... the first meditative absorption has been realised by me, and my mind is free from mental hindrances from lust... and my mind is free from mental hindrances from hate... for one speaking a conscious lie saying "and my mind is free from mental hindrances from delusion," there is an offence entailing defeat. Before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

The Broken Wheel is concluded.

210. In three ways, the second meditative absorption and the third meditative absorption I attained... I attain... I have attained... I am an obtainer of the second meditative absorption and of the third meditative absorption... I am a master... for one speaking a conscious lie saying "The second meditative absorption and the third meditative absorption have been realised by me," there is an offence entailing defeat.

In three ways, the second meditative absorption and the fourth meditative absorption I attained... I attain... I have attained... I am an obtainer of the second meditative absorption and of the fourth meditative absorption... I am a master... for one speaking a conscious lie saying "The second meditative absorption and the fourth meditative absorption have been realised by me," there is an offence entailing defeat.

In three ways, the second meditative absorption and deliverance through emptiness... and signless deliverance... and desireless deliverance... and emptiness concentration... and signless concentration... and desireless concentration... and emptiness attainment... and signless attainment... and desireless attainment... and the three true knowledges... and the four establishments of mindfulness... and the four right strivings... and the four bases for spiritual power... and the five faculties... and the five powers... and the seven factors of enlightenment... and the noble eightfold path... and the fruition of stream-entry... and the fruition of once-returning... and the fruition of non-returning... and arahantship I attained... I attain... I have attained... I am an obtainer of the second meditative absorption and of arahantship... I am a master... for one speaking a conscious lie saying "The second meditative absorption and arahantship have been realised by me," there is an offence entailing defeat.

In three ways, the second meditative absorption I attained... I attain... I have attained... I am an obtainer of the second meditative absorption... I am a master... the second meditative absorption has been realised by me, and lust in me has been given up... and hate in me has been given up... and delusion in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected. And my mind is free from mental hindrances from lust... and my mind is free from mental hindrances from hate... for one speaking a conscious lie saying "and my mind is free from mental hindrances from delusion," there is an offence entailing defeat.

In three ways, etc. In seven ways, the second meditative absorption and the first meditative absorption I attained... I attain... I have attained... I am an obtainer of the second meditative absorption and of the first meditative absorption... I am a master... for one speaking a conscious lie saying "The second meditative absorption and the first meditative absorption have been realised by me," there is an offence entailing defeat... etc. misrepresenting his nature.

The Bound Wheel.

Thus, taking each one as the root, the bound wheel rotation should be done.

This is in brief.

211. In three ways, the third meditative absorption and the fourth meditative absorption... etc. the third meditative absorption and arahantship I attained... I attain... I have attained... I am an obtainer of the third meditative absorption and of arahantship... I am a master... for one speaking a conscious lie saying "The third meditative absorption and arahantship have been realised by me," there is an offence entailing defeat.

In three ways, the third meditative absorption I attained... I attain... I have attained... I am an obtainer of the third meditative absorption... I am a master... the third meditative absorption has been realised by me, and lust in me has been given up... and hate in me has been given up... and delusion in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected. And my mind is free from mental hindrances from lust... and my mind is free from mental hindrances from hate... for one speaking a conscious lie saying "and my mind is free from mental hindrances from delusion," there is an offence entailing defeat.

In three ways, the third meditative absorption and the first meditative absorption... the third meditative absorption and the second meditative absorption I attained... I attain... I have attained... I am an obtainer of the third meditative absorption and of the second meditative absorption... I am a master... for one speaking a conscious lie saying "The third meditative absorption and the second meditative absorption have been realised by me," there is an offence entailing defeat.

In three ways, my mind is free from mental hindrances from delusion and the first meditative absorption... etc. and the second meditative absorption... and the third meditative absorption... and the fourth meditative absorption I attained, I attain... I have attained... my mind is free from mental hindrances from delusion and I am an obtainer of the fourth meditative absorption... I am a master... for one speaking a conscious lie saying "My mind is free from mental hindrances from delusion and the fourth meditative absorption has been realised by me," there is an offence entailing defeat.

212. In three ways, my mind is free from mental hindrances from delusion and emptiness deliverance... and signless deliverance... and desireless deliverance I attained... I attain... I have attained... my mind is free from mental hindrances from delusion and I am an obtainer of desireless deliverance... I am a master... for one speaking a conscious lie saying "My mind is free from mental hindrances from delusion and desireless deliverance has been realised by me," there is an offence entailing defeat.

In three ways, my mind is free from mental hindrances from delusion and emptiness concentration... and signless concentration... and desireless concentration I attained... I attain... I have attained... my mind is free from mental hindrances from delusion and I am an obtainer of desireless concentration... I am a master... for one speaking a conscious lie saying "My mind is free from mental hindrances from delusion and desireless concentration has been realised by me," there is an offence entailing defeat.

In three ways, my mind is free from mental hindrances from delusion and emptiness attainment... and signless attainment... and desireless attainment I attained, I attain... I have attained... my mind is free from mental hindrances from delusion and I am an

obtainer of desireless attainment... I am a master... for one speaking a conscious lie saying "My mind is free from mental hindrances from delusion and desireless attainment has been realised by me," there is an offence entailing defeat.

In three ways, my mind is free from mental hindrances from delusion and the three true knowledges I attained... I attain... I have attained... "my mind is free from mental hindrances from delusion and I am an obtainer of the three true knowledges... I am a master... for one speaking a conscious lie saying "My mind is free from mental hindrances from delusion and the three true knowledges have been realised by me," there is an offence entailing defeat.

In three ways, my mind is free from mental hindrances from delusion and the four establishments of mindfulness... and the four right strivings... and the four bases for spiritual power I attained... I attain... I have attained... my mind is free from mental hindrances from delusion and I am an obtainer of the four bases for spiritual power... I am a master... for one speaking a conscious lie saying "My mind is free from mental hindrances from delusion and the four bases for spiritual power have been realised by me," there is an offence entailing defeat.

213. In three ways, my mind is free from mental hindrances from delusion and the five faculties... and the five powers I attained... I attain... I have attained... my mind is free from mental hindrances from delusion and I am an obtainer of the five powers... I am a master... for one speaking a conscious lie saying "My mind is free from mental hindrances from delusion and the five powers have been realised by me," there is an offence entailing defeat.

In three ways, my mind is free from mental hindrances from delusion and the seven factors of enlightenment I attained... I attain... I have attained... my mind is free from mental hindrances from delusion and I am an obtainer of the seven factors of enlightenment... I am a master... for one speaking a conscious lie saying "My mind is free from mental hindrances from delusion and the seven factors of enlightenment have been realised by me," there is an offence entailing defeat.

In three ways, my mind is free from mental hindrances from delusion and the noble eightfold path I attained... I attain... I have attained... my mind is free from mental hindrances from delusion and I am an obtainer of the noble eightfold path... I am a master... for one speaking a conscious lie saying "My mind is free from mental hindrances from delusion and the noble eightfold path has been realised by me," there is an offence entailing defeat.

In three ways, my mind is free from mental hindrances from delusion and the fruition of stream-entry... and the fruition of once-returning... and the fruition of non-returning... and arahantship I attained... I attain... I have attained... my mind is free from mental hindrances from delusion and I am an obtainer of arahantship... I am a master... for one speaking a conscious lie saying "My mind is free from mental hindrances from delusion and arahantship has been realised by me," there is an offence entailing defeat.

In three ways, my mind is free from mental hindrances from delusion, and lust in me has been given up... and hate in me has been given up...for one speaking a conscious lie saying "and delusion in me has been given up, vomited out, released,

abandoned, relinquished, rejected, completely rejected," there is an offence entailing defeat.

In three ways... etc. in seven ways, my mind is free from mental hindrances from delusion and my mind is free from mental hindrances from lust... for one speaking a conscious lie saying "and my mind is free from mental hindrances from hate," there is an offence entailing defeat; before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

The One-Root Section is concluded.

Just as the One-Root Section has been expanded, so should the Two-Root Section and so on also be expanded.

This is the All-Root Section

214. In three ways, etc. In seven ways, the first meditative absorption and the second meditative absorption and the third meditative absorption and the fourth meditative absorption and deliverance through emptiness and signless deliverance and desireless deliverance and emptiness concentration and signless concentration and desireless concentration and emptiness attainment and signless attainment and desireless attainment and the three true knowledges and the four establishments of mindfulness and the four right strivings and the four bases for spiritual power and the five faculties and the five powers and the seven factors of enlightenment and the noble eightfold path and the fruition of stream-entry and the fruition of once-returning and the fruition of non-returning and arahantship I attained... I attain... I have attained... etc. and lust in me has been given up, and hate in me has been given up, and delusion in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected. For one speaking a conscious lie saying "and my mind is free from mental hindrances from lust, and my mind is free from mental hindrances from hate, and my mind is free from mental hindrances from delusion," there is an offence entailing defeat. Before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

The All-Root Section is concluded.

The Discussion of the Plain Section is concluded.

215. Wishing to say "I attain the first meditative absorption" in three ways, for one speaking a conscious lie saying "I attain the second meditative absorption," if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence.

Wishing to say "I attain the first meditative absorption" in three ways, for one speaking a conscious lie saying "I attain the third meditative absorption," if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence.

Wishing to say "I attain the first meditative absorption" in three ways, for one speaking a conscious lie saying "I attain the fourth meditative absorption," if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence.

In three ways, etc. Wishing to say "I attain the first meditative absorption" in seven ways, deliverance through emptiness... signless deliverance... desireless deliverance... emptiness concentration... signless concentration... desireless concentration... emptiness attainment... signless attainment... desireless attainment... the three true knowledges... the four establishments of mindfulness... the four right strivings... the four bases for spiritual power... the five faculties; the five powers... the seven factors of enlightenment... the noble eightfold path... the fruition of stream-entry... the fruition of once-returning... the fruition of non-returning... I attained arahantship... etc. lust in me has been given up... hate in me has been given up... delusion in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected. My mind is free from mental hindrances from lust... my mind is free from mental hindrances from hate... for one speaking a conscious lie saying "my mind is free from mental hindrances from delusion," if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence. Before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

The Broken Wheel of the One-Root Section of the Case Elaboration is concluded.

216. Wishing to say "I attain the second meditative absorption" in three ways, for one speaking a conscious lie saying "I attain the third meditative absorption," if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence.

Wishing to say "I attain the second meditative absorption" in three ways, saying "I attain the fourth meditative absorption," etc. for one speaking a conscious lie saying "and my mind is free from mental hindrances from delusion," if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence.

In three ways... etc. Wishing to say "I attain the second meditative absorption" in seven ways, for one speaking a conscious lie saying "I attain the first meditative absorption," if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence, etc. misrepresenting his nature.

The Bound Wheel of the One-Root Section of the Case Elaboration.

The Root is in brief.

217. Wishing to say "my mind is free from mental hindrances from delusion" in three ways, for one speaking a conscious lie saying "I attain the first meditative absorption," if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence.

In three ways... etc. Wishing to say "my mind is free from mental hindrances from delusion" in seven ways, for one speaking a conscious lie saying "my mind is free from mental hindrances from hate," if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence, etc. misrepresenting his nature.

The One-Root Section of the Case Elaboration is concluded.

Just as the One-Root Section has been expanded, so should the Two-Root Section and so on also be expanded.

This is the All-Root Section

218. In three ways... etc. In seven ways, the first meditative absorption and the second meditative absorption and the third meditative absorption and the fourth meditative absorption and deliverance through emptiness and signless deliverance and desireless deliverance and emptiness concentration and signless concentration and desireless concentration and emptiness attainment and signless attainment and desireless attainment and the three true knowledges and the four establishments of mindfulness and the four right strivings and the four bases for spiritual power and the five faculties and the five powers and the seven factors of enlightenment and the noble eightfold path and the fruition of stream-entry and the fruition of once-returning and the fruition of non-returning and arahantship I attained... etc. and lust in me has been given up... and hate in me has been given up...and delusion in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected. And my mind is free from mental hindrances from lust... for one wishing to say "and my mind is free from mental hindrances from hate," speaking a conscious lie saying "my mind is free from mental hindrances from delusion," if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence.

219. In three ways, the second meditative absorption and the third meditative absorption and the fourth meditative absorption and deliverance through emptiness and signless deliverance and desireless deliverance and emptiness concentration and signless concentration and desireless concentration and emptiness attainment and signless attainment and desireless attainment and the three true knowledges and the four establishments of mindfulness and the four right strivings and the four bases for spiritual power and the five faculties and the five powers and the seven factors of enlightenment and the noble eightfold path and the fruition of stream-entry and the fruition of once-returning and the fruition of non-returning and arahantship I attained... etc. and lust in me has been given up...and hate in me has been given up... and delusion in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected. And my mind is free from mental hindrances from lust... and my mind is free from mental hindrances from hate... and my mind is free from mental hindrances from delusion," wishing to say "I attain the first meditative absorption," for one speaking a conscious lie, if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence.

In three ways, the third meditative absorption and the fourth meditative absorption... etc. and my mind is free from mental hindrances from delusion and I attain the first meditative absorption," wishing to say "I attain the second meditative absorption," for one speaking a conscious lie, if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence.

In three ways... etc. in seven ways, and my mind is free from mental hindrances from delusion and the first meditative absorption and the second meditative absorption and the third meditative absorption and the fourth meditative absorption... etc. and my mind is free from mental hindrances from lust," wishing to say "my mind is free from mental hindrances from hate," for one speaking a conscious lie, if one understands, there is an offence entailing defeat; if one does not understand, there is a grave offence. Before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

The All-Root Section of the Case Elaboration is concluded.

The Wheel Abbreviation of the Case Elaboration is concluded.

The Discussion of the Case and Sensual Pleasure Section is concluded.

220. In three ways, whoever dwelt in your monastery, that monk attained the first meditative absorption... attains... I have attained... that monk is an obtainer of the first meditative absorption... is a master... for one speaking a conscious lie saying "the first meditative absorption has been realised by that monk," if one understands, there is a grave offence; if one does not understand, there is an offence of wrong-doing.

In four ways... in five ways... in six ways... in seven ways, whoever dwelt in your monastery, that monk attained the first meditative absorption... attains... I have attained... that monk is an obtainer of the first meditative absorption... is a master... for one speaking a conscious lie saying "the first meditative absorption has been realised by that monk," if one understands, there is a grave offence; if one does not understand, there is an offence of wrong-doing. Before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

In three ways, whoever dwelt in your monastery, that monk the second meditative absorption... the third meditative absorption... the fourth meditative absorption... deliverance through emptiness... signless deliverance... desireless deliverance... emptiness concentration... signless concentration... desireless concentration... emptiness attainment... signless attainment... desireless attainment... the three true knowledges... the four establishments of mindfulness... the four right strivings... the four bases for spiritual power... the five faculties... the five powers... the seven factors of enlightenment... the noble eightfold path... the fruition of stream-entry... the fruition of once-returning... the fruition of non-returning... arahantship attained... attains... I have attained... that monk is an obtainer of arahantship... is a master... for

one speaking a conscious lie saying "arahantship has been realised by that monk," if one understands, there is a grave offence; if one does not understand, there is an offence of wrong-doing.

In three ways, whoever dwelt in your monastery, for that monk lust has been given up... hate has been given up... delusion has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected - for one speaking a conscious lie, if one understands, there is a grave offence; if one does not understand, there is an offence of wrong-doing.

In three ways... etc. in seven ways, whoever dwelt in your monastery, for that monk the mind is free from mental hindrances from lust... the mind is free from mental hindrances from hate... the mind is free from mental hindrances from delusion - for one speaking a conscious lie, if one understands, there is a grave offence; if one does not understand, there is an offence of wrong-doing... etc. before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

In three ways... etc. in seven ways, whoever dwelt in your monastery, that monk in an empty house attained the first meditative absorption... the second meditative absorption... the third meditative absorption... attained the fourth meditative absorption... attains... I have attained... that monk in an empty house is an obtainer of the fourth meditative absorption... is a master... the fourth meditative absorption has been realised by that monk in an empty house - for one speaking a conscious lie, if one understands, there is a grave offence; if one does not understand, there is an offence of wrong-doing. Before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

Just as this has been expanded, so should the rest also be expanded.

221. In three ways... etc. in seven ways, whoever consumed your robe... whoever consumed your almsfood... whoever consumed your lodging... whoever consumed your requisite of medicines for the sick, that monk in an empty house attained the fourth meditative absorption... attains... I have attained... that monk in an empty house is an obtainer of the fourth meditative absorption... is a master... the fourth meditative absorption has been realised by that monk in an empty house - for one speaking a conscious lie, if one understands, there is a grave offence; if one does not understand, there is an offence of wrong-doing... etc. misrepresenting his nature.

In three ways... etc. in seven ways, by whom your monastery was used... by whom your robe was used... by whom your almsfood was used... by whom your lodging was used... by whom your requisite of medicines for the sick was used... that monk in an empty house attained the fourth meditative absorption... attains... I have attained... that monk in an empty house is an obtainer of the fourth meditative absorption... is a master... the fourth meditative absorption has been realised by that monk in an empty house - for one speaking a conscious lie, if one understands, there is a grave offence; if one does not understand, there is an offence of wrong-doing... etc. misrepresenting his nature.

In three ways, etc. in seven ways, based on whom you gave a monastery...gave a robe... gave almsfood... gave lodging... gave a requisite of medicines for the sick, that monk in an empty house attained the fourth meditative absorption... attains... I have attained... that monk in an empty house is an obtainer of the fourth meditative absorption... is a master... the fourth meditative absorption has been realised by that monk in an empty house - for one speaking a conscious lie, if one understands, there is a grave offence; if one does not understand, there is an offence of wrong-doing. Before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

The Fifteen Abbreviations are concluded.

The Discussion of the Section Connected with Conditions is concluded.

The abbreviation cycle on super-human achievement is concluded.

222. There is no offence through overestimation, for one not intending to make a claim, for a mad man, for one who is mentally deranged, for one afflicted by pain, for the first offender.

Summary Verses on Disciplinary Cases

Overestimation, in the forest, the path of almsfood and preceptor;
Mental fetters, secret matters, the dwelling was prepared.

Not difficult, energy, and also of death;
Fear, friend, remorseful, rightly;
By energy, by exertion, for accomplishment;
Then of feeling, two endurances.

In the brahmin, five cases, three declarations of the final liberating knowledge;
Obstructions of the house, sensual pleasures, and delight also departed.

Bone, lump of flesh, both cattle butchers;
Almsfood, fowler, skinless one, sheep-butcher;
Sword and pork-butcher, spear, deer-hunter;
Arrow and torturer, needle, charioteer.

And whoever is being sewn, he is the informer;
Testicle-bearer was the village fraudster;
Submerged in a pit was the adulterer;
The wicked brahmin was an excrement-eater.

The skinless woman was an adulteress;
The ugly woman was a fortune-teller;
The wet one scattered embers on her rival;
The head-severed one was an executioner of thieves.

Monk, nun, female trainee;

Novice and then female novice;
Having gone forth in Kassapa's discipline;
They committed evil deeds at that very moment.

Hot springs, at Rājagaha, battle, and by the plunging of serpents;
Sobhita, the Worthy One, the monk, remembers five hundred cosmic cycles.

Disciplinary Cases

223. Now at that time a certain monk through overestimation declared the final liberating knowledge. He had remorse - "A training rule has been laid down by the Blessed One. Have I perhaps committed an offence involving expulsion?" He reported this matter to the Blessed One. "There is no offence, monk, through overestimation."

Now at that time a certain monk, having the intention, stays in the forest - "Thus people will honour me." People honoured him. He had remorse, etc. "There is no offence, monk, of expulsion. And, monks, one should not stay in the forest having the intention. Whoever should stay, there is an offence of wrong-doing."

Now at that time a certain monk, having the intention, goes for almsfood - "Thus people will honour me." People honoured him. He had remorse, etc. "There is no offence, monk, of expulsion. And, monks, one should not go for almsfood having the intention. Whoever should go, there is an offence of wrong-doing."

Now at that time a certain monk said this to another monk - "Those, friend, who are our preceptor's co-residents are all Worthy Ones." He had remorse, etc. "What was your intention, monk?" "I was intending to make a claim, Blessed One." "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time a certain monk said this to another monk - "Those, friend, who are our preceptor's pupils are all of great supernormal power and great majesty." He had remorse, etc. "What was your intention, monk?" "I was intending to make a claim, Blessed One." "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time a certain monk walks up and down with intention...stands with intention... sits down with intention... prepares his sleeping place with intention - "Thus people will honour me." People honoured him. He had remorse, etc. "There is no offence, monk, of expulsion. And, monks, one should not prepare a sleeping place with intention. Whoever should prepare one, there is an offence of wrong-doing."

Now at that time a certain monk extols a super-human achievement to a certain monk. He too said thus: "For me too, friend, mental fetters have been abandoned." He had remorse, etc. "You, monk, have committed an offence involving expulsion."

224. Now at that time a certain monk, having gone to a private place, extols a super-human achievement. A monk who knows the minds of others disparaged that monk - "Do not, friend, speak such a thing. That does not exist in you." He had remorse, etc. "There is no offence, monk, of expulsion; there is an offence of wrong-doing."

Now at that time a certain monk, having gone to a private place, extols a super-human achievement. A deity disparaged that monk - "Do not, venerable sir, speak such a thing. That does not exist in you." He had remorse, etc. "There is no offence,

monk, of expulsion; there is an offence of wrong-doing."

Now at that time a certain monk said this to a certain lay follower -"Whoever, friend, dwells in your monastery, that monk is a Worthy One." And he dwells in his monastery. He had remorse, etc. "What was your intention, monk?" "I was intending to make a claim, Blessed One." "There is no offence, monk, of expulsion; there is a grave offence."

Now at that time a certain monk said this to a certain lay follower -"Whoever you, friend, attend upon with the requisites of robes, almsfood, lodging and medicine for the sick, that monk is a Worthy One." And he attends upon him with the requisites of robes, almsfood, lodging and medicine for the sick. He had remorse, etc. "What was your intention, monk?" "I was intending to make a claim, Blessed One." "There is no offence, monk, of expulsion; there is a grave offence."

225. Now at that time a certain monk was sick. The monks said this to him: "Does the venerable one have a super-human achievement?" "Friend, it is not difficult for another to declare the final liberating knowledge." He had remorse - "Those who are disciples of the Blessed One would speak thus. But I am not a disciple of the Blessed One. Have I perhaps committed an offence involving expulsion?" He reported this matter to the Blessed One. "What was your intention, monk?" "I was not intending to make a claim, Blessed One." "There is no offence, monk, for one not intending to make a claim."

Now at that time a certain monk was sick. The monks said this to him: "Does the venerable one have a super-human achievement?" "The Teaching, friend, can be attained by one putting forth strenuous energy." He had remorse, etc. "There is no offence, monk, for one not intending to make a claim."

Now at that time a certain monk was sick. The monks said this to him: "Do not fear, friend." "I do not fear death, friend." He had remorse, etc. "There is no offence, monk, for one not intending to make a claim."

Now at that time a certain monk was sick. The monks said this to him: "Do not fear, friend." "Surely, friend, one who is remorseful would fear." He had remorse, etc. "There is no offence, monk, for one not intending to make a claim."

Now at that time a certain monk was sick. The monks said this to him: "Does the venerable one have a super-human achievement?" "The Teaching, friend, can be attained by one who is rightly devoted." He had remorse, etc. "There is no offence, monk, for one not intending to make a claim."

Now at that time a certain monk was sick. The monks said this to him: "Does the venerable one have a super-human achievement?" "The Teaching, friend, can be attained by one putting forth strenuous energy." He had remorse, etc. "There is no offence, monk, for one not intending to make a claim."

Now at that time a certain monk was sick. The monks said this to him: "Does the venerable one have a super-human achievement?" "The Teaching, friend, can be attained by one engaged in exertion." He had remorse, etc. "There is no offence, monk, for one not intending to make a claim."

Now at that time a certain monk was sick. The monks said this to him: "Is it bearable,

friend, is it endurable?" "No, friend, it is not possible to endure by this or that." He had remorse, etc. "There is no offence, monk, for one not intending to make a claim."

Now at that time a certain monk was sick. The monks said this to him: "Is it bearable, friend, is it endurable?" "No, friend, it is not possible to endure by a worldling." He had remorse, etc. "What was your intention, monk?" "I was intending to make a claim, Blessed One." "There is no offence, monk, of expulsion; there is a grave offence."

226. Now at that time a certain brahmin, having invited the monks, said this: "Come, sirs, Worthy Ones." They had remorse - "We are not Worthy Ones. And this brahmin addresses us with the term 'Worthy Ones'. How should we proceed?" They reported this matter to the Blessed One. "There is no offence, monks, for an expression of devotion."

Now at that time a certain brahmin, having invited the monks, said this: "Sit down, sirs, Worthy Ones." etc. "Eat, sirs, Worthy Ones." etc. "Be satisfied, sirs, Worthy Ones." etc. "Go, sirs, Worthy Ones." They had remorse - "We are not Worthy Ones. And this brahmin addresses us with the term 'Worthy Ones'. How should we proceed?" They reported this matter to the Blessed One. "There is no offence, monks, for an expression of devotion."

Now at that time a certain monk extols a super-human achievement to a certain monk. He too said thus: "For me too, friend, mental corruptions have been abandoned." He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk extols a super-human achievement to a certain monk. He too said thus: "For me too, friend, these mental states are found." He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time a certain monk extols a super-human achievement to a certain monk. He too said thus: "I too, friend, am seen in those qualities." He had remorse, etc. "You, monk, have committed an offence involving expulsion."

Now at that time relatives said this to a certain monk: "Come, venerable sir, dwell in a house." "One like me, friend, is incapable of dwelling in a house." He had remorse, etc. "There is no offence, monk, for one not intending to make a claim."

227. Now at that time relatives said this to a certain monk: "Come, venerable sir, enjoy sensual pleasures." "Sensual pleasures are obstructed for me, friend." He had remorse, etc. "There is no offence, monk, for one not intending to make a claim."

Now at that time relatives said this to a certain monk: "Are you delighted, venerable sir?" "I am delighted, friend, with the supreme delight." He had remorse. "Those who are disciples of the Blessed One would speak thus! But I am not a disciple of the Blessed One. Have I perhaps committed an offence involving expulsion?" He reported this matter to the Blessed One. "What was your intention, monk?" "I was not intending to make a claim, Blessed One." "There is no offence, monk, for one not intending to make a claim."

Now at that time many monks, having made an agreement, entered the rains retreat at a certain residence: "Whoever departs first from this residence, we shall know him as a Worthy One." A certain monk - "Let them know me as a Worthy One," departed first from that residence. He had remorse, etc. "You, monk, have committed an offence involving expulsion."

228. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Lakkhaṇa and the Venerable Mahāmoggallāna were dwelling on the Vulture's Peak mountain. Then the Venerable Mahāmoggallāna, having dressed in the earlier period of the day, taking his bowl and robe, approached the Venerable Lakkhaṇa; having approached, he said this to the Venerable Lakkhaṇa - "Come, friend Lakkhaṇa, let us enter Rājagaha for almsfood." "Yes, friend," the Venerable Lakkhaṇa assented to the Venerable Mahāmoggallāna. Then the Venerable Mahāmoggallāna, descending from the Vulture's Peak mountain, manifested a smile at a certain spot. Then the Venerable Lakkhaṇa said this to the Venerable Mahāmoggallāna - "What now, friend Moggallāna, is the cause, what is the condition for the manifestation of a smile?" "It is not the right time, friend Lakkhaṇa, for this question. Ask me this question in the presence of the Blessed One." Then the Venerable Lakkhaṇa and the Venerable Mahāmoggallāna, having walked for almsfood in Rājagaha, after the meal, having returned from their alms round, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Lakkhaṇa said this to the Venerable Mahāmoggallāna - "Here the Venerable Mahāmoggallāna, descending from the Vulture's Peak mountain, manifested a smile at a certain spot. What now, friend Moggallāna, is the cause, what is the condition for the manifestation of a smile?" "Here I, friend, descending from the Vulture's Peak mountain, saw a skeleton going through the sky. Vultures, crows, and hawks, having pursued and pursued it, were pecking at it between the ribs. It was making a cry of distress. This occurred to me, friend - 'Wonderful indeed, friend, marvellous indeed, friend, there will be such a being! There will be such a demon! There will be such an acquisition of individual existence!'" Monks grumbled, criticised, and complained - "The Venerable Mahāmoggallāna claims a super-human achievement." Then the Blessed One addressed the monks: "Disciples indeed dwell possessing vision, monks. Disciples indeed dwell possessing knowledge, monks. Since a disciple will know or see or bear witness to such a thing. That being was seen by me before, monks. But I did not explain. If I had explained this, others would not have believed me. Those who would not believe me, that would be for their harm and suffering for a long time. That being, monks, was a cattle butcher in this very Rājagaha. By the result of that action, having been tormented in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years, by the remainder of the result of that very action, he experiences such an acquisition of individual existence. Moggallāna spoke the truth, monks. There is no offence, monks, for Moggallāna."

229. "Here I, friend, descending from the Vulture's Peak mountain, saw a slice of flesh going through the sky. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. It was making a cry of distress... etc. That being, monks, was a cattle butcher in this very Rājagaha... etc."

"Here I, friend, descending from the Vulture's Peak mountain, saw a lump of meat going through the sky. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. He was making a cry of distress... etc. That being, monks, was a fowler in this very Rājagaha... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a skinless man going through the sky. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. He was making a cry of distress... etc. That being, monks, was a sheep-butcher in this very Rājagaha... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a sword-haired man going through the sky. Those swords, having flown up again and again, fell upon his very body. He was making a cry of distress... etc. That being, monks, was a pig-butcher in this very Rājagaha... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a man with spears for hair going through the sky. Those spears, having flown up again and again, fell upon his very body. He was making a cry of distress... etc. That being, monks, was a deer-hunter in this very Rājagaha... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a man with arrow-hairs going through the sky. Those arrows, having flown up again and again, fell upon his very body. He was making a cry of distress... etc. That being, monks, was a torturer in this very Rājagaha... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a man with needle-like hair going through the sky. Those needles, having flown up again and again, fell upon his very body. He was making a cry of distress... etc. That being, monks, was a charioteer in this very Rājagaha... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a man with needle-like hair going through the sky. Those needles, having entered his head, come out from his mouth; having entered his mouth, they come out from his chest; having entered his chest, they come out from his belly; having entered his belly, they come out from his thighs; having entered his thighs, they come out from his calves; having entered his calves, they come out from his feet. He was making a cry of distress... etc. That being, monks, was an informer in this very Rājagaha... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a testicle-man going through the sky. Even while going, he goes having placed those very testicles on his shoulder; even while sitting, he sits on those very testicles. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. He was making a cry of distress... etc. That being, monks, was a village cheat in this very Rājagaha... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a man submerged up to his head in a pit of excrement... etc. That being, monks, was an adulterer in this very Rājagaha... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a man submerged up to his head in a pit of excrement, eating excrement with both hands... etc. That being, monks, was a wicked brahmin in this very Rājagaha. He, having invited the

Community of monks for a meal during the teaching of Kassapa, the Perfectly Enlightened One, having filled troughs with excrement, having announced the time, said this - 'From this, sirs, eat as much as you like and take away as well!'... etc.

230. "Here I, friend, descending from the Vulture's Peak mountain, saw a skinless woman going through the sky. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. It was making a cry of distress... etc. That woman, monks, was an adulteress in this very Rājagaha... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a foul-smelling, hideous woman going through the sky. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. It was making a cry of distress... etc. That woman, monks, was a fortune-teller in this very Rājagaha... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a scorched, oozing, scattered woman going through the sky. It was making a cry of distress... etc. That woman, monks, was the chief queen of the King of Kāliṅga. She, overcome by jealousy, scattered embers from a pan of charcoal over her co-wife... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a headless trunk going through the sky. On its chest there were eyes and a mouth. Vultures, crows, and hawks, having pursued and pursued it, were tearing at it and pulling it apart. He was making a cry of distress... etc. That being, monks, was an executioner of thieves named Hārika in this very Rājagaha... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a monk going through the sky. His double robe was blazing, in flames, aglow; his bowl was blazing, in flames, aglow; his waistband was blazing, in flames, aglow; his body was blazing, in flames, aglow. He was making a cry of distress... etc. That, monks, was an evil monk during the teaching of Kassapa, the Perfectly Enlightened One... etc.

"Here I, friend, descending from the Vulture's Peak mountain, saw a nun... I saw a female trainee... I saw a novice... I saw a female novice going through the sky. Her double robe was blazing, in flames, aglow; her bowl was blazing, in flames, aglow; her waistband was blazing, in flames, aglow; her body was blazing, in flames, aglow. It was making a cry of distress. This occurred to me, friend - 'Wonderful indeed, friend, marvellous indeed, friend, there will be such a being! There will be such a demon! There will be such an acquisition of individual existence!'" Monks grumbled, criticised, and complained - "The Venerable Mahāmoggallāna claims a super-human achievement."

Then the Blessed One addressed the monks: "Disciples indeed dwell possessing vision, monks. Disciples indeed dwell possessing knowledge, monks. Since a disciple will know or see or bear witness to such a thing! That female novice was seen by me before, monks. But I did not explain. If I had explained this, others would not have believed me. Those who would not believe me, that would be for their harm and suffering for a long time. This female novice, monks, was an evil female novice during the teaching of Kassapa, the Perfectly Enlightened One. By the result of that action, having been tormented in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years, by the remainder of

the result of that very action, she experiences such an acquisition of individual existence. Moggallāna spoke the truth, monks. There is no offence, monks, for Moggallāna."

231. Then the Venerable Mahāmoggallāna addressed the monks: "From where this hot spring flows, friends, that lake has clear water, cool water, sweet water, is pure, has good landing places, is delightful, abounds in fish and turtles, and wheel-sized lotuses bloom there." Monks grumbled, criticised, and complained - "How indeed could the Venerable Mahāmoggallāna say thus - 'From where this hot spring flows, friends, that lake has clear water, cool water, sweet water, is pure, has good landing places, is delightful, abounds in fish and turtles, and wheel-sized lotuses bloom there.' And yet this hot spring flows boiling. The Venerable Mahāmoggallāna claims a super-human achievement." They reported this matter to the Blessed One. "From where this hot spring flows, monks, that lake has clear water, cool water, sweet water, is pure, has good landing places, is delightful, abounds in fish and turtles, and wheel-sized lotuses bloom there. But this hot spring, monks, comes through the interval between two great hells. Therefore this hot spring flows boiling. Moggallāna spoke the truth, monks. There is no offence, monks, for Moggallāna."

Now at that time King Seniya Bimbisāra of Magadha, while fighting together with the Licchavis, was defeated. Then the king, afterwards having gathered his army, defeated the Licchavis. And in the battle, delight roams about - "The Licchavis have been defeated by the king." Then the Venerable Mahāmoggallāna addressed the monks: "The king, friends, has been defeated by the Licchavis." Monks grumbled, criticised, and complained - "How indeed could the Venerable Mahāmoggallāna say thus - 'The king, friends, has been defeated by the Licchavis!' And in the battle, delight roams about - 'The Licchavis have been defeated by the king!' The Venerable Mahāmoggallāna claims a super-human achievement." They reported this matter to the Blessed One. "At first, monks, the king was defeated by the Licchavis. Then the king, afterwards having gathered his army, defeated the Licchavis. Moggallāna spoke the truth, monks. There is no offence, monks, for Moggallāna."

232. Then the Venerable Mahāmoggallāna addressed the monks: "Here I, friends, having attained imperturbable concentration on the bank of the river Sappinī, heard the sound of elephants plunging in and coming out, making a heron's cry." Monks grumbled, criticised, and complained - "How indeed could the Venerable Mahāmoggallāna, having attained imperturbable concentration, hear a sound! The Venerable Mahāmoggallāna claims a super-human achievement." They reported this matter to the Blessed One. "There is, monks, that concentration, but it is not pure. Moggallāna spoke the truth, monks. There is no offence, monks, for Moggallāna."

Then the Venerable Sobhita addressed the monks: "I, friends, recollect five hundred cosmic cycles." Monks grumbled, criticised, and complained - "How indeed could the Venerable Sobhita say thus: 'I, friends, recollect five hundred cosmic cycles!' The Venerable Sobhita claims a super-human achievement." They reported this matter to the Blessed One. "There is that, monks, for Sobhita. But that is only one birth. Sobhita spoke the truth, monks. There is no offence, monks, for Sobhita."

The fourth expulsion is complete.

233. Venerable ones, the four offences involving expulsion have been recited, which if a monk commits any one or another, he does not obtain communion together with monks, as before so afterwards, he is expelled, not in communion. Therein I ask the venerable ones - "Are you pure in this?" For the second time I ask - "Are you pure in this?" For the third time I ask - "Are you pure in this?" The venerable ones are pure in this, therefore they are silent, thus I remember it.

The expulsion is concluded.

Its summary:

Sexual intercourse and taking what is not given, and beyond that a human body;

The four expulsions, cases for cutting off, without doubt.

The chapter on expulsion is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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