

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

4. The Minor Chapter (4. Cūḷavaggapāḷi)

1. The Section on Formal Acts (1. Kammakkhandhakam)

[Kd 11, PTS 2.1-2.30]



PaliVerse

4. The Minor Chapter

In the Canon of Monastic Discipline

The Minor Chapter

1. The Section on Formal Acts

1. The Legal Act of Censure

1. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Paṇḍuka and Lohitaka monks, being themselves makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, having approached other monks who were makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, said thus - "Do not, venerable ones, let this one defeat you. Answer back powerfully. You are wiser than him, more experienced, more learned, and more capable. And do not be afraid of him. We too will be on your side." Because of that, unarisen quarrels arise, and arisen quarrels lead to increase and expansion. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed can the Paṇḍuka and Lohitaka monks, being themselves makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, having approached other monks who were makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, say thus - 'Do not, venerable ones, let this one defeat you. Answer back powerfully. You are wiser than him, more experienced, more learned, and more capable. And do not be afraid of him. We too will be on your side.' Because of that, unarisen quarrels arise, and arisen quarrels lead to increase and expansion."

2. Then those monks 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 monks in return - "Is it true, monks, that the Paṇḍuka and Lohitaka monks, being themselves makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, having approached other monks who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, say thus - 'Do not, venerable ones, let this one defeat you. Answer back powerfully. You are wiser than him, more experienced, more learned, and more capable. And do not be afraid of him. We too will be on your side.' Because of that, unarisen quarrels arise, and arisen quarrels lead to increase and expansion?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, monks, for those foolish men, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed can those foolish men, monks, being themselves makers of quarrels, etc. makers of legal cases in the Community, having approached other monks who are

makers of quarrels, etc. makers of legal cases in the Community, say thus - 'Do not, venerable ones, let this one defeat you. Answer back powerfully. You are wiser than him, more experienced, more learned, and more capable. And do not be afraid of him. We too will be on your side'? Because of that, unarisen quarrels arise, and arisen quarrels lead to increase and expansion. This, monks, is not for the confidence of those without confidence, nor for the increase of those with confidence. Rather, monks, 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 those monks 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 - "If so, monks, let the Community perform a legal act of censure on the Paṇḍuka and Lohitaka monks. And thus, monks, it should be done. First the Paṇḍuka and Lohitaka monks should be accused, having accused they should be reminded, having reminded they should be charged with the offence, having charged with the offence an experienced and competent monk should inform the Community -

3. "Let the Community hear me, venerable sir. These Paṇḍuka and Lohitaka monks, being themselves makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, having approached other monks who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, say thus - 'Do not, venerable ones, let this one defeat you. Answer back powerfully. You are wiser than him, more experienced, more learned, and more capable. And do not be afraid of him. We too will be on your side.' Because of that, unarisen quarrels arise, and arisen quarrels lead to increase and expansion. If it is the proper time for the Community, the Community should perform a legal act of censure on the Paṇḍuka and Lohitaka monks. This is the motion.

"Let the Community hear me, venerable sir. These Paṇḍuka and Lohitaka monks, being themselves makers of quarrels, etc. makers of legal cases in the Community, having approached other monks who are makers of quarrels, etc. makers of legal cases in the Community, having approached them, say thus - 'Do not, venerable ones, let this one defeat you. Answer back powerfully. You are wiser than him, more experienced, more learned, and more capable. And do not be afraid of him. We too will be on your side.' Because of that, unarisen quarrels arise, and arisen quarrels lead to increase and expansion. The Community performs a legal act of censure on the Paṇḍuka and Lohitaka monks. If the carrying out of the legal act of censure on the Paṇḍuka and Lohitaka monks is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter - Let the Community hear me, venerable sir. These Paṇḍuka and Lohitaka monks, being themselves makers of quarrels, etc. makers of legal cases in the Community, having approached other monks who are makers of quarrels, etc. makers of legal cases in the Community, having approached them, say thus - 'Do not, venerable ones, let this one defeat you. Answer back

powerfully. You are wiser than him, more experienced, more learned, and more capable. And do not be afraid of him. We too will be on your side.' Because of that, unarisen quarrels arise, and arisen quarrels lead to increase and expansion. The Community performs a legal act of censure on the Paṇḍuka and Lohitaka monks. If the carrying out of the legal act of censure on the Paṇḍuka and Lohitaka monks is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the third time I say this matter - Let the Community hear me, venerable sir. These Paṇḍuka and Lohitaka monks, being themselves makers of quarrels, etc. makers of legal cases in the Community, having approached other monks who are makers of quarrels, etc. makers of legal cases in the Community, having approached them, say thus - 'Do not, venerable ones, let this one defeat you. Answer back powerfully. You are wiser than him, more experienced, more learned, and more capable. And do not be afraid of him. We too will be on your side.' Because of that, unarisen quarrels arise, and arisen quarrels lead to increase and expansion. The Community performs a legal act of censure on the Paṇḍuka and Lohitaka monks. If the carrying out of the legal act of censure on the Paṇḍuka and Lohitaka monks is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The legal act of censure on the Paṇḍuka and Lohitaka monks has been performed by the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

The Twelve on Not a Legally Valid Act

4. "Monks, a legal act of censure possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done not in the presence, it is done without interrogation, it is done without acknowledgment - possessed of these three factors, monks, a legal act of censure is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of censure possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is carried out when there is no offence, it is carried out for an offence not requiring confession, it is carried out for an offence already confessed - possessed of these three factors, monks, a legal act of censure is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of censure possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done without accusing, it is done without reminding, it is done without charging with the offence - possessed of these three factors, monks, a legal act of censure is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of censure possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done not in the presence, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of censure is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of censure possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done without interrogation, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of censure is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of censure possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done without acknowledgment, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of censure is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of censure possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is carried out when there is no offence, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of censure is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of censure possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is carried out for an offence not requiring confession, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of censure is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of censure possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is carried out for an offence already confessed, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of censure is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of censure possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done without accusing, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of censure is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of censure possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done without reminding, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of censure is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of censure possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done without charging with the offence, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of censure is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

The set of twelve on not a legally valid act is concluded.

The Twelve on a Legally Valid Act

5. "Monks, a legal act of censure possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done in the presence, it is carried out by interrogation, it is carried out on acknowledgment - possessed of these three factors, monks, a legal act of censure is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of censure possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is carried out for an offence, it is carried out for an offence requiring confession, it is carried out for an unconfessed offence - possessed of these three factors, monks, a legal act of censure is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of censure possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done having accused, it is done having reminded, it is done having charged with the offence - possessed of these three factors, monks, a legal act of censure is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of censure possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done in the presence, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of censure is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of censure possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is carried out by interrogation, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of censure is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of censure possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is carried out on acknowledgment, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of censure is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of censure possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is carried out for an offence, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of censure is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of censure possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is carried out for an offence requiring confession, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of censure is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of censure possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is carried out for an unconfessed offence, it is done by rule, it is done by a complete assembly -

possessed of these three factors, monks, a legal act of censure is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of censure possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done having accused, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of censure is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of censure possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done having reminded, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of censure is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of censure possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done having charged with the offence, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of censure is a legally valid act, and is a disciplinary legal act, and is well settled.

The set of twelve on a legally valid act is concluded.

The Six on Wishing

6. "Monks, if it wishes, the Community may perform a legal act of censure against a monk possessed of three factors. He is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community; he is foolish, inexperienced, full of offences, not rid of offence; he dwells in the company of laypeople with unbecoming associations with laypeople - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of censure against a monk.

"Furthermore, monks, if it wishes, the Community may perform a legal act of censure against a monk possessed of three factors. He is failing in morality regarding higher morality, is failing in good conduct regarding transgression, is failing in view regarding extreme views - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of censure against a monk.

"Furthermore, monks, if it wishes, the Community may perform a legal act of censure against a monk possessed of three factors. He dispraises the Buddha, he dispraises the Teaching, he dispraises the Community - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of censure against a monk.

"Monks, if it wishes, the Community may perform a legal act of censure against three monks. One is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community; one is foolish, inexperienced, full of offences, not rid of offence; one dwells in the company of laypeople with unbecoming associations with laypeople - against these three monks, monks, if it wishes, the Community may perform a legal act of censure.

"Furthermore, monks, if it wishes, the Community may perform a legal act of censure against three monks. One is failing in morality regarding higher morality, one is failing in good conduct regarding transgression, one is failing in view regarding extreme views - against these three monks, monks, if it wishes, the Community may perform a legal act of censure.

"Furthermore, monks, if it wishes, the Community may perform a legal act of censure against three monks. One dispraises the Buddha, one dispraises the Teaching, one dispraises the Community - against these three monks, monks, if it wishes, the Community may perform a legal act of censure.

The set of six on wishing is concluded.

The Eighteen Duties

7. "Monks, a monk against whom a legal act of censure has been performed should conduct himself rightly. Therein this is the proper conduct - he should not give full ordination, he should not give guidance, he should not cause a novice to attend, he should not accept authorization as an exhorter of nuns, even if authorized he should not exhort nuns. That offence for which the legal act of censure was performed by the Community should not be committed, nor another similar one, nor one worse than that; the legal act should not be censured, those who carried out the legal act should not be censured. The Observance of a regular monk should not be set aside, the invitation to admonish should not be set aside, an act requiring a statement should not be done, censure should not be set up, permission should not be asked for, he should not be accused, he should not be reminded, he should not be associated with by monks."

The eighteen duties in the legal act of censure are concluded.

The Eighteen on Should Not Be Revoked

8. Then the Community performed a legal act of censure on the Paṇḍuka and Lohitaka monks. They, having had the legal act of censure performed on them by the Community, behaved properly, were subdued, made amends, and having approached the monks, said thus - "Friends, we, having had the legal act of censure performed on us by the Community, behave properly, are subdued, make amends. How should we proceed?" The monks reported this matter to the Blessed One, etc. "If so, monks, let the Community revoke the legal act of censure on the Paṇḍuka and Lohitaka monks.

Monks, the legal act of censure should not be revoked for a monk possessed of five factors. He gives full ordination, he gives guidance, he causes a novice to attend, he accepts authorization as an exhorter of nuns, even if authorized he exhorts nuns - monks, the legal act of censure should not be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of censure should not be revoked for a monk possessed of five factors. He commits that offence for which the legal act of censure was performed by the Community, or another similar one, or one worse than that; he censures the legal act, he censures those who carried out the legal act - monks, the legal act of censure should not be revoked for a monk possessed of these five factors.

"Monks, the legal act of censure should not be revoked for a monk possessed of eight factors. He sets aside the Observance of a regular monk, he sets aside the invitation to admonish, he issues commands, he sets up censure, he asks for permission, he accuses, he reminds, he quarrels with monks - monks, the legal act of censure should not be revoked for a monk possessed of these eight factors.

The set of eighteen on should not be revoked is concluded.

The Eighteen on Should Be Revoked

9. "Monks, the legal act of censure should be revoked for a monk possessed of five factors. He does not give full ordination, he does not give guidance, he does not cause a novice to attend, he does not accept authorization as an exhorter of nuns, even if authorized he does not exhort nuns - monks, the legal act of censure should be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of censure should be revoked for a monk possessed of five factors. He does not commit that offence for which the legal act of censure was performed by the Community, or another similar one, or one worse than that; he does not censure the legal act, he does not censure those who carried out the legal act - monks, the legal act of censure should be revoked for a monk possessed of these five factors.

"Monks, the legal act of censure should be revoked for a monk possessed of eight factors.

He does not set aside the Observance of a regular monk, he does not set aside the invitation to admonish, he does not issue commands, he does not set up censure, he does not ask for permission, he does not accuse, he does not remind, he does not quarrel with monks - monks, the legal act of censure should be revoked for a monk possessed of these eight factors.

The set of eighteen on should be revoked is concluded.

10. "And thus, monks, it should be revoked. Those Paṇḍuka and Lohitaka monks, monks, having approached the Community, having arranged the upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - 'We, venerable sir, having had the legal act of censure performed on us by the Community, behave properly, are subdued, make amends, and request the revocation of the legal act of censure.' It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. These Paṇḍuka and Lohitaka monks, having had the legal act of censure performed on them by the Community, behave properly, are subdued, make amends, and request the revocation of the legal act of censure. If it is the proper time for the Community, the Community should revoke the legal act of censure on the Paṇḍuka and Lohitaka monks. This is the motion.

"Let the Community hear me, venerable sir. These Paṇḍuka and Lohitaka monks, having had the legal act of censure performed on them by the Community, behave properly, are subdued, make amends, and request the revocation of the legal act of

censure. The Community revokes the legal act of censure on the Paṇḍuka and Lohitaka monks. If the revocation of the legal act of censure on the Paṇḍuka and Lohitaka monks is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter -Let the Community hear me, venerable sir. These Paṇḍuka and Lohitaka monks, having had the legal act of censure performed on them by the Community, behave properly, are subdued, make amends, and request the revocation of the legal act of censure. The Community revokes the legal act of censure on the Paṇḍuka and Lohitaka monks. If the revocation of the legal act of censure on the Paṇḍuka and Lohitaka monks is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the third time I say this matter -Let the Community hear me, venerable sir. These Paṇḍuka and Lohitaka monks, having had the legal act of censure performed on them by the Community, behave properly, are subdued, make amends, and request the revocation of the legal act of censure. The Community revokes the legal act of censure on the Paṇḍuka and Lohitaka monks. If the revocation of the legal act of censure on the Paṇḍuka and Lohitaka monks is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The legal act of censure on the Paṇḍuka and Lohitaka monks has been revoked by the Community. It is agreeable to the Community,

Therefore they are silent, thus I remember it."

The legal act of censure is concluded as first.

2. The Legal Act of Guidance

11. Now at that time the Venerable Seyyasaka was foolish, inexperienced, full of offences, not rid of offence; he dwelt in the company of laypeople with unbecoming associations with laypeople; so much so that monks were constantly giving probation, sending back to the beginning, giving penance, rehabilitating. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Seyyasaka be foolish, inexperienced, full of offences, not rid of offence; dwell in the company of laypeople with unbecoming associations with laypeople; so much so that monks are constantly giving probation, sending back to the beginning, giving penance, rehabilitating!" Then those monks 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 monks in return - "Is it true, monks, that the monk Seyyasaka is foolish, inexperienced, full of offences, not rid of offence; he dwelt in the company of laypeople with unbecoming associations with laypeople; so much so that monks are constantly giving probation, sending back to the beginning, giving penance, rehabilitating?" "True, 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, be foolish, inexperienced, full of offences, not rid of offence; dwell in the company of laypeople with unbecoming associations with laypeople; so much so that

monks were constantly giving probation, sending back to the beginning, giving penance, rehabilitating. This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - 'If so, monks, let the Community perform a legal act of guidance on the monk Seyyasaka - 'You are to live in dependence on another.' And thus, monks, it should be done. First the monk Seyyasaka should be accused, having accused he should be reminded, having reminded he should be charged with the offence, having charged with the offence an experienced and competent monk should inform the Community -

12. "Let the Community hear me, venerable sir. This monk Seyyasaka is foolish, inexperienced, full of offences, not rid of offence; he dwelt in the company of laypeople with unbecoming associations with laypeople; so much so that monks were constantly giving probation, sending back to the beginning, giving penance, rehabilitating. If it is the proper time for the Community, the Community should perform a legal act of guidance on the monk Seyyasaka - 'You are to live in dependence on another.' This is the motion.

"Let the Community hear me, venerable sir. This monk Seyyasaka is foolish, inexperienced, full of offences, not rid of offence; he dwelt in the company of laypeople with unbecoming associations with laypeople; so much so that monks were constantly giving probation, sending back to the beginning, giving penance, rehabilitating. The Community performs a legal act of guidance on the monk Seyyasaka - 'You are to live in dependence on another.' If the carrying out of the legal act of guidance on the monk Seyyasaka is agreeable to the venerable one - 'You are to live in dependence on another,' he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - Let the Community hear me, venerable sir. This monk Seyyasaka is foolish, inexperienced, full of offences, not rid of offence; he dwelt in the company of laypeople with unbecoming associations with laypeople; so much so that monks were constantly giving probation, sending back to the beginning, giving penance, rehabilitating. The Community performs a legal act of guidance on the monk Seyyasaka - 'You are to live in dependence on another.' If the carrying out of the legal act of guidance on the monk Seyyasaka is agreeable to the venerable one - 'You are to live in dependence on another,' he should remain silent; he to whom it is not agreeable should speak.

"The legal act of guidance on the monk Seyyasaka has been performed by the Community - 'You are to live in dependence on another.' It is agreeable to the Community, therefore they are silent, thus I remember it."

The Twelve on Not a Legally Valid Act

13. "Monks, a legal act of guidance possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done not in the presence, it is done without interrogation, it is done without acknowledgment - possessed of these three factors, monks, a legal act of guidance is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of guidance possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is carried out when there is no offence, it is carried out for an offence not requiring confession, it is carried out for an offence already confessed - possessed of these three factors, monks, a legal act of guidance is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of guidance possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done without accusing, it is done without reminding, it is done without charging with the offence - possessed of these three factors, monks, a legal act of guidance is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, etc. It is done not in the presence, it is done not by rule, it is done by an incomplete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is done without interrogation, it is done not by rule, it is done by an incomplete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is done without acknowledgment, it is done not by rule, it is done by an incomplete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is carried out when there is no offence, it is done not by rule, it is done by an incomplete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is carried out for an offence not requiring confession, it is done not by rule, it is done by an incomplete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is carried out for an offence already confessed, it is done not by rule, it is done by an incomplete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is done without accusing, it is done not by rule, it is done by an incomplete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is done without reminding, it is done not by rule, it is done by an incomplete assembly - Monks, one possessed of these etc.

"Furthermore, monks, a legal act of guidance possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done without charging with the offence, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of guidance is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

The set of twelve on not a legally valid act is concluded.

The Twelve on a Legally Valid Act

14. "Monks, a legal act of guidance possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done in the presence, it is carried out by interrogation, it is carried out on acknowledgment - possessed of these three factors, monks, a legal act of guidance is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of guidance possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is carried out for an offence, it is carried out for an offence requiring confession, it is carried out for an unconfessed offence - possessed of these three factors, monks, a legal act of guidance is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of guidance possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done having accused, it is done having reminded, it is done having charged with the offence - possessed of these three factors, monks, a legal act of guidance is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, etc. It is done in the presence, it is done by rule, it is done by a complete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is carried out by interrogation, it is done by rule, it is done by a complete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is carried out on acknowledgment, it is done by rule, it is done by a complete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is carried out for an offence, it is done by rule, it is done by a complete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is carried out for an offence requiring confession, it is done by rule, it is done by a complete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is carried out for an unconfessed offence, it is done by rule, it is done by a complete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is done having accused, it is done by rule, it is done by a complete assembly - Monks, one possessed of these etc.

"Furthermore, monks, etc. It is done having reminded, it is done by rule, it is done by a complete assembly - Monks, one possessed of these etc.

"Furthermore, monks, a legal act of guidance possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done having charged with the offence, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of guidance is a legally valid act, and is a disciplinary legal act, and is well settled.

The set of twelve on a legally valid act is concluded.

The Six on Wishing

15. "Monks, if it wishes, the Community may perform a legal act of guidance against a monk possessed of three factors. He is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community; he is foolish, inexperienced, full of offences, not rid of offence; he dwells in the company of laypeople with unbecoming associations with laypeople - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of guidance against a monk.

"Furthermore, monks, if it wishes, the Community may perform a legal act of guidance against a monk possessed of three factors. He is failing in morality regarding higher morality, is failing in good conduct regarding transgression, is failing in view regarding extreme views - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of guidance against a monk.

"Furthermore, monks, if it wishes, the Community may perform a legal act of guidance against a monk possessed of three factors. He dispraises the Buddha, he dispraises the Teaching, he dispraises the Community - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of guidance against a monk.

"Monks, if it wishes, the Community may perform a legal act of guidance against three monks. One is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community; one is foolish, inexperienced, full of offences, not rid of offence; one dwells in the company of laypeople with unbecoming associations with laypeople - against these three monks, monks, if it wishes, the Community may perform a legal act of guidance.

"Furthermore, monks, if it wishes, the Community may perform a legal act of guidance against three monks. One is failing in morality regarding higher morality, one is failing in good conduct regarding transgression, one is failing in view regarding extreme views - against these three monks, monks, if it wishes, the Community may perform a legal act of guidance.

"Furthermore, monks, if it wishes, the Community may perform a legal act of guidance against three monks. One dispraises the Buddha, one dispraises the Teaching, one dispraises the Community - against these three monks, monks, if it wishes, the Community may perform a legal act of guidance.

The set of six on wishing is concluded.

The Eighteen Duties

16. "Monks, a monk against whom a legal act of guidance has been performed should conduct himself rightly. Therein this is the proper conduct - he should not give full ordination, he should not give guidance, he should not cause a novice to attend, he should not accept authorization as an exhorter of nuns, even if authorized he should not exhort nuns. That offence for which the legal act of guidance was performed by the Community should not be committed, nor another similar one, nor one worse than that; the legal act should not be censured, those who carried out the legal act should not be censured. The Observance of a regular monk should not be set aside, the invitation to admonish should not be set aside, an act requiring a statement should not be done, censure should not be set up, permission should not be asked for, he should not be accused, he should not be reminded, he should not be associated with by monks."

The eighteen duties in the legal act of guidance are concluded.

17. Then the Community performed a legal act of guidance on the monk Seyyasaka - 'You are to live in dependence on another.' He, having had the legal act of guidance performed against him by the Community, associating with, keeping company with,

attending on good friends, having them recite, questioning, became very learned, who had learnt the collections, a bearer of the Teaching, a bearer of the monastic discipline, a bearer of the matrices, wise, experienced, intelligent, one who has shame, one who is scrupulous, eager to train. He behaved properly, was subdued, made amends, and having approached the monks, said thus - "Friends, I, having had the legal act of guidance performed against me by the Community, behave properly, am subdued, make amends. How should I proceed?" The monks reported this matter to the Blessed One, etc. "If so, monks, let the Community revoke the legal act of guidance on the monk Seyyasaka.

The Eighteen on Should Not Be Revoked

18. "Monks, the legal act of guidance should not be revoked for a monk possessed of five factors. He gives full ordination, he gives guidance, he causes a novice to attend, he accepts authorization as an exhorter of nuns, even if authorized he exhorts nuns - monks, the legal act of guidance should not be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of guidance should not be revoked for a monk possessed of five factors. He commits that offence for which the legal act of guidance was performed by the Community, or another similar one, or one worse than that; he censures the legal act, he censures those who carried out the legal act - monks, the legal act of guidance should not be revoked for a monk possessed of these five factors.

"Monks, the legal act of guidance should not be revoked for a monk possessed of eight factors. He sets aside the Observance of a regular monk, he sets aside the invitation to admonish, he issues commands, he sets up censure, he asks for permission, he accuses, he reminds, he quarrels with monks - monks, the legal act of guidance should not be revoked for a monk possessed of these eight factors.

The set of eighteen on should not be revoked is concluded.

The Eighteen on Should Be Revoked

19. "Monks, the legal act of guidance should be revoked for a monk possessed of five factors. He does not give full ordination, he does not give guidance, he does not cause a novice to attend, he does not accept authorization as an exhorter of nuns, even if authorized he does not exhort nuns - monks, the legal act of guidance should be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of guidance should be revoked for a monk possessed of five factors. He does not commit that offence for which the legal act of guidance was performed by the Community, or another similar one, or one worse than that; he does not censure the legal act, he does not censure those who carried out the legal act - monks, the legal act of guidance should be revoked for a monk possessed of these five factors.

"Monks, the legal act of guidance should be revoked for a monk possessed of eight factors.

He does not set aside the Observance of a regular monk, he does not set aside the invitation to admonish, he does not issue commands, he does not set up censure, he does not ask for permission, he does not accuse, he does not remind, he does not quarrel with monks - monks, the legal act of guidance should be revoked for a monk possessed of these eight factors.

The set of eighteen on should be revoked is concluded.

20. "And thus, monks, it should be revoked. That monk Seyyasaka, monks, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - 'I, venerable sir, having had the legal act of guidance performed against me by the Community, behave properly, am subdued, make amends, and request the revocation of the legal act of guidance.' It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This monk Seyyasaka, having had the legal act of guidance performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of guidance. If it is the proper time for the Community, the Community should revoke the legal act of guidance on the monk Seyyasaka. This is the motion.

"Let the Community hear me, venerable sir. This monk Seyyasaka, having had the legal act of guidance performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of guidance. The Community revokes the legal act of guidance on the monk Seyyasaka. If the revocation of the legal act of guidance on the monk Seyyasaka is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter - Let the Community hear me, venerable sir. This monk Seyyasaka, having had the legal act of guidance performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of guidance. The Community revokes the legal act of guidance on the monk Seyyasaka. If the revocation of the legal act of guidance on the monk Seyyasaka is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the third time I say this matter - Let the Community hear me, venerable sir. This monk Seyyasaka, having had the legal act of guidance performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of guidance. The Community revokes the legal act of guidance on the monk Seyyasaka. If the revocation of the legal act of guidance on the monk Seyyasaka is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The legal act of guidance on the monk Seyyasaka has been revoked by the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

The legal act of guidance is concluded as second.

3. The Act of Banishment

21. Now at that time the monks named Assaji and Punabbasuka were resident at Kīṭāgiri, shameless, evil monks. They engaged in such misconduct: they planted and had others plant flower shrubs, they watered and had others water them, they picked and had others pick them, they strung and had others string them, they made and had others make single-stalked garlands, they made and had others make double-stalked garlands, they made and had others make flower-bunches, they made and had others make pierced garlands, they made and had others make wreaths, they made and had others make ear-ornaments, they made and had others make breast-coverings. They carried and had others carry single-stalked garlands, double-stalked garlands, flower-bunches, pierced garlands, wreaths, ear-ornaments, and breast-coverings for women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, and female slaves of good families. Together with women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, and female slaves of good families, they ate from the same dish, they drank from the same bowl, they sat on the same seat, they shared the same bed, they shared the same sheet, they shared the same cloak, they shared the same sheet and cloak, they ate at the improper time, they drank intoxicants, they wore garlands, scents, and cosmetics, they danced, they sang, they played music, they performed; they danced while she danced, they sang while she danced, they played music while she danced, they performed while she danced; they danced while she sang, they sang while she sang, they played music while she sang, they performed while she sang; they danced while she played music, they sang while she played music, they played music while she played music, they performed while she played music; they danced while she performed, they sang while she performed, they played music while she performed, they performed while she performed; they played with eight-row boards, they played with ten-row boards, they played in space, they played on circular paths, they played santikā, they played khalikā, they played ghaṭikā, they played with hand-sticks, they played with dice, they played with leaf-pipes, they played with toy ploughs, they played with somersaults, they played with windmills, they played with toy measures, they played with toy chariots, they played with toy bows, they played at guessing letters, they played at guessing thoughts, they played at mimicking defects; they trained in elephants, they trained in horses, they trained in chariots, they trained in the bow, they trained in the sword; they ran in front of elephants, they ran in front of horses, they ran and ran back in front of chariots; they shouted, they clapped, they wrestled, they fought with fists; and in the middle of the arena, having spread out the double robe, they said thus to a dancer: "Dance here, sister"; they gave forehead-taps; They engage in various misconduct.

22. Now at that time a certain monk, having completed the rains retreat among the Kāsis, going to Sāvattthī for an audience with the Blessed One, arrived at Kīṭāgiri. Then that monk, having dressed in the earlier period of the day, taking his bowl and robe, entered Kīṭāgiri for almsfood, with pleasing going forward and going back, looking ahead and looking around, bending and stretching, with eyes downcast, accomplished in deportment. People, having seen that monk, said thus - "Where is this one like a weakling, like a dullard, like one who frowns? Who will give a lump of food to this one who has arrived? But our noble ones Assaji and Punabbasuka are smooth, kindly in

speech, pleasant to converse with, preceded by a smile, saying 'come, welcome', without frowning, with open faces, speaking first. To them indeed almsfood should be given."

A certain lay follower saw that monk walking for almsfood in Kīṭāgiri; having seen, he approached that monk; having approached, having paid respect to that monk, he said this - "Has almsfood been obtained, venerable sir?" "No indeed, friend, almsfood has not been obtained." "Come, venerable sir, let us go to the house." Then that lay follower, having led that monk to the house and having fed him, said this - "Where, venerable sir, will the noble one go?" "I, friend, will go to Sāvattthī for an audience with the Blessed One." "If so, venerable sir, in my name pay respect with your head at the Blessed One's feet, and say thus - 'The residence at Kīṭāgiri is corrupted, venerable sir. The monks named Assaji and Punabbasuka are resident at Kīṭāgiri, shameless, evil monks. They engaged in such misconduct: they plant and have others plant flower shrubs, they water and have others water them, they pick and have others pick them, they string and have others string them, they make and have others make single-stalked garlands, they make and have others make double-stalked garlands, they make and have others make flower-bunches, they make and have others make pierced garlands, they make and have others make wreaths, they make and have others make ear-ornaments, they make and have others make breast-coverings. They carried and had others carry single-stalked garlands, double-stalked garlands, flower-bunches, pierced garlands, wreaths, ear-ornaments, and breast-coverings for women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, and female slaves of good families. Together with women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, and female slaves of good families, they ate from the same dish, they drank from the same bowl, they sat on the same seat, they shared the same bed, they shared the same sheet, they shared the same cloak, they shared the same sheet and cloak, they ate at the improper time, they drank intoxicants, they wore garlands, scents, and cosmetics, they danced, they sang, they played music, they performed; they dance while she dances, they sing while she dances, they play music while she dances, they perform while she dances, etc. (The cycle should be done.) They dance while she performs, they sing while she performs, they play music while she performs, they perform while she performs; they played with eight-row boards, they played with ten-row boards, they played in space, they played on circular paths, they played santikā, they played khalikā, they played ghaṭikā, they played with hand-sticks, they played with dice, they played with leaf-pipes, they played with toy ploughs, they played with somersaults, they played with windmills, they played with toy measures, they played with toy chariots, they played with toy bows, they played at guessing letters, they played at guessing thoughts, they played at mimicking defects; they trained in elephants, they trained in horses, they trained in chariots, they trained in the bow, they trained in the sword; they ran in front of elephants, they ran in front of horses, they ran and ran back in front of chariots; they shouted, they clapped, they wrestled, they fought with fists; and in the middle of the arena, having spread out the double robe, they said thus to a dancer: "Dance here, sister"; they gave forehead-taps; They engage in various misconduct. Those people, venerable sir, who formerly had faith and were devoted, they too are now faithless and without devotion. Those channels for gifts to the Community that existed before, they too are

now cut off. Well-behaved monks are leaving, evil monks are dwelling. It would be good, venerable sir, if the Blessed One would send monks to Kīṭāgiri so that this residence at Kīṭāgiri might become established."

"Yes, friend," that monk, having assented to that lay follower, rose from his seat and set out towards Sāvattthī. Gradually he approached Sāvattthī, Jeta's Grove, Anāthapiṇḍika's park, where the Blessed One was; having approached, he paid respect to the Blessed One and sat down to one side. Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks. Then the Blessed One said this to that monk - "Is it bearable, monk, is it endurable, have you come the journey with little fatigue, and from where are you coming, monk?" "It is bearable, Blessed One, it is endurable, Blessed One; And I, venerable sir, have come the journey with little fatigue. Here I, venerable sir, having completed the rains retreat among the Kāsis, coming to Sāvattthī for an audience with the Blessed One, arrived at Kīṭāgiri. Then I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, entered Kīṭāgiri for almsfood. A certain lay follower, venerable sir, saw me walking for almsfood in Kīṭāgiri; having seen me, he approached me; having approached, having paid respect to me, he said this - 'Has almsfood been obtained, venerable sir?' 'No indeed, friend, almsfood has not been obtained.' 'Come, venerable sir, let us go to the house.' Then, venerable sir, that lay follower, having led me to the house and having fed me, said this - 'Where, venerable sir, will the noble one go?' 'I, friend, will go to Sāvattthī for an audience with the Blessed One.' 'If so, venerable sir, in my name pay respect with your head at the Blessed One's feet, and say thus - The residence at Kīṭāgiri is corrupted, venerable sir. The monks named Assaji and Punabbasuka are resident at Kīṭāgiri, shameless, evil monks. They engaged in such misconduct: they plant and have others plant flower shrubs, etc. They engage in various misconduct. Those people, venerable sir, who formerly had faith and were devoted, they too are now faithless and without devotion. Those channels for gifts to the Community that existed before, they too are now cut off. Well-behaved monks are leaving, evil monks are dwelling. It would be good, venerable sir, if the Blessed One would send monks to Kīṭāgiri so that this residence at Kīṭāgiri might become established.' From there, Blessed One, I am coming."

23. 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 the monks named Assaji and Punabbasuka are resident at Kīṭāgiri, shameless, evil monks? They engaged in such misconduct: they plant flower shrubs, etc. they engage in various misconduct? Those people who formerly had faith and were devoted, they too are now faithless and without devotion? Those channels for gifts to the Community that existed before, they too are now cut off? Well-behaved monks are leaving, evil monks are dwelling?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, etc. How indeed could those foolish men, monks, engage in such misconduct - they will plant and have others plant flower shrubs, they will water and have others water them, they will pick and have others pick them, they will string and have others string them, they will make and have others make single-stalked garlands, they will make and have others make double-stalked garlands, they will make and have others make flower-bunches, they will make and have others make pierced garlands, they will make and have others make wreaths, they will make

and have others make ear-ornaments, they will make and have others make breast-coverings. They will carry and have others carry single-stalked garlands, double-stalked garlands, flower-bunches, pierced garlands, wreaths, ear-ornaments, and breast-coverings for women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, and female slaves of good families. Together with women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, and female slaves of good families, they will eat from the same dish, they will drink from the same bowl, they will sit on the same seat, they will share the same bed, they will share the same sheet, they will share the same cloak, they will share the same sheet and cloak, they will eat at the improper time, they will drink intoxicants, they will wear garlands, scents, and cosmetics, they will dance, they will sing, they will play music, they will perform; they will dance while she dances, they will sing while she dances, they will play music while she dances, they will perform while she dances; they will dance while she sings, they will sing while she sings, they will play music while she sings, they will perform while she sings; they will dance while she plays music, they will sing while she plays music, they will play music while she plays music, they will perform while she plays music; they will dance while she performs, they will sing while she performs, they will play music while she performs; they will perform while she performs; they will play with eight-row boards, they will play with ten-row boards, they will play in space, they will play on circular paths, they will play santikā, they will play khalikā, they will play ghaṭikā, they will play with hand-sticks, they will play with dice, they will play with leaf-pipes, they will play with toy ploughs, they will play with somersaults, they will play with windmills, they will play with toy measures, they will play with toy chariots, they will play with toy bows, they will play at guessing letters, they will play at guessing thoughts, they will play at mimicking defects; they will train in elephants, they will train in horses, they will train in chariots, they will train in the bow, they will train in the sword; they will run in front of elephants, they will run in front of horses, they will run and run back in front of chariots; they will shout, they will clap, they will wrestle, they will fight with fists; and in the middle of the arena, having spread out the double robe, they will say thus to a dancer - "Dance here, sister"; they will give forehead-taps; they will engage in various misconduct. This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. Having given a talk on the Teaching, he addressed Sāriputta and Moggallāna - "Go, Sāriputta, having gone to Kīṭāgiri, perform the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka. They are your co-residents."

"How, venerable sir, shall we perform the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka? Those monks are fierce and harsh." "If so, Sāriputta, go together with many monks." "Yes, venerable sir," Sāriputta and Moggallāna assented to the Blessed One. And thus, monks, it should be done -First the monks Assaji and Punabbasuka should be accused, having accused they should be reminded, having reminded they should be charged with the offence, having charged with the offence an experienced and competent monk should inform the Community -

24. "Let the Community hear me, venerable sir. These monks Assaji and Punabbasuka are corrupters of families, of evil conduct. Their evil conduct is both seen and heard. And families corrupted by them are both seen and heard. If it is the

proper time for the Community, the Community should perform the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka - 'The monks Assaji and Punabbasuka should not dwell in Kīṭāgiri.' This is the motion.

"Let the Community hear me, venerable sir. These monks Assaji and Punabbasuka are corrupters of families, of evil conduct. Their evil conduct is both seen and heard. And families corrupted by them are both seen and heard. The Community performs the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka - 'The monks Assaji and Punabbasuka should not dwell in Kīṭāgiri.' If the carrying out of the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka is agreeable to the venerable one - 'The monks Assaji and Punabbasuka should not dwell in Kīṭāgiri,' he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter. Let the Community hear me, venerable sir. These monks Assaji and Punabbasuka are corrupters of families, of evil conduct. Their evil conduct is both seen and heard. And families corrupted by them are both seen and heard. The Community performs the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka - 'The monks Assaji and Punabbasuka should not dwell in Kīṭāgiri.' If the carrying out of the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka is agreeable to the venerable one - 'The monks Assaji and Punabbasuka should not dwell in Kīṭāgiri,' he should remain silent; he to whom it is not agreeable should speak.

"The act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka has been performed by the Community - 'The monks Assaji and Punabbasuka should not dwell in Kīṭāgiri.' It is agreeable to the Community, therefore they are silent, thus I remember it."

The Twelve on Not a Legally Valid Act

25. "Monks, an act of banishment possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done not in the presence, it is done without interrogation, it is done without acknowledgment - possessed of these three factors, monks, an act of banishment is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, an act of banishment possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is carried out when there is no offence, it is carried out for an offence not requiring confession, it is carried out for an offence already confessed, etc. It is done without accusing, it is done without reminding, it is done without charging with the offence, etc. It is done not in the presence, it is done not by rule, it is done by an incomplete assembly, etc. It is done without interrogation, it is done not by rule, it is done by an incomplete assembly, etc. It is done without acknowledgment, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out when there is no offence, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out for an offence not requiring confession, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out for an offence already confessed, it is done not by rule, it is done by an incomplete assembly, etc. It is done without accusing, it is done not by rule, it is done by an incomplete assembly, etc. It is done without reminding, it is done not by rule, it is done by an incomplete assembly, etc. It is done without charging with the

offence, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, an act of banishment is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

The set of twelve on not a legally valid act is concluded.

The Twelve on a Legally Valid Act

26. "Monks, an act of banishment possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done in the presence, it is carried out by interrogation, it is carried out on acknowledgment - possessed of these three factors, monks, an act of banishment is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, an act of banishment possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is carried out for an offence, it is carried out for an offence requiring confession, it is carried out for an unconfessed offence, etc. It is done having accused, it is done having reminded, it is done having charged with the offence, etc. It is done in the presence, it is done by rule, it is done by a complete assembly, etc. It is carried out by interrogation, it is done by rule, it is done by a complete assembly, etc. It is carried out on acknowledgment, it is done by rule, it is done by a complete assembly, etc. It is carried out for an offence, it is done by rule, it is done by a complete assembly, etc. It is carried out for an offence requiring confession, it is done by rule, it is done by a complete assembly, etc. It is carried out for an unconfessed offence, it is done by rule, it is done by a complete assembly, etc. It is done having accused, it is done by rule, it is done by a complete assembly, etc. It is done having reminded, it is done by rule, it is done by a complete assembly, etc. It is done having charged with the offence, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, an act of banishment is a legally valid act, and is a disciplinary legal act, and is well settled.

The set of twelve on a legally valid act is concluded.

The Fourteen on Wishing

27. "Monks, if it wishes, the Community may perform an act of banishment against a monk possessed of three factors. He is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community; he is foolish, inexperienced, full of offences, not rid of offence; he dwells in the company of laypeople with unbecoming associations with laypeople - possessed of these three factors, monks, if it wishes, the Community may perform an act of banishment against a monk.

"Furthermore, monks, if it wishes, the Community may perform an act of banishment against a monk possessed of three factors. He is failing in morality regarding higher morality, is failing in good conduct regarding transgression, is failing in view regarding extreme views - possessed of these three factors, monks, if it wishes, the Community may perform an act of banishment against a monk.

"Furthermore, monks, if it wishes, the Community may perform an act of banishment against a monk possessed of three factors. He dispraises the Buddha, he dispraises

the Teaching, he dispraises the Community - possessed of these three factors, monks, if it wishes, the Community may perform an act of banishment against a monk.

"Furthermore, monks, if it wishes, the Community may perform an act of banishment against a monk possessed of three factors. He is possessed of bodily sport, he is possessed of verbal sport, he is possessed of bodily and verbal sport - possessed of these three factors, monks, if it wishes, the Community may perform an act of banishment against a monk.

"Furthermore, monks, if it wishes, the Community may perform an act of banishment against a monk possessed of three factors. He is possessed of bodily misconduct, he is possessed of verbal misconduct, he is possessed of bodily and verbal misconduct - possessed of these three factors, monks, if it wishes, the Community may perform an act of banishment against a monk.

"Furthermore, monks, if it wishes, the Community may perform an act of banishment against a monk possessed of three factors. He is possessed of bodily harmful conduct, he is possessed of verbal harmful conduct, he is possessed of bodily and verbal harmful conduct - possessed of these three factors, monks, if it wishes, the Community may perform an act of banishment against a monk.

"Furthermore, monks, if it wishes, the Community may perform an act of banishment against a monk possessed of three factors. He is possessed of bodily wrong livelihood, he is possessed of verbal wrong livelihood, he is possessed of bodily and verbal wrong livelihood - possessed of these three factors, monks, if it wishes, the Community may perform an act of banishment against a monk.

"Monks, if it wishes, the Community may perform an act of banishment against three monks. One is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community; one is foolish, inexperienced, full of offences, not rid of offence; one dwells in the company of laypeople with unbecoming associations with laypeople - against these three monks, monks, if it wishes, the Community may perform an act of banishment.

"Furthermore, monks, if it wishes, the Community may perform an act of banishment against three monks. One is failing in morality regarding higher morality, one is failing in good conduct regarding transgression, one is failing in view regarding extreme views - against these three monks, monks, if it wishes, the Community may perform an act of banishment.

"Furthermore, monks, if it wishes, the Community may perform an act of banishment against three monks. One dispraises the Buddha, one dispraises the Teaching, one dispraises the Community - against these three monks, monks, if it wishes, the Community may perform an act of banishment.

"Furthermore, monks, if it wishes, the Community may perform an act of banishment against three monks. One is possessed of bodily sport, one is possessed of verbal sport, one is possessed of bodily and verbal sport - against these three monks, monks, if it wishes, the Community may perform an act of banishment.

"Furthermore, monks, if it wishes, the Community may perform an act of banishment against three monks. One is possessed of bodily misconduct, one is possessed of verbal misconduct, one is possessed of bodily and verbal misconduct - against these three monks, monks, if it wishes, the Community may perform an act of banishment.

"Furthermore, monks, if it wishes, the Community may perform an act of banishment against three monks. One is possessed of bodily harmful conduct, one is possessed of verbal harmful conduct, one is possessed of bodily and verbal harmful conduct - against these three monks, monks, if it wishes, the Community may perform an act of banishment.

"Furthermore, monks, if it wishes, the Community may perform an act of banishment against three monks. One is possessed of bodily wrong livelihood, one is possessed of verbal wrong livelihood, one is possessed of bodily and verbal wrong livelihood - against these three monks, monks, if it wishes, the Community may perform an act of banishment.

The set of fourteen on wishing is concluded.

The Eighteen Duties

28. "Monks, a monk against whom an act of banishment has been performed should conduct himself rightly. Therein this is the proper conduct - he should not give full ordination, he should not give guidance, he should not cause a novice to attend, he should not accept authorization as an exhorter of nuns, even if authorized he should not exhort nuns. That offence for which the act of banishment was performed by the Community should not be committed, nor another similar one, nor one worse than that; the legal act should not be censured, those who carried out the legal act should not be censured. The Observance of a regular monk should not be set aside, the invitation to admonish should not be set aside, an act requiring a statement should not be done, censure should not be set up, permission should not be asked for, he should not be accused, he should not be reminded, he should not be associated with by monks."

The eighteen duties in the act of banishment are concluded.

29. Then the Community of monks headed by Sāriputta and Moggallāna, having gone to Kīṭāgiri, performed the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka - 'The monks Assaji and Punabbasuka should not dwell in Kīṭāgiri.' They, having had the act of banishment performed on them by the Community, did not behave properly, were not subdued, did not make amends; did not ask forgiveness of the monks, reviled and abused; brought charges of acting through desire, acting through hate, acting through delusion, acting through fear; and some departed, and some left the monastic community. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monks Assaji and Punabbasuka, having had the act of banishment performed on them by the Community, not behave properly, not be subdued, not make amends; not ask forgiveness of the monks, revile and abuse; bring charges of acting through desire, acting through hate, acting through delusion, acting through fear; and depart and leave the monastic community!" Then those monks 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 monks in return - "Is it true, monks, that the monks Assaji and Punabbasuka, having had the act of banishment performed on them by the Community, do not behave properly, are not subdued, do not make amends; did not ask forgiveness of the monks, reviled and abused; brought charges of acting through desire, acting through hate, acting through delusion, acting through fear; and some depart, and some leave the monastic community?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "acting unsuitably, etc. How indeed could those foolish men, monks, having had the act of banishment performed on them by the Community, not behave properly, not be subdued, not make amends; not ask forgiveness of the monks, revile and abuse; bring charges of acting through desire, acting through hate, acting through delusion, acting through fear; and depart and leave the monastic community. This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "If so, monks, let the Community revoke the act of banishment.

The Eighteen on Should Not Be Revoked

30. "Monks, the act of banishment should not be revoked for a monk possessed of five factors. He gives full ordination, he gives guidance, he causes a novice to attend, he accepts authorization as an exhorter of nuns, even if authorized he exhorts nuns - monks, the act of banishment should not be revoked for a monk possessed of these five factors.

"Furthermore, monks, the act of banishment should not be revoked for a monk possessed of five factors. He commits that offence for which the act of banishment was performed by the Community, or another similar one, or one worse than that; he censures the legal act, he censures those who carried out the legal act - monks, the act of banishment should not be revoked for a monk possessed of these five factors.

"Monks, the act of banishment should not be revoked for a monk possessed of eight factors. He sets aside the Observance of a regular monk, he sets aside the invitation to admonish, he issues commands, he sets up censure, he asks for permission, he accuses, he reminds, he quarrels with monks - monks, the act of banishment should not be revoked for a monk possessed of these eight factors.

The set of eighteen on should not be revoked in the act of banishment is concluded.

The Eighteen on Should Be Revoked

31. "Monks, the act of banishment should be revoked for a monk possessed of five factors. He does not give full ordination, he does not give guidance, he does not cause a novice to attend, he does not accept authorization as an exhorter of nuns, even if authorized he does not exhort nuns - monks, the act of banishment should be revoked for a monk possessed of these five factors.

"Furthermore, monks, the act of banishment should be revoked for a monk possessed of five factors. He does not commit that offence for which the act of banishment was performed by the Community, or another similar one, or one worse than that; he does

not censure the legal act, he does not censure those who carried out the legal act - monks, the act of banishment should be revoked for a monk possessed of these five factors.

"Monks, the act of banishment should be revoked for a monk possessed of eight factors. He does not set aside the Observance of a regular monk, he does not set aside the invitation to admonish, he does not issue commands, he does not set up censure, he does not ask for permission, he does not accuse, he does not remind, he does not quarrel with monks - monks, the act of banishment should be revoked for a monk possessed of these eight factors.

The set of eighteen on should be revoked in the act of banishment is concluded.

32. "And thus, monks, it should be revoked. That monk, monks, against whom an act of banishment has been performed, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - 'I, venerable sir, having had an act of banishment performed against me by the Community, behave properly, am subdued, make amends, and request the revocation of the act of banishment.' It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This monk of such and such a name, having had an act of banishment performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the act of banishment. If it is the proper time for the Community, the Community should revoke the act of banishment on the monk of such and such a name. This is the motion.

"Let the Community hear me, venerable sir. This monk of such and such a name, having had an act of banishment performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the act of banishment. The Community revokes the act of banishment on the monk of such and such a name. If the revocation of the act of banishment on the monk of such and such a name is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter. Let the Community hear me, venerable sir. This monk of such and such a name, having had an act of banishment performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the act of banishment. The Community revokes the act of banishment on the monk of such and such a name. If the revocation of the act of banishment on the monk of such and such a name is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The act of banishment on the monk of such and such a name has been revoked by the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

The act of banishment is concluded as third.

4. The Legal Act of Reconciliation

33. Now at that time the Venerable Sudhammo was a resident at Macchikāsaṇḍa of the householder Citta, a building work supervisor receiving regular meals. Whenever the householder Citta wished to invite the Community or a group or an individual, he would not invite the Community or a group or an individual without first consulting the Venerable Sudhammo.

Now at that time many elder monks - the Venerable Sāriputta and the Venerable Mahāmoggallāna and the Venerable Mahākaccāna and the Venerable Mahākoṭṭhika and the Venerable Mahākappina and the Venerable Mahācunda and the Venerable Anuruddha and the Venerable Revata and the Venerable Upāli and the Venerable Ānanda and the Venerable Rāhula - wandering on a journey among the Kāsis, arrived at Macchikāsaṇḍa.

The householder Citta heard that indeed the elder monks had arrived at Macchikāsaṇḍa. Then the householder Citta approached the elder monks; having approached, he paid respect to the elder monks and sat down to one side. To the householder Citta seated to one side, the Venerable Sāriputta instructed, encouraged, inspired, and gladdened him with a talk on the Teaching.

Then the householder Citta, having been instructed, encouraged, inspired, and gladdened by the Venerable Sāriputta with a talk on the Teaching, said this to the elder monks - "May the elder monks consent to accept a meal for visitors from me for tomorrow." The elder monks consented by silence.

Then the householder Citta, having learned of the elder monks' acceptance, rose from his seat, paid respect to the elder monks, circumambulated them keeping them on his right, and approached the Venerable Sudhammo; having approached, he paid respect to the Venerable Sudhammo and stood to one side. Standing to one side, the householder Citta said this to the Venerable Sudhammo - "May the noble Sudhammo consent to accept a meal from me for tomorrow together with the elders." Then the Venerable Sudhammo thought: "Formerly this householder Citta, whenever he wished to invite the Community or a group or an individual, would not invite the Community or a group or an individual without first consulting me; now he has invited the elder monks without consulting me; this householder Citta is of corrupted rice, without regard, dispassionate towards me." He said this to the householder Citta - "Enough, householder, I do not consent." For the second time, etc. For the third time the householder Citta said this to the Venerable Sudhammo - "May the noble Sudhammo consent to accept a meal from me for tomorrow together with the elders." "Enough, householder, I do not consent." Then the householder Citta thought: "What will the noble Sudhammo do for me whether consenting or not consenting?" He paid respect to the Venerable Sudhammo, circumambulated him keeping him on his right, and departed.

34. Then the householder Citta, after that night had passed, had superior solid and soft food prepared for the elder monks. Then the Venerable Sudhammo thought: "What if I were to see what has been prepared by the householder Citta for the elder monks?" In the earlier period of the day, having dressed, taking his bowl and robe, he approached the dwelling of the householder Citta; having approached, he sat down on the prepared seat. Then the householder Citta approached the Venerable

Sudhammo; having approached, he paid respect to the Venerable Sudhammo and sat down to one side. To the householder Citta seated to one side, the Venerable Sudhammo said this - "Abundant indeed is this solid and soft food prepared by you, householder; but one thing is not here, namely sesame balls." "Indeed, venerable sir, when there is much that is precious in the word of the Buddha, whatever the noble Sudhammo has spoken is this, namely sesame balls. Once in the past, venerable sir, merchants from the southern region went to the eastern country for trade. From there they brought back a hen. Then, venerable sir, that hen lived together with a crow. She gave birth to a chick. When, venerable sir, that hen's chick wished to cry the crow's cry, it cried 'crow-hen'; when it wished to cry the hen's cry, it cried 'hen-crow'. Just so, venerable sir, when there is much that is precious in the word of the Buddha, whatever the noble Sudhammo has spoken is this, namely sesame balls." "You revile me, householder, you abuse me, householder. This is your residence, householder, I will depart." "I do not, venerable sir, revile the noble Sudhammo, nor abuse him. Let the noble Sudhammo dwell at Macchikāsaṇḍa, venerable sir. The Ambāṭaka Grove is delightful. I will make effort for the noble Sudhammo regarding the requisites of robes, almsfood, lodging and medicine for the sick." For the second time, etc. For the third time the Venerable Sudhammo said this to the householder Citta - "You revile me, householder, you abuse me, householder. This is your residence, householder, I will depart." "Where, venerable sir, will the noble Sudhammo go?" "I, householder, will go to Sāvathī for an audience with the Blessed One." "If so, venerable sir, report to the Blessed One all that was said by yourself and that was said by me. But this is not wonderful, venerable sir, that the noble Sudhammo should return again to Macchikāsaṇḍa."

35. Then the Venerable Sudhammo, having set in order his lodging, taking his bowl and robe, set out towards Sāvathī. Gradually he approached Sāvathī, Jeta's Grove, Anāthapiṇḍika's park, where the Blessed One was; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Sudhammo reported to the Blessed One all that was said by himself and that was said by the householder Citta.

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, jeer at and scoff at with low words the householder Citta, who is faithful, devoted, a donor, a builder, an attendant of the Community? This, foolish man, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "If so, monks, let the Community perform a legal act of reconciliation on the monk Sudhammo - 'You must ask forgiveness of the householder Citta.' And thus, monks, it should be done - First the monk Sudhammo should be accused, having accused he should be reminded, having reminded he should be charged with the offence, having charged with the offence an experienced and competent monk should inform the Community -

36. "Let the Community hear me, venerable sir. This monk Sudhammo jeers at and scoffs at with low words the householder Citta, who is faithful, devoted, a donor, a builder, an attendant of the Community. If it is the proper time for the Community, the Community should perform a legal act of reconciliation on the monk Sudhammo - 'You must ask forgiveness of the householder Citta.' This is the motion.

"Let the Community hear me, venerable sir. This monk Sudhammo jeers at and scoffs at with low words the householder Citta, who is faithful, devoted, a donor, a builder, an attendant of the Community. The Community performs a legal act of reconciliation on the monk Sudhammo - 'You must ask forgiveness of the householder Citta.' If the carrying out of the legal act of reconciliation on the monk Sudhammo is agreeable to the venerable one - 'You must ask forgiveness of the householder Citta' - he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - Let the Community hear me, venerable sir. This monk Sudhammo jeers at and scoffs at with low words the householder Citta, who is faithful, devoted, a donor, a builder, an attendant of the Community. The Community performs a legal act of reconciliation on the monk Sudhammo - 'You must ask forgiveness of the householder Citta.' If the carrying out of the legal act of reconciliation on the monk Sudhammo is agreeable to the venerable one - 'You must ask forgiveness of the householder Citta' - he should remain silent; he to whom it is not agreeable should speak.

"The legal act of reconciliation on the monk Sudhammo has been performed by the Community - 'You must ask forgiveness of the householder Citta.' It is agreeable to the Community, therefore they are silent, thus I remember it."

The Twelve on Not a Legally Valid Act

37. "Monks, a legal act of reconciliation possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done not in the presence, it is done without interrogation, it is done without acknowledgment - possessed of these three factors, monks, a legal act of reconciliation is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of reconciliation possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is carried out when there is no offence, it is carried out for an offence not requiring confession, it is carried out for an offence already confessed, etc. It is done without accusing, it is done without reminding, it is done without charging with the offence, etc. It is done not in the presence, it is done not by rule, it is done by an incomplete assembly, etc. It is done without interrogation, it is done not by rule, it is done by an incomplete assembly, etc. It is done without acknowledgment, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out when there is no offence, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out for an offence not requiring confession, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out for an offence already confessed, it is done not by rule, it is done by an incomplete assembly, etc. It is done without accusing, it is done not by rule, it is done by an incomplete assembly, etc. It is done without reminding, it is done not by rule, it is done by an incomplete assembly, etc. It is done without charging with the offence, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of reconciliation is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

The set of twelve on not a legally valid act in the legal act of reconciliation is concluded.

The Twelve on a Legally Valid Act

38. "Monks, a legal act of reconciliation possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done in the presence, it is carried out by interrogation, it is carried out on acknowledgment - possessed of these three factors, monks, a legal act of reconciliation is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of reconciliation possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is carried out for an offence, it is carried out for an offence requiring confession, it is carried out for an unconfessed offence, etc. It is done having accused, it is done having reminded, it is done having charged with the offence, etc. It is done in the presence, it is done by rule, it is done by a complete assembly, etc. It is carried out by interrogation, it is done by rule, it is done by a complete assembly, etc. It is carried out on acknowledgment, it is done by rule, it is done by a complete assembly, etc. It is carried out for an offence, it is done by rule, it is done by a complete assembly, etc. It is carried out for an offence requiring confession, it is done by rule, it is done by a complete assembly, etc. It is carried out for an unconfessed offence, it is done by rule, it is done by a complete assembly, etc. It is done having accused, it is done by rule, it is done by a complete assembly, etc. It is done having reminded, it is done by rule, it is done by a complete assembly, etc. It is done having charged with the offence, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of reconciliation is a legally valid act, and is a disciplinary legal act, and is well settled.

The set of twelve on a legally valid act in the legal act of reconciliation is concluded.

The set of four on wishing

39. "Monks, if it wishes, the Community may perform a legal act of reconciliation against a monk possessed of five factors. He tries for material loss of laypeople, he tries for harm of laypeople, he strives for non-residence of laypeople, he reviles and abuses laypeople, he causes division of laypeople from laypeople - monks, if it wishes, the Community may perform a legal act of reconciliation against a monk possessed of these five factors.

"Furthermore, monks, if it wishes, the Community may perform a legal act of reconciliation against a monk possessed of five factors. He dispraises the Buddha to laypeople, he dispraises the Teaching to laypeople, he dispraises the Community to laypeople, he jeers at laypeople with low words and scoffs at them with low words, he does not fulfil a righteous promise to laypeople - monks, if it wishes, the Community may perform a legal act of reconciliation against a monk possessed of these five factors.

"Monks, if it wishes, the Community may perform a legal act of reconciliation against five monks. One tries for material loss of laypeople, one tries for harm of laypeople, one strives for non-residence of laypeople, one reviles and abuses laypeople, one causes division of laypeople from laypeople - against these five monks, monks, if it wishes, the Community may perform a legal act of reconciliation.

"Furthermore, monks, if it wishes, the Community may perform a legal act of reconciliation against five monks. One dispraises the Buddha to laypeople, one dispraises the Teaching to laypeople, one dispraises the Community to laypeople, one jeers at laypeople with low words and scoffs at them with low words, one does not fulfil a righteous promise to laypeople - against these five monks, monks, if it wishes, the Community may perform a legal act of reconciliation.

The set of four on wishing is concluded.

The Eighteen Duties

40. "Monks, a monk against whom a legal act of reconciliation has been performed should conduct himself rightly. Therein this is the proper conduct - he should not give full ordination, he should not give guidance, he should not cause a novice to attend, he should not accept authorization as an exhorter of nuns, even if authorized he should not exhort nuns. That offence for which the legal act of reconciliation was performed by the Community should not be committed, nor another similar one, nor one worse than that; the legal act should not be censured, those who carried out the legal act should not be censured. The Observance of a regular monk should not be set aside, the invitation to admonish should not be set aside, an act requiring a statement should not be done, censure should not be set up, permission should not be asked for, he should not be accused, he should not be reminded, he should not be associated with by monks."

The eighteen duties in the legal act of reconciliation are concluded.

41. Then the Community performed a legal act of reconciliation on the monk Sudhammo - "You must ask forgiveness of the householder Citta." He, having had the legal act of reconciliation performed against him by the Community, having gone to Macchikāsaṇḍa, being downcast, was not able to ask forgiveness of the householder Citta. He returned again to Sāvattthī. The monks said thus - "Have you asked forgiveness of the householder Citta, friend Sudhammo?" "Here I, friend, having gone to Macchikāsaṇḍa, being downcast, was not able to ask forgiveness of the householder Citta." The monks reported this matter to the Blessed One, etc. "If so, monks, let the Community give a companion messenger to the monk Sudhammo - to ask forgiveness of the householder Citta. And thus, monks, he should be given: First a monk should be requested, having requested, an experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should give the monk of such and such a name as a companion messenger to the monk Sudhammo to ask forgiveness of the householder Citta. This is the motion.

"Let the Community hear me, venerable sir. The Community gives the monk of such and such a name as a companion messenger to the monk Sudhammo to ask forgiveness of the householder Citta. If the giving of the monk of such and such a name as a companion messenger to the monk Sudhammo to ask forgiveness of the householder Citta is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The monk of such and such a name has been given by the Community as a companion messenger to the monk Sudhammo to ask forgiveness of the householder Citta. It is agreeable to the Community, therefore they are silent, thus I remember it."

42. "Therefore, monks, the monk Sudhammo, having gone to Macchikāsaṇḍa together with a companion messenger monk, should ask forgiveness of the householder Citta - 'Forgive, householder, I ask your pardon.' If when spoken to thus he forgives, this is wholesome. If he does not forgive, the companion messenger monk should say - 'Forgive, householder, this monk, he asks your pardon.' If when spoken to thus he forgives, this is wholesome. If he does not forgive, the companion messenger monk should say - 'Forgive, householder, this monk, I ask your pardon on his behalf.' If when spoken to thus he forgives, this is wholesome. If he does not forgive, the companion messenger monk should say - 'Forgive, householder, this monk, by the word of the Community.' If when spoken to thus he forgives, this is wholesome. If he does not forgive, the companion messenger monk, without having the monk Sudhammo leave the region of sight of the householder Citta, without having him leave the region of hearing, having had him arrange his upper robe on one shoulder, having had him sit down squatting, having had him raise joined palms, should have him confess that offence."

Then the Venerable Sudhammo, having gone to Macchikāsaṇḍa together with a companion messenger monk, asked forgiveness of the householder Citta. He behaved properly, was subdued, made amends, and having approached the monks, said thus - "Friends, I, having had the legal act of reconciliation performed against me by the Community, behave properly, am subdued, make amends. How should I proceed?" The monks reported this matter to the Blessed One, etc. "If so, monks, let the Community revoke the legal act of reconciliation on the monk Sudhammo."

The Eighteen on Should Not Be Revoked

43. "Monks, the legal act of reconciliation should not be revoked for a monk possessed of five factors. He gives full ordination, he gives guidance, he causes a novice to attend, he accepts authorization as an exhorter of nuns, even if authorized he exhorts nuns - monks, the legal act of reconciliation should not be revoked for a monk possessed of these five factors."

"Furthermore, monks, the legal act of reconciliation should not be revoked for a monk possessed of five factors. He commits that offence for which the legal act of reconciliation was performed by the Community, or another similar one, or one worse than that; he censures the legal act, he censures those who carried out the legal act - monks, the legal act of reconciliation should not be revoked for a monk possessed of these five factors."

"Monks, the legal act of reconciliation should not be revoked for a monk possessed of eight factors. He sets aside the Observance of a regular monk, he sets aside the invitation to admonish, he issues commands, he sets up censure, he asks for permission, he accuses, he reminds, he quarrels with monks - monks, the legal act of reconciliation should not be revoked for a monk possessed of these eight factors."

The set of eighteen on should not be revoked in the legal act of reconciliation is concluded.

The Eighteen on Should Be Revoked

44. "Monks, the legal act of reconciliation should be revoked for a monk possessed of five factors. He does not give full ordination, he does not give guidance, he does not cause a novice to attend, he does not accept authorization as an exhorter of nuns, even if authorized he does not exhort nuns - monks, the legal act of reconciliation should be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of reconciliation should be revoked for a monk possessed of five factors. He does not commit that offence for which the legal act of reconciliation was performed by the Community, or another similar one, or one worse than that; he does not censure the legal act, he does not censure those who carried out the legal act - monks, the legal act of reconciliation should be revoked for a monk possessed of these five factors.

"Monks, the legal act of reconciliation should be revoked for a monk possessed of eight factors. He does not set aside the Observance of a regular monk, he does not set aside the invitation to admonish, he does not issue commands, he does not set up censure, he does not ask for permission, he does not accuse, he does not remind, he does not quarrel with monks - monks, the legal act of reconciliation should be revoked for a monk possessed of these eight factors.

The set of eighteen on should be revoked in the legal act of reconciliation is concluded.

45. "And thus, monks, it should be revoked. That monk Sudhammo, monks, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - 'I, venerable sir, having had the legal act of reconciliation performed against me by the Community, behave properly, am subdued, make amends, and request the revocation of the legal act of reconciliation.' It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This monk Sudhammo, having had the legal act of reconciliation performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of reconciliation. If it is the proper time for the Community, the Community should revoke the legal act of reconciliation on the monk Sudhammo. This is the motion.

"Let the Community hear me, venerable sir. This monk Sudhammo, having had the legal act of reconciliation performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of reconciliation. The Community revokes the legal act of reconciliation on the monk Sudhammo. If the revocation of the legal act of reconciliation on the monk Sudhammo is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - Let the Community hear me, venerable sir. This monk Sudhammo, having had the legal act of reconciliation performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of

reconciliation. The Community revokes the legal act of reconciliation on the monk Sudhammo. If the revocation of the legal act of reconciliation on the monk Sudhammo is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The legal act of reconciliation on the monk Sudhammo has been revoked by the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

The legal act of reconciliation is finished as fourth.

5. The legal act of suspension for not seeing an offence

46. At that time the Buddha, the Blessed One, was dwelling at Kosambī in Ghosita's park. Now at that time the Venerable Channa, having committed an offence, did not wish to see the offence. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Channa, having committed an offence, not wish to see the offence?" Then those monks 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 monks in return - "Is it true, monks, that the monk Channa, having committed an offence, does not wish to see the offence?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, etc. How indeed could that foolish man, monks, having committed an offence, not wish to see the offence? This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - If so, monks, let the Community perform a legal act of suspension on the monk Channa for not seeing an offence - non-eating with the Community. And thus, monks, it should be done - First the monk Channa should be accused, having accused he should be reminded, having reminded he should be charged with the offence, having charged with the offence an experienced and competent monk should inform the Community -

47. "Let the Community hear me, venerable sir. This monk Channa, having committed an offence, does not wish to see the offence. If it is the proper time for the Community, the Community should perform a legal act of suspension on the monk Channa for not seeing an offence - non-eating with the Community. This is the motion.

"Let the Community hear me, venerable sir. This monk Channa, having committed an offence, does not wish to see the offence. The Community performs a legal act of suspension on the monk Channa for not seeing an offence - non-eating with the Community. If the carrying out of the legal act of suspension for not seeing an offence on the monk Channa is agreeable to the venerable one - non-eating with the Community, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - Let the Community hear me, venerable sir. This monk Channa, having committed an offence, does not wish to see the offence. The Community performs a legal act of suspension on the monk Channa for not seeing an offence - non-eating with the

Community. If the carrying out of the legal act of suspension for not seeing an offence on the monk Channa is agreeable to the venerable one - non-eating with the Community, he should remain silent; he to whom it is not agreeable should speak.

"The legal act of suspension for not seeing an offence on the monk Channa has been performed by the Community - non-eating with the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

"And, monks, inform from residence to residence - 'The monk Channa has had a legal act of suspension for not seeing an offence performed against him by the Community - non-eating with the Community.'

The Twelve on Not a Legally Valid Act

48. "Monks, a legal act of suspension for not seeing an offence possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done not in the presence, it is done without interrogation, it is done without acknowledgment - possessed of these three factors, monks, a legal act of suspension for not seeing an offence is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of suspension for not seeing an offence possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is carried out when there is no offence, it is carried out for an offence not requiring confession, it is carried out for an offence already confessed, etc. It is done without accusing, it is done without reminding, it is done without charging with the offence, etc. It is done not in the presence, it is done not by rule, it is done by an incomplete assembly, etc. It is done without interrogation, it is done not by rule, it is done by an incomplete assembly, etc. It is done without acknowledgment, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out when there is no offence, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out for an offence not requiring confession, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out for an offence already confessed, it is done not by rule, it is done by an incomplete assembly, etc. It is done without accusing, it is done not by rule, it is done by an incomplete assembly, etc. It is done without reminding, it is done not by rule, it is done by an incomplete assembly, etc. It is done without charging with the offence, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of suspension for not seeing an offence is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

In the legal act of suspension for not seeing an offence, the twelve on not a legally valid act is finished.

The Twelve on a Legally Valid Act

49. "Monks, a legal act of suspension for not seeing an offence possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done in the presence, it is carried out by interrogation, it is carried out on acknowledgment - possessed of these three factors, monks, a legal act of suspension for not seeing an offence is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, possessed of three factors, etc. It is carried out for an offence, it is carried out for an offence requiring confession, it is carried out for an unconfessed offence, etc. It is done having accused, it is done having reminded, it is done having charged with the offence, etc. It is done in the presence, it is done by rule, it is done by a complete assembly, etc. It is carried out by interrogation, it is done by rule, it is done by a complete assembly, etc. It is carried out on acknowledgment, it is done by rule, it is done by a complete assembly, etc. It is carried out for an offence, it is done by rule, it is done by a complete assembly, etc. It is carried out for an offence requiring confession, it is done by rule, it is done by a complete assembly, etc. It is carried out for an unconfessed offence, it is done by rule, it is done by a complete assembly, etc. It is done having accused, it is done by rule, it is done by a complete assembly, etc. It is done having reminded, it is done by rule, it is done by a complete assembly, etc. It is done having charged with the offence, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of suspension for not seeing an offence is a legally valid act, and is a disciplinary legal act, and is well settled.

In the legal act of suspension for not seeing an offence, the twelve on a legally valid act is finished.

The Six on Wishing

50. "Monks, if it wishes, the Community may perform a legal act of suspension for not seeing an offence against a monk possessed of three factors. He is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community; he is foolish, inexperienced, full of offences, not rid of offence; he dwells in the company of laypeople with unbecoming associations with laypeople - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of suspension for not seeing an offence against a monk.

"Furthermore, monks, if it wishes, the Community may perform a legal act of suspension for not seeing an offence against a monk possessed of three factors. He is failing in morality regarding higher morality, is failing in good conduct regarding transgression, is failing in view regarding extreme views - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of suspension for not seeing an offence against a monk.

"Furthermore, monks, if it wishes, the Community may perform a legal act of suspension for not seeing an offence against a monk possessed of three factors. He dispraises the Buddha, he dispraises the Teaching, he dispraises the Community - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of suspension for not seeing an offence against a monk.

"Monks, if it wishes, the Community may perform a legal act of suspension for not seeing an offence against three monks. One is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community; one is foolish, inexperienced, full of offences, not rid of offence; one dwells in the company of laypeople with unbecoming associations with laypeople - against these three monks, monks, if it wishes, the Community may perform a legal act of suspension for not seeing an offence.

"Furthermore, monks, if it wishes, the Community may perform a legal act of suspension for not seeing an offence against three monks. One is failing in morality regarding higher morality, one is failing in good conduct regarding transgression, one is failing in view regarding extreme views - against these three monks, monks, if it wishes, the Community may perform a legal act of suspension for not seeing an offence.

"Furthermore, monks, if it wishes, the Community may perform a legal act of suspension for not seeing an offence against three monks. One dispraises the Buddha, one dispraises the Teaching, one dispraises the Community - against these three monks, monks, if it wishes, the Community may perform a legal act of suspension for not seeing an offence.

In the legal act of suspension for not seeing an offence,

The set of six on wishing is concluded.

The forty-three duties

51. "Monks, a monk against whom a legal act of suspension for not seeing an offence has been performed should conduct himself rightly. Therein this is the proper conduct - he should not give full ordination, he should not give guidance, he should not cause a novice to attend, he should not accept authorization as an exhorter of nuns, even if authorized he should not exhort nuns. That offence for which the legal act of suspension for not seeing an offence was performed by the Community should not be committed, nor another similar one, nor one worse than that; the legal act should not be censured, those who carried out the legal act should not be censured. He should not accept paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from a regular monk. A regular monk should not be accused of failure in morality, should not be accused of failure in good conduct, should not be accused of failure in view, should not be accused of failure in livelihood, a monk should not be caused to be divided from monks, a layperson's emblem should not be worn, a sectarian emblem should not be worn, sectarians should not be associated with; monks should be associated with, he should train in the training for monks. He should not dwell in a residence under the same roof together with a regular monk, he should not dwell in a non-residence under the same roof, he should not dwell under the same roof in either a residence or a non-residence, having seen a regular monk he should rise from his seat, a regular monk should not be offended against whether inside or outside. The Observance of a regular monk should not be set aside, the invitation to admonish should not be set aside, an act requiring a statement should not be done, censure should not be set up, permission should not be asked for, he should not be accused, he should not be reminded, he should not be associated with by monks."

In the legal act of suspension for not seeing an offence,

the forty-three duties is finished.

52. Then the Community performed a legal act of suspension on the monk Channa

for not seeing an offence - non-eating with the Community. He, having had a legal act of suspension for not seeing an offence performed against him by the Community, went from that residence to another residence. There the monks neither paid respect, nor rose up in respect, nor saluted with joined palms, nor did the proper duties, nor honoured him, nor respected him, nor revered him, nor venerated him. He, not being honoured by the monks, not being respected, not being revered, not being venerated, being without honour, went from that residence too to another residence. There too the monks neither paid respect, nor rose up in respect, nor saluted with joined palms, nor did the proper duties, nor honoured him, nor respected him, nor revered him, nor venerated him. He, not being honoured by the monks, not being respected, not being revered, not being venerated, being without honour, went from that residence too to another residence. There too the monks neither paid respect, nor rose up in respect, nor saluted with joined palms, nor did the proper duties, nor honoured him, nor respected him, nor revered him, nor venerated him. He, not being honoured by the monks, not being respected, not being revered, not being venerated, being without honour, returned again to Kosambī. He behaved properly, was subdued, made amends, and having approached the monks, said thus - "Friends, I, having had a legal act of suspension for not seeing an offence performed against me by the Community, behave properly, am subdued, make amends. How should I proceed?" The monks reported this matter to the Blessed One, etc. "If so, monks, let the Community revoke the legal act of suspension on the monk Channa for not seeing an offence.

The forty-three on should not be revoked

53. "Monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of five factors. He gives full ordination, he gives guidance, he causes a novice to attend, he accepts authorization as an exhorter of nuns, even if authorized he exhorts nuns - monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of five factors. He commits that offence for which the legal act of suspension for not seeing an offence was performed by the Community, or another similar one, or one worse than that; he censures the legal act, he censures those who carried out the legal act - monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of five factors. He accepts paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat from a regular monk - monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of five factors. He accepts offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from a regular monk - monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of five factors. He accuses a regular monk of failure in morality, he accuses of failure in good conduct, he accuses of failure in view, he accuses of failure in livelihood, he causes division of a monk from monks - monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of five factors. He wears a layperson's emblem, he wears a sectarian emblem, he associates with sectarians; he does not associate with monks, he does not train in the training for monks - monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of five factors. He dwells in a residence under the same roof together with a regular monk, he dwells in a non-residence under the same roof, he dwells under the same roof in either a residence or a non-residence; having seen a regular monk he does not rise from his seat; he offends against a regular monk whether inside or outside - monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of these five factors.

"Monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of eight factors. He sets aside the Observance of a regular monk, he sets aside the invitation to admonish, he issues commands, he sets up censure, he asks for permission, he accuses, he reminds, he quarrels with monks - monks, the legal act of suspension for not seeing an offence should not be revoked for a monk possessed of these eight factors.

In the legal act of suspension for not seeing an offence,

the forty-three on should not be revoked is finished.

The forty-three on should be revoked

54. "Monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of five factors. He does not give full ordination, he does not give guidance, he does not cause a novice to attend, he does not accept authorization as an exhorter of nuns, even if authorized he does not exhort nuns - monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of five factors. He does not commit that offence for which the legal act of suspension for not seeing an offence was performed by the Community, or another similar one, or one worse than that; he does not censure the legal act, he does not censure those who carried out the legal act - monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of five factors. He does not accept paying respect,

rising up in respect, salutation with joined palms, doing the proper duties, offering of seat from a regular monk - monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of five factors. He does not accept offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from a regular monk - monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of five factors. He does not accuse a regular monk of failure in morality, he does not accuse of failure in good conduct, he does not accuse of failure in view, he does not accuse of failure in livelihood, he does not cause division of a monk from monks - monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of five factors. He does not wear a layperson's emblem, he does not wear a sectarian emblem, he does not associate with sectarians, he associates with monks, he trains in the training for monks - monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of five factors. He does not dwell in a residence under the same roof together with a regular monk, he does not dwell in a non-residence under the same roof, he does not dwell under the same roof in either a residence or a non-residence, having seen a regular monk he rises from his seat, he does not offend against a regular monk whether inside or outside - monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of these five factors.

"Monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of eight factors. He does not set aside the Observance of a regular monk, he does not set aside the invitation to admonish, he does not issue commands, he does not set up censure, he does not ask for permission, he does not accuse, he does not remind, he does not quarrel with monks - monks, the legal act of suspension for not seeing an offence should be revoked for a monk possessed of these eight factors.

In the legal act of suspension for not seeing an offence,

the forty-three on should be revoked is finished.

55. "And thus, monks, it should be revoked. That monk Channa, monks, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - 'I, venerable sir, having had a legal act of suspension for not seeing an offence performed against me by the Community, behave properly, am subdued, make amends, and request the revocation of the legal

act of suspension for not seeing an offence.' It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This monk Channa, having had a legal act of suspension for not seeing an offence performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not seeing an offence. If it is the proper time for the Community, the Community should revoke the legal act of suspension for not seeing an offence on the monk Channa. This is the motion.

"Let the Community hear me, venerable sir. This monk Channa, having had a legal act of suspension for not seeing an offence performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not seeing an offence. The Community revokes the legal act of suspension for not seeing an offence on the monk Channa. If the revocation of the legal act of suspension for not seeing an offence on the monk Channa is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - Let the Community hear me, venerable sir. This monk Channa, having had a legal act of suspension for not seeing an offence performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not seeing an offence. The Community revokes the legal act of suspension for not seeing an offence on the monk Channa. If the revocation of the legal act of suspension for not seeing an offence on the monk Channa is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The legal act of suspension for not seeing an offence on the monk Channa has been revoked by the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

The legal act of suspension for not seeing an offence is finished as fifth.

6. The legal act of suspension for not making amends for an offence

56. At that time the Buddha, the Blessed One, was dwelling at Kosambī in Ghosita's park. Now at that time the Venerable Channa, having committed an offence, did not wish to make amends for the offence. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Channa, having committed an offence, not wish to make amends for the offence?" Then those monks 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 monks in return - "Is it true, monks, that the monk Channa, having committed an offence, does not wish to make amends for the offence?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, etc. How indeed could that foolish man, monks, having committed an offence, not wish to make amends for the offence. This, monks, is not for the

confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - If so, monks, let the Community perform a legal act of suspension on the monk Channa for not making amends for an offence - non-eating with the Community. And thus, monks, it should be done -First the monk Channa should be accused, having accused he should be reminded, having reminded he should be charged with the offence, having charged with the offence an experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This monk Channa, having committed an offence, does not wish to make amends for the offence. If it is the proper time for the Community, the Community should perform a legal act of suspension on the monk Channa for not making amends for an offence - non-eating with the Community. This is the motion.

"Let the Community hear me, venerable sir. This monk Channa, having committed an offence, does not wish to make amends for the offence. The Community performs a legal act of suspension on the monk Channa for not making amends for an offence - non-eating with the Community. If the carrying out of the legal act of suspension for not making amends for an offence on the monk Channa is agreeable to the venerable one - non-eating with the Community, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter -Let the Community hear me, venerable sir. This monk Channa, having committed an offence, does not wish to make amends for the offence. The Community performs a legal act of suspension on the monk Channa for not making amends for an offence - non-eating with the Community. If the carrying out of the legal act of suspension for not making amends for an offence on the monk Channa is agreeable to the venerable one - non-eating with the Community, he should remain silent; he to whom it is not agreeable should speak.

"The legal act of suspension for not making amends for an offence on the monk Channa has been performed by the Community - non-eating with the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

"And, monks, inform from residence to residence - 'The monk Channa has had a legal act of suspension for not making amends for an offence performed against him by the Community - non-eating with the Community.'

The Twelve on Not a Legally Valid Act

57. "Monks, a legal act of suspension for not making amends for an offence possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done not in the presence, it is done without interrogation, it is done without acknowledgment - possessed of these three factors, monks, a legal act of suspension for not making amends for an offence is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of suspension for not making amends for an offence possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is carried out when there is no offence, it is carried out for an offence not requiring confession, it is carried out for an offence already confessed,

etc. It is done without accusing, it is done without reminding, it is done without charging with the offence, etc. It is done not in the presence, it is done not by rule, it is done by an incomplete assembly, etc. It is done without interrogation, it is done not by rule, it is done by an incomplete assembly, etc. It is done without acknowledgment, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out when there is no offence, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out for an offence not requiring confession, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out for an offence already confessed, it is done not by rule, it is done by an incomplete assembly, etc. It is done without accusing, it is done not by rule, it is done by an incomplete assembly, etc. It is done without reminding, it is done not by rule, it is done by an incomplete assembly, etc. It is done without charging with the offence, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of suspension for not making amends for an offence is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

In the legal act of suspension for not making amends for an offence,

The set of twelve on not a legally valid act is concluded.

The Twelve on a Legally Valid Act

58. "Monks, a legal act of suspension for not making amends for an offence possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done in the presence, it is carried out by interrogation, it is carried out on acknowledgment - possessed of these three factors, monks, a legal act of suspension for not making amends for an offence is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of suspension for not making amends for an offence possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is carried out for an offence, it is carried out for an offence requiring confession, it is carried out for an unconfessed offence, etc. It is done having accused, it is done having reminded, it is done having charged with the offence, etc. It is done in the presence, it is done by rule, it is done by a complete assembly, etc. It is carried out by interrogation, it is done by rule, it is done by a complete assembly, etc. It is carried out on acknowledgment, it is done by rule, it is done by a complete assembly, etc. It is carried out for an offence, it is done by rule, it is done by a complete assembly, etc. It is carried out for an offence requiring confession, it is done by rule, it is done by a complete assembly, etc. It is carried out for an unconfessed offence, it is done by rule, it is done by a complete assembly, etc. It is done having accused, it is done by rule, it is done by a complete assembly, etc. It is done having reminded, it is done by rule, it is done by a complete assembly, etc. It is done having charged with the offence, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of suspension for not making amends for an offence is a legally valid act, and is a disciplinary legal act, and is well settled.

In the legal act of suspension for not making amends for an offence,

The set of twelve on a legally valid act is concluded.

The Six on Wishing

59. "Monks, if it wishes, the Community may perform a legal act of suspension for not making amends for an offence against a monk possessed of three factors. He is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community; he is foolish, inexperienced, full of offences, not rid of offence; he dwells in the company of laypeople with unbecoming associations with laypeople - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of suspension for not making amends for an offence against a monk.

"Furthermore, monks, if it wishes, the Community may perform a legal act of suspension for not making amends for an offence against a monk possessed of three factors. He is failing in morality regarding higher morality, is failing in good conduct regarding transgression, is failing in view regarding extreme views - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of suspension for not making amends for an offence against a monk.

"Furthermore, monks, if it wishes, the Community may perform a legal act of suspension for not making amends for an offence against a monk possessed of three factors. He dispraises the Buddha, he dispraises the Teaching, he dispraises the Community - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of suspension for not making amends for an offence against a monk.

"Monks, if it wishes, the Community may perform a legal act of suspension for not making amends for an offence against three monks. One is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community; one is foolish, inexperienced, full of offences, not rid of offence; one dwells in the company of laypeople with unbecoming associations with laypeople - against these three monks, monks, if it wishes, the Community may perform a legal act of suspension for not making amends for an offence.

"Furthermore, monks, if it wishes, the Community may perform a legal act of suspension for not making amends for an offence against three monks. One is failing in morality regarding higher morality, one is failing in good conduct regarding transgression, one is failing in view regarding extreme views - against these three monks, monks, if it wishes, the Community may perform a legal act of suspension for not making amends for an offence.

"Furthermore, monks, if it wishes, the Community may perform a legal act of suspension for not making amends for an offence against three monks. One dispraises the Buddha, one dispraises the Teaching, one dispraises the Community - against these three monks, monks, if it wishes, the Community may perform a legal act of suspension for not making amends for an offence.

In the legal act of suspension for not making amends for an offence,

The set of six on wishing is concluded.

The forty-three duties

60. "Monks, a monk against whom a legal act of suspension for not making amends for an offence has been performed should conduct himself rightly. Therein this is the proper conduct - he should not give full ordination, he should not give guidance, he should not cause a novice to attend, he should not accept authorization as an exhorter of nuns, even if authorized he should not exhort nuns. That offence for which the legal act of suspension for not making amends for an offence was performed by the Community should not be committed, nor another similar one, nor one worse than that; the legal act should not be censured, those who carried out the legal act should not be censured. He should not accept paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from a regular monk. A regular monk should not be accused of failure in morality, should not be accused of failure in good conduct, should not be accused of failure in view, should not be accused of failure in livelihood, a monk should not be caused to be divided from monks. A layperson's emblem should not be worn, a sectarian emblem should not be worn, sectarians should not be associated with; monks should be associated with, he should train in the training for monks. He should not dwell in a residence under the same roof together with a regular monk, he should not dwell in a non-residence under the same roof, he should not dwell under the same roof in either a residence or a non-residence, having seen a regular monk he should rise from his seat, a regular monk should not be offended against whether inside or outside. The Observance of a regular monk should not be set aside, the invitation to admonish should not be set aside, an act requiring a statement should not be done, censure should not be set up, permission should not be asked for, he should not be accused, he should not be reminded, he should not be associated with by monks."

In the legal act of suspension for not making amends for an offence,

the forty-three duties is finished.

61. Then the Community performed a legal act of suspension on the monk Channa for not making amends for an offence - non-eating with the Community. He, having had a legal act of suspension for not making amends for an offence performed against him by the Community, went from that residence to another residence. There the monks neither paid respect, nor rose up in respect, nor saluted with joined palms, nor did the proper duties, nor honoured him, nor respected him, nor revered him, nor venerated him. He, not being honoured by the monks, not being respected, not being revered, not being venerated, being without honour, went from that residence too to another residence. There too the monks neither paid respect, nor rose up in respect, nor saluted with joined palms, nor did the proper duties, nor honoured him, nor respected him, nor revered him, nor venerated him. He, not being honoured by the monks, not being respected, not being revered, not being venerated, being without honour, went from that residence too to another residence. There too the monks neither paid respect, nor rose up in respect, nor saluted with joined palms, nor did the proper duties, nor honoured him, nor respected him, nor revered him, nor venerated him. He, not being honoured by the monks, not being respected, not being revered, not being venerated, being without honour, returned again to Kosambī. He behaved properly, was subdued, made amends, and having approached the monks, said thus -

"Friends, I, having had a legal act of suspension for not making amends for an offence performed against me by the Community, behave properly, am subdued, make amends. How should I proceed?" The monks reported this matter to the Blessed One, etc. "If so, monks, let the Community revoke the legal act of suspension on the monk Channa for not making amends for an offence.

The forty-three on should not be revoked

62. "Monks, the legal act of suspension for not making amends for an offence should not be revoked for a monk possessed of five factors. He gives full ordination, he gives guidance, he causes a novice to attend, he accepts authorization as an exhorter of nuns, even if authorized he exhorts nuns - monks, the legal act of suspension for not making amends for an offence should not be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not making amends for an offence should not be revoked for a monk possessed of five factors. He commits that offence for which the legal act of suspension for not making amends for an offence was performed by the Community, or another similar one, or one worse than that; he censures the legal act, he censures those who carried out the legal act, etc. he accepts paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat from a regular monk, etc. he accepts offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from a regular monk, etc. he accuses a regular monk of failure in morality, he accuses of failure in good conduct, he accuses of failure in view, he accuses of failure in livelihood, he causes division of a monk from monks, etc. he wears a layperson's emblem, he wears a sectarian emblem, he associates with sectarians, he does not associate with monks, he does not train in the training for monks, etc. he dwells in a residence under the same roof together with a regular monk, he dwells in a non-residence under the same roof, he dwells under the same roof in either a residence or a non-residence, having seen a regular monk he does not rise from his seat, he offends against a regular monk whether inside or outside - monks, the legal act of suspension for not making amends for an offence should not be revoked for a monk possessed of these five factors.

"Monks, the legal act of suspension for not making amends for an offence should not be revoked for a monk possessed of eight factors. He sets aside the Observance of a regular monk, he sets aside the invitation to admonish, he issues commands, he sets up censure, he asks for permission, he accuses, he reminds, he quarrels with monks - monks, the legal act of suspension for not making amends for an offence should not be revoked for a monk possessed of these eight factors.

In the legal act of suspension for not making amends for an offence,

the forty-three on should not be revoked is finished.

The forty-three on should be revoked

63. "Monks, the legal act of suspension for not making amends for an offence should be revoked for a monk possessed of five factors. He does not give full ordination, he does not give guidance, he does not cause a novice to attend, he does not accept

authorization as an exhorter of nuns, even if authorized he does not exhort nuns - monks, the legal act of suspension for not making amends for an offence should be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not making amends for an offence should be revoked for a monk possessed of five factors. He does not commit that offence for which the legal act of suspension for not making amends for an offence was performed by the Community, or another similar one, or one worse than that; he does not censure the legal act, he does not censure those who carried out the legal act, etc. He does not accept paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat from a regular monk, etc. He does not accept offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from a regular monk, etc. He does not accuse a regular monk of failure in morality, he does not accuse of failure in good conduct, he does not accuse of failure in view, he does not accuse of failure in livelihood, he does not cause division of a monk from monks, etc. He does not wear a layperson's emblem, he does not wear a sectarian emblem, he does not associate with sectarians, he associates with monks, he trains in the training for monks, etc. He does not dwell in a residence under the same roof together with a regular monk, he does not dwell in a non-residence under the same roof, he does not dwell under the same roof in either a residence or a non-residence, having seen a regular monk he rises from his seat, he does not offend against a regular monk whether inside or outside - monks, the legal act of suspension for not making amends for an offence should be revoked for a monk possessed of these five factors.

"Monks, the legal act of suspension for not making amends for an offence should be revoked for a monk possessed of eight factors. He does not set aside the Observance of a regular monk, he does not set aside the invitation to admonish, he does not issue commands, he does not set up censure, he does not ask for permission, he does not accuse, he does not remind, he does not quarrel with monks - monks, the legal act of suspension for not making amends for an offence should be revoked for a monk possessed of these eight factors.

In the legal act of suspension for not making amends for an offence,

the forty-three on should be revoked is finished.

64. "And thus, monks, it should be revoked. That monk Channa, monks, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - 'I, venerable sir, having had a legal act of suspension for not making amends for an offence performed against me by the Community, behave properly, am subdued, make amends, and request the revocation of the legal act of suspension for not making amends for an offence.' It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This monk Channa, having had a legal act of suspension for not making amends for an offence performed against him by the Community, behaves properly, is subdued, makes amends, and requests the

revocation of the legal act of suspension for not making amends for an offence. If it is the proper time for the Community, the Community should revoke the legal act of suspension for not making amends for an offence on the monk Channa. This is the motion.

"Let the Community hear me, venerable sir. This monk Channa, having had a legal act of suspension for not making amends for an offence performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not making amends for an offence. The Community revokes the legal act of suspension for not making amends for an offence on the monk Channa. If the revocation of the legal act of suspension for not making amends for an offence on the monk Channa is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter -Let the Community hear me, venerable sir. This monk Channa, having had a legal act of suspension for not making amends for an offence performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not making amends for an offence. The Community revokes the legal act of suspension for not making amends for an offence on the monk Channa. If the revocation of the legal act of suspension for not making amends for an offence on the monk Channa is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The legal act of suspension for not making amends for an offence on the monk Channa has been revoked by the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

The legal act of suspension for not making amends for an offence is finished as sixth.

7. The legal act of suspension for not giving up an evil view

65. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time such an evil wrong view had arisen in the monk named Ariṭṭha, formerly a vulture-killer: "Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction." Several monks heard that such an evil wrong view had arisen in the monk named Ariṭṭha, formerly a vulture-killer: "Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction." Then those monks approached the monk Ariṭṭha, formerly a vulture-killer. Having approached, they said this to the monk Ariṭṭha, formerly a vulture-killer: "Is it true, friend Ariṭṭha, that such an evil wrong view has arisen in you: 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction'?" "Indeed thus, friends, I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction."

"Do not, friend Ariṭṭha, speak thus. Do not misrepresent the Blessed One. For it is not good to slander the Blessed One. For the Blessed One would not say thus. In many ways, friend Ariṭṭha, things that are obstructions have been declared as obstructions by the Blessed One. And they are sufficient for obstruction for one indulging in them. Sensual pleasures have been declared by the Blessed One as having little gratification, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a skeleton, having much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a slice of flesh... etc. Sensual pleasures have been declared by the Blessed One as like a grass torch, etc. Sensual pleasures have been declared by the Blessed One as like a pit of burning charcoal... Sensual pleasures have been declared by the Blessed One as like a dream... Sensual pleasures have been declared by the Blessed One as like borrowed goods... Sensual pleasures have been declared by the Blessed One as like tree fruits... Sensual pleasures have been declared by the Blessed One as like a butcher's block... Sensual pleasures have been declared by the Blessed One as like a stake of spears... Sensual pleasures have been declared by the Blessed One as like a snake's head, having much suffering, much anguish, the danger here is greater."

Yet even when being spoken to thus by those monks, the monk Ariṭṭha, formerly a vulture-killer, still declared that same evil wrong view, holding onto it with tenacity and adherence - "Indeed thus, friends, I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction." When those monks were not able to dissuade the monk Ariṭṭha, formerly a vulture-killer, from that evil wrong view, then those monks approached the Blessed One; having approached, they 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 monk Ariṭṭha, formerly a vulture-killer, in return - "Is it true, Ariṭṭha, that such an evil wrong view has arisen in you: 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction'?" "Indeed thus, venerable sir, I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction."

"To whom indeed, foolish man, do you understand the Teaching taught thus by me? Have I not, foolish man, in many ways declared things that are obstructions to be obstructions? And they are sufficient for obstruction for one indulging in them. Sensual pleasures have been declared by me as having little enjoyment, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by me as like a skeleton, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by me as like a slice of flesh, etc. Sensual pleasures have been declared by me as like a grass torch... Sensual pleasures have been declared by me as like a pit of burning charcoal... Sensual pleasures have been declared by me as like a dream, etc. Sensual pleasures have been declared by me as like borrowed goods... Sensual pleasures have been declared by me as like tree fruits... Sensual pleasures have been declared by me as like a butcher's block... Sensual pleasures have been declared by me as like a stake of

spears... Sensual pleasures have been declared by me as like a snake's head, having much suffering, much anguish, the danger here is greater. And yet you, foolish man, through your own misapprehension, misrepresent us, and you dig up yourself, and you generate much demerit. For that, foolish man, will be for your harm and suffering for a long time. This, foolish man, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "If so, monks, let the Community perform a legal act of suspension on the monk Ariṭṭha, formerly a vulture-killer, for not giving up an evil view - non-eating with the Community. And thus, monks, it should be done -First the monk Ariṭṭha should be accused, having accused he should be reminded, having reminded he should be charged with the offence, having charged with the offence an experienced and competent monk should inform the Community -

66. "Let the Community hear me, venerable sir. Such an evil wrong view has arisen in the monk Ariṭṭha, formerly a vulture-killer - 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.' He does not give up that view. If it is the proper time for the Community, the Community should perform a legal act of suspension on the monk Ariṭṭha, formerly a vulture-killer, for not giving up an evil view - non-eating with the Community. This is the motion.

"Let the Community hear me, venerable sir. Such an evil wrong view has arisen in the monk Ariṭṭha, formerly a vulture-killer - 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.' He does not give up that view. The Community performs a legal act of suspension on the monk Ariṭṭha, formerly a vulture-killer, for not giving up an evil view - non-eating with the Community. If the carrying out of the legal act of suspension on the monk Ariṭṭha, formerly a vulture-killer, for not giving up an evil view - non-eating with the Community, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter -Let the Community hear me, venerable sir. Such an evil wrong view has arisen in the monk Ariṭṭha, formerly a vulture-killer - 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.' He does not give up that view. The Community performs a legal act of suspension on the monk Ariṭṭha, formerly a vulture-killer, for not giving up an evil view - non-eating with the Community. If the carrying out of the legal act of suspension on the monk Ariṭṭha, formerly a vulture-killer, for not giving up an evil view - non-eating with the Community, he should remain silent; he to whom it is not agreeable should speak.

"The legal act of suspension on the monk Ariṭṭha, formerly a vulture-killer, for not giving up an evil view, has been performed by the Community - non-eating with the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

"And, monks, inform from residence to residence - 'The monk Ariṭṭha, formerly a vulture-killer, has had a legal act of suspension for not giving up an evil view performed against him by the monastic community - non-eating with the monastic

community."

The Twelve on Not a Legally Valid Act

67. "Monks, a legal act of suspension for not giving up an evil view possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is done not in the presence, it is done without interrogation, it is done without acknowledgment - possessed of these three factors, monks, a legal act of suspension for not giving up an evil view is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

"Furthermore, monks, a legal act of suspension for not giving up an evil view possessed of three factors is not a legally valid act, and is a non-disciplinary legal act, and is badly settled. It is carried out when there is no offence, it is carried out for an offence not requiring confession, it is carried out for an offence already confessed, etc. It is done without accusing, it is done without reminding, it is done without charging with the offence, etc. It is done not in the presence, it is done not by rule, it is done by an incomplete assembly, etc. It is done without interrogation, it is done not by rule, it is done by an incomplete assembly, etc. It is done without acknowledgment, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out when there is no offence, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out for an offence not requiring confession, it is done not by rule, it is done by an incomplete assembly, etc. It is carried out for an offence already confessed, it is done not by rule, it is done by an incomplete assembly, etc. It is done without accusing, it is done not by rule, it is done by an incomplete assembly, etc. It is done without reminding, it is done not by rule, it is done by an incomplete assembly, etc. It is done without charging with the offence, it is done not by rule, it is done by an incomplete assembly - possessed of these three factors, monks, a legal act of suspension for not giving up an evil view is not a legally valid act, and is a non-disciplinary legal act, and is badly settled.

In the legal act of suspension for not giving up an evil view,

The set of twelve on not a legally valid act is concluded.

The Twelve on a Legally Valid Act

68. "Monks, a legal act of suspension for not giving up an evil view possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is done in the presence, it is carried out by interrogation, it is carried out on acknowledgment - possessed of these three factors, monks, a legal act of suspension for not giving up an evil view is a legally valid act, and is a disciplinary legal act, and is well settled.

"Furthermore, monks, a legal act of suspension for not giving up an evil view possessed of three factors is a legally valid act, and is a disciplinary legal act, and is well settled. It is carried out for an offence, it is carried out for an offence requiring confession, it is carried out for an unconfessed offence, etc. It is done having accused, it is done having reminded, it is done having charged with the offence, etc. It is done in the presence, it is done by rule, it is done by a complete assembly, etc. It is carried out by interrogation, it is done by rule, it is done by a complete assembly,

etc. It is carried out on acknowledgment, it is done by rule, it is done by a complete assembly, etc. It is carried out for an offence, it is done by rule, it is done by a complete assembly, etc. It is carried out for an offence requiring confession, it is done by rule, it is done by a complete assembly, etc. It is carried out for an unconfessed offence, it is done by rule, it is done by a complete assembly, etc. It is done having accused, it is done by rule, it is done by a complete assembly, etc. It is done having reminded, it is done by rule, it is done by a complete assembly, etc. It is done having charged with the offence, it is done by rule, it is done by a complete assembly - possessed of these three factors, monks, a legal act of suspension for not giving up an evil view is a legally valid act, and is a disciplinary legal act, and is well settled.

In the legal act of suspension for not giving up an evil view,

The set of twelve on a legally valid act is concluded.

The Six on Wishing

69. "Monks, if it wishes, the Community may perform a legal act of suspension for not giving up an evil view against a monk possessed of three factors. He is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community; he is foolish, inexperienced, full of offences, not rid of offence; he dwells in the company of laypeople with unbecoming associations with laypeople - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of suspension for not giving up an evil view against a monk.

"Furthermore, monks, if it wishes, the Community may perform a legal act of suspension for not giving up an evil view against a monk possessed of three factors. He is failing in morality regarding higher morality, is failing in good conduct regarding transgression, is failing in view regarding extreme views - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of suspension for not giving up an evil view against a monk.

"Furthermore, monks, if it wishes, the Community may perform a legal act of suspension for not giving up an evil view against a monk possessed of three factors. He dispraises the Buddha, he dispraises the Teaching, he dispraises the Community - possessed of these three factors, monks, if it wishes, the Community may perform a legal act of suspension for not giving up an evil view against a monk.

"Monks, if it wishes, the Community may perform a legal act of suspension for not giving up an evil view against three monks. One is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community; one is foolish, inexperienced, full of offences, not rid of offence; one dwells in the company of laypeople with unbecoming associations with laypeople - against these three monks, monks, if it wishes, the Community may perform a legal act of suspension for not giving up an evil view.

"Furthermore, monks, if it wishes, the Community may perform a legal act of suspension for not giving up an evil view against three monks. One is failing in morality regarding higher morality, one is failing in good conduct regarding

transgression, one is failing in view regarding extreme views - against these three monks, monks, if it wishes, the Community may perform a legal act of suspension for not giving up an evil view.

"Furthermore, monks, if it wishes, the Community may perform a legal act of suspension for not giving up an evil view against three monks. One dispraises the Buddha, one dispraises the Teaching, one dispraises the Community - against these three monks, monks, if it wishes, the Community may perform a legal act of suspension for not giving up an evil view.

In the legal act of suspension for not giving up an evil view,

The set of six on wishing is concluded.

The forty-three duties

70. "Monks, a monk against whom a legal act of suspension for not giving up an evil view has been performed should conduct himself rightly. Therein this is the proper conduct - he should not give full ordination, he should not give guidance, he should not cause a novice to attend, he should not accept authorization as an exhorter of nuns, even if authorized he should not exhort nuns. That offence for which the legal act of suspension for not giving up an evil view was performed by the Community should not be committed, nor another similar one, nor one worse than that; the legal act should not be censured, those who carried out the legal act should not be censured, etc. The Observance of a regular monk should not be set aside, the invitation to admonish should not be set aside, an act requiring a statement should not be done, censure should not be set up, permission should not be asked for, he should not be accused, he should not be reminded, he should not be associated with by monks."

In the legal act of suspension for not giving up an evil view,

the forty-three duties is finished.

71. Then the Community performed a legal act of suspension on the monk Ariṭṭha, formerly a vulture-killer, for not giving up an evil view - non-eating with the Community. He, having had a legal act of suspension for not giving up an evil view performed against him by the Community, left the monastic community. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monk Ariṭṭha, formerly a vulture-killer, having had a legal act of suspension for not giving up an evil view performed against him by the Community, leave the monastic community?" Then those monks 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 monks in return - "Is it true, monks, that the monk Ariṭṭha, formerly a vulture-killer, having had a legal act of suspension for not giving up an evil view performed against him by the Community, leaves the monastic community?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, etc. How indeed could that foolish man, monks, having had a legal act of suspension for not giving up an evil view performed against him by the Community, leave the monastic community? This, monks, is not for the confidence of those

without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "If so, monks, let the Community revoke the legal act of suspension for not giving up an evil view.

The forty-three on should not be revoked

72. "Monks, the legal act of suspension for not giving up an evil view should not be revoked for a monk possessed of five factors. He gives full ordination, he gives guidance, he causes a novice to attend, he accepts authorization as an exhorter of nuns, even if authorized he exhorts nuns - monks, the legal act of suspension for not giving up an evil view should not be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not giving up an evil view should not be revoked for a monk possessed of five factors. He commits that offence for which the legal act of suspension for not giving up an evil view was performed by the Community, or another similar one, or one worse than that; he censures the legal act, he censures those who carried out the legal act - monks, the legal act of suspension for not giving up an evil view should not be revoked for a monk possessed of these five factors. Etc.

"Monks, the legal act of suspension for not giving up an evil view should not be revoked for a monk possessed of eight factors. He sets aside the Observance of a regular monk, he sets aside the invitation to admonish, he issues commands, he sets up censure, he asks for permission, he accuses, he reminds, he quarrels with monks - monks, the legal act of suspension for not giving up an evil view should not be revoked for a monk possessed of these eight factors.

In the legal act of suspension for not giving up an evil view,

the forty-three on should not be revoked is finished.

The forty-three on should be revoked

73. "Monks, the legal act of suspension for not giving up an evil view should be revoked for a monk possessed of five factors. He does not give full ordination, he does not give guidance, he does not cause a novice to attend, he does not accept authorization as an exhorter of nuns, even if authorized he does not exhort nuns - monks, the legal act of suspension for not giving up an evil view should be revoked for a monk possessed of these five factors.

"Furthermore, monks, the legal act of suspension for not giving up an evil view should be revoked for a monk possessed of five factors. He does not commit that offence for which the legal act of suspension for not giving up an evil view was performed by the Community, or another similar one, or one worse than that; he does not censure the legal act, he does not censure those who carried out the legal act - monks, the legal act of suspension for not giving up an evil view should be revoked for a monk possessed of these five factors. Etc.

"Monks, the legal act of suspension for not giving up an evil view should be revoked for a monk possessed of eight factors. He does not set aside the Observance of a regular monk, he does not set aside the invitation to admonish, he does not issue

commands, he does not set up censure, he does not ask for permission, he does not accuse, he does not remind, he does not quarrel with monks - monks, the legal act of suspension for not giving up an evil view should be revoked for a monk possessed of these eight factors."

In the legal act of suspension for not giving up an evil view,

the forty-three on should be revoked is finished.

74. "And thus, monks, it should be revoked. That monk, monks, against whom a legal act of suspension for not giving up an evil view has been performed, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - 'I, venerable sir, having had a legal act of suspension for not giving up an evil view performed against me by the Community, behave properly, am subdued, make amends, and request the revocation of the legal act of suspension for not giving up an evil view.' It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This monk of such and such a name, having had a legal act of suspension for not giving up an evil view performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not giving up an evil view. If it is the proper time for the Community, the Community should revoke the legal act of suspension for not giving up an evil view on the monk of such and such a name. This is the motion.

"Let the Community hear me, venerable sir. This monk of such and such a name, having had a legal act of suspension for not giving up an evil view performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not giving up an evil view. The Community revokes the legal act of suspension for not giving up an evil view on the monk of such and such a name. If the revocation of the legal act of suspension for not giving up an evil view on the monk of such and such a name is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - Let the Community hear me, venerable sir. This monk of such and such a name, having had a legal act of suspension for not giving up an evil view performed against him by the Community, behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not giving up an evil view. The Community revokes the legal act of suspension for not giving up an evil view on the monk of such and such a name. If the revocation of the legal act of suspension for not giving up an evil view on the monk of such and such a name is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The legal act of suspension for not giving up an evil view on the monk of such and such a name has been revoked by the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

The legal act of suspension for not giving up an evil view is concluded as seventh.

The Chapter on Legal Acts is first.

In this chapter there are seven cases.

Its summary:

The Paṇḍuka and Lohitaka monks, themselves makers of quarrels;
Having approached such ones, they strove in quarrels.

Even unarisen ones arise, even arisen ones increase;
Monks of few wishes, well-behaved, grumble at the sight.

The Buddha, established in the Good Teaching, the self-become one, the
foremost person;
The Conqueror commanded the legal act of censure at Sāvaththī.

And whatever is done not in the presence, without interrogation, without
acknowledgment;
For no offence, not requiring confession, and whatever is done for one already
confessed.

Without accusing, without reminding, and whatever is done without charging;
Not in the presence, not by rule, and also whatever is done by an incomplete
assembly.

Without interrogation, not by rule, again whatever is done by an incomplete
assembly;
Without acknowledgment, not by rule, and also whatever is done by an
incomplete assembly.

For no offence, not by rule, by an incomplete assembly
And also whatever is done.
For one not requiring confession, and not by rule and incomplete assembly
only.

For one already confessed, not by rule, and also by an incomplete assembly
likewise;
Without accusing, not by rule, and also by an incomplete assembly likewise.

Without reminding, not by rule, and also by an incomplete assembly likewise;
Without charging, not by rule, and also by an incomplete assembly likewise.

By the method of the dark section, one should understand the bright section;
And the Community, if it wishes, may perform a legal act of censure against
whom.

A quarrel-maker, foolish, in company, regarding higher morality, regarding
transgression;

For one failing in extreme views, the Community may perform a legal act of censure.

And whoever dispraises the Buddha, the Teaching, and the Community;
Even for three monks, the Community may perform a legal act of censure.

One maker of quarrels, foolish, dependent on association;
Regarding higher morality, regarding transgression, likewise regarding extreme views.

And whoever dispraises the Buddha, the Teaching, and the Community;
For one on whom a legal act of censure has been performed, thus is the proper compliance.

Full ordination, guidance, attendance of a novice;
Even authorization as an exhorter, one on whom censure has been performed should not do.

He should not commit that offence, nor another similar one thereafter;
Such a one should not censure the legal act nor those who carried out the legal act.

He should not set aside the Observance, the invitation to admonish, of a regular monk;
An act requiring a statement, censure, permission, and accusation.

He should not remind or associate, one such as that;
Full ordination, guidance, attendance on a novice.

Even if authorized as an exhorter, he is not authorized with five factors;
And he commits that offence, and another similar one beyond that.

Censuring the legal act and those who carried it out, he is not authorized;
The Observance, the invitation to admonish, and the act requiring a statement, and not exhortation.

Permission, accusation, reminding, and associating;
Whoever is possessed of these eight factors, the censure is revoked.

By the method of the dark section, one should understand the bright section;
Foolish, full of offences, and in company with the better.

The Enlightened by himself, the great sage, commanded the legal act of guidance;
At Kīṭāgiri, two monks, Assaji and Punabbasuka.

They practised various kinds of misconduct, unrestrained;
The Enlightened by himself, the Conqueror, commanded the legal act of banishment at Sāvatthī;
At Macchikāsaṇḍa, Sudhammo was a resident of Citta.

Sudhammo jeers at the lay follower Citta with talk about birth;
The Truth-finder commanded the legal act of reconciliation.

At Kosambī, the monk Channa, to see an offence he did not wish;
The supreme Conqueror commanded to suspend for not seeing.

Channa does not wish to make amends for that very offence;
The great leader commanded suspension for not making amends.

The evil view of Ariṭṭha was based on ignorance;
For not relinquishing the view, suspension was spoken by the Conqueror.

The legal act of guidance, banishment, and likewise reconciliation;
For not seeing, not making amends, and not relinquishing a view.

In jest, misconduct, harming, and wrong livelihood too;
In the legal act of banishment, these are the additional terms.

Loss and blame, two fives, named the two fives;
In the legal act of reconciliation, these are the additional terms.

Censure and guidance, these two legal acts are similar;
Going forth and reconciliation, there is a difference in terms.

The three suspension acts are similar in their classification;
By the method of censure, the remaining acts should be understood.

The Chapter on Legal Acts 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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